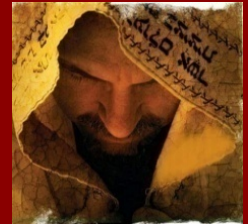


# Jews For Yeshua

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To the Torah & the Testimony  
If anyone does not speak according to these words  
It is because they have no light in them.  
Yesh'yahu (Isaiah) 8:20; Revelation 12:17; 14:12



## ON GALATIANS & TORAH

### Chapter I

Woe to you, Scribes and Pharisees, you Pretenders!

*For you travel all over the dry land and around the coast lands of the sea to make one convert, and when he is made, you make him twice the son of hell-fire as yourselves.*

Mattit'yahu (Matthew) 23:15

In this study you will learn about the debate that the Emissaries (Apostles) and other believing Jewish leaders had concerning the conversion process, and about how that conversion process should be applied to gentile believers coming in from among the nations. The question of which boiled down to whether or not the gentile convert believers needed to partake in the Temple sacrifices in addition to their faith in Yeshua's sacrifice, or if faith in His sacrifice alone was sufficient.

Words in ( ) are literal translations, or translated idioms, they should be treated the same as the text. Words in { } are notes added into the text for clarification of the text. The notes in { } should not be considered a part of the text, and the text can be read without the notes if preferred.

In this study you will learn what the Hebrew idioms, "works of the law", and "under the law" meant, and what the word justified meant, to the first century Jewish believers who had lived, and grown up, and spent all their lives participating in a Temple centered covenant with its sacrifices, and of how Yeshua effected the process in how we, and the gentiles alike, are to approach Elohim (God) for the remission of our sins.

This study is on the Book of Galatians, the most commonly misunderstood and misquoted book outside of the Book of Romans. And why is it misunderstood and misquoted - and I might add, often mistranslated?

Because it, like all the rest of Scripture is a Hebrew book, written by Jews, and as such, can only be understood within the Hebrew mindset, language, and culture, as well as political environment that they were written and inspired within. The understanding of which has not been applied by the translators of the Christian bibles.

So to get to the heart of the matter, we can begin by asking, what is a Jew?

The word “Jew” in Hebrew is “Yehudi” [pronounced “Yehooddee”], which comes from the Hebrew word “Yehudah” (Judah); accordingly, in the most strict and original sense of the word, a Jew is a descendent of the tribe of Judah.

After the time of King Shlomo (Solomon) the Kingdom of Israel was divided into two kingdoms; the Kingdom of Judah to the South, and the Kingdom of Israel to the North.

The Southern Kingdom of Judah preserved the faith of Avraham that had been revived through Moshe (Moses); while the Northern Kingdom of Israel became idolatrous, and worshipers of pagan deities.

A Jew from this time on up to the time of Yeshua became known as anyone who practiced the faith of Avraham, as preserved by the tribal Kingdom of Judah.

This religion, preserved by Judah, is what was practiced and taught by Yeshua and His Emissaries (the Apostles), and is what is often referred to in the renewed covenant as “The faith”, or as “The way”.

So a Jew in the most common sense of the word in Yeshua’s generation was someone who practiced “The faith”. The faith of Avraham, revived through Moshe, and preserved by the Southern Kingdom of Judah. The Southern Kingdom of Judah was, likewise, composed of the 3 tribes of Judah, Levi, and Benyamin.

Today, the word “Jew” has a much broader meaning.

Today the word doesn’t necessarily mean you are a follower of Torah, or of the faith of Avraham revived through Moshe, or preserved by Judah.

Neither does the word Jew today necessarily mean you are a physical descendent of the tribe of Judah.

Today, the word “Jew” can apply to any descendent of the original 12 tribes of Israel whose mother identifies themselves as “Jewish”, regardless of whether or not they follow the faith of Avraham, regardless of whether they believe in the Elohim (God) of Avraham, Yit’zak (Isaac) and Yaaqov (Jacob), and regardless of whether they obey the Torah.

So when I use the word “Jew” in any of my writings I am referring specifically to those who follow the faith of Avraham, revived through Moshe, and preserved by the Southern Kingdom of Judah; and not to the loose way the word is used today. And to the Emissaries and original believers, I refer to them as Nazarene Jews.

That is, as Jews who believe that Yeshua of Nazareth is the Messiah, and who are all zealous for the Torah; **Mattit'yahu (Matthew) 2:23; Ma'aseh (Acts) 4:10; 21:20; 24:5,14; 28:22.**

In other words, as followers of the faith of Avraham, revived through Moshe, and preserved through the Southern Kingdom of Judah, who recognized and confessed Yeshua as the Messiah.

As such, the standard I use for all my presentations of Scripture is the Torah of the Eternal One and the Testimony of Yeshua His Son as **Yesh'yahu (Isaiah) 8:16-20, Revelations 12:17 and Revelations 14:12** state must be.

Today I am going to share with you the Book of Galatians, from the standpoint of a 1st Century **Ma'aseh (Acts) 21:20** Nazarene Jew. From the standpoint of the ancient faith once lived and taught by Yeshua and His Emissaries (Apostles), and as understood by the Jewish believers who heard it.

Let's go to Galatians and begin with **Chapter 2**. And just to help clarify the text more precisely, I will translate the word "gentile" as "people of the nations", as "foreigners", or as some variation thereof; because both in the Hebrew and in the Greek that is precisely what it means.

Let's begin. **Galatians 2:1**,

**2:1** "After 14 years I went up to Jerusalem with Barnabas, and also took Titus with me. I went up by revelation, and communicated to them that good news which I preach among the nations. But in private with those who were uncertain, lest by any means I might run, or had run in vain. Yet not even Titus who was with me, being a Greek, ***was compelled to be circumcised.***"

So here we see the Emissary Shaul (the Apostle Paul) responding to some question of circumcision. And he responds to the question and issue presented to him by stating that neither he, nor his Greek companion Titus, felt it necessary to be circumcised.

Then the Emissary (the Apostle) Shaul proceeds for the next three chapters to present various analogies as to why he believed it was not necessary for Titus to be circumcised, and in **Chapter 5:2- 4** at the close of his discourse, he reaffirms his opening conclusion by stating,

**5:2** "And I say to you, that if you ***become circumcised***, the Messiah will profit you nothing.

**5:3** I testify again to every man who ***becomes circumcised*** that he is obligated to keep the whole law.

**5:4** The Messiah has become useless to you. You who attempt ***to be justified*** through the law, you have fallen from grace.

The whole study to follow will be to answer and reveal what is meant by this use of the word "law" within the context of Galatians, and of how this use of the word ultimately leads us not to a conclusion nullifying Torah, but to various analogies presented by Shaul (Paul) contrasting the difference between faith in Yeshua's sacrifice for salvation versus the presentation of Temple sacrifices for salvation.

So first we will ask, what is meant by the phrase, "*he is obligated to keep the whole law*", and "*You who attempt to be justified through the law*"?

What law? Which law? The Scriptures use the word "law" to refer to many different types of law.

For example, there is ***the Law of Torah*** which the Eternal One ordained to define for us how to properly conduct ourselves as His children, and as His representatives in this world.

This Law of Torah is revealed to us in part in the form of commandments such as,

You shall not murder, you shall not accept bribes or pervert justice, you shall not oppress the poor or the widow, you shall not practice witchcraft or sorcery or have sexual relations with animals, you shall rest your farmland every 7th year, pray for your enemies, do good to those who hate you, etc...

Here are some samples of verses where the word translated as law, or as commandments, in the Christian Bibles is referring to the Law of Torah. **Mattit'yahu (Matthew) 5:17-19; 23:23; Romans 8:7; Revelations 12:17; 14:12.**

Then you have ***the law of sin***, which is the exact opposite of Torah, and which is the express violation of Torah; **I Yehochanan (I John) 3:4 (KJV)**, some examples of which can be found in the following passages. **Galatians 5:19-21; Ephesians 5:3-7.**

Then there is ***the law of the Temple sacrifices***, the examples of which can be found in numerous passages, three of which are as follow, **Evreem (Hebrews) 9:22; 10:1; and Galatians 3:19.**

**The law of circumcision for 8 day old male infants**, **B'resheet (Genesis) 17:1-27; Luke 2:21.**

And finally, for purposes of this study, we will add only one more law, **the law of circumcision for conversion to 1st Century, Temple based, Judaism**, **Ma'aseh (Acts) 15:1-5; Galatians 5:3.**

As the study progresses, you will see that the law of circumcision for conversion, and the law of Temple sacrifices, work hand in hand with one another.

So throughout the remainder of this study I will sort out, in the various instances, the specific "law" being addressed in any given situation and explain its relevancy within the context of the Book of Galatians.

But first let's begin by defining from the Hebrew mindset what is meant by the word "justified", a term which is key to understanding what Shaul is saying in the Book of Galatians.

But first let me state very clearly what it does not mean. It does not mean that the Torah, Elohim's (God's) instruction to mankind, was done away.

To make this very clear before we go any further, let's clarify some of Yeshua's, and the Emissary Shaul's teachings to eliminate any pre-conceived notions any may have about what they taught.

In **Mattit'yahu (Matthew) 5:17,18** Yeshua states emphatically,

**5:17** "Do not think that I have come to destroy the Law, or the prophets I did not come to destroy them, but to bring them out in fullness.

**5:18** For truly, I say to you, until the atmosphere and the earth pass away, not the least stroke of a pen will under any circumstance pass away from the Torah ("Law") until all things written within them are brought to completion."

This use of the word Law within the context of "the Law and Prophets" is a specific reference to the Torah, defining for us Elohim's (God's) eternal standard of what is right and wrong in His eyes, and in truth.

After making this statement, Yeshua immediately begins the famous teaching from the Mount, which in its entirety is not only a teaching of the Torah (the Law), but an expansion of it - reinforcing utterly His statement that He did not come to do away with the Torah (the Law), but to bring it out in fullness.

The Messiah Yeshua began His teaching with the statement that the atmosphere and the earth will pass before the least stroke of a pen in the Law of Torah would pass away, and that He would not do away with it, but rather, would expound upon it and bring it out in fullness. He then proceeds to spend the next three chapters in **Mattit'yahu (Matthew)** doing precisely that.

Then at the end of the teaching at the Mount, Yeshua concluded by stating in **Mattit'yahu (Matthew) 7:21-23**,

**7:21** "Not everyone who says to Me "Master, Master" shall enter into the Kingdom of Heaven; but only he who does the will of My Father in Heaven.

**7:22** For many will say to Me in that day, Master, Master, have we not prophesied in your Name, cast out demons in your Name, and done many wonderful things in your Name.

**7:23** And then I will declare to them, 'I never knew you, depart from Me you workers of iniquity.'

Iniquity is willful violation of Elohim's (God's) instruction to us as revealed in the Torah. It is the very rebelliousness of the sinful nature that leads one into sin, into violation of that Torah. That very nature in the unrepentant soul that causes one to oppose and act contrary to the Torah, contrary to Elohim's (God's) "Law". Iniquity is willful sin – willful violation of Torah.

As it is written by the Emissary Shaul in **Romans 8:7**,

**8:7** "The mind of the flesh is utterly opposed to יהוה for it is not submissive to the Torah of יהוה, nor indeed can be."

This is to who Yeshua said, "Depart from me, I never knew you, you workers of iniquity (you who will not submit yourselves to the Torah of the Eternal One)."

Now if this is what Yeshua taught at the beginning of His ministry, then what did He teach in the middle of His ministry?

Let's go to **Mattit'yahu (Matthew) 19:16,17; 19:16**

A man came to Yeshua and said to Him, "Good Teacher, what good thing must I do that I may have eternal life?"

**19:17** Yeshua said to him... "If you want to enter into life, obey the commandments..."

Likewise, what did Yeshua teach at the end of His ministry?

In **Mattit'yahu (Matthew) 23:2,3** it is written,

**23:2** "...the Sadducees and Pharisees sit in the seat of Moshe,

**23:3** therefore whatever they instruct you (from the Torah), that do; but do not follow after their examples, for they do not practice what they teach."

So Yeshua instructed His Talmidim (students/disciples) to obey the instruction of the Eternal One as revealed in His Torah given through Moshe.

And finally, what do the Scriptures teach that He taught after His resurrection?

In **Mattit'yahu (Matthew) 28:18-20** Yeshua said,

**28:18** "All authority has been given to Me in heaven and on earth.

**28:19** "Go therefore and make Talmidim (Disciples) of all nations, immersing them in the name of the Father [אב], and of the Son [Yeshua], and of the Ruach haKadosh (the Holy Spirit) [Chokmah/Wisdom],

**28:20** teaching them to perform all that I have commanded you..."

And what was one of the last things Yeshua commanded them before His death and resurrection? He commanded them to obey the Torah (the "Law") given through Moshe.

And now He's saying, after His resurrection, "Go you now and teach My people who are dispersed among the nations - among the 'gentiles', these same things."

In **Luke 24:46,47** Yeshua states that it was necessary for Him to suffer and to rise from the dead the 3<sup>rd</sup> day, and that **repentance and remission of sins** should be preached in His name to **all nations**, beginning at Jerusalem.

That what? That repentance and remission of sins should be taught to ALL nations.

What is repentance? It is to stop sinning, to stop violating Torah. Because the wages of sin is death, and He doesn't want us to die the 2nd death, but to live; **D'varim (Deuteronomy) 30:11-19; Yehochanan (John) 3:16,17; Revelation 20:1-6,14.**

Judaism teaches, almost exclusively, repentance, that is, obedience to Elohim (God) through Torah; **I Yehochanan (I John) 5:2,3.**

The theologians teach almost exclusively about the remission of sin; that is, the Testimony of Yeshua as our sin offering for the forgiveness of sin; **I Yehochanan (I John) 5:11.**

But Yeshua commanded us to teach ALL nations both repentance and remission of sin.

To the Torah and the Testimony, if anyone does not teach according to these words, it is because they have no light in them, **Yesh'yahu (Isaiah) 8:16-20**.

The "Law", the Torah, is light, and Yeshua the Messiah is light. Walk in the light even as He is in the light and His blood will cleanse you from all sins past (from all past violations of Torah) **I Yehochanan (John) 1:7, Romans 3:25; and I Yehochanan (I John) 3:4**.

Then in **Ma'aseh (Acts) 1** it is written that after the resurrection, Yeshua showed Himself to His Emissaries (Apostles) for 40 days, then told them that in a few more days they would receive the Promise of the Ruach haKadosh (Holy Spirit).

So, what day did they receive the immersion of the Ruach (Spirit) on?

On the day Christianity calls Pentecost, but what is more accurately called Shavuot, which is the appointed time ordained in Torah to be observed on the 50<sup>th</sup> day after the First Fruits (Bikurim) Offering. The 50<sup>th</sup> day after Yeshua ascended to the Father following His resurrection as the First Fruit (Bikur) to the Father of those raised from the dead. **V'yikra (Leviticus) 23:9-22; I Corinthians 15:20-23**.

So one must ask then, if the "Law" was done away, then why were the Emissaries celebrating this appointed time of Torah? And why was Yeshua blessing them with the immersion (baptism) of the Ruach haKadosh (Holy Spirit) on this day that was supposedly done away if the Torah, the so called "Law", was done away?

Now that we know a little about what Yeshua taught, and about what He commanded His Emissaries to teach and do, and about what they were commissioned to take to the people of the nations, let's see who the Emissary Shaul was, and see what his beliefs and teachings were.

**In Galatians 2:7-9** it states that the Emissary Shaul was the Emissary to the uncircumcised among the nations, and Kepha (the Apostle Peter) was the Emissary to the circumcised among the nations.

So, Shaul was the Representative to the nations; to the uncircumcised Israelites who had been dispersed among the nations, to graft them back into the natural olive tree and restore them to the promises given to Israel through Avraham; **Romans 11**.

And also to the non-Israelite, non-Jewish people of the nations interested in serving the Elohim (God) of Avraham, Yit'zak (Isaac) and Yaaqov (Jacob), to call them out and graft them into the common wealth of Israel, and cause them to share equal inheritance in the promises given to Israel through Avraham, and the Avrahamic covenant, **Galatians 4:26-29; Ephesians 2:11-13,19; Yechezk'el (Ezekiel) 47:21-23**.

So who was Shaul, this Emissary to the "gentiles", to the nations?

The Scriptures say that he was an Israelite, of the lineage of Avraham, of the Tribe of Benjamin.

That he was circumcised the 8<sup>th</sup> day as required by the covenant made with Avraham, a Hebrew of Hebrews, a Pharisee, and concerning the righteousness which comes from the Torah (the "Law"), blameless.



A Jew, raised in Jerusalem, and a Talmid (Disciple) of the famous Gamaliel receiving the highest education in Torah that Israeli society had to offer at the time.

In fact, to be taught Torah by Gamaliel required memorization of the Torah, of the first five books of the "Bible", by age 20.

So Shaul, this representative to the nations, to "the gentiles", was a Pharisee, circumcised on the 8th day, fully Jewish, fully Hebrew, fully educated in Torah, and utterly blameless concerning His commitment to Torah.

So what did Shaul do as a Representative to the nations?

In **Ma'aseh (Acts) 16** it says he had Timothy, who was a foreigner, a "gentile", circumcised.

In **Ma'aseh (Acts) 18:21, 20:6, and 20:16** it is written that he celebrated the Feasts of the Eternal One.

And in **I Corinthians 5:6-8** that he encouraged the believers in Corinth (about 1,000 miles from Jerusalem), who were non-Jews, non-Israelites, to keep the Feasts of Pesach (Passover) and Hag HaMatzot (Feast of Unleavened Bread).

It also states in **Ma'aseh (Acts), Chapters 8 and 21** that he twice took a Nazarite vow (the only vow of which requires the shaving of the head, an animal sacrifice, and payment of money to the Temple treasury as part of its prescription).

This instance in **Ma'aseh (Acts) 21:20-24** was, likewise, *for the primary purpose* of proving to Jewish believers in Messiah, who were zealous for the Torah (the Law), that he himself, likewise, did not walk contrary to the Torah, but upheld it even as they.

Additionally, in **Ma'aseh (Acts) 24:17**, it is written that he went up to offer sacrifices on behalf of his nation.

And in **Ma'aseh (Acts) Chapter 17 and 18** it says that it was his custom to go to the synagogues every Sabbath, and to persuade both the Jews and Greeks who attended them that Yeshua was the long awaited Messiah.

You see, the religious leaders of the faith at the time knew from the writings of Daniel, that from the time the decree went out to rebuild Jerusalem, to the time Messiah arrived on the scene, would be precisely 69 weeks of years (69 heptads), or 483 years.

This would place His birth at 3 BCE and the beginning of His ministry at 27 CE, with the majority of the leaders and of the people of the faith looking for Him in great expectation of His arrival to deliver them from Roman rule and oppression.

Shaul simply went around and announced in the synagogues this long awaited "Good News" of the Messiah's arrival, and proved from Scripture, that Yeshua was that long awaited Messiah, and that He didn't come as the ruling King as the main stream at the time were hoping for, but as the suffering servant to pay for our sins. *Read the Book entitled, "What the Rabbis Know about Messiah" by Rachmiel Frydland for more on this topic.*

Likewise, you can read the Book of Ma'aseh (Acts) from beginning to end and not one time find



Shaul entering a synagogue to teach that the Law of Torah was done away; a teaching of which would be totally contradictory to his lifestyle.

But over and over again Shaul upholds the Torah, declares that the Messiah has come, died, and risen from the dead; and proclaims that His name is Yeshua.

That is, Shaul taught the Torah of the Eternal One and the Testimony of Yeshua.

He was of those who “obey the commandments of Elohim (God), and have the Testimony of Yeshua” **Yesh'yahu (Isaiah) 8:20; Revelation 12:17; 14:12.**

In **Ma'aseh (Acts) 24** when a certain sect of Jews accused Shaul before Governor Felix, Shaul responded in **verse 24:21** that it was concerning the resurrection of the dead that they were opposing and accusing him, and in **Ma'aseh (Acts) 25:8** Shaul plainly states in his own defense that he had done nothing against the Torah (against God's "Law"), against the Temple, or even against Caesar.

So now that we know Emissary Shaul's educational background, upbringing, social status, lifestyle, and personal practices, let's see what he taught besides the resurrection. Besides Yeshua as the Messiah; and besides circumcision in some situations, as like with Timothy who was a Greek, **Ma'aseh (Acts) 16:3**; but not with others, like as with Titus, who was also a Greek.

In **Ma'aseh (Acts) 20:21** Shaul's message, in summary, was to testify to the Jews and to the Greeks - *repentance* towards Elohim (God) and *faith* in the Messiah Yeshua.

*Repentance and faith, obedience and faith*, the Torah and the Testimony, **Yesh'yahu (Isaiah) 8:16-20; Rev. 12:17 & Rev. 14:12**; this was the teaching of the Emissary Shaul to both the Israelites and to the foreigners among the nations.

Is there anything Emissary Shaul taught about the Torah (the "Law") directly, and in clearly understood terms?

Yes. In **Romans 7:12** he states that the Torah is holy, and that the commandments are holy, and just, and good.

Now, what believer in their right mind is going to speak against something just, or teach that something just, and holy, and good has been done away?

Let's say that you, as an American, believe that the Constitution of the United States is just and good, and some foreigner comes up to you and says the US Constitution has been done away, that you are no longer under the law of the US Constitution, but under grace.

You are going to look at the person like they are lunatic. It would be such an absurd statement to make. But yet people say this about the Torah (about God's "Law") continuously, the law of which is the Constitution of the Eternal One's Kingdom, and, of the entire universe.

Now let's say a foreigner came up to you and said, "I'm not under your constitution. American law is forbidden in our country."

Does that mean he is not under law in his country? No.

Does that mean that if he visits America, that he does not have to abide by American, constitutionally based, law while he is here? No.

Does that mean that if he wants to become an American citizen that he will not be bound to our constitution and laws upon obtaining citizenship? No.

Does that mean that the law he is under in his country is better than American law? No.

Does that mean that the American law is bad, or something that someone would not desire to be under? No.

In fact, when you get right down to it, American law, when in harmony with the US Constitution, is the most fair, most righteous, most blessed law on this earth apart from the Torah (from God's Law), when in line with the Constitution.

And the *only* law greater than the US Constitution is the Constitution of God's "Law" contained in the Torah, the Prophets, and in the Writings of your Bible.

And these analogies are parallel with the Eternal One's "Law", with Torah.

You may be a foreigner to the Commonwealth of Israel, and a stranger to the Promises given to Avraham, just like a Russian can be a foreigner to the Commonwealth of America and the promises granted by the US Constitution. But wouldn't you rather be under the greater law, and under the greater promises?

And I tell you, in the spiritual realm, you are either under the Torah (under God's "Law") or under the Accuser's (Sat-n's) law. Whose law do you want to be under?

The Emissary Shaul calls Elohim's (God's) "Law" just and good and holy, **Romans 7:12**. Yaaqov (James) calls it the "Law of Liberty", **Yaaqov (James) 1:25**, like Americans consider the US Constitution the "law of liberty".

The Emissary Shaul also calls the Torah spiritual, **Romans 7:14**; and states that it is only the sinful mind that opposes it, **Romans 8:6-8**.

And in **I Yehochanan (I John) 3:9**, it is written that those who are sons of the Eternal One (sons of God), that is, who are conceived of the Ruach haKadosh (of the Holy Spirit), do not continue to violate His Torah (His "Law").

It is interesting to note that despite all this evidence, that people, even in Shaul's day, in **Romans 3:8** also accused him of teaching people to do evil that good may come; because people to this very day teach this very same doctrine in the Shaul's anglicized name, Paul.

Teaching people to break, resist, oppose, and to even do away with the Torah (with God's "Law") so that's Elohim's (God's) good grace may abound to them.

But what was the Emissary Shaul's response to this doctrine and accusation?

He called it slanderous and declared that the condemnation of those who teach such slanderous doctrine is justified.

Shaul states in **I Corinthians 6:9,10**;

**6:9** “Don’t you know that those who do unrighteousness will not inherit the Kingdom of יהוה? Neither they who prostitute themselves, nor those who worship idols, nor those who commit adultery, nor feminized males, nor homosexuals,

**6:10** nor those who steal or lust after other people’s possessions, nor people who party or are drunkards, nor those who speak evil of those who are good, nor those who commit extortion, will inherit the Kingdom of Elohim (God).”

He repeats this same message to the Galatians in **Galatians 5:19-21** and to the Ephesians in **Ephesians 5:3-7** as well as to the Colossians in **Colossians 3:5-10** and to the Thessalonians in **I Thessalonians 4:18**, all predominantly "gentile" assemblies.

And what do these commandments in this message of warning and rebuke to them come out of? They come out of the Torah, out of the "Law" that was allegedly done away.

The Emissary Shaul clearly did not teach that the "Law" defining right and wrong, and defining the standards and expectations of the Eternal One concerning His people, as done away.

Shaul just got through telling the Corinthians, Galatians, Ephesians, Colossians, and the Thessalonians that if they continued to sin, that is, if they continued to violate the Torah, God's "Law", that they would NOT inherit the Kingdom of the Eternal One, and that the wrath of Elohim (God) would be upon them.

He went to the synagogues every Shabbat (Sabbath), **Ma'aseh (Acts) 17:2 & 18:4** (I find it interesting that the Emissary to the nations went to synagogue every Shabbat to reach the "gentiles").

He kept the appointed times of Scripture, **Ma'aseh (Acts) 18:21, 20:6,16** as the other Emissaries also did; **Ma'aseh (Acts) 2:1**.

As stated earlier, He had Timothy, who was a Greek, circumcised, **Ma'aseh (Acts) 16:1-3**; and he did this, right after the council in **Ma'aseh (Acts) 15**, that determined that foreigners coming into the fold through Yeshua need not be circumcised.

He took Nazarite vows on at least two occasions, **Ma'aseh (Acts) 18:18; 21:17-23**, the vows of which require the sacrifice of an animal; **B'midbar (Numbers) chapter 6**. And he went up to Jerusalem at least once to offer up sacrifices on behalf of his nation; **Ma'aseh (Acts) 24:17,18** in connection with the vow taken in **Ma'aseh (Acts) 21:17-23**.

He taught that the "Law" is just and good and holy, **Romans 7:12**; that the "Law" is spiritual, **Romans 7:14**; and that it is only the sinful mind that is opposed to it, **Romans 8:6,7** not the spiritual mind, **Romans 8:5-9**.

Also in **Romans 6:12**, that the grace of the Eternal One is not a license to continue violating His Torah; and in **Romans 3:8** that those who teach such slanderous doctrine are condemned, and justly so.

These are the teachings of the Emissary Shaul, the Representative of the Jewish faith to the

nations (to the Gentiles). Yet, despite all this, people continue to declare and teach continuously, and ignorantly, that Shaul taught the "Law" as done away, contrary to his own teachings, practices, and lifestyle; and contrary to Yeshua's own words that not even the smallest stroke of a pen would pass from the Torah until heaven and earth pass away.

The Emissary Shaul was a representative of the Messiah Yeshua, and just like Yeshua, he did not come to do away with the Torah, but to bring it out in fullness.

So, you say we are saved by grace, not by works; and justified by faith in Yeshua, not by works of the "Law". That we are not under the "Law" but under "grace", AND SO WE ARE!! Our people have known this from the beginning, because it is the very "Law" that people say is done away that teaches us about "grace" and "salvation."

So now that we know what these things do not mean, and we know what the Emissary Shaul was not teaching, let's return to Galatians and continue our investigation apart from all the theological biases of religion that were beaten into people's heads all their lives and over the centuries, and see what the Scriptures, the Messiah Yeshua, and the Emissary Shaul are really teaching.

Let's begin with **Galatians 2:11-15**.

Now,

**2:11** ...when Kepha (Peter) had come to Antioch, I confronted him face to face, because he had conducted himself in error.

**2:12** for before certain men came from Yaaqov (James), he would eat [in table fellowship] with the people of the nations; but when these men from Yaaqov (James) arrived, Kepha (Peter) withdrew and separated himself, being alarmed by those of the Circumcision persuasion. [**The Ma'aseh (Acts) 15:1,2** sect].

**2:13** And the rest of the Jews also played the hypocrite with him, so that even Barnabas was carried away with their hypocrisy.

**2:14** But when I saw that they were not straightforward about the truth of the Gospel, I said to Kepha (Peter) before them all, "If you being a Judean, live as a person of the nations, and not in a manner resembling a Judean, how can you compel the people of the nations to become Judeans?"

To understand this confusing and easily misunderstood statement I will provide some Hebrew background information.

Prior to Yeshua's coming, our people received atonement and remission of sin through the offering of animal sacrifices. And in order for a "gentile" to be able to partake in these sacrifices for the remission of their sin, they had to convert to the Judean (Jewish) faith; and in order to convert they first had to engage in adult circumcision.

But now after Yeshua's coming, the traditionalists, referred to in Scripture as "the Circumcision", even though they believed in Yeshua as the Messiah, argued that even as circumcision was required of a foreigner before they could partake in the Temple sacrifices, even so, these believers from among the nations also needed to become circumcised before partaking in

Yeshua's sacrifice.

This debate over circumcision, likewise, was not about 8th day circumcision which is a requirement of the Avrahamic covenant incumbent upon the parents to perform upon their 8 day old male infants; but was about the circumcision, developed through oral tradition, that had been required to take place (prior to Yeshua's Ministry) before a "convert" could partake in the Temple sacrifices for the remission of their sin.

Now in this passage we see Kepha (Peter), [who was a Jewish man and Emissary of the "Jewish" Messiah, and who was to set an example to the people of the nations of the proper way to walk], himself, walking out of step with the proper example, the proper halacha (the proper way to walk).

And in light of the vision given to him in **Ma'aseh (Acts) 10 & 11**, Kepha (Peter) should have known better than to fear fellowship with the uncircumcised who were coming out of the nations to Torah through faith in Yeshua, rather than through the traditional way that "the Circumcision" was defending.

But instead of being confident about his fellowship with these fellow believers when those of the Circumcision [the **Ma'aseh (Acts) 15:1,2**] persuasion came around, he withdrew himself from fellowship with them in fear of what they of the traditional school of thought concerning the oral tradition of circumcision would think.

As stated earlier, the Judeans (the "Jews"), prior to Yeshua's coming, offered up sacrifices for the remission of sin as a matter of habit, culture, and lifestyle, and only allowed people of the nations to "be grafted in" to this system if they were first circumcised. And until this conversion process was complete, they could not eat in fellowship with them at the same table.

This was the reasoning, and it was quite logical; which is why the Emissaries had to have a council over the issue to determine if the practice was still valid in light of Messiah's arrival and sacrifice.

The reasoning was simple, and went like this,

Salvation, that is, remission of sins, is obtained by entering into the Avrahamic covenant.

The Avrahamic covenant required circumcision of all who were 8 days old. And everyone else who entered the covenant, including Avraham himself, were likewise circumcised [even though he and the rest of his family were all older than 8 days old]. In fact, Avraham Himself was 99 years old when He was circumcised.

Likewise, the Levitical priesthood that was "added" 430 years later, after this covenant made with Avraham, was also part of the Avrahamic covenant, and so likewise, required one to be circumcised in order to partake of it. Thus, the oral tradition, quite logically, developed that if anyone from the nations wanted to enter into the covenant and participate in the sacrifices for the remission of their sins, they would first have to be circumcised; and be circumcised regardless of what age they were.

But when they discussed this matter in the council, it became evident that Avraham was a person of the nations, a "gentile" when he received the covenant (for the nation of Israel and tribe of Judah had not come into existence yet) **B'resheet (Genesis) 12:1-8**.

It became evident that he was uncircumcised when he received that covenant; **B'resheet (Genesis) 17:1-27**; and it became evident that righteousness was accounted to him while he was yet an uncircumcised gentile; **B'resheet (Genesis) 15:6**; and all this took place 430 years prior to the introduction of the Levitical priesthood and its accompanying sacrifices.

So when considering the fact that the Eternal One had blessed the Torah obedient proselytes from the nations with immersion of the Ruach haKadosh (the Holy Spirit) while they were yet uncircumcised; and outside of the Temple sacrifices after the Levitical Order of Priesthood; it became evident that even as Avraham was not circumcised prior to entering into the covenant, and did not need to partake in the Levitical Order of priesthood for the remission of his sin, then neither did the foreigners from the nations in Yeshua's day need to either.

And after Yeshua came, tens of thousands of Jews came to accept Yeshua as Messiah, and as the ultimate sacrifice; **Ma'aseh (Acts) 21:20**, that was pictured when Avraham offered up Yit'zak (Isaac); and accepted Him in place of the Temple sacrifices, understanding that those sacrifices were simply pointing to His ultimate sacrifice, but that were never intended to be in place of His sacrifice.

But many, especially those in mainstream leadership, and those who had a vested interest in keeping things the way they were, continued to insist that salvation (remission of sin) could not come apart from participation in the sacrifices performed at the Temple, which subsequently, by tradition, required one to be circumcised.

So Shaul says to Kepha (Peter) in paraphrase,

**2:14** If you yourself, as a Jew (that is, as a circumcised man who grew up participating in the Temple sacrifices for remission of sin), conduct yourself as a gentile (as one who does not participate in the Temple sacrifices for the remission of sin), then how can you compel these people of the nations to live as a Jew (as if they did need to be circumcised for this purpose)?

In other words Kepha (Peter), how can you compel these people from the nations to be circumcised in order to follow a path, which you as a Jewish believer in Yeshua don't even follow anymore; especially when these people from the nations have never partaken of this path of Temple sacrifices before to begin with?

For,

**2:15** We who are Jews by nature [knowing the Gospel and the path of righteousness from the beginning], and who are not sinners [from a sinful lifestyle] like those from the nations,

**2:16** know that a man is not justified by the Temple sacrifices, but by faith in (the sacrifice of) the Messiah Yeshua ...

Let's begin with the word "justified" used in **Galatians 2:16**,

The word "justified" is related to the word "judicial", which comes from the word "Judah" (Judah), and means that some form of justice has been achieved in light of some previous injustice committed.

The closest English equivalent to this Hebrew concept are the words "pardoned and acquitted".

That is, the Hebrew concept of "justified" is similar to a pardon in that it forgives us, that is, that it renders our prison sentence as "paid", and causes our record to be expunged from the public record, despite our guilt; and is similar to the word acquit in that this "justification" renders us innocent, despite our past guilt, as if we had never been guilty to begin with.

So this phrase could be translated as,

**2:16** "We are not acquitted and pardoned through the Temple sacrifices, but through faith in Yeshua's sacrifice for us."

The phrase, "works of the law" is a Hebrew idiom referring to the Temple sacrifices of the Levitical priesthood and its accompanying traditions, thus the translation as, "the Temple sacrifices" rather than as the more commonly known phrase, "works of the law".

And animal sacrifices can only "atone", that is, can only pay for, or "cover", one's sins; but can never acquit or pardon an individual concerning their sin.

It is only by the blood of Yeshua that one can receive pardon and acquittal, rather than mere payment of the debt; and it is only through the blood of Yeshua that our sins are now remitted.

These phrases have nothing to do with whether the Law of Torah has been done away, but to whether the Torah will be of any eternal benefit to us.

Of whether it will be a blessing to us unto eternal life because we obey it, and have been justified concerning our past violations against it through the blood of Yeshua; or whether it will be a curse to us unto death because we have violated it, and continue to violate it.

It is the difference between sinners who have repented of their Torah (Law) violations and stopped violating Torah (the Law); and of those who excuse their Torah (Law) violations and continue violating Torah (the Law).

The difference between those who have repented of their sins and stopped sinning; and of those who excuse their sins and continue sinning.

## Chapter 2

So, **Galatians 2:16** says what to the 1st Century believer in the midst of a still active Temple based faith? It says,

**2:16** we are not justified by the Temple sacrifices, but by faith in Yeshua's (sacrifice).

Plug this concept into the American judicial system. "Judicial" by the way, comes from the word Judah (Yehudah), which is the tribe Yeshua descended from and where we derive the word "Jew" (Yehudi), and the word "Judge" from.

Now, for an analogy.

You're an American, and your associates have talked you into killing somebody.



You regret the crime and for the next 20 years you try and compensate for it by being a perfect law abiding citizen.

You go out and help the poor, do missionary work, help elderly people cross the street, contribute to charity, report crimes. Maybe even become a security officer or homicide detective.

But 20 years later your connection to the murder is discovered. Are all your good works performed since the murder going to do you any good? Absolutely not!

Your good works have not "justified" you concerning your crime. That is, "justice" for your crime has not been served, for the prescribed penalty owed for the offense has not been paid in order to balance the scales of justice, and you will still go to court and be tried and sentenced.

And let's say after being convicted you are sentenced to death.

Now, "justice" is being served concerning your crime; but as they prepare to take you away to prison to await execution, the Governor walks up to you and grants you a pardon.

If you accept that pardon, then you have just been justified **through faith in his pardon** that no amount of good works or law obedience was able to do for you.

Now, does that mean that American law is suddenly done away and that you are free now to go and murder somebody else? Absolutely not!

You were just "saved" by the Governor's grace, not by your "sacrificial works" or "acts of obedience" to the law of the land. But be rest assured, if you go out and commit another murder that pardon is not going to be of any more use to you than your good works were.

You were set free from the death penalty, not by doing away with American law, but by being under the Governor's grace through pardon.

That is, not because the law itself was done away; but because the penalty you were under, that which was prescribed by the law to ensure that justice was performed; that penalty is what was done away because it was satisfied under the Governor's pardon.

Additionally, the Governor's pardon was not given so that you could go out and commit more crime; but because when you pleaded in court for mercy, and freely acknowledged your guilt, and with sincerity declared your commitment to going and sinning no more, the Governor heard your plea and heartfelt confession, and had compassion on you, trusting that you would indeed go and sin no more.

It does not mean that the Governor did away with the US Constitution or with any law governing the state. It does mean that he is going to give you another chance, and is going to honor your confession and commitment to repentance, with forgiveness of your crimes **that are past**.

Likewise, that Governor's pardon does not come apart from the need to satisfy the requirement of justice.

You see, for the Eternal One to pardon, the penalty for our spiritual crimes, our sins, still needs to be paid, and there are only two ways to pay it. We can either pay it our self, or we can accept Yeshua's payment on our behalf.

Only Yeshua can pay it on our behalf, because only Yeshua never owed any payment to death or hell. Only Yeshua never sinned, never violated Torah.

As it is written in **Evreem (Hebrews) 4:15**, He Himself never violated the Torah, never violated God's "Law". And as such, it is only He who can pay the death penalty on our behalf, because it is only He who never owed it.

And so yes, we are "justified", that is, justice is satisfied on our behalf, by acceptance of Yeshua's death and resurrection, not by any good or righteous thing we have done outside of the required penalty.

But once justice has been satisfied for the crimes we have committed, as Yeshua said, "Go and sin no more"; **Yehochanan (John) 5:14; 8:11; Romans 3:25**.

As it is written in **Romans 3:24-25**,

**3:24** ...justice has been satisfied on our behalf freely by His grace through the pardon and acquittal that comes through the Messiah Yeshua,

**3:25** who יהוה set forth as a substitutionary payment for our sin by His blood through faith, to demonstrate His uprightness, because in His patience and long-suffering, יהוה had Passed Over the violations of Torah (sins) that were previously committed.

As it is written in **Romans 3:28, 31**;

**3:28** ...therefore, we conclude that a man is justified by faith (in Yeshua's sacrifice) apart from the Temple sacrifices.

**3:31** Does this then cause the Torah (the Eternal One's Law) to be done away through our faith? Absolutely not! On the contrary, it is through faith that the Torah (the "Law") is established.

So then, as **Romans 6:2** says,

**6:2** "...how can we who died to sin (to violation of the "Law", of Torah) continue to violate it?"

As it is written in I **Yehochanan (I John) 3:8-9...**,

**3:8** For whoever violates the Torah (the Law) is of the devil...

**3:9** ...and whoever is born of Elohim (God) does not continue to violate His Torah (His Law).

Yes, the remnant is made up of those who obey the Torah (the Law) of the Eternal One and believe in the Testimony of Yeshua His Son; **Revelations 12:17**.

To the Torah and the Testimony, if anyone does not speak according to these words it is because they have no light in them, **Yesh'yahu (Isaiah 8:16-20)**.

The Torah is light, **Mishlei (Proverbs) 6:23**, and if we walk in the light as the Eternal One is in

the light, then the blood of Yeshua His Son cleanses us of all sin, **I Yehochanan (I John) 1:6,7**. So, let's go to Galatians now and see what it is really saying. If you remember the last chapter, you will recall that the word "justified" in these passages means,

"To satisfy justice and to render, or regard as innocent, one who has committed a crime."

Similar to the acquittal or Governor's pardon that has just been described, so keep this concept of the word "justified" in mind as we continue our study.

We will start with the verses that begin and end the tone and context of the Emissary Shaul's (the Apostle Paul's) response to whatever question had been posed to him in the book of Galatians.

In **Galatians 2:2-3** he says,

**2:2** And I went up to Jerusalem by revelation to communicate to the people there that Good News (Gospel) which I communicate to the people of the nations...

**2:3** Yet not even Titus who was with me (who was Greek) felt it necessary **to be circumcised**.

Then he digresses into several analogies through **Chapters 2, 3, and 4** and concludes his analogies in **chapter 5:2-4** with,

**5:2** And I say to you, that if you **become circumcised**, the Messiah will profit you nothing.

**5:3** And I testify again to every man who **becomes circumcised** that he is required to obey the whole law (of Temple sacrifices).

**5:4** The Messiah has become useless to you. You who attempt **to be justified** through the Temple sacrifices, you have fallen from grace.

You see, the whole presentation of the Emissary Shaul is to show what justifies us; that is, what satisfies the requirement of justice, and renders us innocent in regard to our past sins.

It is not about whether the Torah (the Eternal One's Law) is done away or not, which I explained last session.

Neither is it whether all types of circumcision (some of which are part of the covenant of faith made with Avraham) are done away or not, because in **Ma'aseh (Acts) 16:3**, Shaul had Timothy, who was a Greek, circumcised.

Also as Shaul says in **Romans 2:25 and 3:2** that circumcision is profitable in every way, if you obey the Torah (the Eternal One's Law).

You see, it is entirely about what brings about justice on our behalf in regard to our past violations of Torah, and what does not.

We don't receive a pardon for our past crimes because we are good law abiding citizens after we committed our crime. We receive our pardon because the Governor, out of his grace and mercy, has considered our debt as paid through the substitutionary death of Yeshua, and has

rendered us innocent in regard to our past crime(s).

Now is all we have to do is receive that pardon in faith, and commit ourselves to going and sinning no more.

So why then did Shaul circumcise Timothy, but not feel compelled to circumcise Titus, both of whom were Greeks?

In **Ma'aseh (Acts) 15:1** it is revealed to us that certain professing believers were teaching that a foreigner cannot receive salvation; that is, could not have their sins remitted, unless they had first received the circumcision of conversion allowing them to partake in the Temple sacrifices. And apparently the Galatians were having disputes with these same people.

As for the phrase, "deeds of the law", and "works of the law". These two phrases are Hebrew idioms that are always in direct reference to the animal sacrifices performed at the Temple, and to the related traditions that had developed around this system; and never to the written "Law" of Torah defining for us what the Eternal One has declared for us as right, and as wrong.

But like I said, no one is pardoned and declared innocent by doing good works, by obeying the Law, or through animal sacrifices. Only satisfying the required penalty for justice satisfies the debt owed regarding one's sin.

Likewise, it is only a pardon with an acquittal that eliminates the record of one's guilt; and the circumcision of conversion is a work, not a pardon or payment for sin.

But our people have always known these things. the Eternal One used our people to write the Scriptures in our language of Hebrew. So if we all know these things from the very teachings of Torah (of the Eternal One's Law) itself, then why did these mainstream leaders of the day think differently?

They thought differently because the Eternal One gave the plan of salvation to our people through Avraham. This plan was then revived through Moshe (Moses) as it says in **Evreem (Hebrews) 4:2**,

**4:2** For the Good News (Gospel) was preached to those in the wilderness as well as to us, but the word they heard did not profit them, because they didn't believe what they heard."

This Good News (Gospel) of salvation was then preserved through the tribal kingdom of Judah (Yehudah), and referred to as "The faith" or "The way". And all those who practiced the faith came to be known as Jews (Yehudim).

As Yeshua stated in the Good News (Gospel) of **Yehochanan (John) 4:22**,

**4:22** "Salvation is of the Jews..."

That is, the stewardship of the Good News (Gospel) of salvation is of the Jews.

This faith and stewardship likewise remained the prominent influence over the sons of Israel up until the destruction of the Temple in 70 CE (68 CE by the corrected calendar), 40 years after Yeshua's first coming.

Since then, it has been infiltrated and divided into the two empty religions of Catholicism and contemporary Judaism.

But while it was still the pre-eminent religion, one of the things that had to be done to officially “convert” to the faith, was you had to be circumcised, because that’s what the covenant made with Avraham, and revived through Moshe (Moses), stated had to be done.

But not for the purpose of being justified or acquitted!

The circumcision commanded to Avraham and Moshe (Moses) was to circumcise them on the 8<sup>th</sup> day after their birth; an age where the issue of salvation is completely irrelevant. But the new believers coming into the flock in Yeshua's day were grown men. How does a grown man get circumcised on the 8<sup>th</sup> day?

He doesn't.

Avraham, likewise, was 99 years old, and so was much older than 8 days when he was circumcised; as was also much of his household.

However, their circumcision occurred 430 years prior to the introduction of the Levitical Priesthood, showing clearly that the circumcision of the Avrahamic covenant was not in any way related to the Levitical priesthood.

Neither was it a requirement for salvation, or for the participation in animal sacrifices, for Avraham himself offered sacrifices prior to his entry into the covenant of circumcision; **B'resheet (Genesis) 12:8; 13:4; 15:7-11**, and as Abel and Noach (Noah) and Yyob (Job) are also recorded as having done while yet uncircumcised, and prior to the Levitical priesthood; **B'resheet (Genesis) 4:4; 8:20**.

So, the circumcision Emissary Shaul is addressing is not the 8<sup>th</sup> day circumcision commanded of Avraham and Moshe (Moses) in the Torah, but is the circumcision developed through tradition required of adult converts to perform before they could partake in the Temple sacrifices for the remission of their sin(s).

Avraham was 99 years old when he was circumcised; but he was justified; that is, was pardoned and acquitted, long, long before he was circumcised. So his circumcision had nothing to do with what the Torah required to satisfy justice, or with provision for the pardon or acquittal, or for the payment of sins past.

But, **Galatians 3:26-29** says you are all sons of the Eternal One through faith in Yeshua's work, through the “justification (payment, and pardon and acquittal) He provided; and that if you belong to Yeshua, then you are a descendent of Avraham, and an heir according to the Promise.

This is Shaul's whole point in writing the book of Galatians, to show what pardons us and what does not; and his point addresses the same issue presented in **Ma'aseh (Acts) 15:1,2**.

Also making his point, Shaul uses part of the analogy concerning the **Ma'aseh (Acts) 15** to demonstrate in what manner the gift of the Ruach haKadosh (Holy Spirit) was received.

So now, before we go on, let's clarify what else does not justify us, does not pardon or acquit

us; because the Emissary Shaul is also going to use this other issue in another analogy to make his same point.

You probably haven't guessed it, but if you guessed "atonement" you guessed correctly.

It is amazing how predominant the concept of receiving atonement for our sins through Yeshua is. But the words atone and atonement are not mentioned a single time in the B'rit Chadasha (the "New" covenant) except in the King James version in **Romans 5:11**, which was translated from the Greek word "καταλλαγή" (katallage), which means "reconciliation", not atonement.

However, the concept of atonement is throughout the Tenach (the "Old" covenant).

In the Hebrew it provides us the picture of a covering that is used to repair damage or an injury, and that can also result in restitution, in cancellation of a debt, or in the appeasement of anger.

And somehow this atonement received through blood sacrifices has been twisted, through centuries of erroneous translations, to be associated with the "justification" received through Yeshua.

But the concept of atonement and justification are two different things. Atonement can satisfy and cancel out a debt, but does nothing to render one innocent in regard to past behavior. However, justification (pardon and acquittal) does.

Atonement is like paying off a defaulted loan; but justification, like having the defaulted loan paid off, *and the record of your defaulted loan completely removed from record.*

Atonement is like the restitution you pay to repair an injury caused by a crime you committed. But justification like receiving a pardon or acquittal that causes your crime to be completely paid for and removed from the court record.

Blood atonement, received through the sacrifice of animals, is like the circumcision "of conversion" in that it is a ritualistic activity related specifically, and uniquely dependent upon, the existence of the Temple sacrifices.

So though atonement does indeed cancel out debt by providing payment and/or restitution for our debt owed, it is inferior to justification in that it cannot, and does not, eliminate the record of our debt in addition to that payment.

Atonement and justification also differ in that ***atonement is what the guilty party does*** into order to make payment towards the debt they owe, but ***justification is what the Governor does*** on behalf of the guilty party despite their debt, or the size thereof.

So this *adult circumcision that was required for conversion* is a work ***that marked you*** as one who has entered into the Levitical covenant with its Temple and related sacrifices.

So *atonement is a work that one performs on their own behalf* in accordance with the command of the Eternal One to make payment and restitution for one's own sins within that former covenant.

But *justification is a complete act of mercy and compassion by the Eternal One* in order to acquit you of your guilt, and render you as innocent within the New Covenant in regard to your

past convictions.

Likewise, the condition required by the recipient, the "guilty" party, in both Covenants is that you "Go, and sin no more", that you "Go, and violate Torah no more".

So as it says in **Galatians 2:16-19**,

**2:16** We know that a man is not acquitted or pardoned through [the Levitical sacrifices], but by faith in the Messiah Yeshua, so that now, we as believers in the Messiah Yeshua, can be acquitted and pardoned through faith in Him apart from the [Levitical sacrifices], for through the [Levitical order of sacrifices] can no flesh be pardoned or acquitted.

**2:17** But if, while we seek to be pardoned and acquitted through Messiah, we ourselves are found to be guilty of violating Torah, does that make the Messiah a Servant of sin? Absolutely not!

**2:18** For if I rebuild those things which I destroyed I will make myself a Torah violator all over again.

**2:19** For I through the Torah, died to the law of sin, so that I might live my life now for יהוה.

Now to clarify that this is what **Galatians 2:19** is really saying. Let's go to Romans and clarify exactly which "law" it is we have died to, and which one we live to.

Let's begin with **Romans 8:2**,

**8:2** The Torah of the Spirit of life in Messiah Yeshua has made me free from the torah of sin and death.

So we see here "a" Torah of life related to Yeshua and "a" torah of sin related to death.

Now go to **Romans 7:25**, where the Emissary Shaul says,

**7:25** So with the mind I myself serve the Torah of יהוה, but with the flesh, the torah of sin.

So we see here again another contrast showing that the Torah of the Eternal One, and the torah of sin, are two different things.

In fact, in **Romans 7:7,12,13** the Emissary Shaul says,

**7:7** Is the Torah of יהוה sin?" Absolutely not.

**7:12** The Torah of יהוה is just, and holy, and good."

**7:13** Has the Torah of יהוה which is good become death to me?" Absolutely not!

It is the wages of Torah violation (sin) that brings death, as it is written in **Romans 6:23**,



**6:23** The wages of sin is death.

You see, it is the torah of sin which brings death, not the Torah of the Eternal One.

As stated earlier, the word "Torah" means instruction. And the Eternal One has instruction for His people, and the Accuser (Sat-n) instruction for his people; the one catering to the ruach (spirit) and selfless nature, and the other catering to the flesh, and selfish nature.

The instruction (Torah) of the Eternal One leads all who follow it to the way of life, and the instruction (torah) of the Accuser (Sat-n) leads all who follow it onto the path of death.

As Shaul says in **Romans 7:14**,

**7:14** The Torah of יהוה is spiritual,

And in **Romans 8:6**

**8:6** ...that to be spiritually minded is life and peace.

And what did **Romans 8:2** say again? That the Torah of the Eternal One (God's Law) is,

**8:2** ...the Torah of the Ruach (the Law of the Spirit) unto life.

And in **Romans 8:7**, that it is only the fleshy, non-spiritual mind that is opposed to it.

So if you are opposed to it, you are still dead in your sin (in your Torah violations).

**D'varim (Deuteronomy) 30:11-20 and 32:44-47**, states the same thing; that obeying the Torah of the Eternal One will bring us life, but that breaking it, that is, obeying the torah of sin, brings death.

So **Galatians 2:19** said what again? It said,

**2:19** I through the Torah (the Law) have died to the torah (the law) that I might live unto יהוה.

So through one Law we have died to another law that we might live, and the passages just quoted from Romans stated that the "Law" of the Eternal One is good, and just, and holy.

That it is spiritual, and that it is this Law of the Ruach (Spirit) that gives life; and that ultimately, it is the law **of sin** that leads to death, not the Torah, not the Eternal One's Law, for the Eternal One's Law is not the law of death (of sin), which is of the devil, but the Law of life.

So which law have we died to? The Torah of the Eternal One (God's Law) which is spiritual and leads to life, or to the torah of sin which leads to death?

So we are either following the Eternal One's instruction which leads to life, or we are following the instruction of the Wicked One which leads to death.

Now go to **Romans 6:2,6**;

**6:2** How shall we who have died to the law of sin, [sin is violation of Torah, violation of the Eternal One's Law] continue to live in sin (continue to violate the Torah, the Eternal One's Law)?

**6:6** For our old nature was executed with Yeshua so that the body of sin might be done away.

Not that the Torah of the Eternal One (God's Law) might be done away; but so that the body of sin, which opposes, and resists, and that violates His Torah, might be done away.

Yes, it is not from the Torah of the Eternal One that instructs and defines for us the path of life that we have been freed from, but from the torah of sin, that instructs and defines for us the path of death.

**Romans 6:10** even as Yeshua died to sin one time for all (who believe), but that life which He lives, He lives unto the Eternal One.

So **Galatians 2:19** more precisely says what? That I, through the Torah of יהוה, have died to the torah of sin, so that I might live to יהוה.

Back to **Romans 6:11**,

**6:11** Likewise, you also consider yourselves to be dead to sin; but alive to יהוה in Yeshua.

And what did Yeshua do? He taught and lived out the Torah of יהוה.

Which is also precisely why He was without sin; because He never violated or taught against Torah (against God's Law).

Let's go to **Romans 6:20**,

**6:20** For when you were servants of sin [that is, when you were violators of Elohim's (God's) legal code defining His eternal standard of right and wrong], you were free from righteousness.

**Mizmor (Psalm) 119:172** states that the mitzvot (commandments) of יהוה are righteousness; and in **D'varim (Deuteronomy) 6:25** that the Torah of the Eternal One is righteousness for us when we obey it.

And what is righteousness? It is simply, that which is right, or to do that which is right.

In **Romans 2:26 and 8:4** Emissary Shaul talks about the righteousness which comes from the Torah (God's Law).

So the Emissary Shaul is saying in **Romans 6:20**, that when you were living a life of sin, a life in opposition to, and contrary to, the Torah (contrary to God's Law), that you were free in regard to the righteousness contained in the Torah (in the Law).

Shaul then turns around and says in **6:21**, the very next verse,

**6:21** "What fruit did you have then in the things of which you are now ashamed, for the end of those things is death."

What things? The sinful things you used to do outside of, and contrary to, the Torah (God's Law), when living what you thought was a so called life "of freedom".

But now being free from sin, not from righteousness, but from sin (from violations of Torah, of God's Law), and having become servants of the Eternal One, now your fruits are unto holiness, with the end result, eternal life.

And the Torah of the Eternal One (the Law of God) is what?

Is just, and good, and holy.

Doesn't it make sense that it would be that which is holy (set-apart) that would be used to instruct us in holiness (in how to be set-apart)? And that which is good that would be used to instruct us in goodness? And that which is just and spiritual that would be used to instruct us in the things which are just and spiritual?

The Scriptures also teach that the Torah (God's Law) is truth. So if that which is holy can lead us into holiness, then that which is truth can lead us into truth.

What else can we say about the Torah, about the instruction of the Eternal One?

**Mizmor (Psalm) 19** says His Torah (His Law) is perfect, reshaping the very soul, and the Eternal One tells us to be perfect even as he is perfect. So how do we become perfect?

Well, if that which is set-apart for His use (holy) teaches us how to be set-apart for His use (how to be holy), then that which is perfect will teach us how to be perfect.

So the Scriptures say that the Torah (the Eternal One's Law) is perfect, is righteous, is holy, is just, is good, is truth, is spiritual, and defines for us the way of life.

But the same Scriptures teach that the law of sin, which is violation of Torah (of God's Law) and which is in complete opposition to Torah (to His Law), leads us into death.

So what do people go around and erroneously teach?

They teach that His Law, the Torah, (which is perfect, and just, and righteous, and holy, and good, and truth, and life-giving, and spiritual, and which Messiah Himself said would not be done away) has, contrary to Yeshua's words and Scripture, been, in fact, done away and nailed to the cross.

Remember, it is the false Messiah, the "Anti-Christ" who is the Torahless One, not Yeshua; **Daniel 7:23-25 ; 2 Thessalonians 2:3-8.**

As Shaul says in **Romans 6:1**,

**6:1** "What shall we say then? Shall we continue to violate the Torah (God's Law) so that His grace may abound? **יְהוָה** forbid!"

You might as well say, hey, let's commit more crimes so we can receive more pardons from the Governor.

This is an unholy, demonic, and very subtly dangerous doctrine and the churches must recognize it soon and stop perpetuating it immediately, because it is going to cause the largest apostasy the world has ever seen.

It is the precise reason why so many of my people, the Jewish people, do not respond to the Good News (the Gospel) of Messiah's coming, because they haven't heard it yet in its true and original 1st Century form.

The Emissary Shaul ran into people even in his own time who also taught this same heresy, and in **Romans 3:8** he calls this heresy slanderous, and declares that those who teach such slander will be justly condemned.

It is a very serious matter.

Here is **Galatians 2:19** clarified,

**2:19** Now I tell you, that I through the Torah of יהוה (through the Law of life), have died to the torah of sin (to the law of death), so that I can now live my life unto יהוה."

So Shaul is a thorough teacher and upholder of Torah (of God's Law). And so in **Galatians 2:18** when he states,

**2:21** But I do not set aside the grace of יהוה, for if righteousness comes through "the law", then Yeshua died in vain."

Shaul is not speaking here concerning the Torah of the Eternal One defining for us His eternal standard of right and wrong, but is making a reference to "the law" of Temple sacrifices.

Therefore, **verse 2:21** is more accurately rendered,

**2:21** But I do not set aside the favor of יהוה, for if righteousness comes through the Temple sacrifices, then Yeshua died for no reason.

Likewise, in Scripture, there are two kinds of "righteousness." The first type of righteousness is what one receives by simply doing what is right. It is the form that is relevant to our current and future conduct and behavior.

Just like it says in **I Yehochanan (I John) 3:7**,

**3:7** Be not deceived, he who does what is right is righteous, even as Yeshua is righteous."

But the second kind, which is specific and relevant only to past misconduct and misbehavior, is very similar to the word "justification" which means, "to be acquitted or pardoned", and is a righteousness that can only be bestowed upon us by the mercy and grace of a guiltless individual greater than ourselves in order to clear us of a past debt or crime.

The first type of righteousness is what comes from obeying Torah (God's Law). It is a righteousness that we can create ourselves through obedience and faithfulness.

But the second kind can only be received through the mercy or pardon of another.

In other words, the righteousness of the Torah is like the righteousness an American citizen receives by obeying the laws of the land, and by not partaking in any criminal activity.

But the righteousness received through Yeshua apart from Torah (apart from the Eternal One's Law) is like the righteousness received by a convicted felon who has been pardoned by the Governor and has had his records sealed and destroyed; despite his past guilt.

The Emissary Shaul's statement in **Galatians 2:21** is like saying,

"Yes, I completely uphold the Torah, but I do not set aside the grace of the Governor, for if acquittal and pardon comes through being a good law abiding citizen, then the Governor's pardons concerning my past criminal behavior would be in vain."

You see, pardons and acquittals are for the guilty, not for the innocent.

I am just taking the Emissary Shaul's (the Apostle Paul's) analogies and converting them into contemporary settings.

The translators could have done something similar, but that would have required them to challenge accepted theology.

This is something that is very difficult for main stream religion to do is to change their theologies to conform to any truth that is held to by only a minority, for the mainstream "faith" of today among Christians, just like the mainstream "faith" of Yeshua's day among Jews, has an inherent vested interest in maintaining the accepted "status quo" and to that which is most easily "digested" by, and "homogenous" to, the masses.

But going back to the righteousness which comes from the Torah, the only problem with that form of righteousness is that the Scriptures state that we are all spiritual criminals, that is, we are all guilty of violating His Torah, the Law of life. We are all guilty of having committed sin at one time or another; and the wages of Torah violation is death.

And that makes sense, that if you violate the instruction of life, that the result would be death.

Just like if you jump out of a plane from two miles up in the air without a parachute. The consequence when you hit the ground is going to be death. That parachute was the Law of life, but you violated that law, and so, died. Very basic theology.

But you see, the Eternal One does not want us to die, but to have eternal life; so he created a form of righteousness (a parachute) which could be received by us regarding our past spiritual crimes.

That righteousness has come to us in the form of a spiritual acquittal and pardon through the Messiah Yeshua. And just like a Governor's pardon, once you receive it you are expected "to go and sin no more".

# Chapter 3

**Galatians, chapter 3**, reads as follows:

**3:1** “O Foolish Galatians, who has deceived you into not obeying the truth, before whose eyes the Messiah Yeshua was clearly portrayed among you as crucified.

**3:2** This only I want to learn from you, did you receive the Ruach (Spirit) by the Temple sacrifices or by the hearing of faith (in Yeshua's sacrifice)?

**3:3** Are you so foolish? Having begun in the Ruach (Spirit) are you now made perfect by the flesh?”

In **Part I** of the Galatians study we saw how Shaul was addressing the questions of circumcision for the purpose of atonement for sin (salvation).

A debate which was addressed in **Ma'aseh (Acts) 15:1**; and how his opposition to circumcision for the purpose of deliverance from sin (salvation) was because, as he himself declared, “a man is not justified“, that is, a person is not pardoned or acquitted from their past sins as a result of any sacrificial work or act of obedience that they have done; but only through the substitutionary death of Yeshua and through the mercy of His Father.

In **Part II**, we went into the concepts of acquittal and pardon a little deeper, and then into how Shaul modified his presentation by stating how being acquitted of our past crimes against Elohim (God) and man does not mean we can go out and continue to sin; for to rebuild that which had been eliminated through Elohim's (God's) pardon would cause us to become guilty all over again.

We also talked about how the way to die to the law of sin is through obeying the Law of Elohim (God), not by disobeying it. And that we, as pardoned and acquitted spiritual convicts, are to go out from now on and conduct ourselves as law abiding citizens of His Kingdom, and not as criminals or as sinners.

The Emissary Shaul then comes back to his main issue by clarifying that this concept of living a law-abiding life after being pardoned and acquitted does not set aside the grace of Elohim (God); but simply means that pardons and acquittals do not come through our obedience, but through Elohim's (God's) grace; through His mercy and forgiveness.

In **chapter 3**, Shaul proceeds to go into his next example of how the function of pardons and acquittals differ from the function of sacrificial works by asking, “How did you receive the immersion (baptism) of the Ruach haKadosh (the Holy Spirit)?

By sacrificial works performed through the flesh of animals, or by acquittal and pardon through faith in the sin offering of Yeshua?” Even as Avraham believed Elohim (God) and it was accounted to him as righteousness.

You see, there is a righteousness that is obtained apart from the works of the law, i.e. apart from the Temple sacrifices.

It is the righteousness we receive in regard to our past violations of Torah which can only be received through acceptance of Yeshua as our sin offering.

**Not** that the righteousness of the Torah, the righteous instruction of the Eternal One, is done away; but that the righteousness of the Torah is only credited when obeying the Torah; but which is not, and cannot be credited to us when we are disobeying it.

As an example, we can look at Avraham and see that Avraham had both forms of righteousness, for it says in **B'resheet (Genesis) 26:1-5** that the covenant of Avraham was passed on to Yit'zak (Isaac) **because** Avraham obeyed Elohim's (God's) voice, guarded His hedge, His commandments, His appointed times, His Torah (Law).

That is, he was righteous concerning the commandments of Torah, but he was also righteous concerning his faith in Elohim's (God's) Promise of redemption for mankind through the Promised Seed of Messiah Yeshua, who would pardon and acquit both him, and us, of our past sins against Elohim (God); **B'resheet (Genesis) 15:4-6**.

That is, we, even as Avraham, are credited with one type of righteousness which comes from obeying the Torah (God's Law); but concerning our past disobedience to the Torah (God's Law), we, even as Avraham, place our faith in the righteousness provided to us through the Promise of Yeshua's coming and sacrifice on behalf of our sins that are past.

Likewise, this righteousness which was provided apart from the Torah (God's Law), was not provided in place of the Torah (God's Law), ***but in compliment of it.***

So back to the question. Did we receive the Ruach haKadosh (Holy Spirit) through the Temple sacrifices and/or through the circumcision of conversion to that process? Or did we receive it through faith in the pardon and acquittal provided to us through Yeshua?

Well, let's look at the Scripture record. Avraham was obedient to Torah (to God's Law).

He was circumcised; had Yit'zak (Isaac) circumcised on the 8<sup>th</sup> day; and as far as the works go, he offered burnt offerings and sacrifices. And all in the present tense of his life.

Avraham also believed in the Promised Seed of Messiah, the work of the Eternal One, through whom all the nations of the earth could then be blessed by Torah, rather than cursed by it.

All future tense to Avraham.

Did Avraham receive immersion (baptism) of the Ruach haKadosh (Holy Spirit) in his lifetime? No.

What about Moshe (Moses)? Moshe (Moses) too, was circumcised, offered burnt offerings and sacrifices, and obeyed the Torah (God's Law) blamelessly concerning his conduct in the present tense, and believed in the Promised Seed of Messiah to come, which was future tense to Moshe (Moses).

Likewise all the prophets, Zechar'yah (Zechariah), Yoseph (Joseph), as well as the twelve Talmidim (disciples/students) were also circumcised the 8<sup>th</sup> day, offered sacrifices, and obeyed the Torah - present tense. And believed in the Promised Seed to come - future tense.

But none of these received the immersion (baptism) of the Ruach haKadosh (the Holy Spirit)



until the future tense of these professed beliefs was realized.

Future tense until when? Until Yeshua the Promised Seed had come, and died, and risen from the grave.

Once the future tense of the Promised Seed of Yeshua had become present tense, then, and only then, was the immersion of the Ruach haKadosh (Holy Spirit) given; and at that, only after the fullness of the Good News (Gospel) had been restored. For until that time, the Ruach haKadosh (the Holy Spirit) could only potentially dwell in the Most Holy Place of the Mishkan (the Tabernacle) or of the Temple, or come upon, or be with, an individual; but not within an individual.

All our forefathers, Avraham, Yit'zak (Isaac), and Yaaqov (Jacob), all the prophets, and all the disciples, and those who had believed, had obeyed the Torah, offered up sacrifices, and had been circumcised throughout the centuries. Yet none of them ever received immersion of the Ruach haKadosh (Holy Spirit) as a result of any of those things; as a result of any of those "sacrificial works", or acts of obedience.

Yes, it was not until the Messiah Yeshua, the Promised Seed, had come, and died, and been resurrected, that the Ruach (Spirit) haKadosh was given. And it was not until then, that any of us received pardon or acquittal for our sins. [Key Point]

Up until that time all we could receive was atonement for our sins, which only provided a "covering" for our sins, and a cancellation of one's debt, in order to satisfy the requirement of justice; but which did nothing to expunge one's criminal record from the public files as pardons and acquittals do.

That is, atonement could provide us coverings for our spiritual nakedness, but only the blood of Yeshua could make those coverings white and without spot or wrinkle.

But take note also that all those who did receive immersion of the Ruach haKadosh (Holy Spirit) were in fact law-abiding (Torah-obedient) citizens who had repented of their past violations of Torah. Not that the Ruach (Spirit) was given solely because they were law-abiding citizens; but because it is those who are committed to repentance and to doing what is right - committed to seeking out Elohim's (God's) will, that Yeshua, our spiritual Governor, gives pardons and acquittals to - that is, on condition that they, as renewed law abiding citizens, look to Him for their pardon, and accept His death as the payment for their past sins, and go and sin no more.

As it says in **Ma'aseh (Acts) 5:32**,

**5:32** He gives His Ruach haKadosh (Holy Spirit) to those who obey Him.

That is, not to those who are committed to lives of crime, to lives of Torah-violation (sin); but to those who are remorseful and committed to changing for the better, and to doing what is right in the Eternal One's eyes.

You see, the Ruach (Spirit) could not be given until we had been pardoned and acquitted through the blood of Yeshua.

That is, not until Yeshua, the Promised Seed, our spiritual "Governor" could come. Because the Ruach (Spirit) can only dwell in a temple that has been purified and cleansed, as is evident in

the examples given to us concerning the Holy of Holies of the Temple which had to be thoroughly cleansed with the blood of the sacrifices before the Ruach could enter into that Most Holy Place; **Evreem (Hebrews) 9:6-8**.

So why is it then that we could not receive the Ruach (Spirit) until Yeshua came?

Because all have violated Torah (sinned) and fallen short of the splendor of Elohim (God), therefore nobody could receive the Ruach haKadosh (the Holy Spirit) indwelling them until we had been rendered innocent through pardon and acquittal through Yeshua's sacrifice; through purification and cleansing by His blood.

You see, the blood of bulls and calves could only cancel out our debt and provide us a temporary covering for our nakedness; but could never take away our sin; could never take away our criminal record or record of guilt; **Evreem (Hebrews) 10:1-10**.

It was only Yeshua who could render us innocent concerning our past guilt, and therefore it was not until Yeshua came that not even righteous Noach (Noah), righteous Avraham, or righteous Moshe (Moses), could be blessed with the continual indwelling of the Ruach haKadosh (Holy Spirit).

It was likewise, not until Yeshua that we could be acquitted and pardoned to even qualify for the immersion of the Ruach haKadosh (Holy Spirit), and be led into the promises of Elohim (God) given to Avraham and his descendants, the sons of Israel. The children of which you are, *if you obey the Torah and have the Testimony of Yeshua*.

So with these things in mind, the following passages in **Galatians 3 and 4** will begin making more sense. But before we go on, let's make it clear that not only does the Torah teach various types of works, but also teaches us faith, and the very Good News of salvation (the Gospel) itself; **Mattit'yahu (Matthew) 23:23; Evreem (Hebrews) 3:17 through 4:2**.

Now, concerning Yeshua, in **Yehochanan (John) 1:45** it is written,

**1:45** "...we have found Him of whom Moshe (Moses) in the Torah (the Law), and also the prophets wrote about, Yeshua of Nazareth; the son of Yoseph (Joseph)".

And in **Yehochanan (John) 5:39** it says,

**5:39** "Search the Scriptures, for in them you think you have life, but it is they which testify of Me."

The Scriptures of that time, of course, being the Torah, the Prophets, and the Writings; otherwise known as the Tenach in the Hebrew Scriptures, or as the "Old Testament" in Christian Bibles.

And concerning this Good News (this Gospel), in **Evreem (Hebrews) 3:17 through 4:2** it says that the Good News (Gospel) was preached to Moshe (Moses) and to those in the wilderness as well as to us, and in **Galatians 3:8** that Avraham, who lived several hundred years prior to Moshe (Moses), also heard the Good News (Gospel).

Also concerning faith, in **Mattit'yahu (Matthew) 23:23** it says that the weightier more important matters of the Torah (of the "Law") are justice, mercy, and faith.

That's right, faith.

The Torah teaches us not only about who Yeshua is, and would be, and about the Good News concerning Him, but also teaches us about *faith*.

So if the Torah teaches us about Yeshua, and teaches us about faith, and teaches us about the Good News itself, then how can it be done away?

Well, perhaps they have been done away, *in the lives of faithless believers*, such as are described in **Mattit'yahu (Matthew) 7:21-23**; and perhaps it is time that we, as faithful believers, restore these teachings, as well as the rest of the teachings of Torah.

So we see then how the Torah, and faith in Yeshua, which is also taught by the Torah, are two different elements of the same thing, that in no way cancel each other out; but that merely perform different functions within different aspects of the same "Gospel".

The Torah, which defines for all eternity, what is right and what is wrong, what brings life, and what brings death, according to the perfect knowledge, understanding, and ageless wisdom of the Eternal One our Elohim (God), and the sacrifices both in the form of animals offered upon the altar, and in the form of Yeshua's sacrifice on the execution stake, which paint for us the price of death exacted by sin, and of our need for redemption from that path of death and for the remission of our sins that are past through the shedding of blood.

This is the Torah and the Testimony. This is the Gospel. And it has been taught from the beginning, even from the time of Adam.

Let's go on with **Galatians 3:5**, and with the phrase "works of the law" simply rendered as "Temple sacrifices".

**3:5** "He who supplies the Ruach (Spirit) to you, and works miracles among you, does He do it through the Temple sacrifices, [and through the oral tradition of circumcision required for the participation thereof], or by the hearing of faith (in Yeshua's sacrifice)?"

Just as Avraham "believed Elohim (God) and it was accounted to him as righteousness."

Avraham's belief here is accounted to him as righteousness, but yet **B'resheet (Genesis) 26:5** states that Avraham was obedient to the Torah. And it is apparent that his obedience did not nullify his faith, or nullify Elohim's (God's) grace to him. And nobody calls Avraham legalistic for combining his faith with obedience to Elohim's (God's) "Law".

So it should be clear now that Galatians is not teaching that faith in Yeshua has replaced the Law of Torah, or that the Torah, which defines for us right and wrong, has been somehow done away, or that the Torah is somehow in opposition to faith in Yeshua in any way. It has nothing to do with these traditionally imposed interpretations.

No. Shaul's writings in this Book are simply about what pardons and acquits us, and about what brings about the blessing of the Ruach (Spirit), and the promises given through Avraham, upon us.

**Galatians 3:7-9,**

**3:7** Therefore, know that those who have faith are the sons of Avraham.

**3:8** And the Scripture, foreseeing that **יהוה** would acquit and pardon the nations by faith, preached the Good News (the Gospel) to Avraham beforehand saying, "in you all the nations of the earth shall be blessed",

**3:9** So then those who are of Avraham's faith shall be blessed with believing Avraham.

Now what does it mean to be blessed, and how are we to receive the blessing?

A blessing is the opposite of a curse. And the Scriptures state that blessings are received through obeying the Torah, and curses received from disobeying the Torah, from sinning.

So, if the Scriptures declare we have all sinned at one time or another, whether willfully or in ignorance, what does that place us under; the blessings of the Torah, or the curse?

The curses of course, even as Shaul states in **Romans 7:10** that the Torah of the Eternal One (Law of God) which was meant to bring us life, that is, meant to bring us blessings, has brought us death; that is, has brought us curses. Why?

Because of our violations against it.

So once we are under the curse, are the blessings of much use to us anymore? In other words, does eating healthy really do us any good if we are smoking cigarettes, using narcotics, and binge drinking?

No, not really. It may be better than not eating healthy at all; but that only means it will take the curses a little longer to complete the cycle of death in us.

And, likewise, if I am under the curse, does that mean I should reject the blessing?

That is, if I'm smoking and injecting drugs into my body, and in poor health as a result, should I continue living my cursed life and not seek out a better one? Of course not.

So how do the Scriptures teach we get out from under the curse?

It teaches us to escape the curse through repentance and remission of sin.

But is it through atonement by way of animal sacrifices that the Eternal One said the nations of the earth would be blessed, or is it through the Promised Seed of Avraham that the nations would be blessed?

It is through the Seed of Avraham, through the Promise of the Messiah, that the Eternal One said the nations of the earth would be blessed; and that Promised Seed, that Promised Messiah, as **Galatians 3:16** states, is Yeshua.

So what did Yeshua do for us that blood atonement could not do for us? He acquitted and pardoned us of our sins, the equivalent of having our entire criminal record expunged and destroyed.

Atonement was able to satisfy the requirement of justice and cancel out our debt; but only through justification, that is, through pardon and acquittal, is all evidence of our prior guilt eliminated. It is only through this method that our robes can be without spot or wrinkle.

And what happens when a person is acquitted or pardoned of a crime? The blessings and freedoms of the “law” are restored; and the blessings of the law are blessings in every way to those who are regarded as innocent and law-abiding.

Now, let’s go to **Galatians 3:10** where it says, for as many as are of the Temple sacrifices are under the curse, for it is written,

**3:10** “Cursed is everyone who does not continue in all the things which are written in the Torah scroll (Book of the God's Law) to do them.”

Why is that?

Because the Temple sacrifices produce the evidence of our guilt; and our guilt is the evidence that we are under the curse, just like a prison is the evidence of a person’s conviction, and the conviction the evidence of that person’s guilt

So **Galatians 3:11** goes on to say ...

**3:11** “so that no one is acquitted or pardoned by the Temple sacrifices is evident, for the pardoned and acquitted shall live as a result of their faith (in Yeshua's sacrifice).

**3:12** And the Temple sacrifices are not of (Avraham's) faith, though the man who has done them in the past shall live as a result of them.

**3:13** But Yeshua has redeemed us from the curse of the law (of sin), having become a curse for us (for it is written, “Cursed is everyone who hangs on a tree.”)

**3:14** So that the blessing promised to Avraham might come upon the people of the nations through the Messiah Yeshua, so that we might receive the promise of the Ruach (Spirit) through faith [in His sacrifice].

Through faith in Yeshua, the Promised Seed, who would redeem us from the curse of death required by the Torah for our sin, by pardoning and acquitting us of our past sins against the Torah (God's Law); so that the life and blessings of the Torah (God's Law) may flow forth into the lives of those who now obey it.

Additionally, because this pardon and remission of sin is now administrated from the heavenly sanctuary, rather than from the geographically limited location of the previous earthly sanctuary, people everywhere in the earth can now hear the Torah, and be forgiven of their past violations of it, regardless of where they live in the Earth.

Now Shaul goes on in **verses 3:15-18** to enter another analogy further demonstrating how that pardon, acquittal, and redemption from the curse would come through faith in the Promised Seed of Yeshua and not through any sacrificial works by saying,

**3:15** “Brethren, I speak in the manner of men; for even yet a man’s covenant, when confirmed, cannot be annulled or added to by anyone.”

**3:16** Now to Avraham and his Seed were the promises made. יהוה does not say “and to seeds” plural, as of many; but as of One “and to your Seed” who is the Messiah.

**3:17** “And this I say, that the Temple sacrifices which were given 430 years later, cannot annul the covenant which was confirmed earlier by יהוה in Yeshua that it should render the covenant void.

**3:18** For if the inheritance is through the Temple sacrifices, it is no longer of the Promise of a Messiah, but יהוה gave it to Avraham through the Promise of a Messiah.”

If you know the story of Moshe (Moses), you know that the promises given to Moshe (Moses), and to the sons of Israel, are identical to those given to Avraham; but they were given to Avraham first, 430 years earlier.

So if you know the story of Avraham, then you know that Avraham was obeying the Torah (God's Law), offering up burnt offerings and sacrifices, and practicing circumcision 430 years before Moshe (Moses) received these things at Mount Sinai.

In fact, in **Shemot (Exodus) 2:24** the Eternal One states plainly that the reason he was bringing Moshe (Moses) and the sons of Israel out of Egypt was as a direct result of the covenant made with Avraham. In fact, Avraham was even foretold about this exodus in **B'resheet (Genesis) 15:13-14**.

So if these things are so, then what came 430 years later that was different than what Avraham had?

The earthly sanctuary, and Levitical priesthood ordained to it, is what is different.

This earthly priesthood and sanctuary (which was patterned after the heavenly sanctuary, and which was only a shadow of things to come during the Millennial reign of Yeshua, and not those very things themselves), were not part of the original covenant with Avraham; but was added because of transgressions.

That is, was added because of violations against the Torah of the Eternal One (God's Law), because of sin.

Now it makes sense that if the earthly sanctuary is the foreshadow of things to come as it states in **Evreem (Hebrews) 10:1**, even as Moshe (Moses), and Yeshua, the son of Nun, were respectively shadows of Yeshua's first and second comings, that the foreshadow of Yeshua's sacrificial work to come would also have to come before Yeshua Himself arrived.

Now if you'll recall the teaching on the 10 commandments, I explained that it is not the moral code on the tablets; but rather the instructions on how to build the ten components of the sanctuary.

If you recall, those tablets representing the pattern of things in heaven, and of the good things to come, were broken the first time because of the sin of the people.

But the second time Moshe (Moses) came down, the sanctuary was built to atone for their sins

in preparation of their entry into the Promised Land by Yeshua, son of Nun, the type and shadow of Messiah Yeshua who will take us into the Promised Land at His second coming.

This pattern was repeated with the stone sanctuary of the Temple, which was also destroyed/broken as a result of Israel's sin after Yeshua's first coming.

But now we see the pattern being repeated, in that the time for the Temple to be rebuilt is quickly approaching; and when Yeshua returns this second time, this time He will find a faithful people, and so as a result will not allow the Temple to be destroyed, even as Moshe (Moses) didn't break the second set of tablets when he found the people faithful at his return.

You'll notice also in **Evreem (Hebrews) 10:1** of the Christian Bibles, and as stated earlier, that the earthly sanctuary with its sacrifices is also referred to as "the law", so it becomes evident, once again, that the phrase "the law" is not always referring to the same thing.

Sometimes it is referring to the Torah, sometimes to the law of the Accuser (Sat-n), the law of sin; *and sometimes to the "law" of sacrifices, the law of the earthly sanctuary, which was added 430 years after the Promise of Messiah given to Avraham.*

So as it states in **Galatians 3:19**,

**3:19a** "What purpose then did the law serve?..."

Which law?

The law of the earthly sanctuary after the Order of Levi and its accompanying sacrifices which were only shadows of things yet to come, not the very things themselves.

So **verse 3:19a** is more properly rendered,

**3:19a** "What purpose then did the Temple sacrifices serve...?"

**Verse 19** continues,

**3:19b** "...It was added because of transgressions, to provide atonement for sin until the Seed, (who is Yeshua), could come to whom the Promise was made..."

Which is also reflected in **Evreem (Hebrews) 9:15**; and at which time atonement would be replaced with what?

With justification, and with the pouring out of the Ruach haKadosh (Holy Spirit)!

**3:21a** Is the law then against the Promises of יהוה?

Which law? The law of the Temple sacrifices, the law of which Shaul is asking, "is this law of the sanctuary" against the Promises of Elohim (God)?

**3:21b** Absolutely not! But if there had been a law (of the Temple sacrifices) given which could have revived us, then truly pardon and acquittal would have come through **that** law!



**3:22** But the Scripture has confined all under sin, so that through faith in the Messiah Yeshua, the Promise might be given to those who believe [in His sacrifice].

Who believe that Yeshua is the ultimate sin offering, presented by the Eternal One Himself, of which all the other sacrifices were foreshadowed and ultimately fulfilled through, and in, Him.

**3:23a** But before faith came,

Faith in what? Faith in Yeshua!

**3:23b** We were protected under the law (of sacrifices), embraced together for the faith which would afterwards be revealed.

And **3:24** says that this Law (of the Temple) was given as a tutor; and instructor, to lead us to Messiah, so that we might be ultimately pardoned and acquitted through faith in Him.

**3:25** But now that the way of faith in Him has been brought to pass, we are no longer under the tutor.

If you want to know in greater detail what this passage in **Galatians, chapter 3** is talking about, just read the Book of **Evreem (Hebrews), chapters 6:19 through 10:29**. You will find there five chapters of explanation that state precisely what I have just said in today's teaching.

So today, we are not priests after the Order of Levi, but priests after the Order of Melchizadok.

As it is written in **Shemot (Exodus) 19:5,6**;

**19:5** "If you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people, for all the earth is Mine."

**19:6** "And you shall be to Me a Kingdom of priests and set-apart nation."

And as Kepha (Peter) confirms in **I Kepha (I Peter) 2:9**,

**2:9** "You are a chosen generation, a royal priesthood, and a set-apart nation, and His own special people."

And as it is written in **Revelation 20:6**,

**20:6** "Blessed are they who have part in the first resurrection, over such the second death has no power, but they shall be priests of יהוה and of Messiah, and shall reign with him for a thousand years."

And as **14:12** says,

**14:12** Here is the patience of the saints, here are those **who obey the commandments of יהוה, and the faith of Yeshua [the Testimony]**.

"To the Torah and the Testimony, if anyone does not speak according to these words it is because they have no light in them"; **Yesh'yahu (Isaiah) 8:20**.

And you my friends, as it says in **Galatians 3:26-29**, are all children of the Eternal One through this same faith in Yeshua's sacrifice, who obey the commandments of the Eternal One, and who have been pardoned and acquitted through your faith and trust in Him - and if you belong to Yeshua, then you are Avraham's seed, and heirs according to the Promise; and as Shaul states in **I Corinthians 12:2**,

**12:2** "You are no longer foreigners from the nations (gentiles)."

## Chapter 4

So here we are at **chapter 4**. Let's see how this continues to unfold and progress.

### **Chapter 4:1,2;**

**4:1** "Now I say that the heir, as long as he is a child, does not differ at all from a slave, though he will ultimately be master of all.

**4:2** But is likewise under protectors and supervisors until the time appointed by the father."

**Verses 4:1,2** are describing Yeshua, how even though He would be the ultimate heir Himself, even He had to be raised under similar conditions as we, and be subject to the same influences as we, until the appointed time - the time of His resurrection and ascension to the Father.

Then in **4:3,4** it goes on stating,

**4:3** "Even so we, when we were children, were enslaved to the immature things of the world.

**4:4** But when the fullness of the time had come, יהוה sent His son, born of a woman, born under the Temple sacrifices."

These sacrifices offered up at the Temple were, likewise, ordained into service 430 years after the Promise of Messiah given to Avraham and provided as a temporal shadow of the heavenly sanctuary and priesthood to come through that Promised Messiah; and Shaul described this law of sacrifices governing of the earthly sanctuary and priesthood after the Order of Levi as what?

As a tutor, leading us to Yeshua. And so Yeshua was born under what? Under the tutor so that He could redeem those who were under the tutor.

Why did those under the tutor need to be redeemed? Because under the tutor, only atonement, that is, only cancellation and payment of debts could be made; but it could do nothing to expunge the record of our past guilt.

It was like being released from prison after paying your debt to society, but without eliminating your past record of guilt still archived in the court record.

It was not until the death and resurrection of Yeshua that we could be justified; that is, could be pardoned and acquitted of our guilt. And it wasn't until we could be pardoned and acquitted of our guilt that the continuous indwelling presence of the Ruach haKadosh (of the Holy Spirit)

could be given so that, as **verse 4:5-7** state,

**4:5** "...we could receive the adoption of sons.

**4:6** And because you are sons, יהוה has sent forth the Ruach (Spirit) through His Son into the core of your being, crying out, Abba Father.

**4:7** Therefore, you are no longer slaves, but sons, and if a son, then an heir of יהוה through Yeshua."

Now before we go into **verse 4:8**, we need to clarify who the audience is that is being addressed.

The assemblies in Galatia were predominantly gentile converts; that is, they were foreigners being grafted into the natural olive tree of Israel; of which Yeshua is King, and Elohim's (God's) Law, the Torah, the standard of right conduct.

In the analogy just presented in **Galatians 4:1-7**, Shaul was referring to these converts from the nations, in place and time, as those who have placed themselves, or who were seeking to place themselves, under the tutor by persuasion of the traditionalists, of those who were called, "the Circumcision".

But in the next analogy Shaul is speaking, in place and time, to these converts from the nations in reference to their former lives as gentiles prior to their conversion to any biblically based faith.

Which is confirmed in the following verse; **Galatians 4:8**,

**4:8** "But then, indeed when you did not know יהוה, you served those things which by nature are not gods."

This verse is referring to the idol centered worship of the non-Jewish pagan religions that these foreign, "gentile" converts had come out of.

You see, it is plain here that Shaul is addressing an audience of foreigners who had converted from paganism to the faith of Avraham, revived through Moshe (Moses), and preserved through Judah, Yeshua, and the Emissaries.

For he says when you did not know the Eternal One, "did not know Elohim (God)"; Which Elohim (God)? The Elohim (God) of Israel, the Elohim (God) of Avraham, Yit'zak (Isaac), and Yaaqov (Jacob)! When they did not know **our** Elohim (God).

Why? Because before their conversion they were servants to the gods of the foreign nations.

But now they have come to know the Elohim (God) of Israel, the Elohim (God) of Avraham, Yit'zak (Isaac), and Yaaqov (Jacob). Have come to know the Eternal One, or as Shaul says, have come to be known **by** the Eternal One, the Elohim (God) of Israel.

Why? Because they have converted from paganism to worship the One and Only true Elohim (God). the Eternal One, **our** Elohim (God).

As Shaul says in **I Corinthians 12:2**,

**12:2** “You know that you were once people of the nations (gentiles) carried away by lifeless idols.”

Then continuing on in **Galatians 4:9,10** Shaul then says,

**4:9** “But now after you have known יהוה, or rather, are known of יהוה, why is it you turn again to the powerless and inadequate things of the heavenly bodies to which you desire again to be enslaved?

**4:10** “For you continue to observe the days and months and seasons and years.”

Days and months and seasons and years of what? Of Elohim's (God's) calendar, or of the pagan calendar? Of the pagan calendar, of course! And Shaul fears for them, that perhaps his ministry to them has been in vain (**Verses 4:10,11**).

These powerless and inadequate observations of the heavenly bodies that they previously engaged in mark a reference to the high places (observatories) previously used by them as pagans for observation of the stars for the determination of destiny, for the setting of their celebrations and fertility rites; and that were used in conjunction with their previous worship of the false gods.

For example, they used the calculation of the vernal equinox to set the time for the celebration of the fertility goddess Isht-r and her egg laying Isht-r bunny; and the winter solstice they used to set the December 25<sup>th</sup> celebration of T-mmuz (M-thras), the sun god, at the time of the Roman Saturnalia festival known today as Christ-mass.

The calculations of which the Israelites themselves had incorporated into the Hebrew calendar from the time of Babylon, even extending to Yeshua's day and up to the present. The vernal equinox and winter solstice of which Yeshua Himself never went by as is evident in the timing of Yeshua's Passover celebrations. See our study entitled, "On Passover and the Resurrection" for more on this subject.

You see, now that Shaul has presented what it is that pardons and acquits us of sin, and draws from that conclusion what it is that makes us children of the Most High Elohim (God) and what doesn't, now Shaul is changing his focus to what kind of conduct is expected of those who are part of the Eternal One's family, because many of them are still hanging on to their pagan past.

Similar to how people coming out in our own generation often times want to continue to hold on to its pagan celebrations of Isht-r, Christ-mass, pork consumption, and worship, as the Pope has declared it, on the "venerable" day of the sun (S-nday); the pig correlating in all this with the death of the cursed deity "T-mmuz" during Christ-mass at the winter solstice, and with his reincarnation during the time of the cursed deity Isht-r at the vernal equinox.

It's just human nature to want to hold onto those things which are familiar. And the Eternal One in times past has winked at our ignorance; but the time is now arriving for men everywhere to repent; and where righteous men go, virtuous women will follow.

Now, **Galatians 4** continues on from **verse 4:12** where Shaul urges them to be as he is, and

reminds them of their zealotry in the past. And as we continue to **verse 4:17**, we see that Shaul is not blaming them for their regression back into former practices, but shows his understanding of their temptation to withdraw when stating,

**4:17** “They zealously court you for no good purpose, yet they want to exclude you that you may be zealous for them.”

Who are “they?” They are the Traditionalists, those of the old school of "circumcision", the believers who are insisting that converts from among the nations have no salvation if they are not participating in the Temple sacrifices. The act of which requires the circumcision of conversion.

This teaching by the traditionalists was no doubt very confusing to the people being grafted in from the nations.

Think about it. These are new converts from paganism who sometimes had little to no knowledge of the Elohim (God) of Israel prior to their conversion.

But when they converted, they had the Emissaries (Apostles) on the one hand stating that salvation and remission of sins concerning their past sinful behavior is through the blood and sacrifice of Yeshua - while on the other hand, the believing Pharisees and Traditionalists who were still entrenched in the old school of thought said, “no, belief in Yeshua alone is not sufficient for salvation and remission of sin, because you must first be converted and offer sacrifices before you can receive any salvation from Him.

So do you know what often happens to new converts and young believers when they see conflict, or find confusion in their new environment? They back off and shy away, back into the world they are more familiar with, and into the old environment they were once secure in. This explains why some may have been turning back to their old pagan ways.

This concept is true to this very day; and as such, I cannot even begin to count how many times I have seen new believers leave various churches, and other assemblies, and go back to their former lifestyles because the church, with all its conflicting doctrines, confused them and provided them with no sense of security.

So when people feel uncomfortable, confused, or insecure in their new environment it is simply human nature to want to return to those things that are more familiar; and so here now is Shaul, from **Galatians 4:8-20**, dealing with this very same issue, and so is concerned that his labor concerning some of them may have been done in vain.

That is, that some of them may be persuaded by the inaccurate conclusions of the traditional positions, causing them to lose faith in Yeshua as the sole justification for their sins; and that others, discouraged by the division of thought, may have just simply left the faith to return to the security of the more familiar pagan rituals of their past.

So Shaul says in **Galatians 4:21-22**,

**4:21a** “Tell me, you who desire to be under the law...

Which law? The law of circumcision for conversion and salvation through the work of animal sacrifices.

**4:21b** Do you not hear the Law?...

Hear what law? The Law of Torah. Written where? In the Torah.

So **4:21** is more properly rendered as,

**4:21** "Tell me, you who desire to be under the Temple sacrifices, do you not hear the Torah?"

**4:22** For it is written that Avraham had two sons, one by the slave woman, and the other by the free woman.

That is, the son born of the slave woman was born as a result of human effort, but the son born of Sarah, the free woman, was born as a result of God's promise apart from human effort; which things are symbolic; **4:23**.

You see, Shaul is presenting another analogy to explain himself.

This analogy paralleling the human effort represented by the son born of Hagar, with those seeking atonement through the circumcision of conversion and sacrificial works offered up at the earthly sanctuary and priesthood; and paralleling the child born by promise apart from human effort, with justification through the blood of Yeshua.

That is, with pardon and acquittal through Yeshua, the Seed of the promise of the covenant made with Avraham.

And he goes on.

For there are two sons and two covenants **4:24**. The one at Mt. Sinai which gives birth to bondage, and which corresponds to Hagar, refers to that which was given at Mt. Sinai 430 years after the promises given to Avraham.

And what was that thing that was given at Mt. Sinai that was not given to Avraham?

It is the earthly sanctuary and national priesthood that was added to the covenant; and which was added to respond to the issue of sin (transgressions) until Yeshua, the promised Seed, could come.

Shaul continues and says this Hagar, which correlates to Mt. Sinai, corresponds to Jerusalem which is now in bondage with her children; **4:25**.

In bondage to what?

In bondage to the idea that the sacrifice of animals is superior to, or equal to, Yeshua's sacrifice.

That the earthly High Priest was superior to, or equal to, Yeshua as High Priest; and that the earthly sanctuary of the Temple was superior to, or equal to, the Heavenly Sanctuary.

They wanted to take the new wine and place it into the old wineskins. They didn't want to part from their temporal traditions anymore than Christianity wants to depart from its pagan traditions.

Let me give you a contemporary analogy of this scenario.

Let's say that Avraham was a tent dweller, and that the Promised Seed would be a master carpenter who would ultimately provide all his descendants with mansions to live in.

But let's say that promised master carpenter to come is not going to be due on the scene for another 1800 years or so. Meanwhile, Avraham's small family and tent community grow into a nation of several million descendants who need something more than tents to dwell in, but the master carpenter is still not due to arrive for another 1400 years.

So Elohim (God) says to Avraham's descendants, "I tell you what, I'm going to give you some land with permanent dwellings on it that you can call your own. Now these homes I will give you are only shadows of the mansions I will provide you at that time."

So 1400 years later, the Master Carpenter arrives prepared to build their mansions, and many people are excited to put Him to work on their new home; but others, who are not entirely convinced of His credentials state they would rather just have their old and rather small homes simply remodeled, while discouraging others to hire Him on.

While yet others do not believe He is the master Carpenter at all, and not only refuse to have anything to do with Him, but threaten those who do because He poses a threat to their own construction investments.

You see, there are those who believe wholeheartedly, those who don't believe at all, and there are those, like those being addressed in Galatians, who believe Yeshua is the Messiah, but who want to continue to do things the traditional way. Who want to discourage the wholehearted believers from adopting any custom that goes contrary to their current traditions, especially any they themselves are heavily vested in.

But Shaul assures them in **verse 4:28**,

**4:28** "But we brethren, as Yit'zak (Isaac) was, are sons of the Promise";

That is, we are those who are pardoned and acquitted through Yeshua, and not through the Temple sacrifices which could only atone for sin, but which did not have the power to pardon and acquit us of our sin; **Evreem (Hebrews) 10:1-10**.

And in **verse 4:29**, Shaul points out how;

**4:29** "He who was born out of human effort persecuted he who was born according to the Ruach (Spirit)" [according to the Promise].

Then he reminds them in **verse 4:30**, and says

**4:30** "What do the Scriptures say? Cast out the slave woman and her son, for the son of the slave woman shall not be an heir with the son of the free woman."

**4:31** "So then brethren," he continues, "we are not sons of the slave woman, but of the free."

And in **verse 5:1**, which should have been made **verse 4:32**, he says,



**5:1 (4:32)** “Stand firmly therefore in the freedom by which Yeshua has made us free, and do not be entangled again with a yoke of bondage.”

Notice that Shaul says, “a” yoke of bondage, referring to any yoke of bondage, whether it be the bondage of past pagan beliefs, or the bondage of traditions perpetuated by the Traditionalists that kept people blind to Yeshua as being what the earthly sanctuary, sacrifices, and priesthood were all pointing to.

Then in **verse 5:2**, Shaul comes full circle in his discussion beginning from **verse 2:3**, and which stemmed from the question raised in **Ma'aseh (Acts) 15:1,2** and concludes,

**5:2 (5:1)** “Indeed, I, Shaul, say to you that if you become circumcised [for this purpose], the Messiah will be of no advantage to you.

No advantage to you concerning what? Concerning “salvation”; that is, no advantage concerning what justifies and acquits us of our past violations of Torah.

So if all this is true, then why did Shaul himself offer up sacrifices on at least two different occasions when taking a Nazarite vow? Because the issue of salvation and Circumcision was concerning people from the nations who had never partook in the Temple sacrifices prior to their knowledge of salvation in Yeshua, not concerning Paul or his fellow Jewry who had grown up with the sacrifices, and who were able to see clearly Yeshua's representation in those sacrifices.

For them, the Eternal One provided a 40 year transitional period to work their way out from under that system which had become 2nd nature to them. But until that transitional period from 30 CE to 70 CE (28 CE to 68 CE by the corrected calendar) was passed, it remained acceptable for those who had become believers through that system of sacrifices, through that “tutor”, to continue to partake of that system with which they were familiar, and which helped to bring them to their knowledge of Yeshua under that former covenant.

But for the people of the nations, the New covenant confirmed in the blood of Yeshua was the only option for them; and after 70 CE it likewise became the only option for Jews and Israelites as well.

As Kepha (Peter) stated in **Maaseh (Acts) 15:11**,

**15:11** “...we believe that through the favor of the Messiah Yeshua our Savior that we shall be saved (have our sins remitted) in the same manner as they (the people of the nations have now had their sins remitted).

## Chapter 5

Galatians is one of those teachings of the Emissary Shaul that Kepha (Peter), in **2 Kepha (2 Peter) 3:16** says is difficult to understand, at least to those who don't know the Torah. To those who are untaught and who Kepha says, “twist the Emissary Shaul's teachings to their own destruction.”

It is not possible for a typical person to understand what the Emissary Shaul is saying in Galatians with just a glance over. It takes a good working knowledge of the Torah - of Elohim's (God's) instruction contained in His Law, as well as a good understanding of 1<sup>st</sup> century Israel with its Temple based salvation and customs.

The Emissary Shaul was a Pharisee of Pharisees, thoroughly schooled in the Torah, and everything he taught was in relation to his knowledge, even as everything we teach is in relation to our knowledge.

Don't trust any religious teacher's interpretation, don't trust any commentator, don't even trust your own self if the only conclusion you have is one based on superficial study and limited knowledge, "for cursed is the man who puts his trust in man and who makes flesh his strength."; **Yerem'yahu (Jeremiah) 17:5.**

We need to search the Scriptures and diligently study to see if the things I, or anybody, teaches is sound and true.

As it has been said, "Ignorance of the law is no excuse," and I tell you, neither is ignorance of the Torah (of the Eternal One's Law of instruction), or of any part of His word, an excuse if we have the Holy Scriptures in our home but never seriously study them.

I tell you also again, that if you know the Torah of the Eternal One, then you will know that Galatians is teaching nothing against the Torah; and in no way, shape, or form is teaching it as done away; but is only clarifying what acquits and pardons us (brings remission of sin), and what does not.

Just like American law, when violated, can do nothing to declare us innocent of that which we are guilty of; but can only declare to us the prescribed penalty owed; even so, it is with the Torah of the Eternal One (God's Law).

The "guilt" issue, accordingly, can only be dealt with through atonement or justification. Through payment of the penalty owed by the guilty party, or through pardon and acquittal bestowed upon the guilty party by someone in authority who is innocent of that guilt.

The word atonement is similar to our word "restitution"; but the only thing that can render us innocent, in light of our guilt, is a pardon from the Governor or President. There is no law, no work, no deed or activity that we can partake of that can expunge our record of guilt apart from this.

This whole issue in Galatians arose because certain people in the community of Jewish believers were teaching that the foreign believers coming in from among the nations had to be circumcised before they could receive salvation (remission of their sins) through Yeshua; and that before they could receive salvation (remission of their sins) through Yeshua, they had to offer up sacrifices at the Temple.

To investigate this further, let us ask, "Who is it that needs salvation?" That is, who is it that needs to be salvaged or delivered? For the word salvation literally means "to be salvaged or delivered"; and what is it that they need to be salvaged and/or delivered from?

Is it the law-abiding citizen who has never so much as jaywalked, or is it the person on death row?

The person on death row of course!

But the Scriptures say that all have sinned, and that the wages of sin is death. So we are all on death row, spiritually speaking. And the only way to be delivered from spiritual death row is by being pardoned and acquitted by the Governor, by Yeshua our spiritual Governor, for our sins that are past; and circumcision provides no greater advantage to helping us off spiritual death row than it would to help a convict off secular death row.

Does that mean we shouldn't be circumcised? Or that the Emissary Shaul was teaching against circumcision, or against any other part of the Torah? Or maybe I should rephrase that in contemporary terms:

Does that mean we shouldn't obey the traffic laws of our nation? Or that the President of the United States when granting pardons is condoning the violation of traffic laws; or condoning any other violation of American Law? Of course not! Absolutely NOT!

Now concerning the Emissary Shaul, he himself was a law-abiding citizen, even as the Governor of a state is assumed to be; and the Law of the nation of Israel in Shaul's day was (and which is supposed to be the Law of Israel always), is God's Law, the Torah.

The Emissary Shaul obeyed the Torah of the Eternal One, which includes the law of circumcision, just like the Governor is assumed to obey American law, including minor traffic laws.

That's why the Emissary Shaul had Timothy circumcised.

You see, Shaul wasn't preaching against 8th day circumcision or even against adult circumcision, but only against the circumcision of conversion performed for the purpose of participating in the Temple sacrifices for the remission of sin.

The primary reason for writing this letter to the Galatians was not in response to questions arising over the issue of covenant circumcision done after the Avrahamic example, but over the issue of the circumcision developed through oral tradition for access to the Temple sacrifices.

The same issue addressed in **Ma'aseh (Acts) 15**, which just happens to be dealing with the same historical time period as the letter to the Galatians was; that is, around the time period of 50 CE.

It is such a tragedy that so many throughout the centuries have disassociated the Gospel from its Jewish identity.

The Torah was ordained to be the Constitution of the nation of Israel, and ultimately of the whole earth - and as it was, it shall be again; and not only does it teach us right and wrong, but it also teaches us about Yeshua, about faith, about grace, and about the very Gospel itself.

And I tell you with grief in my soul, that the only place where the Torah, the instruction of the Eternal One has been done away, is in the minds of those who do not believe. For as the Emissary Shaul says, it is only the sinful mind that is utterly opposed to His Torah and unwilling to submit itself to it; **Romans 8:7**.

But if you truly believe in the Testimony of Yeshua, then you will love His Father's

commandments, even as He did, and receive them joyfully into your souls.

You know, there are many ways to describe how His commandments help to form and perfect our relationship with Him. One way is as a father to His child. Another way describes Him as the protector of His community, like a security guard or patrolman safeguarding his community. Another one I often like to use is the way it defines Him as a good and just employer.

I remember going to work over the years as an unbeliever, sometimes having employers I liked and others I disliked; jobs I liked, and others I disliked.

But you know, when I had an employer I liked, and a job I liked, I jumped with eagerness to obey their commandments, jumped with eagerness to be a good employee for them.

I would come in early and stay late, work on weekends and holidays. I would shave my beard, cut my hair, wear the appropriate clothing. Everything. No commandment was too much for me, or too loathsome for me to obey. I obeyed them with complete eagerness and joy, and there were plenty of them.

I was also an utterly sinful person at that time in my life. But then something wonderful and amazing happened. I met Yeshua. I met Him as “Jesus,” but when I learned the truth about His name, Yeshua, I honored it. And with my new relationship with Yeshua, I learned a new standard of life.

It was called the Torah, the instruction of the Eternal One, the commandments of Elohim (God), which most know only as “the Law“, and I fell in love with it, because I fell in love with the One who created it and spoke it. It was a product of His voice, the Voice I love so much to hear.

Through it, I learned how to be an honorable son to my Honorable Father, a loyal brother to my Big Brother, a committed employee to my spiritual Employer, a loyal soldier in a Holy army, and a law-abiding citizen and ambassador of the Kingdom of Heaven.

It was by combining my faith in Him with obedience to His Father’s commandments contained in the Torah that I obtained many precious blessings in my life.

To the Torah of the Eternal One and the Testimony of His Son, the Messiah Yeshua, if anyone does not speak according to these words it is because they have no light in them **Yesh’yahu (Isaiah) 8:20**; And it is because they have no desire for complete victory over sin in their lives.

You see, faith combined with obedience is what changes and transforms our lives.

If I had believed the lie that says “The Torah was nailed to the cross,” I would still be a prisoner. I would still be a sexually immoral person. I would still be Sabbath breaker, shaving my beard and celebrating the Christianized pagan holidays of Christ-mass and Isht-r instead of the appointed times and Feast Days ordained by the Eternal One Himself, all of which provide for us very specific and prophetic pictures of Yeshua and of His coming Kingdom in every way.

But the leaders of this world’s religions don’t want us to obey Elohim (God). They want us to obey them.

Why? Because as the Emissary Shaul says in Romans, we are servants to whoever we obey; and the leaders of the world, knowing this principle, want our obedience to be to them, because

obedience and servitude to them delegates to them **power, prestige,** and material **prosperity.**

But we are called to obey the Eternal One, not men or women.

We are His employees, His children, His soldiers, and are citizens and ambassadors of His Kingdom, and as such, we are to work when He says work, and rest when He says rest.

Celebrate the way He says to celebrate, dress the way He says to dress, which includes beards for men and head coverings for women.

It means eating what He says is food, and refusing to eat what He says is not food.

It means upholding what He says is right, and casting down what He says is wrong.

If you see yourself as a soldier in His army, you jump when He says jump because you want to be a good soldier in His army.

If you see yourself as a child of the Father, then you jump when He says jump because you love Him as your Father and want to please Him as your Father.

If you see yourself as a citizen in His Kingdom, you jump when he says jump because you are patriotic and believe in the values of His Kingdom.

However you see yourself in relationship to the Father and His Kingdom, be rest assured, that if you jump when He says jump, it is ultimately because you love Him, and trust Him.

That's right, it's because you ultimately have faith in Him that you trust in Him, that you obey Him and have your works made perfect in Him; and that faith (trust) in Him, if not followed by obedience to Him, is a dead work and a dead faith; **Yaaqov (James) 2:14-26.**

As it is written, "He has called us unto good works"; **Ephesians 2:10.**

That is, He has called us to act in obedience to His way.

Also, as it states concerning the resurrection and the Great White Throne Judgment of Yeshua, that each will be judged according to his works; **Romans 2:6-10; Revelation 20:11,12; Mattit'yahu (Matthew) 25:31-46.**

Are you of those who say obeying Torah (God's Law) is legalism? The Eternal One calls it the way of love. **I Yehochanan (I John) 5:2,3.**

Do you call obeying Torah (God's Law) a burden? The Scriptures declare it to be not difficult at all to bear; **I Yehochanan (I John) 5:3; D'varim (Deuteronomy) 30:11-19.** Declare that it will bring us success; **Yeshua (Joshua) 1:8,** cause us to be wiser than our enemies; **Mizmor (Psalm) 119:98,** and declares for us the way of *freedom*; **Yaaqov (James) 2:12,** and of victory over sin.

For as it states in **Yehochanan (John) 8:31,32;** when we come to know the truth, the truth **shall set us free.** The commandments of His Torah **are** truth, **Mizmor (Psalm) 119:142,151.**

It is written in His word that no one who is born of the Ruach haKadosh (Holy Spirit) continues

to violate the Torah; **I Yehochanan (I John) 3:9**, and that only the sinful of the world are opposed to it (**Romans 8:7,8**).

Yeshua says you shall know the truth and the truth shall set you free. The Scriptures define only four things as truth. They are the Torah, the commandments, the word, and Yeshua. **Mizmor (Psalm) 119:142,151; Yehochanan (John) 14:6 & 17:17**.

And Yeshua says we are to worship the Eternal One in Spirit and in truth; **Yehochanan (John) 4:23,24**. Anyone who speaks against the truth is a liar and opposes the Eternal One Himself, the Father of truth. **I Yehochanan (I John) 1:6; 2:3,4**.

You may ask, "What does any of this have to do with the Book of Galatians?" I say, much in every way. For the Book of Galatians is all about justification, about what pardons and acquits us of our sin, of our spiritual crimes against Elohim (God).

I know what it means to receive pardon and acquittal from Elohim (God). I know what it means to be free of my past record of sin. Most importantly, I know what it is like to be free from the very sin itself, and to be free to enjoy the results of a fuller, more satisfying relationship with My Father, and with His Son, the Messiah Yeshua, as a result of these things.

Ultimately, I know being pardoned and acquitted "does not" mean that I am free to go and commit more violations against His holy, and righteous, and just commandments; but "**does**" mean that I am free to "go and sin no more".

Just imagine what a shameful, disgraceful, thing it would be if a murderer was freed from death row as a result of a pardon or acquittal only to go and murder several more people.

How inconceivable.

Like the Emissary Shaul says, if we go out and rebuild those things which were destroyed, we make ourselves a sinner all over again, **Galatians 2:18**.

So if we make ourselves law-breakers again, does that make Yeshua a minister of sin? In other words, does that mean Yeshua pardons and acquits us so that we may be freed to commit more crimes? Absolutely not! The Eternal One forbid! For if we rebuild again those things which were destroyed, it is we who have made ourselves criminals again, not Yeshua, not the Governor or President.

How repulsive to think that a Governor would give a pardon to an unrepentant criminal for the purpose of setting him free to commit more crime; and how utterly more repulsive to teach that Yeshua would teach or do such a thing!

But yet, this kind of heresy is precisely what is being taught today.

That is, that "all you have to do is believe that "Jesus" is the "Messiah" and all your sins, past, present and future are forgiven.

Teaching that you are now not only free from the consequences of violating Torah, but free from the requirement to obey it at all because it has been somehow nailed to the cross, for you have been pardoned through 'grace' not by works."

No lifestyle changes required. Just come as you are, **and stay as you are.**

Stay as the miserable, empty, selfish sinner that you are and praise Elohim (God) for it! What a sad heresy this is that anyone would imply that our Holy Messiah would condone such a destructive and demonic doctrine, and/or lifestyle.

It is amazing though how relevant the Torah suddenly is however when it comes to tithing. All of a sudden, the “Torah” isn’t done away anymore.

Or with homosexuality, once violation of the Torah causes our boys to dress up as girls, and eliminates any prospects of grandchildren, then suddenly, the Torah (God's Law) becomes very important to us.

Likewise, with witchcraft and sorcery; we know it would be politically incorrect to support anything so blatantly Evil. So why is the “Law” relevant all of the sudden at these times when it's convenient or profitable; but not when it is not convenient or profitable?

Because these things make money! Fighting homosexuality brings in big money. Fighting witchcraft and abortion brings in big money.

Upholding the traditional 10 commandments of Christianity, upholding creationism, and prayer in public schools, and encouraging tithing, these things all bring in big money.

Does that mean these causes are not good? Of course not! It's not the causes that concern me, it's the motive for pursuing them that sometimes, and perhaps in our day and age, oftentimes, concerns me. For all these causes, as good and righteous as they are in and of themselves, all have one thing in common, they all bring in big money.

So I must ask, why do we so diligently pursue these commandments of Torah (God's Law), but not the others? Why is it that Torah (God's Law) is only taught as applicable when it generates contributions, but is taught as “done away” when it hurts contributions?

When we suppress the word of the Eternal One for profit, pride, and prestige, we bring a curse upon ourselves. When we make merchandise of the Gospel and exchange the truth for lies, and for the traditions of men and women, we bring a curse upon ourselves; and when we, likewise, teach that Messiah pardons people from their past violations of Torah in order that they may continue to live in their sin, only now without fear of spiritual death, we bring a curse upon ourselves.

When we teach anything against any of Elohim's (God's) commandments, whose commandments are just, and holy, and righteous, we bring a curse upon ourselves, and upon our generation.

Would we be pleased with a Governor who pardoned criminals and freed them from prison with no obligation to obey the laws of our land upon their release?

Those who say the Torah is done away, would they be pleased with an anarchy?

If the Torah (God's Law) is done away and “nailed to the cross” then the only law remaining is the Accuser's (Sat-n's) law. And if the Torah (God's Law) is not done away then why aren't we teaching it and obeying it?



Perhaps a person might say, "We are under the 'Law' of Christ".

If a person believes that Christ is Elohim (God), then they must conclude that Elohim's (God's) Law is Christ's Law; and if a person believes and teaches so, then why don't they obey Him?

We believe that Yeshua is the Son of the Eternal One, and know that Yeshua as the Son of the Eternal One, never taught or did anything contrary to His Father's Law (the Torah), which is why He was without sin; **Evreem (Hebrews) 4:15**, for sin is the violation of Torah (of God's Law); **I Yehochanan (I John) 3:4**, and He never violated the Torah (God's Law).

Likewise, Yeshua provided us an example that we should follow in it.

As Yeshua stated in **Mattit'yahu (Matthew) 5:17-19**, that He came to bring the Torah (God's Law) out in fullness; and that the atmosphere and the earth would pass away before even the least stroke of a pen would under any circumstance pass from the Torah (God's Law). And the atmosphere and the earth are most certainly still here.

If you believe in Him, then you will believe His words. But whoever says they believe in Him, but yet do not receive His words, then neither do they receive Him who spoke them; and their faith will be empty and of no benefit to them.

When we worship the Eternal One with our lips, but keep our mind and actions far from Him and His way, and teach as commandments the traditions of men and women in place of His commandments, we bring a curse upon ourselves.

Cursed is the generation of leaders who withhold knowledge from the people. I tell you, the thieves and prostitutes will enter the Kingdom of Heaven before they.

Cursed is the generation that calls evil good and good evil, who take darkness for light and light for darkness, who have exchanged the truth for a lie, and the lie for profit, pride, and prestige.

This generation is that cursed generation, and the hour of darkness is quickly coming upon us where they will have their way with us.

**Mizmor (Psalm) 119:172** says that Elohim's (God's) commandments are righteousness, and in **I Yehochanan (I John) 2:29 through 3:11, and 5:3** it is written,

**2:29** If you know that He is righteous, you know that everyone who practices righteousness is begotten of Him.

**3:1** Behold what manner of love the Father has bestowed on us, that we should be called children of יהוה. Therefore the world does not know us, because it did not know Him.

**3:2** Beloved, now we are children of יהוה; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is.

**3:3** And everyone who has this hope in Him purifies himself, just as he is pure.

**3:4** Whoever commits sin violates Torah, **for sin is violation of Torah.**

**3:5** And you know that Yeshua was brought forth to take away our sin, and in Him there is no sin.

**3:6** Whoever remains in Him does not continue to violate Torah. Whoever continues to sin has neither seen Him nor known Him.

**3:7** Little children, let no one deceive you. He who practices righteousness is righteous even as He is righteous.

**3:8** Whoever violates Torah is of the devil, for the devil has sinned from the beginning. And it is for this very reason that the Son of יהוה was revealed, in order that He could destroy this work of the devil.

**3:9** Whoever is begotten of יהוה does not continue to violate Torah, for His seed remains in him, and he cannot continue in sin, because he has been begotten of יהוה.

**3:10** In this the children of יהוה and the children of the devil are revealed. Whosoever therefore does not practice righteousness is not of יהוה, and neither is he who does not love his brother.

**3:11** For this is the message that you have heard from B'resheet (Genesis) [which means "the beginning"], that we should love one another.

And,

**5:3** ...this is the love of יהוה, that we obey His commandments. And His commandments are not difficult to carry.

In I Yehochanan (I John) 3:24, it is written,

**3:24** "Whoever obeys His commandments remains in Him."

And what does the Emissary Shaul state in **Galatians 5:19-21** after he completes his dissertation? He states,

**5:19** "And the works of the flesh are evident. Extra-marital and pre-marital sexual relationships, uncleanness, lack of self control,

**5:20** idol worship, sorcery, hatred, fighting, jealousy, outbursts of rage, selfish pursuits, divisions, false teachings,

**5:21** envy, murder, drunken partying, orgies, and the like: of which I tell you beforehand, just as I have told you in times past, that those who practice such things will not inherit the Kingdom of יהוה."

This passage alone in Galatians shows that the Emissary Shaul, in Galatians, was not teaching the Torah as done away, because all these violations of Elohim's (God's) commandments just

quoted came out of the Torah, out of this “Law“, that people so much insist has been done away, and Shaul states that those who continue violating Elohim’s (God's) Law will **not** enter Elohim’s (God's) Kingdom.

So being justified by faith, not by works, and being under grace, not under the "law", does “**not**” mean that the Torah was done away or nailed to the cross.

So **Galatians, chapter 4**, is referring to what? It is referring to the same thing that the Book of **Evreem (Hebrews), chapters 6:15 through 10:26** is referring to.

That is, to the fact that we are no longer under the “tutor” of the earthly sanctuary with its animal sacrifices and imperfect priests, but are now entering into the true sanctuary, sacrifices, and priesthood in Heaven that the earthly sanctuary and priesthood foreshadowed would come; **Evreem (Hebrews) 8:1-5**.

It is stating that the earthly sanctuary (which had been added 430 years after the promises given to Avraham due to the need to provide atonement at the national level for the remission of sin until Messiah's coming) was no longer necessary for us concerning the issue of salvation; that is, concerning the issue of remission of sin in light of Yeshua’s appearance as our covenant offering, sin offering, and Cohanim haGadol (High Priest).

Galatians, like Evreem (Hebrews), is only defining more precisely the distinguishing differences and applications between the Torah and the Testimony.

Also, like it states in **Revelations 12:17 and 14:12**, the remnant that the beast seeks to destroy are those who have the Testimony of Yeshua [the knowledge of salvation for the remission of sin] and who obey the commandments of Elohim (God) [The Torah, the Knowledge of the way of life].

So Shaul writes in **Galatians 5:1**,

**5:1** For freedom Messiah has made us free. Stand firmly therefore and do not be entangled again with a yoke of bondage.

What does this mean, to not be entangled again with “a” yoke of bondage? And why does Shaul state “a” yoke, rather than “the” yoke?

As we discussed in our last session concerning **Galatians chapter 4**, the Emissary Shaul is addressing an audience of foreigners from the nations wanting to be grafted into the natural olive tree and religion of Israel. Wanting to make the Eternal One, the Elohim (God) of Avraham (Abraham), Yit’zak (Isaac) and Yaaqov (Jacob), their Elohim (God); and to make Yeshua, who is the Promised Seed of Avraham and the Son of the Eternal One, their Messiah, to redeem them from their sin.

We also know the audience is gentile because the primary purpose of writing this letter to the assembly in Galatia was to address the question of circumcision; and to determine whether these new believers needed to be circumcised for the remission of sin via the eventual participation in the Temple sacrifices.

If this was a Jewish audience, or an “Israeli” audience, raised in the faith, the question of circumcision would have been moot and irrelevant, for they all would have been circumcised

already long ago on the 8<sup>th</sup> day following their birth.

As it is written in **Galatians 4:8-11**,

**4:8** “But then indeed, when you did not know יהוה [did not know the Elohim (God) of Avraham, Yit’zak, and Yaaqov], you served those things which by nature are not gods” [referring to their idol worship of the past].

These foreigners, these "gentiles", just recently came out of paganism, so he could have stated, do not therefore return to “the” yoke of bondage that you just came out of, thereby implicating their previous pagan practices. But rather he states, “a” yoke, for he is warning them not to replace one form of bondage with another.

Even as Shaul stated in his analogy presented in **chapter 4**, concerning the law of the Levitical priesthood discussed in **chapter 3**, **that was added** to the Avrahamic covenant **430 years after** the promises given to Avraham; even so, in his current analogy, he is presenting this same earthly priesthood, as “a” yoke of bondage, comparing it with the slave woman Hagar and with the covenant regarding sacrifices made at Mount Sinai.

Not referring to the Torah, which Avraham also kept centuries prior to the Mt. Sinai experience; **B’resheet (Genesis) 26:1-5**, and which was only re-introduced at Mt. Sinai; but was referring to the sacrificial law of the Mishkan (Tabernacle) given after the Order of Levi, which was a completely new instruction never before given.

The law of which was given for the sole purpose of providing payment (atonement) for the sins of Israel until the time of Messiah’s coming (**Galatians 3:19**), where Yeshua would not only pay (atone) for our Torah violations (and theirs), but would acquit and pardon (justify) us from our Torah violations as well, thereby completely expunging our record of guilt.

Why? Because now the son of Sarah the free woman (representing Yeshua, the Promise Seed to come), had arrived and offered up His own body as a sacrifice for the remission of sin. At which time the Levitical priesthood was no longer necessary to serve in that capacity. And at which time, the Melchizadok priesthood (which the covenant with Avraham was ordained within), could now be placed back into motion as originally designed.

Now, understand, the Levitical priesthood was not bondage at the time it was given, for it was given to help direct us away from the bondage of sin, which was a far greater bondage than the economic sacrifice presented through the offering of bulls and rams.

However, Shaul states clearly that this system was only *a tutor* to educate us in the things to come; and to keep us safe from sin and from the spiritual death penalty required thereof; as well as to provide payment (atonement) for that sin until the time of Messiah’s coming.

But now that the long awaited Messiah has come and taken the responsibility and authority of that priesthood upon Himself as High Priest, Pesach (Passover) Lamb, Burnt Offering, Sin Offering, etc... thereby restoring it to the Melchizadok Order of the priesthood, we can see that He did not do away with it; but rather, simply transferred the authority and responsibilities of that priesthood onto Himself.

The responsibility and authority of which will be fully implemented and realized at the time of His

return, and during the Millennial Kingdom.

But now that He *has* come, it becomes evident that going up to the Temple in Jerusalem to offer an animal sacrifice every time you commit a sin becomes “a” yoke of bondage when compared to simply acknowledging Yeshua as your High Priest, Pesach (Passover) Lamb, and sin offering.

You see, as long as the requirement for the remission of sin was dependent on the centralized location of the Temple and its accompanying sacrifices, the Torah could not go out to the nations, but was limited in reach to those who could reasonably access the Temple.

But now through the blood of Yeshua, which has freed us from that centralized location of the Temple in Jerusalem for the remission of sin, the Torah can now go out to the nations and be of benefit to them as well, whether in America, or Russia, or China, or in the islands of the sea. For the Torah is only of eternal benefit to us when our past violations against it have been remedied; which in turn requires access to a process that remediates sin - and it is only through the Melchizadok Order of Priesthood and Yeshua's universal sacrifice that this could be done for the inhabitants of the whole Earth regardless of where they reside.

So Shaul was telling them, “You just recently came out of the bondage of paganism, so don't turn around now and be entangled into **another form** of bondage.” That's what Shaul is saying in **Galatians 5:1**, when he says don't be entangled again with “a” yoke of bondage.

That is, Messiah has set you free from sin and paganism to serve Him, not to bind you down with animal sacrifices and associated traditions for the remission of your sins in the limited location of the Temple in Jerusalem.

This of course makes perfect sense since these people of the nations had never been under the tutor of the Levitical priesthood to begin with, for they were either pagans, or lost Israelites that had been raised as pagans.

So though the priesthood in and of itself is not bondage in the absence of Yeshua, for it does provide payment (atonement) for sin; **V'yikra (Leviticus) 4:20-5:18; 17:11**, and did provide people an incentive not to sin because of the economic sanctions it induced as penalties every time one sinned; but in the presence and work of Yeshua, if we still cling to that earthly sanctuary for our redemption, instead of to Yeshua who it was pointing to, then that which **was** an easy “yoke” compared to the “yoke” of sin, has now become a heavy “yoke” compared to the “yoke” of Yeshua.

Just like digging a trench with a shovel is an easy “yoke” compared to digging it with our hand or with a stick; but when the man with the backhoe/excavator comes along, suddenly the shovel or stick becomes the hard way to dig the trench.

It doesn't mean that a shovel doesn't have its place, or that shovels are done away; it simply means that the shovel on the end of a piece of heavy equipment does the job much more effectively, and efficiently, than the shovel connected to the end of a stick.

So Shaul goes on to say in **verse 5:2**,

**5:2** Indeed, I Shaul, say to you, that if you become circumcised [for the purpose of partaking in the Temple sacrifices] that Messiah will be of no benefit to you.

What circumcision is he referring to? To 8<sup>th</sup> day circumcision? No, for these people he is talking to are all adult believers coming out of paganism, not 8 day old children.

Is he talking about the circumcision that an adult believer would do just to fulfill the mitzvah (commandment), like Avraham in his old age did? Or as the sons of Israel in the wilderness did?

No. Shaul is referring to the circumcision of tradition that this particular sect of Jews was trying to convince the new believers to partake of in order to involve them in the Temple sacrifices. In order to persuade them to convert to their particular sect of the faith, and/or to perpetuate this accepted tradition of the faith, because it is the way that it had been done since the time of Moshe (Moses), and was possibly profitable to some of them in some way.

And if they, the new believers, were to become circumcised according to this tradition, in order to follow after these sects, these groups not ordained by Yeshua or His Emissaries (Apostles), then Yeshua would be of no benefit to them, **verse 5:2**.

He goes on then in **verse 5:3**, saying,

**5:3** ...I testify unto you again, to every man who is circumcised [for this purpose], that you are obligated to perform the whole law (of sacrifices).

That is, if they chose to go this route, then they would become obligated to perform the whole law regulating the Temple sacrifices.

Then Shaul goes on to say, in **verse 5:4**, to whoever is perpetuating this tradition,

**5:4** Messiah's (sacrifice) has become useless to you. You who seek to be pardoned and acquitted through the Temple sacrifices, you have fallen from grace.

Which makes perfect sense, for through the law of sacrifices and obedience to Torah only, can no flesh be justified **Romans 3:20**, but can only be atoned for at most.

So though they could indeed go that way and become circumcised so that they could partake in the sacrifices, and could indeed offer up a sacrifice and have the penalty for their sin **paid** for (atoned for) as a result of that sacrifice; **V'yikra (Leviticus) 4:20-5:18; 17:11**; those sacrifices would do nothing to **render them innocent** (to acquit/pardon/justify them) concerning their past behavior; **Evreem (Hebrews) 10:4**, because it is only through Yeshua that we receive our pardon and acquittal (justification) concerning sins past (**Romans 3:25**), and have the record of our past guilt (the "stain" of our sin) expunged (removed/taken away) from the record **Galatians 2:16; Evreem (Hebrews) 10:4**.

So Shaul says in **verse 5:5**, but "we" [as opposed to "them"], through the immersion of the Ruach (Spirit), eagerly await the hope of righteousness [which comes] by faith in Yeshua's [sacrifice].

And in **verse 5:6**,

**5:6** For in the Messiah Yeshua, neither *circumcision nor uncircumcision* accounts for anything **concerning "these" matters**; but only faith (in Yeshua's sacrifice) working through love.

So **verse 5:6**, in effect, brings us to Shaul's ultimate conclusion in response to the **Ma'aseh (Acts) 15:1,2** question mirrored in **Galatians 2:3,4** which formed the basis of this entire letter in his response to the Galatians; that this "tutor" that the law of sacrifices represented, is in similitude to a substitute teacher that is provided when an official teacher is away. The tutor of which who, in effect, has the responsibility of watching over the class and of teaching them in accordance to the instruction of their primary teacher until the time of that primary teacher's return; but who, once that primary teacher has returned, is no longer needed.

In conclusion, the substitute was only a temporary fill in "until the appointed time" had come where his or her function had been fulfilled and was no longer needed.

Like it says in **Evreem (Hebrews) 10:4**,

**10:4** For it is not possible that the blood of bulls and goats could take away (justify, pardon or acquit us of our) sins.

Could the animal sacrifices "atone", that is, "pay" the penalty of our sins?

Absolutely, for that was the very purpose of their function.

But, as stated earlier, that's no different than a convicted felon who has served his sentence, but whose crime is still a matter of public record down at the courthouse.

However, they (the substitutes, the tutor) could not take away our sin, that is, could not take away the stain and record of our guilt by way of acquitting and pardoning us, or by expunging our criminal record.

No, this could only be done by someone of utmost legal authority; such as by a Governor or President, or in our case, by Yeshua our High Priest, and King; ***and it is only through this pardon and acquittal (justification) that the Ruach haKadosh (Holy Spirit) can permanently indwell us.***

This is one of the reasons why you don't find the word "atonement" anywhere in the "new" testament, because what Yeshua did for us in regard to our sins past is far beyond what the animal sacrifices could do.

It's the difference between simply having our debt paid off, and having the record of our debt both paid and pardoned and completely removed from the public record.

So now Shaul goes on to say in **5:7**,

**5:7** You were running well. Who hindered you from ***obeying the truth?***

Here we see evidence again, of Shaul endorsing the Torah and its commandments, when he talks here about ***obedience to the truth***, which the Scriptures define as follow:

- 1- The Torah, **Mizmor (Psalm) 119:142**
- 2- The commandments, **Mizmor (Psalm) 119:151**
- 3- The word, **Yehochanan (John) 17:7**
- 4- And Yeshua, **Yehochanan (John) 14:6**



So He's saying, "who has hindered you from following these things (the Torah, the commandments, the word), **through** Yeshua?"

**5:8** This persuasion does not come from Him who calls you.

**5:9** A little yeast leavens the whole lump.

**5:10** I have confidence in you in Yeshua that you will have no other mind; but he who troubles you shall bear his consequences whoever he is.

**5:11** And I, brethren, if I still preach the circumcision of conversion, why do I still suffer persecution? For then Yeshua's death on the execution stake would have ceased to be a snare (to those of the Circumcision).

**5:12** I could desire that those who trouble you would even "cut" themselves off [pun intended],

**5:13** For you, brethren, have been called to liberty; only do not use your liberty as an opportunity for the flesh, but through love serve one another,

**5:14** For all the Torah is fulfilled in one word, even in this: "You shall love your neighbor as yourself."

**5:15** But if you bite and devour one another, beware lest you be consumed by one another.

So we see now a transition into a new subject. The subject of love and the fruit of the Ruach (Spirit), for this debate between the traditionalists and the Emissaries (Apostles) had caused a great deal of contention among the body of believers, so he says in,

**5:16** I say then, walk in the Ruach (in the Spirit) and you shall not fulfill the lusts of the flesh.

**5:17** For the flesh lust against the Ruach (Spirit), and the Ruach (Spirit) against the flesh; and these are contrary to one another, so that you do not do the things that you desire.

**5:18** But if you are led by the Ruach (Spirit), you are not under the law of sin.

**5:19** Now the works of the flesh are evident, which are: adultery, prostitution and pre-marital relations, ceremonial uncleanness, unrestrained behavior,

**5:20** idol worship, sorcery, hatefulness, argumentativeness, jealousy, outbursts of rage, selfish pursuits, dividedness, the spreading of false doctrines,

**5:21** envy, murder, partying, orgies, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the Kingdom of יהוה.

So here, as stated earlier, Shaul plainly stated that violation of Torah **will prevent you from entering the Kingdom of** the Eternal One, which makes it clear that this message to the Galatians **is not** about whether or not we are under the Torah, under Elohim's (God's) "Law", because these **verses of Galatians 5:19-21** make it clear that we are.

But rather, it is about whether or not we are still under the "tutor", under that which was added

430 years after the Promise given to Avraham stating that through his “Seed”, who is the Messiah Yeshua, all the nations of the earth would be blessed; and that the “tutor” of the animal sacrifices was only provided as a temporary substitute to deal with the issue of sin; **Galatians 3:19**, until the appointed time of His coming.

It was this that was “added” 430 years later, not the Torah, for even Avraham obeyed the Torah, **B’resheet (Genesis) 26:1-5**.

And so Shaul says,

**5:22** But the fruit of the Ruach (Spirit) is love, joy, peace, patience, kindness, goodness, faithfulness,

**5:23** gentleness, self-control; and against which there is no regulation.

**5:24** And those who are in Messiah have crucified the flesh with its passions and desires.

**5:25** If we live in the Ruach (Spirit), let us also walk in the Ruach (Spirit).

**5:26** Neither let us not become conceited, provoking one another, nor envying one another.

Once you understand the Scriptures, the Gospel, and the culture of the times from the Hebrew perspective, passages like these make much more sense, and you can come to realize that the Scriptures are, in their entirety, and the Gospel is in its entirety, completely Hebrew and Jewish in its background, make-up, expression, and character.

In the early assembly a “Jew” was anyone who converted to the religion of Israel; anyone who worshiped the Elohim (God) of Avraham, Yit’zak (Isaac), and Yaaqov (Jacob); and the people who had converted to this “faith”, which began with the covenant given to Avraham, were no longer considered gentiles, but Israelites, or “Jews” (**I Corinthians 12:2; Ephesians 2:11**).

The label “Christian” which comes from the Greek word “Christos” (and which means “little anointed ones”), likewise, was not a term coined by the Emissaries (Apostles), but a term coined by the Greeks to describe in their language, a Greek person who had converted to this faith of the “Jewish” people.

That is, to a Greek person who had become “Jewish”, as a result of his or her belief in Yeshua, the Jewish Messiah and King of Israel.

This term, likewise, was not coined until almost a decade after the resurrection; but the Emissaries (Apostles) themselves originally referred to themselves as Nazarenes.

The word Christian today of course means to do everything but that which is Jewish.

What is called Christianity today, likewise, has so little in common with the lifestyles, teachings, and beliefs of the early assembly, that if an Emissary (Apostle) were to be projected into the future, into our time, they would not even recognize “the church” as anything they had ever been involved with, and would strike them as nothing more than a pagan religion that had adopted a few Hebrew concepts and mixed them in with their own pagan concepts.

The time of the gentiles is coming to a close; and the natural olive tree branches are returning to take the Gospel back to its 1st Century Hebrew roots, to restore it back to its original purity in

truth.

A corrupt individual can be taught the best morals and ethics in the world.

They can be attractive, be given a good education, and be provided a good social environment, but because they are corrupt in their inward person, they will ultimately forsake all the morality and ethics taught them.

Likewise, if they do not belong to Elohim (God), then it is impossible for exterior influences to change them, and they will ultimately return to the person of their former corrupt behavior.

In the same way, a person who is upright in character, and morally pure, can be dressed in rags, be abused, mistreated, falsely accused, run down, and be taught and have pounded into their heads every conceivable expression of wickedness; and they may for a time grievously indulge in these behaviors.

But ultimately, in the end, they will forsake those behaviors and come out pure and as white as snow.

The inherently filthy cannot be made permanently clean; and the inherently pure cannot be permanently defiled. Righteousness causes the wicked to be envious and bitter; but confrontation with wickedness strengthens and refines the righteous.

The Eternal One knows His sheep and His sheep know His voice. And no one can pluck His children out of His hand. If you hear this message in this Galatians study, and you understand the need to combine your faith in Yeshua with obedience to the Torah, then perhaps you are one of His sheep, and if so,

Welcome to Israel, precious lamb of the flock.

To the Torah and the Testimony, if anyone does not speak according to these words, it is because they have no light in them; **Yesh'yahu (Isaiah) 8:16-20.**

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