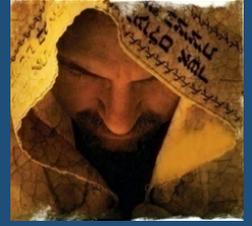




# Jews For Yeshua

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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



## Galatians

### Through the Eyes of a Jew

#### Why a New Translation?

To date, all translations, including “Messianic/Hebrew Roots” style translations, fail to translate key Hebrew idioms, causing the same confusion concerning the place of Torah in a believer’s walk to remain largely unresolved in the Emissary Shaul’s (the Apostle Paul’s) letters.

This translation resolves that confusion by translating the meaning of the Hebrew idioms into English so that the reader of the text can understand the text in the same way the Israeli/Jewish believers coming out of the Temple based Judaism of the first century would have understood it.

#### The Importance of Understanding Idiomatic Phrases in Comprehending the Text.

Hebrew culture, as in American culture, uses idioms to convey commonly understood concepts with language pictures.

In English we might say, “it really rained on his parade” to mean that something important a person was really looking forward to, or was heavily invested into, did not come to pass as expected, for example, someone who unexpectedly lost an election, or a court case they were certain they would win.

Or you might say, “the lights are on, but nobodies home” to communicate that though somebody looks like they are awake, they are clearly not paying attention or understanding what is being said. Hebrew is the same way, as is the cultural language of Scripture.

In first century Israel, the Faith was centered around the Temple, with dependence on animal sacrifices offered up after the priestly order of Levi for atonement of sin; and those looking forward to Messiah’s coming looked forward to His coming while yet engaged as faithful adherents to this system of sacrifice for the remission of their sins.

This system in the Tenach (“Old” Testament) is what is referred to as the “Testimony”; and was initially made up of the “Tabernacle of the Testimony”, which in turn contained within it the “Ark of the Testimony”, which in turn contained within it the “Tablets of the Testimony”; (for what was really written on the stone tablets, see our study entitled “The Mystery of the Tablets”).

**Yesh'yahu (Isaiah) 8:20** makes a distinction between the Torah and the Testimony when he writes, "To the Torah and the Testimony, if anybody does not speak according to these words, it is because they have no light in them."

The "Torah" is that which defines what righteous conduct is and what sin is; and the "Testimony" is that which, through sacrifice, confession, and repentance, brings remission of sin (remission of our violations of Torah).

In the Brit Chadasha (the "New" Testament) both of these concepts are referred to by the generic term "law". This generic term is also used in the Brit Chadasha (New Testament) to refer to any other type of phrase of law as well, such as civil law, the law of sin, the law of the spirit, the law of death, the law of sacrifices, the laws of cultural and/or religious traditions, etc...

As such, the context of a given passage of Scripture must be closely evaluated to determine which "law" is being referred to in a given instance. Thus the purpose of this translation, to translate the Hebrew idioms into English, and to clarify which "law" is being referred to in a given instance.

Also, with the above explanation in mind, understand that the term "Testimony" as used in this translation, refers exclusively to that system of sacrifice instituted after the Levitical order for the remission of sin.

Following are some examples of faithful believers who partook in this former "Testimony" after the Levitical order.

Miriam (Mary), and Zechar'yahu (Zechariah) and Elisheva (Elizabeth) were all blameless adherents to this former order; **Luke 1:5-11, 67-80; 2:21-24.**

Our Savior Himself commanded its observance to those who believed in Him; **Mattit'yahu (Matthew) 8:1-4.**

After our Messiah came and died and rose from the grave as the prophecies declared He would, Jewish believers in Him continued to remain faithful adherents to this system; including the Emissary Shaul (Apostle Paul) himself; **Maaseh (Acts) 21:17-26; 24:17,18).**

However, at the Jerusalem Council in **Maaseh (Acts) 15**, a unique situation had arisen at the time of Kepha's (Peter's) vision in **Maaseh (Acts) 10:1-45** that had never occurred before, and that was that proselytes from the nations, like Cornelius, who had become believers, but who had never yet fully converted to the Temple based system of salvation after the Levitical order, were all suddenly immersed with the Ruach haKadosh (baptized in the Holy Spirit).

This posed a question that had never been asked before, because up to this point, the only believers who had received the immersion of the Ruach haKadosh (baptism of the Holy Spirit) were those faithful Israelite believers who followed the Torah and partook in the Levitical order of sacrifices; **Maaseh (Acts) 2:1-12**, but now, suddenly, about 15 years or so after the resurrection, proselytes who had learned to accept and obey Torah had now also been immersed by the Ruach haKadosh (Holy Spirit) apart from the Levitical order of sacrifices – showing that their sins had been remitted apart from that sacrificial order; **Maaseh (Acts) 10:43-11:18.**

That question, in essence, was, "Do gentile believers who have clearly had their sins remitted apart from the Levitical sacrifices (the sacrificial law given through Moshe) still need to convert to a Temple based salvation process as in the past for the remission of their sin, or is faith in our Savior's work on the crucifixion stake sufficient?"

The conclusion was not only no, but also that we Jews/Israelites would also have our sins remitted (be saved) apart from the Levitical order of sacrifices in the same way as they had

theirs remitted; **Maaseh (Acts) 15:11**.

This placed our people into two camps. Camp one was referred to with the idiom “the circumcision” and camp two referred to with the idiom “the uncircumcision”.

These idiomatic phrases were in reference to the <sup>1</sup>custom of circumcision that was required of adult proselytes before they could officially convert for participation in the Temple sacrifices for salvation after the Levitical order.

The camp of the “circumcision” was made up of those Jewish believers in the Messiah who believed that things should continue as they have always been done.

The camp of the “uncircumcision” was made up of those who saw that remission of sin was clearly available now through acceptance of our Savior Yeshua’s “work” on the execution stake apart from the “works” of Temple sacrifices carried out after the Levitical order.

This introduced another idiom of “saved by faith, not by works” as the idiom that contrasted remission of sin through our Savior Yeshua’s death and resurrection against the traditional approach through the Levitical order of sacrifices.

This introduced the final idiom that we are “Not under the law, but under grace” meaning that we are no longer under the law of the sacrificial works after the order of Levi, but under God’s favor granted to us now through the death and resurrection of our Messiah Yeshua after the order of Melchizadok.

These idioms are not to be confused with Yaaqov’s (James) statement of “Faith without works is dead” which simply meant that Faith without obedience is a dead faith; **Yaaqov (James) 2:14-26** or with the phrase “good works” which relates to our requirement to do what is right through obedience; **Mattit’yahu (Matthew) 5:16; Ephesians 2:10; II Timothy 3:17; Titus 2:14**.

Because of the need to translate these idioms into the English language, paraphrase is necessary.

So to develop this work, first a literal translation was made for all the text outside of the idioms, then the idioms were paraphrased, and the literal translation then blended in through paraphrase to smooth the reading.

Additionally, because of the need to paraphrase the idioms in order to have them make sense in English, and because of the need to paraphrase the word “law” in numerous instances to clarify which law and/or idiom is being referred to, the overall impression of this work will be that of a paraphrase, though in actuality, it is more accurately a literal translation with idioms and related phrases such as “the law” clarified through paraphrase.

The authority for the following translation is by the authority invested in me as a Levite by birth right acting in official capacity as a teacher to Israel; **D’varim (Deuteronomy) 33:10**.

It should be understood that Paul’s writing in Galatians was not an attack on the Temple; **Maaseh (Acts) 25:8**, but only, like as in the book of Evreem (Hebrews), to emphasize the importance and superiority of the effect of our Savior Yeshua’s death and resurrection over sin than what the sacrifices after the Levitical order could accomplish; **Evreem (Hebrews) 10:1,2** and to demonstrate the transfer and change in the priesthood order from that of Levi (a tribe

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**Note-1, This is not to be confused with the Avrahamic circumcision required for 8 day old sons; B’resheet (Genesis) 17:1-27; or of people of any age or nationality for participation in the Passover Seder; Shemot (Exodus) 12:43-48.**

acting as priest over the nation) back to that original order of Melchizadok (with one man acting, once again, as king and priest over His own family – that One man now being the Messiah Yeshua our High Priest and King).

The idioms addressed in this translation are:

- “The circumcision” (believers who continued to sacrifice at the Temple as before, and who believed that believing proselytes from among the nations needed to continue to convert to the Levitical order for the remission of sin as before, in addition to their faith in the Messiah Yeshua)

- “The uncircumcision” (believers raised under the Levitical order who no longer sacrificed at the Temple, or if they did still sacrifice, did not believe that believing proselytes from among the nations needed sacrifice any longer in light of the Messiah Yeshua’s sacrificial work on the cross)

- “Works of the law” (sacrifices offered up for the remission of sins past)

- “Justified by faith” (concept that pardon and acquittal does not come through the blood of animals which only atone for sin, and that can never do away with sin, but that comes through the Messiah’s death and resurrection, causing His blood to be superior to the mere atonement accomplished through the blood of animals).

- “The law” (Meaning is determined by context)

- ❖ Translated idioms are in [ ]
- ❖ Clarification of which law is being referred to in a given passage < >
- ❖ Amplification of text is in { }
- ❖ Hebrew words rendered into English are in ( )
- ❖ Notes are introduced and noted with an asterisk \*
- ❖ יהוה as read and written from right to left are the Hebrew letters:

Yod (י) Hey (ה) Vav (ו) Hey (ה) or YHVH in English letters

The equivalent spelling in English letters read and written left to right is YHVH, with the pronunciation in the Dead Sea Scrolls being rendered “Yehovah”.

His name with the “s” after it (יהוה’s) is the possessive form spelled in English letters as in “We are YHVH’s people” (even though the Hebrew letters are in reverse order).



# Galatians 49 CE

## 1

**1:1** Shaul, an Emissary (Apostle), not from men nor through man, but through the Messiah Yeshua and יהוה the Father who raised Him from the dead,

**1:2** and to the brothers of the womb who are with me, to the assemblies of Galatia,

**1:3** Favor to you and shalom from יהוה the Father and our Master, the Messiah Yeshua.

**1:4** Who gave Himself for our Torah violations, so that He might deliver us from this present evil world, according to the will of יהוה our Elohim (God) and Father,

**1:5** to whom be honor forever and ever; May it be so even as I have spoken it.

**1:6** I am amazed that you are turning away so soon from Him who called you into the favor of יהוה's Anointed, unto a corrupted version of the Good Message,

**1:7** Which is not a different message, but there are some who are troubling you, and who want to distort that Good Message of the Messiah.

**1:8** But even if we, or a Messenger from the sky, preach to you any other version of the Good Message to you other than what we have preached to you, let them be excommunicated.

**1:9** As we have said before, so now I am saying again, if anyone preaches any other variation of the Good Message other than what you have received from us, let them be excommunicated.

**1:10** So by this, am I persuading men or יהוה? Am I seeking to please men? For, if I were still seeking to please men, then I would not be a servant of יהוה's Anointed One.

**1:11** But I make known to you, brothers of the womb, that the Good Message which was preached by me is not according to the will or design of man.

**1:12** For I neither received it from man, nor was I taught it, but it came through the revelation of the Messiah Yeshua.

**1:13** For you have heard of my form of conduct in Judaism, how I persecuted the assembly of יהוה beyond measure, and tried to destroy it.

**1:14** And I advanced in Judaism beyond many of my contemporaries in my own nation, for I was exceptionally more devoted and diligent in my

pursuit of, and in the furtherance of, the traditions of my fathers.

**1:15** But when it pleased יהוה, who separated me from my mother's womb, and who called me through His favor,

**1:16** To reveal His Son through me, that I might preach Him among the nations, I did not meet immediately with men made of flesh and blood to debate the validity of what was revealed to me, or to compare views.

**1:17** Nor did I go up to Jerusalem to those who were Emissaries (Apostles) prior to me; but I went to Arabia, and returned again to Damascus.

**1:18** Then after 3 years I went up to Jerusalem to see Kepha (Peter), and remained with him for 15 days.

**1:19** And I saw none of the other Emissaries except Yaaqov (James), the Master Yeshua's brother.

**1:20** Now concerning the things which I am writing to you about, I declare before יהוה, that I am not lying.

**1:21** And after this I went into the regions of Syria and Cilicia;

**1:22** And no one among the assemblies in Messiah, in the region of Judah, knew me by face.

**1:23** But they heard only this about me, that "He who had previously persecuted us is now preaching the faith that he had once tried to destroy".

**1:24** And they honored יהוה {for this testimony} in me.

## 2

**2:1** Then after 14 years, I went up again to Jerusalem with Barnabas, and also took Titus with me.

**2:2** And I went up by revelation, and communicated to them the Good Message which I preach among the nations. But I took aside, to a separate place, those who appeared to be thinkers or people of influence, so that the race I had run up to this point, and the race that I would continue to run from this point, would not all be for nothing.

**2:3** Yet not even Titus who was with me, who himself was a Greek, felt any need to be circumcised {for participation in the sacrifices}.

**2:4** But this situation arose because of evil brothers of the womb who came in without our awareness, and who came in to spy out our freedom which we have in {the death and resurrection of} the Messiah Yeshua, so that they

might bring us into submission {to the former order for remission of sin}.

**2:5** And to whom we did not yield or submit to, even for an hour, so that the Good Message might continue with you.

**2:6** But from those who appeared to be somebody, whoever they were, it made no difference to me, for יהוה does not <sup>2</sup>discriminate against any man, and those who were presenting themselves as somebody did not do anything to enlighten me.

**2:7** But just the opposite, when the brothers of the womb saw that the Good Message [to those who do not participate in the Levitical sacrifices] had been committed to me, as even the Good Message [for those who do participate in the Levitical sacrifices] had been committed to Kepha (Peter),

**2:8** For יהוה who worked effectively in Kepha (Peter) as the Emissary [to those who participate in the Levitical sacrifices] also worked effectively in me toward the people of the nations,

**2:9** And when Yaaqov (James), Kepha (Peter), and Yehochanan (John), who seemed to be pillars, perceived the favor that had been given to me, they gave me and Barnabas the right hand of fellowship to go to the people of the nations, while they themselves went to [those who participate in the Levitical sacrifices].

**2:10** And also that we should remember the poor, the very thing which I was also eager to do.

**2:11** But when Kepha (Peter) had come to Antioch, I had to confront him to his face because of an error he had made.

**2:12** For before certain men sent from Yaaqov (James) had arrived, I noticed that Kepha (Peter) would eat in table fellowship with the {proselytes from the nations who had converted to the Melchizadok order through faith in Messiah}; but that when these men sent from Yaaqov (James) had arrived, Kepha (Peter) withdrew and separated himself, being alarmed by those <sup>3</sup>Jewish believers [who continue to participate in the Levitical sacrifices].

**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 up front and open about the truth of the Good Message {of Messiah's coming}, I said to Kepha (Peter) before them all, "If you, as a Judean {who formerly participated in the Levitical sacrifices for the remission of sin}, now live out your faith like a convert from the nations {who no longer participates in the sacrifices}, in a manner no

longer resembling a Judean <sup>4</sup>then how can you compel the people of the nations to continue to live as those Judeans still live".

**2:15** We who are Jews by nature, and not Torah violators from among the people of the nations,

**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 {as the believing proselytes were}, can {now also} be acquitted and pardoned through faith in Him {through His sacrificial death and Ruach (Spirit) empowered resurrection}, 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.

**2:20** For my fleshly desires have been crucified even as Messiah was crucified, so that it is no longer I, {and my fleshly nature}, that lives, but the Messiah who lives in me; and the life I now live in this body, I now live through faith in the Son of יהוה who loved me and <sup>5</sup>voluntarily offered Himself up for me.

**2:21** And I do not set aside the favor of יהוה by saying this, for if righteousness concerning my past Torah violations comes through the <Levitical order of sacrifices>, then Messiah's death was for nothing.

3

**3:1** O foolish Galatians, who has deceived you so that you should not obey this truth? Before

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Note-2, Maaseh (Acts) 10:34, 35

Note-3, The believers from the "circumcision" camp; Maaseh (Acts) 15:1, 2.

Note-4, That is, according to all the oral traditions and customs that you would expect only a person who lives under the Levitical sacrifices to perform, such as the custom of not eating at the same table as a person of the nations who has not completely converted yet.

Note-5, Yesh'yahu (Isaiah) 53:12

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 (the Spirit) {at Shavuot (Pentecost)} through the [offering of an animal sacrifice at the Temple], or did you receive the Ruach (the Spirit) through faith {in what you heard about Yeshua's death and resurrection}?

**3:3** Are you so foolish, having begun in the Ruach (the Spirit), are you now being made perfect through the {flesh of animals}?

**3:4** Have you endured all of your great suffering for nothing, if indeed it has all been for nothing?

**3:5** Therefore, He who has provided the Ruach (the Spirit) to you, and who has worked miracles among you, does He do it through the [Levitical sacrifices], or does He do it through faith {in what you heard about Yeshua's death and resurrection}?

**3:6** For just as Avraham believed יהוה and it was accounted to him as <sup>6</sup>righteousness {even so, it is so here}.

**3:7** Therefore, know that those who are of this faith {of Avraham} are sons of Avraham.

**3:8** And the Scriptures, foreseeing that יהוה would pardon and acquit the nations by this same faith {for Avraham himself was a gentile when he received the promise}, preached the Good Message to Avraham ahead of time, saying, "In you, all the nations shall be blessed".

**3:9** So then, those who are of this faith are blessed with Avraham who also believed {<sup>7</sup>in the Messiah's coming};

**3:10** For as many as [partake in the Levitical order of sacrifices] remain under the curse, for it is written, "<sup>8</sup>Cursed is everyone who does not continue to do all the things written in the scroll of <the Torah>".

**3:11** and that no one is pardoned and acquitted through the <Levitical sacrifices> is evident, "for the pardoned and acquitted shall live through faith" {in Yeshua's death and resurrection}.

**3:12** And the <sacrifices after the order of Levi> are not of {Avraham's} faith<sup>9</sup>, though the man who has done them {in the past} shall live as a result of {their faithful adherence to that former covenant}.

**3:13** But it is through the Messiah, {and His voluntary self-sacrifice}, that we have now been delivered from the curses {listed in} <the Torah>, by taking the curse upon Himself {on our behalf}, for as it is written again, "Cursed is everyone who hangs on a tree".

**3:14** All so that the blessing of Avraham might come upon the people of the nations through the Messiah Yeshua, so that we might all receive the promise of the Ruach (the Spirit) through faith {in Him and His sacrificial death}.

**3:15** Brothers of the womb, let me provide an example from a human perspective. Take even a human covenant made between two men, how that once it has been agreed to, neither party to the covenant can make it void or add anything to it.

**3:16** And so it is here, for it is to Avraham and his Seed that the promises of the covenant were made. And יהוה did not say, and to your descendents, as in many seeds, but concerning only the One descendent, "and to your Seed", who is the Messiah.

**3:17** And so this I say, that the <Levitical sacrifices and tabernacle>, introduced 430 years after the covenant and promises given to Avraham, cannot void that covenant previously agreed to and confirmed {between Avraham and יהוה} concerning His {coming} Anointed One, to cause that Avrahamic covenant and Promise to become useless or of no effect.

**3:18** For if the inheritance was to be through the <Levitical order>, it would no longer be of the Promise {given through the Avrahamic covenant}, but יהוה gave the inheritance to Avraham through the Promise that He made with Avraham.

**3:19** What purpose then did the <<sup>10</sup>sacrificial law after the order of Levi> serve? It was necessary to add because of Torah violations, at least until the Seed could arrive to whom the covenant and Promise had been made; and that had been appointed through heavenly Messengers by the hand of a Mediator.

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Note-6, This righteousness came while Avraham was under the priestly order of Melchizadok (about four centuries prior to the giving of the priestly order after Levi) and acted upon by Avraham through his faith when offering up his own son Isaac (Yit'zak).

Note-7, Evreem (Hebrews) 11:17-19.

Note-8, The Torah provides blessings for obedience and curses for disobedience; D'varim (Deuteronomy) 28, but under the Brit Chadasha (New Covenant) promised through Yerem'yahu (Jeremiah) 31:31-34 the curse is no longer removed through the blood of animals as before, but through the blood of the Messiah Yeshua, who took the curse upon His own sinless body.

Note-9, The Levitical Order was not added until 430 years after the promise given to Avraham.

Note-10, Evreem (Hebrews) 9:15; 10:1-10.

**3:20** Now a mediator does not mediate for only one party {in a covenant; but for two}. יהוה is the One {and Avraham, the other}.

**3:21** Are <the Levitical sacrifices ordained after the order of Levi> then against the promises of יהוה? Absolutely not! For if there had been a <sacrificial law> given {under the order of Levi} that could have given {resurrection of} life {from the grave} then certainly righteousness {<sup>11</sup>regarding our past Torah violations} would have been through that <priestly order>.

**3:22** And the Scriptures declare that all have embraced sin. But this Promise, through faith in {the death and resurrection of} the Messiah Yeshua, <sup>12</sup>is available to all who believe.

**3:23** But before this faith {in Yeshua's sacrificial death and resurrection} had arrived, we were kept safe under <the Levitical order>, and embraced by it {as a mother embraces her child to her breast}, for the faith which would later be revealed.

**3:24** Therefore, the Levitical sacrifices acted as our tutor to lead us to Messiah, so that we could become ultimately pardoned and acquitted through faith {in His sacrificial death made after the priestly order of Melchizadok}.

**3:25** But now that faith {through our Savior Yeshua's death and resurrection} has come, we are no longer under the tutor.

**3:26** And you are now all sons of יהוה through faith in the Messiah Yeshua {and His death and resurrection}.

**3:27** For as many of you as were immersed under the water into Messiah, <sup>13</sup>you have now been clothed with Messiah.

**3:28** Where there is no longer Jew nor Greek {for you are now all Israelites}, and where there is neither slave nor free {for we are all now to be slaves to righteousness and free from sin}, and where there is neither male nor female {for all can now enter into the Set-apart Place (the Holy Place), through the blood of Yeshua}, for you are all now one flesh in the Messiah Yeshua {as even Adam and Havah (Eve) were one flesh prior to the fall}.

**3:29** And if you belong to the Messiah Yeshua, then you are a descendent of Avraham, and an heir according to the covenant {and Promise} given to him.

#### 4

**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 is to eventually become master over

everything,

**4:2** But is under tutors and governors until the appointed time of the Father.

**4:3** In the same way, when we were children, we were in slavery to the immature things of the world.

**4:4** But when the fullness of the time had come, יהוה sent forth His Son, who was born through a woman, and who was born under the <Levitical order and sacrifices>.

**4:5** In order to purchase through His blood, those who were under the <blood of that priestly order>, so that we might receive the adoption of sons {through Him}.

**4:6** And because you are sons, יהוה has sent forth the Ruach (the Spirit) of His Son into the deepest part of your being, so that you can now cry out to Him, "My Father, My Father".

**4:7** Therefore, you are no longer a slave, but a son; and if you are a son, then you are an heir of יהוה through His Anointed One {the Messiah Yeshua}.

**4:8** Even as when you did not know יהוה, when you were serving those things which by nature are not Elohim (God).

**4:9** But now after you have come to know יהוה {the One True Elohim (God)}, or perhaps I should say, now that יהוה has come to know you, how is it that you desire to return and yield yourself to powerless, inadequate, things again?

**4:10** To observe day after day, month after month, season after season, and year after year {those things which cannot benefit you}?

**4:11** I am afraid for you, that possibly my gift of labor has been poured out to you for nothing.

**4:12** Brothers of the womb, I urge you to become as I am, for I am as you are, and you have not injured me at all.

**4:13** And you know that from the beginning I have preached the Good Message to you despite my physical weakness.

**4:14** And that my trial which was in my body you did not despise or reject, but you received me as you would have received a heavenly Messenger, or even as you would have received

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Note-11, Romans 3:25

Note-12, And thereby not limited in availability to just those who participate in the geographically limited location of the Temple in Jerusalem.

Note-13, Like Adam and Havah (Eve) were clothed with the skin of the burnt sacrifice provided in Scripture as our first picture of Yeshua's coming sacrificial death.

the Messiah Yeshua Himself.

**4:15** What happened then to the blessing that you enjoyed? For I testify as a witness that, if possible at that time, you would have plucked out your own eyes and given them to me {if it would have helped me}.

**4:16** Have I therefore now become your enemy because I tell you the truth?

**4:17** {These others}, they are extremely committed in their efforts to influence you to their position, but not for your good. Yes, they want to exclude you from fellowship with us so that you may become committed to their cause {and so draw out people after themselves}.

**4:18** {And please don't misunderstand me}, it is always good to be committed to our utmost in all things if indeed they are good things; and not only when I am present with you, but also when I am away.

**4:19** My little children, for whom I labor in birth again until the character of Messiah is formed in you!

**4:20** I would like to be present with you now, and to change my tone; for I have doubts about you.

**4:21** So tell me, you who desire to be under the <Levitical sacrifices>, do you not hear <the Torah>?

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

**4:23** But he who was of the slave woman was born according to the flesh, and he of the free woman born through the Promise.

**4:24** And these things are symbolic, for these are the two covenants. The one from Mount Sinai which gives birth to the current system being yielded to, and which is represented by Hagar the slave woman.

**4:25** For this slave woman Hagar is symbolic of Mount Sinai in Arabia {Jabal Al Lawz} and corresponds to current day Jerusalem which remains in submission {to the Levitical order of sacrifices} with her children.

**4:26** But the Jerusalem which is above is free, and is the mother of us all.

**4:27** As it is written, "Rejoice, O infertile womb, you who do not bear children, break open and shout, you who do not have birth pangs; for the empty womb has many more children than the womb of her who has a husband."

**4:28** And now we, brothers of the womb, as Yit'zak (Isaac) was, are children of the Promise.

**4:29** <sup>14</sup>But even as he who was born according to the flesh then persecuted him who was born according to the Ruach (the Spirit), even so it is

now.

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

**4:31** So then, brothers of the womb, we are not children of the slave woman, but of the free woman.

## 5

**5:1** Stand firmly therefore in the freedom by which Messiah has made us free, and do not be entangled again with that yoke of servitude.

**5:2** Indeed I, Shaul, say to you {people of the nations}, that if you [participate in the Levitical order of sacrifices for the remission of your sins], then Messiah will be of no benefit to you.

**5:3** And I testify again to every man who [participates in the Levitical order of sacrifices] that he will become obligated to engage in the entirety of the <sacrificial system at the Temple>.

**5:4** You who are attempting to become pardoned and acquitted through the <Levitical sacrifices>; you will become strangers to Messiah, and will fall from יהוה's favor.

**5:5** For we through the Ruach (the Spirit), are to eagerly await the hope of righteousness which comes through faith {in Yeshua's death and resurrection}.

**5:6** For in the Messiah Yeshua, neither [sacrificing nor refraining from sacrificing] empowers anybody; but only faith {in Yeshua's sacrificial death} <sup>15</sup>working through love.

**5:7** You ran well. Who prevented you <sup>16</sup>from obeying the truth?

**5:8** This persuasion does not come from יהוה Who has called you.

**5:9** It only takes but a little yeast to ferment the whole lump of dough.

**5:10** But I have confidence in you, that through the Master you will have no other mindset; and that they who are bringing you trouble will carry יהוה's condemnation upon themselves, whoever they may be.

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Note-14, And even so as it has been from the beginning starting with Cain and Abel, who were brothers of the womb, one evil and one righteous.

Note-15, His commandments are love; I Yehochanan (I John) 5:2,3.

Note-16, The Torah is truth; Mizmor (Psalm) 119:142. The commandments are truth; Mizmor (Psalm) 119:151. The word is truth; Yehochanan (John) 17:17. Yeshua is truth; Yehochanan (John) 14:6.

**5:11** And I, brothers of the womb, if I still preach [conversion to the Levitical order], then why am I still persecuted {by those who continue partaking in the sacrifices}, and still causing the cross to be a stumbling block to them!

**5:12** Oh how I desire that those who are causing you trouble would <sup>17</sup>cut themselves off!

**5:13** For you, my brothers of the womb have been called to freedom {from the Temple sacrifices}; but do not use this freedom as an opportunity for the fleshly nature to arise, but through love, serve one another.

**5:14** For all of the Torah is brought to completion in one word, and that is, "You shall love your neighbor as yourself."

**5:15** But if you bite and devour one another, beware that you are not consumed by one another.

**5:16** I say then, walk in the Ruach (the Spirit) and you will not bring to completion the lusts of the flesh.

**5:17** For the desires of the flesh are contrary to the desires of the Ruach (the Spirit), and the desires of the Ruach (the Spirit) are contrary to the desires of the flesh. These are opposed to one another, so that you {when acting in the flesh}, will ultimately fail to accomplish that which you desire to do in your ruach (spirit).

**5:18** But if you allow yourself to be led by the Ruach (the Spirit), then you will no longer be under <sup><18</sup>the law of sin>.

**5:19** And the works of the fleshly nature are obvious, for example: adultery, prostitution and pre-marital relations, touching or consuming that which is unclean, unrestrained and undisciplined behavior,

**5:20** Idol worship, sorcery, hatred, argumentativeness, irrational jealousy, uncontrolled outburst of anger, selfish pursuits, divisions, false teachings,

**5:21** Envy, murder, drunkenness, wild partying, and the like, of which I tell you beforehand, even as I have told you in times past, that those who practice such things will not inherit the Kingdom of יהוה.

**5:22** But the fruit of the Ruach (the Spirit) is love, joy, shalom, patient endurance, kindness, goodness, faithfulness,

**5:23** Bridled behavior, and self-control. Against such there is no law.

**5:24** And those who belong to Messiah have, likewise, crucified their flesh also, with all its passions and desires.

**5:25** For if we live in the Ruach (the Spirit),

then we will also walk in the Ruach (the Spirit).

**5:26** And let us not become conceited and provoke one another to anger, or envy one another.

## 6

**6:1** Brothers of the womb, if a man is overtaken in any unintentional violation of Torah, then you who are spiritual restore such a person with an attitude of gentleness, considering your own weaknesses, so that you do not also fall into temptation.

**6:2** Bear one another's burdens, and so bring to completion the instruction of the Messiah {in your life}.

**6:3** And if anyone considers himself to be somebody, when he is nobody, then he is deceiving himself.

**6:4** So let each person examine his own behavior first {and not just the behavior of others}; and then he will have rejoicing in his own change in behavior, and not just in other's.

**6:5** For every person shall bear their own burdens in life.

**6:6** And let him who is a student in the word share in all good things with he who teaches the word.

**6:7** Do not be deceived, יהוה is not mocked; for whatever a man plants, that will he also harvest.

**6:8** For he who plants to his flesh will of the flesh harvest corruption, but he who plants to his ruach (spirit), will of the Ruach (the Spirit) harvest eternal life.

**6:9** And let us not grow tired while doing what is morally outstanding and right, for in the appointed season we will bring in the harvest if we do not lose hope.

**6:10** Therefore, as we have opportunity, let us do that which is beneficial to all people, especially to those who are of the family of the faith.

**6:11** See with what large letters I have written to you with my own hand!

**6:12** So all these who desire to greatly impress you in the flesh, they are only trying to compel you to [partake in the Levitical sacrifices] so that they may not suffer persecution for the Cross of

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Note-17, This phrase "cut themselves off" was intended as a pun to inference the "act" of circumcision that they were still trying to impose on adult converts for the express purpose of engaging them in the sacrifices in Jerusalem.

Note-18, Or in the alternative, under "the curses of the law" or "death penalty of the law".

Messiah.

**6:13** But not even those who are circumcised {perform or offer} <the required sacrifices> {perfectly}; but only desire to have you circumcised {for conversion to the Levitical order} so that they may boast in your flesh {and avoid persecution}.

**6:14** But יהוה forbid that I should boast in anything other than in the crucifixion of the Messiah Yeshua our Savior, through whom the world is as crucified to me, and I to the world.

**6:15** For in the Messiah Yeshua [neither the offering up of sacrifices] {as many believing Jews still do}, [nor refraining from the Levitical sacrifices] {as the believers from among the nations now do}, is of any consequence. But {it is

only through the Messiah's death and resurrection that we become} a new creation.

**6:16** And as many as walk according to this rule, shalom and mercy be upon them, and upon the Israel of יהוה.

**6:17** From now on let no one trouble me, for I have as evidence in my body the scars that I received for my commitment to my Master, Yeshua.

**6:18** Brothers of the womb, the favor of our Master, the Messiah Yeshua, be with your ruach (spirit). May it be so, even as I have spoken it.

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