The book of Galatians is one of the most misunderstood books in the entire Scripture. It, along with the book of Romans, has been used by modern Christian teachers to completely devalue the very foundations of the belief, which were given to us by the Father when He inspired the prophets to write the Tanak (Old Testament).

That Paul (Sha’ul) is the author of these books comes as no surprise, considering he was the most knowledgeable of all the apostles concerning the Tanak and like most brilliant intellectuals, his writings are so deep and profound that the language therein confuses most readers.

More than that, Paul wrote from a distinctly Hebrew mindset and from the presumption that his readers already had a basic foundational understanding of the Tanak and its place in the belief, either because of his own teachings or the teaching of other Hebrew apostles.

There are a lot of presumptions made by modern teachers concerning the things Paul has written, which are not based in the same foundational, Hebraic perspective from which Paul wrote, and because of this they misunderstand what Paul is trying to say.

Furthermore, modern teachers have lost or were never taught how to properly follow the contextual flow of his writings. The Messianic Writings are written in a distinctly Hebrew manner which is completely different than modern writing styles.

To a Hebrew writer, there is always the foundation of the Tanak flowing within the context of every discussion. Next to that is the context of reason, i.e. the reason the discussion is being presented, which is then followed by the immediate context of the passage being cited.

So, there is a flow of contextual elements going on within each passage, all of which must be considered before we can conclude concerning what the author intends us to understand.

As a Hebrew, Paul wrote from the presumption that everyone understood that the Tanak, especially the Law/Torah (five books of Moses), was the foundational and unchangeable basis upon which every teaching and doctrine within the Messianic Writings was to be constructed.

Modern theologians do not stand on this principle when they interpret Scripture and because of this they misunderstand much of what the Messianic Writings are saying concerning doctrinal elements.

As we saw in our study in Romans, this distinctly non-Hebrew mindset upon which modern teachers interpret the Messianic Writings has caused them to twist the writings of Paul into a false religion, thus creating for themselves a false Messiah named Jesus.

In this section we will begin to unravel what is being said in the book of Galatians so that we can see how Paul ’s argument is consistent with not just what he said in Romans but also everything the Law/Torah teaches.

To begin, we must find out what the actual context of the book is, why was Paul writing this book and what argument was he trying to make, and why?

**Act 14:24** And having passed through Pisidia, they came to Pamphulia.

**Act 14:25**  And having spoken the word in Perge, they went down to Attaleia,

**Act 14:26**  and from there **they sailed to Antioch**, where they had been committed to the favour of Elohim for the work which they had completed.

**Act 14:27** And having arrived, and having gathered together the assembly, they related all that Elohim had done with them, and that He had opened the door of belief to the nations.

**Act 14:28**  And they remained there a long time with the taught ones.

**Act 15:1**  And **certain men came down from Yehuḏah** and were teaching the brothers, **“Unless you are circumcised, according to the practice of Mosheh, you are unable to be saved.”**

**Act 15:2**  So when Paul and Barnaḇa had no small dissension and dispute with them, they arranged for Paul and Barnaḇa and certain others of them to go up to Yerushalayim, to the emissaries and elders, about this question.

Acts 15 is the passage most commonly referred to as the Jerusalem (Yerushalayim) Council, where Paul and Barnabas went to Jerusalem to meet with the apostles there concerning the question, “By what are we saved?”

In Antioch, which was a city in the region of Galatia, several Jews came from Jerusalem attempting to teach the Gentile believers that they needed to adhere to the commands of the Law/Torah, specifically circumcision, **BEFORE** they would be accepted into the belief.

Their position was that a Gentiles responsibility to obey the Law/Torah is a **pre-requisite** to being saved, basing our acceptance and salvation on the works of Law/Torah and not belief in Yahushua. Paul stood against this idea of a works salvation vehemently, stating clearly that we are saved by belief and not by works.

Unfortunately, modern teachers have taken this argument out of its context and said that since we are not saved by works but by belief, that we no longer are required to obey the Law/Torah in our belief, which is a gross manipulation of the truth of the Scripture.

Nowhere, not even here in Acts 15, does the Messianic Writings teach that a believer no longer needs to obey the Law/Torah as it was given through Moses at Mount Sinai. As we have already seen in our study in Romans, nothing that was spoken at Mount Sinai can be added to or taken away from for it is how the believer is supposed to live set apart (holy) onto YHWH.

The argument being discussed in Acts 15 is not about whether the believer obeys the Law/Torah **AFTER** he is saved by belief but whether the believer must do the works of Law/Torah **TO BE SAVED**, i.e. as a pre-requisite of salvation!This is the question upon which the book of Galatians is written, “By what are we saved?”

**NOTE**: Before moving on to the book of Galatians, it is important for the reader to read Acts 15:1-20, the Jerusalem Council, which is about a huge controversy that was prevalent in the Assembly in the 1st century.

 To paraphrase, “certain Jews” had come to Antioch teaching that Gentiles had to be circumcised as a pre-requisite to being saved. Paul taught that there are no pre-requisites to being saved, only belief in Messiah is needed.

 James (Ya’aqob), the Pastor of the Assembly in Jerusalem and half-brother of Yahushua Messiah, and Peter (Kepha) agreed with Paul and told the brethren that they should not put any stumbling blocks before the Gentiles who were coming into the belief, except that they abstain from the defilements of idols, and from whoring, and from what is strangled, and from blood.

 This exception had to do with idol temple worship and James’ admonition to abstain from them would allow the Gentiles to come into the synagogues on Sabbath to hear the Torah of Moses.

 Basically, they were letting us know that no amount of works, even works of the Torah, could save us but that once we have been saved by belief, we are to learn the Torah and adhere to it.

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**Chapter 1**

Remember, the question upon which this book was written is “By what are we saved?” Keeping this in mind, let’s begin dissecting the words of Paul to find out his true meaning.

**Gal 1:1**  Paul, an emissary – not from men, nor by a man, but by יהושע Messiah and Elohim the Father who **raised Him from the dead**

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

**Gal 1:3**  Favour to you and peace from Elohim the Father and our Master יהושע Messiah,

**Gal 1:4**  **who gave Himself for our sins**, **to deliver us** out of this present wicked age, according to the desire of our Elohim and Father,

**Gal 1:5** to whom be the praise forever and ever. Aměn.

This is how Paul introduced himself to the assemblies of Galatia and notice that he declares clearly that he did not receive this teaching from any man. Paul declares that his understanding of the true “Good News” came from Yahushua Himself.

He also answers the question, “By what are we saved?” in this very introduction. He states clearly that Yahushua gave Himself for our sins, according to the will of the Father, and then was raised from the dead by the Father, which constitutes the Good News by which we are saved.

**1Co 15:1**  But brothers, **I make known to you the Good News**, which I brought as Good News to you, which you also did receive, and **in** which you stand,

**1Co 15:2**  **through which also you are being saved**, **if you hold fast that word I brought as Good News to you**. Otherwise, you have believed in vain.

**1Co 15:3**  For I delivered to you at the first that which I also received: **that Messiah died for our sins according to the Scriptures, and that He was buried, and that He was raised the third day, according to the Scriptures,**

This is the Good News that Paul taught the believers, that through the death, burial and resurrection of Yahushua Messiah we receive salvation. Notice here that Paul says that this Good News is “according to the Scripture”.

Like all good Hebrew teachers, when Paul received a revelation, he went to the Scripture to verify it because he knows what the Scripture says concerning doctrine.

1. The Scripture cannot be added to nor taken away from (Deut 4:2; 12:32; Pro 30:6; Rev 22:18-19).

2. Guard to do **EVERY WORD** of Elohim so that you may live and increase and go in (Deut 8:1).

3. Man does not live by bread alone but by **EVERY WORD** that proceeds from the mouth YHWH (Deut 8:3).

4. Any prophet or doer of wonders that teaches to go in a way other than that which YHWH has already taught us is a false prophet (Deut 13:1-5).

5. Do not turn to the left or to the right of **ANY** of the commands that YHWH has given us (Deut 28:14).

6. The works of YHWH are FOREVER, they cannot be added to nor taken away from, so that man may fear Him (Ecc 3:14), etc.

Once the Father has declared something to be true **nothing** and **no one** can change that, not even Messiah, for if He had He would no longer qualify as the Messiah according to Deuteronomy 13.

We have gotten five verses into the book of Galatians and Paul has already answered the question, it is through Messiah who died for us and was raised from the dead that we receive salvation.

However, just like many of the religious Jews of that time, modern teachers do not have a true understanding of what salvation is in this context, and neither do they understand the two-part principle and how it brings our belief and our works together so that we might receive the full inheritance, thus fulfilling the Good News of Yahushua Messiah.

In the rest of Galatians Paul is going to elaborate on this salvation through belief doctrine, which modern teachers **seem** to understand, but he is not going to leave out our responsibility to obey the Law/Torah **AFTER** we’ve been saved by Yahushua Messiah, something modern teachers completely gloss over and misunderstand.

**Gal 1:6**  I marvel that you are so **readily turning away** from Him who called you in the favour of Messiah, to a different ‘Good News,’

**Gal 1:7**  which is not another, only there are **some who are troubling you and wishing to pervert the Good News of Messiah**.

**Gal 1:8**  However, even if we, or a messenger out of heaven, bring a ‘Good News’ to you beside what we announced to you, let him be accursed.

**Gal 1:9**  As we have said before, and now I say again, if anyone brings a ‘Good News’ to you beside what you have received, let him be accursed.

**Gal 1:10**  For do I now persuade men, or Elohim? Or do I seek to please men? For if I still pleased men, I should not be a servant of Messiah.

**Gal 1:11**  And I make known to you, brothers, that the Good News announced by me is not according to man.

**Gal 1:12**  For **I did not receive it from man, nor was I taught it, but through a revelation of יהושע Messiah**.

First, who are the ones that are “troubling” the believers in Galatia? Remembering the context upon which this book was written, we need to go back to Acts 15:1 where we are told that “certain men from Judah” had come teaching that Gentiles had to do the works of the Law/Torah “to be saved”.

Paul declares this teaching, which these “certain men” had brought them, was an attempt to **pervert the truth of the Good News** of Yahushua Messiah. So, the idea that we must do the works of Law/Torah “**TO BE SAVED**” is a perversion of the truth.

Any teaching then, that requires obedience to the Law/Torah, must be presented in a way that does not detract from the truth that salvation comes through belief in Yahushua.

So then, there must be a definition of salvation that includes both belief in Yahushua Messiah and the requirement to obey the Law/Torah, which is where the Two-Part Principle comes in (see pages 38-55).

In this passage Paul once again reinforces to the Galatians that the Good News that he received did not come from the teachings of men but as by “revelation of Yahushua Messiah”.

**Gal 1:13**  For you have heard of my former behaviour in Yehuḏaism, how intensely I persecuted the assembly of Elohim, and ravaged it.

**Gal 1:14**  And I progressed in **Yehuḏaism** beyond many of my age in my race, being more exceedingly **ardent for the traditions of my fathers**.

**Yehuḏaism** (Judaism): stg’s #**G2454** “Ioudaismos”, from G2450; “judaism” (to become a Judean), that is, the *Jewish faith* and usages: - Jews’ religion.

The word Judaism refers to the religion founded by the Jewish rabbis. However, the Jewish religion is not a part of the true belief that this taught in the Scripture. Yahushua Himself spoke and acted out against the principles of Judaism during His ministry.

**NOTE**: Judaism, as we know it today, did not exist in the time of Messiah. The use of this word as a ‘religion’ came later, however, the Messianic Writings use it to refer to the “traditions of the elders” or “of the fathers” as Paul uses it here.

Judaism, as a religion, is based on the Talmud (Rabbinical Writings), which were still only oral traditions in the first century. These oral traditions were later collected and written down (ca. 600CE). The culmination of these traditions and the commentaries of them by other Rabbis became what is today called the Talmud.

There is a plethora of examples of Messiah going out of His way to violate Jewish religious law while never actually violating the Law/Torah of YHWH, as it was given through Moses to the people at Mount Sinai.

A good example of this can be found in Matthew 15 (Mark 7).

**Mat 15:1**  Then there came to **יהושע** scribes and Pharisees from Yerushalayim, saying,

**Mat 15:2**  “Why do Your taught ones **transgress the tradition of the elders**? For they do not wash their hands when they eat bread.”

I challenge the reader to search the Tanak (Old Testament) and see if you can find a single commandment where YHWH told His people that they **must** wash their hands before they eat.

I assure you that you will find no such command, because one does not exist. This command that a person **must** wash his hands before he eats is a creation of the rabbis, it is called a “takkanah”, i.e. a religious man-made rule that has been added to or that detracts from the commands of YHWH.

**NOTE**: “A **takkanah** is an enactment which (1) **revises** an ordinance that no longer satisfies the requirements of the times or circumstances, or which (2), being deduced from a Biblical passage, may be regarded as new. ... Takkanot were framed even in the time of the Second Temple in Jerusalem, those of unknown origin being ascribed to earlier leaders, and they have been promulgated at all subsequent periods of Jewish history.” (Emphaize mine, quoted from Wikipedia)

Over the course of history, the Rabbis (like the Cardinals and Popes after them) took it upon themselves to modify or “revise” the Law/Torah of YHWH to fit their own opinions. They went so far as to declare that their collective opinions held greater authority then a voice from heaven.

The religious leaders in Messiah’s time (those the Messianic Writings refer to as “the Jews”) were following and teaching, religious man-made rules, which they called “the tradition of the elders” or what is known as the “oral law”.

Yahushua vehemently opposed these traditions, as is shown here, saying that these man-made additions were a transgression of the Law/Torah of YHWH (i.e. sin).

**Mat 15:3**  But He answering, said to them, **“Why do you also transgress the command of Elohim because of your tradition?**

Messiah goes on and gives an example of what He means by this.

**Mat 15:4**  “**For Elohim has commanded**, saying, ‘Respect your father and your mother,’ ‘He who curses father or mother, let him be put to death.’

**Mat 15:5**  “**But you say**, ‘Whoever says to his father or mother, “Whatever profit you might have received from me has been dedicated,”

**Mat 15:6**  is certainly released from respecting his father or mother.’ So **you have nullified the command of Elohim by your tradition**.

Now, the Law/Torah teaches clearly that a child should honor and respect their parents and part of that would be caring for said parents in their old age. Judaism, however, allows the child to dedicate that portion as an offering which releases the child from his responsibility to his parents. Yahushua says that this is a nullification or a perversion of the commandment of YHWH, which is, by definition, sin (1Jn 3:4).

Man-made rules that add to or take away from what is written in the Law/Torah of YHWH are **SIN** and should be completely removed from the belief. In other passages Messiah calls these man-made traditions “leaven” and commands us to remove all the leaven from the house (the feast of Matzot/Unleavened Bread is a picture of this). To leave even a small crumb of leaven (false man-made teaching) in the lump (doctrine) will eventually leaven the entire bread (belief).

This has happened in the belief today. It is what is destroying both Judaism and Christianity and will be the cause of their ultimate demise at the return of Yahushua Messiah. To inherit the Kingdom of YHWH a person must reject the teachings of Judaism and Christianity in the last day and turn to the true Good News that includes belief in Yahushua Messiah, which is followed by obedience to the Law/Torah from a sincere heart of love for YHWH and toward one another.

**Mat 15:7**  “Hypocrites! Yeshayahu rightly prophesied about you, saying,

**Mat 15:8**  ‘This people draw near to Me with their mouth, and respect Me with their lips, but their heart is far from Me.

**Mat 15:9**  ‘**But in vain do they worship Me, teaching as teachings the commands of men**.’”

Here the Messiah quotes YeshaYahu (Isaiah) 29, where the prophet is told, the people give honor to Him by the things they say but that their heart is far from Him. This means that they say they believe in Him and that they trust in Him and that they love Him but they have not surrendered their heart to Him to obey Him in all that He has commanded them, thus not trusting that His Word is true.

Instead, they worship Him in a way that men have taught them to worship Him, and not according to the way He Himself commanded them.

Once again both the Jews and the Christians are guilty of this because the Jews follow the teachings of the rabbis, who have declared that their commands have more authority than even a voice from heaven, while the Christians declare a Messiah that delivered them from the requirement to obey the Law/Torah, which is a direct violation of the Law/Torah and makes their Messiah a false prophet according to Deuteronomy 13.

Furthermore, the Catholic Church, which most Christian churches consider the whore of Babylon (Revelation 17), has declared that it has the authority to change the law, even direct commands of Yahushua Himself. They also still declare authority over the Protestant churches because of their continued adherence to Catholic religious traditions, and rightfully so.

It is the Catholic Church, specifically Emperor Constantine (circa 320 CE), that created the so-called “Gentile Church” by declaring that adherence to the so-called “Old Testament” was a violation of the belief, the consequence of which was death.

Over the course of time it was the Catholic Church that declared the Law/Torah of YHWH of no use to a believer (nullifying it) and instituting its own traditions, i.e. Sunday worship, Christmas, Easter, etc.

The Catholic Church today still declares to have authority over the Protestants because the Protestants still adhere to these well-known man-made “pagan” sun worship practices. Anyone celebrating Christmas is honoring the sun deity, Sol Invictus Mithra. And the same goes for Easter, who is the fertility deity and wife of the sun deity.

I could go on and on and on concerning the paganism in the church today, but my point here is that once you’ve added to or taken away from anything commanded in the Law/Torah you are serving a different deity according to Deuteronomy 28:14.

Both the Jews and the Christians may be worshiping a “God” but that entity is not YHWH, the Elohim of Abraham and Yitschaq and Ya’aqob. It is not the Elohim of their fathers but a false authority whose name is known today as Satan. What is not of The Father, YHWH, is of another father, Ha-Shatan, the adversary (John 3:6-10).

As Messiah told the Jewish leaders of His time, so too will He tell the Christian leaders of our time at His return.

**John 8:44**  “You are of your father the devil, and the desires of your father you wish to do. He was a murderer from the beginning, and has **not stood in the truth**, because there is no truth in him. When he speaks the lie, he speaks of his own, for he is a liar and the father of it.

Next, Messiah is going to use an analogy concerning the accusation from the Jewish leaders concerning eating bread without washing the hands. Unfortunately, Christians have used this analogy to twist the meaning of Messiah’s teaching.

The context of this passage is clearly eating bread without washing your hands, however Christian teachers have usurped the context of this passage, declaring that the passage is about what type of animals can be eaten.

This passage has **ABSOLUTELY NOTHING** to do with the difference between clean and unclean meats and whether the believer can eat them or not. The true context is made very clear in the first two verses in Matthew 15, where it says, “For they do not wash their hands when they eat bread”.

**Mat 15:10**  And calling the crowd near, He said to them, “Hear and understand:

**Mat 15:11**  “Not that which goes into the mouth defiles the man, but that which comes out of the mouth, this defiles the man.”

**Mat 15:12**  Then His taught ones came and said to Him, “Do You know that the Pharisees stumbled when they heard this word?”

**Mat 15:13**  But He answering, said, “Every plant which My heavenly Father has not planted shall be uprooted.

**Mat 15:14**  “Leave them alone. They are blind leaders of the blind. And if the blind leads the blind, both shall fall into a ditch.”

**Mat 15:15**  And Kěpha answering, said to Him, “Explain this parable to know us.”

**Mat 15:16**  And **יהושע** said, “Are you also still without understanding?

**Mat 15:17**  “Do you not understand that whatever enters into the mouth goes into the stomach, and is cast out in the sewer?

**Mat 15:18**  “**But what comes out of the mouth comes from the heart, and these defile the man.**

**Mat 15:19**  “**For out of the heart** come forth wicked reasonings, murders, adulteries, whorings, thefts, false witnessings, slanders.

**Mat 15:20**  “**These defile the man, but to eat with unwashed hands does not defile the man.**

Before we go on to explain what this analogy is saying, I want to look at verses 12-14 because they are inserted right in the middle of this discussion, yet they are important.

In verse 12 one of his disciples asked the Messiah whether He knew that the Pharisees had stumbled on what He had said about them, having not understood it.

Messiah goes on to tell him that they are blind and that there leading the blind and as such both they and their followers will fall into the ditch (i.e. judgment in the Lake of Fire).

Within this discourse, however, is a statement concerning plants that are of the Father. This brings up two very interesting passages in John 15 and Hebrews 6.

**Joh 15:1**  “I am the true vine, and **My Father is the gardener**.

**Joh 15:2**  “Every branch in Me **that bears no fruit He takes away**. And every branch that bears fruit He prunes, so that it bears more fruit.

**Joh 15:3**  “**You are already clean because of the Word which I have spoken to you**.

**Joh 15:4**  “**Stay in Me**, and I stay in you. As the branch is unable to bear fruit of itself, unless it stays in the vine, so neither you, unless you stay in Me.

**Joh 15:5**  “I am the vine, you are the branches. He who stays in Me, and I in him, he bears much fruit. Because without Me you are able to do naught!

**Joh 15:6**  “If anyone **does not stay in Me, he is thrown away as a branch and dries up. And they gather them and throw them into the fire, and they are burned**.

**Joh 15:7**  “If you stay in Me, **and** My Words stay in you, you shall ask whatever you wish, and it shall be done for you.

**Joh 15:8**  “In this My Father is esteemed, that you bear much fruit, and you shall be My taught ones.

**Joh 15:9**  “As the Father has loved Me, I have also loved you. Stay in My love.

**Joh 15:10**  “**If you guard My commands, you shall stay in My love**, even as I have guarded My Father’s commands and stay in His love.

This, like many other passages, has been thoroughly misunderstood and overlooked by Christian teachers. In this passage Messiah calls Himself the vine and the believers the branches.

He says that we are clean because of the Word He has already spoken to us, which is a reference to what He said in John 14:6, i.e. “... I am the Way, and the Truth, and the Life. No one comes to the Father except through Me”.

In this passage He refers to the believers need to “bear fruit”, which begs the question “What fruit?” Many teachers today want to refer to Galatians: 22-25, which says,

**Gal 5:22**  But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, trustworthiness,

**Gal 5:23**  gentleness, self-control. Against such there is no Law/Torah.

**Gal 5:24**  And those who are of Messiah have impaled the flesh with its passions and the desires.

**Gal 5:25**  If we live in the Spirit, let us also walk in the Spirit.

However, this is not referring to our fruit but the fruit of the spirit that’s working in us. This is another two-part principle passage that must be understood. This is a contrast between our inner-spirit-man and our outer-fleshly-man.

This passage concerning spiritual fruit begins by saying,

**Gal 5:16**  And I say: Walk in the Spirit, and you shall not accomplish the lust of the flesh.

**Gal 5:17**  For the flesh lusts against the Spirit, and the Spirit against the flesh. And these are opposed to each other, so that you do not do what you desire to do.

**Gal 5:18**  But if you are led by the Spirit, you are not under Law/Torah.

The word “spirit” in this passage should not be capitalized, because it is referring to our spirit, our inner man that Paul says in Romans 7, “delights in the Law/Torah of Elohim” (v. 22) and “serves the Law/Torah of Elohim” (v. 25).

He says that if we “walk in the spirit” we shall not accomplish the lust of the flesh, meaning that we will not be doing fleshly things and thus overcome its desires. This is the same thing Paul said in Romans 8:13, “**For if you live according to the flesh, you are going to die; but if by the Spirit you put to death the deeds of the body, you shall live**.”

He goes further to say that our fleshly-outer man is in battle against our spirit-inner man which causes us to sometimes not do the things we desire to do, i.e. obey the Law/Torah of YHWH (Romans 7:14-21).

So, the context of this passage is about “walking in the spirit”. To walk in the spirit means to do the things of the spirit, it’s the way we live our lives, in agreement with the spirit. Since, as we have shown, Paul says that the inner or spirit a man delights in the Law/Torah of YHWH and serves it, then walking in the spirit means to live in obedience to the Law/Torah of YHWH.

After all, it is Paul who said in Romans 7:14 that the “Law/Torah is spiritual” but that we are fleshly, sold under sin. This phrase simply means that the Law/Torah is how a spiritual man walks but we have proven to be fleshly men selling ourselves to the authority of sin in our lives, which brought on us the penalty of death.

Here in Galatians 5 he is telling us not to live in a way that sells out to sin but to live in a way that’s consistent with the Law/Torah of YHWH and when we do this, we will produce this fruit of the spirit within us, i.e. love, joy, peace, patience, kindness, goodness, trustworthiness, gentleness, self-control, which does nothing contrary to the Law/Torah.

To verify that this interpretation is correct concerning how we receive the “fruit of the spirit” we only need to read on to verses 24-25. Verse 24 clearly talks about us having been impaled with Messiah, i.e. having become a new creature in Him, to live unto YHWH (Romans 6:10-11, 22; 7:25). This is the “spiritual” part of this passage.

Verse 25 then says that if we are “in the spirit”, which is a reference to the previous verse about having been made new in Yahushua Messiah, and then says we ought to also “walk in the spirit”, which is a reference to our responsibility to obey the Law/Torah, the “physical” part.

Remember, because YHWH created all mankind with free will, our ultimate redemption requires both what He has done for us in Yahushua Messiah (spiritual part) and what we do in response to that, i.e. obey the Law/Torah of YHWH from a heart of compassion (physical part).

So, the fruit that the believer is supposed to bear, in John 15, is not the “the fruit of the spirit” but a different kind of fruit. What is the context of the passage prior to John 15?

As mentioned before, within the first 14 verses of John 14 is the proclamation by Yahushua that He is “the way the truth and the life and that no one comes to the Father but through Him” which is the main theme of that section of Chapter 14, Yahushua being in the Father and the Father in Him.

Beginning in verse 15 we see the promise of the giving of the Set Apart Spirit of YHWH to believers. His Spirit is called the Spirit of Truth who shall be with us forever for He shall be “in us”.

This is the fulfillment a promise given to the people of Yisra’el by YHWH in Ezekiel 36.

**Eze 36:22**  “Therefore say to the **house of Yisra’ěl**, ‘Thus said the Master יהוה, “I do not do this for your sake, O house of Yisra’ěl, but for **My set-apart Name’s sake**, which you have profaned among the nations wherever you went.

**Eze 36:23**  “And I shall set apart My great Name, which has been profaned among the nations, which you have profaned in their midst. And **the nations shall know that I am יהוה**,” declares the Master יהוה, “when I am set-apart in you before their eyes.

**Eze 36:24**  “And I shall take you from among the nations, and I shall gather you out of all lands, and I shall bring you into your own land.

**Eze 36:25**  “And I shall sprinkle clean water on you, and you shall be clean – from all your filthiness and from all your idols I cleanse you.

**Eze 36:26**  “And **I shall give you a new heart and put a new spirit within you**. And I shall take the heart of stone out of your flesh, and I shall give you a heart of flesh,

**Eze 36:27**  and **put My Spirit within you**. And I shall **cause you to walk in My laws and guard My right-rulings and shall do them**

The first thing a Christian teacher might say is that this teaching of the Spirit inside of Yisra’el is not the same thing as the Spirit inside of a Gentile, which is ludicrous because Paul says clearly in Galatians 3:28 that in Messiah there is no Jew or Gentile, for we are all one in Him.

For all those that have been listening, we have shown that the children of Yisra’el has always consisted of both the native born and the stranger (Gentile) that sojourns among them (Leviticus 9:33-34; Numbers 15:15-16).

This promise of the Spirit of YHWH being placed in the believer was to accomplish a single purpose, which was to “**CAUSE** you to walk in My laws and guard My right rulings and shall do them”.

The gift of the Spirit of YHWH is to “**CAUSE**” us to live in obedience to the Law/Torah of YHWH, for the Law/Torah is truth (Psalms 119:142) and His Spirit is the Spirit of Truth that would lead us into **ALL** Truth.

The rest of John 14 tells the believer to “guard My Word” and references the fact that those who do guard His Word will be those that He comes into and that He and the Father shall abide in.

The “fruit” that the believer is supposed to bear in chapter 15 is the fruit of obedience, i.e. righteousness, as John said of those that are born of Him.

**1Jn 2:29**  If you know that He is righteous, you know that everyone **doing** righteousness has been born of Him.

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**1Jn 3:7**  Little children, let no one lead you astray. The one **doing** righteousness is righteous, even as He is righteous.

Let’s go back now and review what John 15 says concerning those who are in Yahushua Messiah, the branches.

**Joh 15:1** “I am the true vine, and My Father is the gardener.

**Joh 15:2** “Every branch in Me that **bears no fruit He takes away**. And every branch that **bears fruit He prunes**, so that it bears more fruit.

First, we will deal with those who “bear no fruit” and what it means for them to be “taken away”.

**Heb 6:4**  **For it is impossible for those who were** once enlightened, and have tasted the heavenly gift, and have become partakers of the Set-apart Spirit,

**Heb 6:5**  and have tasted the good Word of Elohim and the powers of the age to come,

**Heb 6:6**  **and fall away, to renew them again to repentance** – having impaled for themselves the Son of Elohim again, and put Him to open shame.

In the passage above I have highlighted what this passage is trying to explain because the understanding has been confused a bit because of all the words used between these two highlighted portions.

These highlighted portions are describing how impossible it is for a certain group of people to come to repentance again after they have fallen away from a certain position. First let’s start with the position these particular people are in.

1. They have been enlightened: this means that this group of people have

come to an understanding of something, their eyes have been opened to a certain truth.

1. They have tasted the heavenly gift: this refers to the gift of grace that we

received through belief in Yahushua Messiah, the justification from the penalty of death.

1. They are partakers of the Spirit: this refers to the indwelling of the Set Apart

Spirit that all believers receive through their belief in Yahushua Messiah.

1. They have tasted the good Word: this refers to the Law/Torah of YHWH,

which those who obey it receive the blessings promised by YHWH (Deuteronomy 28:1-13).

1. They experienced the powers to come: this likely refers to the gifting’s of

the Spirit which are appointed to each believer according to his purpose.

The people referred to in this passage are “believers” who have understood their need for Messiah, and experienced the redemption, and indwelling of the Holy Spirit, and have been introduced to the Word and have been granted the gifts of the Spirit.

While it is true that there are many out there who have received understanding and have believed on the Messiah for the justification from death, and have received this Spirit of YHWH, most if not all of these so-called Christians have rejected the True Word, the Law/Torah of YHWH as the standard by which they conduct their lives.

Because of this it is possible that repentance is not yet out of their reach, even for those who have experienced the gifting’s. This author can only guess to the possible truth of this for it is only his opinion

However, what is very clear is that once a believer has come to the full knowledge of redemption that is in Yahushua Messiah and “falls away”, **IT IS IMPOSSIBLE FOR THEM TO BE RESTORED TO REPENTANCE** according to this passage.

Having said that, it is this author’s opinion that one of the two following things is true;

1. That most Christians have not tasted the Good Word of Elohim because of false teachers who’ve sown themselves among them and taught them that this Good Word no longer applies to them. It is possible that this ignorance may allow them a chance to repent.
2. That the “falling away” is a conscious willful rejection of the truth of Yahushua as their sole means of salvation, that they begin trusting on the works of Law/Torah or the teachings of men for their ultimate redemption (this is something the Galatians are going to be admonished for by Paul.

Its vitally important to remember that even though the Scripture clearly teaches that believers have a requirement to obey the Law/Torah **AFTER** they trusted in Yahushua Messiah for justification from death, nowhere in the Scripture does it say our trust can ever be in the Law/Torah.

It is an emphatic and undeniable fact that trusting in the works of Law/Torah alone or in the traditions of men leads a man to death. There is absolutely and positively **NO** redemptive value in obeying any form of teaching or law, or even the Law/Torah itself, outside of the belief in Yahushua Messiah.

To teach that a man must obey the works of Law/Torah “TO BE SAVED” is heresy and denies everything Messiah stood for and died for. The problem is, that because of the doctrines of the Christian church that have been handed down to us, as well as the dogma of Judaism, people do not understand the process of redemption and how the two-part principle (His part and our part) work toward our ultimate redemption and inheritance of the kingdom.

**Heb 6:7**  For ground that is drinking the rain often falling on it, and is bearing plants fit for those by whom it is tilled, receives blessing from Elohim,

**Heb 6:8**  but if it brings forth thorns and thistles, **it is rejected and near to being cursed, and ends up by being burned.**

The context of Hebrew 6 is about those who would receive the gifts of redemption and yet fallen away from them. Verse 7 and 8 is about works, the bearing of plants/fruit. The one that bears plant/fruit receives a blessing, however, those who do not bear plant/fruit, but thorns and thistles, is rejected and burned.

**Joh 15:3** “You are already clean because of the Word which I have spoken to you.

**Joh 15:4** “Stay in Me, and I stay in you. As the branch is unable to bear fruit of itself, unless it stays in the vine, so neither you, unless you stay in Me.

**Joh 15:5** **“I am the vine, you are the branches. He who stays in Me, and I in him, he bears much fruit.** Because without Me you are able to do naught!

**Joh 15:6** **“If anyone does not stay in Me, he is thrown away as a branch and dries up. And they gather them and throw them into the fire, and they are burned.**

Notice here the similarities between what the writer of Hebrews said to what Messiah is saying here. They’re both talking about the bearing of fit plants/fruit, saying that those who bear fruit is staying in Messiah and Messiah in him, but the ones that are not bearing fit plants/fruit are thrown into the fire to be burned.

Admittedly the context of these two passages are slightly different in that Hebrews 6 is a reference to those who have received all these things of redemption, including the Good Word/Law/Torah of YHWH and did eventually fall away, while John 15 is about those who receive the Messiah through belief and yet have not produced the fruit of righteous obedience.

However, the principle here is the same and soundly agrees with what the totality of Scripture teaches concerning the disobedient.

**Joh 15:7** “If you stay in Me, and My Words stay in you, you shall ask whatever you wish, and it shall be done for you.

**Joh 15:8** “In this My Father is esteemed, that you bear much fruit, and you shall be My taught ones.

**Joh 15:9** “As the Father has loved Me, I have also loved you. Stay in My love.

**Joh 15:10** “**If you guard My commands**, you shall stay in My love, even as I have guarded My Father’s commands and stay in His love.

Lastly, we have more evidence that the fruit that a believer is supposed to bear has to do with obedience. Messiah says that we stay in Him **IF WE GUARD HIS COMMANDS**.

Going back now to Matthew 15:10-20 we see that Messiah says that it is not what goes in a man’s mouth that defiles them but what comes out of his mouth. Once again, the Christian church uses this passage to say it doesn’t matter what you eat because what goes into your mouth doesn’t defile you.

As I said before this passage in Matthew 15 has nothing whatsoever to do with the dietary laws or what is clean and unclean meat or whether we can eat them or not. This passage is about eating bread with unwashed hands, meaning dirty hands.

In this context, dirty hands, Messiah is saying that it’s not the dirt on the bread that defiles a man when he eats it but the dirt in a man’s heart that defiles him.

**Mat 15:18**  “**But what comes out of the mouth comes from the heart, and these defile the man.**

**Mat 15:19**  “**For out of the heart** come forth wicked reasonings, murders, adulteries, whorings, thefts, false witnessings, slanders.

**Mat 15:20**  “These defile the man,but to eat with **unwashed hands** does not defile the man.

**NOTE**: The Rabbis taught that because a man’s hands were always touching things that even a clean person’s hands were potentially unclean by the things they touched and so the hand washing was more about a ritual cleansing of the hands then a hygienic washing.

Now there are many other examples of Messiah confronting the “Jews” or religious leaders of His time concerning matters of “Jewish law” that is not part of the Law/Torah. Other examples would be; not healing on the Sabbath, divorcing a wife for any reason and picking heads of grain to eat them on the Sabbath.

These are all examples of traditions made up by the Jewish rabbis but that are not found in the Law/Torah of YHWH.

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**Gal 1:15**  But when it pleased Elohim, who separated me from my mother’s womb and called me by His favour,

**Gal 1:16**  to reveal His Son in me, that I might bring Him, the Good News, to the nations, I did not immediately consult with flesh and blood,

This phrase, “separated me from my mother’s womb, and called me” is a reference to the fore- knowledge of YHWH, which Paul referred to in Romans 8. It’s a reference to the fact that YHWH knows the end of our lives before we begin to live and seeing the condition of our heart in the future, He calls us to a work while still in the womb.

The phrase, “to reveal His Son in me” is generally a reference to Paul ’s witness before other men, a witness that he had not yet accomplished at his conversion, which is the context of what he is saying here. He goes on to tell us that at his conversion, he did not go to other men to learn the truth.

**Gal 1:17**  neither did I go up to Yerushalayim, to those who were emissaries before me. But I went to Araḇia, and returned again to Dammeseq.

**Gal 1:18**  Then after three years I went up to Yerushalayim to learn from Kěpha, and remained with him for fifteen days.

**Gal 1:19**  And I saw no other of the emissaries except Ya‛aqoḇ, the brother of the Master.

Paul continues describing his travels immediately after his conversion, but one of the things I want to look at here is how many years he spent in Arabia.

This may seem silly, but all my life I was told that Paul spent three years in Arabia learning from Messiah and they proved this teaching from this text but is that what this text says. Read this text carefully and tell me where Paul spent three years?

It says that Paul went to Arabia and then returned to Damascus, **then** after three years he went to Jerusalem. Does it say he was in Arabia three years?

No, in fact, if anything it suggests he was in Damascus for three years. I bring this up because it’s an example of how men misread Scripture and interpret it their own way to create a false teaching.

**Gal 1:20**  And what I write to you, see, before Elohim, I do not lie.

**Gal 1:21**  Then I went into the districts of Suria and of Kilikia.

**Gal 1:22**  And I was *still* not known by sight to the assemblies of Yehuḏah which were in Messiah,

**Gal 1:23**  but they were hearing only that, “The one who once persecuted us now brings as Good News the belief which he once ravaged.”

**Gal 1:24**  So they were esteeming Elohim in me.

Now, we see Paul ’s witness before the world, which the brothers and Jerusalem heard. Here Paul verifies the fact that he had once persecuted the believers going as far as to say that he ravaged them. That’s harsh words but is not the only time he says it, he mentions it again Philippians 3:6.

Paul went from a persecutor of the message to a preacher of the message and notice here that it says “they were esteeming Elohim in me”, meaning that they were magnifying YHWH because of the work He had done in Paul. All the esteem and glory and whatever else you want to call it belonged to the Father alone.

**Galatians 2**

Now we are going to see Paul mention his travels to Jerusalem with Barnabas (a Jew) and Titus (a Greek) at what is now called the Jerusalem Council of Acts 15.

**Gal 2:1**  Then after fourteen years I again went up to Yerushalayim, with Barnaḇa, taking Titos along too.

**Gal 2:2**  And I went up by revelation, and laid before them that Good News which I proclaim among the nations, but separately to those who were esteemed, lest somehow I run, or had run, in vain.

Now 14 years has passed since he started preaching and then there had been 3 years before that when he was either in Damascus were wondering about, so this is at least 17 years after his conversion.

It says that he went up “by revelation”, which is a curious thing considering that Acts 15 states that he went to Jerusalem by agreement within the assembly to clarify the issue about Law/Torah obedience as a pre-requisite to salvation.

He had a private meeting with the leaders of the congregation in Jerusalem, telling them about his message to the Gentiles. Evidently Paul wanted this private meeting so that he could present his case for approval, as it were, without having it influenced the rest of the congregation if in fact there was contention.

**Gal 2:3**  But **not even Titos** who was with me, though a Greek, **was compelled to be circumcised.**

Verse 3 is evidence that Paul had won his argument, because if you remember in Acts 15:1 the debate began with people from Jerusalem claiming that Gentiles had to be circumcised according to the Law of Moses “TO BE SAVED”.

Paul clearly states that not even Titus, a Greek, was not forced to be circumcised by order of the Council. Go back and read the discussion about the Jerusalem Council on pages 56-63.

**Gal 2:4**  But as for the **false brothers**, sneakingly brought in, who sneaked in to spy out our freedom which we have in Messiah יהושע in order **to enslave us**,

**Gal 2:5**  to these we did not yield in subjection, not even for an hour, so that the truth of the Good News remains with you.

Paul calls these “certain Jews” in Acts 15:1 “false brethren” who had come to “spy out our freedom”, which we have in Messiah.

Now modern teachers would have you believe that this liberty Paul is referring to has to do with no longer having obeying the Law/Torah, but that is not the case.

James calls the Law/Torah the “law of liberty” (1:25; 2:12) because when we are walking in the Law/Torah we are free from the restrictions of man-made religious dogma and the penalty of sin, which is death.

The doctrinal position that Law/Torah obedience is required as a PRE-REQUISITE for salvation is a man-made religious doctrine, created by the Jews, and not substantiated in the Scripture itself.

Paul ’s argument about liberty has to do with religious dogma and not our responsibility to obey the Law/Torah AFTER we are saved.

It’s important that we understand that our salvation is based in what we trust in, or better Who we trust in, and not obedience to the Law/Torah. However, obedience to Law/Torah is a requirement of the belief because it is how you walk righteously before YHWH in Yahushua Messiah.

Our trust or our boasting must ALWAYS be in the work of Yahushua Messiah and never in the Law/Torah itself. Trusting in the Law/Torah brings death but living in obedience to the Law/Torah brings life to those who have already been justified from death through belief in Yahushua Messiah.

Modern teachers, as well as the religious Jews in Paul ’s time, do not understand this *Two-Part Principle* of trust followed by obedience. James understood it perfectly and he discussed it in his book when he said, “belief without works is dead” (Jam 2:26).

He understood that if you say you believe and have placed your trust in YHWH through belief in Yahushua Messiah, but do not obey the works of Law/Torah, you are once again condemned to death because your belief had no power to preserve you to the end.

When Paul says that these “false brethren” had come to bring us back into bondage again, he was referring to the bondage of man-mad religion and not to the Law/Torah, because the Law/Torah is called the law of liberty, as we stated before.

Paul vehemently opposes this false dogma of Law/Torah obedience as a pre-requisite for salvation and did not give this argument even a moment of his time, so that the true Good News could go forth unmolested by man-made religious dogma.

**Gal 2:6**  But from those who were esteemed to be whatever – what they were, it makes no difference to me, Elohim shows no partiality – for those who were esteemed contributed naught to me.

**Gal 2:7**  But on the contrary, when they saw that the Good News to the uncircumcised had been entrusted to me, even as Kěpha to the circumcised –

**Gal 2:8**  for He who worked in Kěpha to make him an emissary to the circumcised also worked in me for the nations.

Paul shows here that he, like YHWH, is no respecter of persons and for those who seem to be important members of the congregation added nothing to him.

Many believe this is Paul speaking in arrogance but what he is actually saying, is that these so-called pillars didn’t tell him or teach him anything he did not already know. In fact, he proved to them that YHWH had called him to be the apostle to the Gentiles in the same measure that Peter had been called to the Jews.

**Gal 2:9**  So when Ya‛aqoḇ, Kěpha, and Yoḥanan, who seemed to be supports, came to know the favour that had been given to me, they gave me and Barnaḇa the right

hand of fellowship, in order that we *go* to the nations and they to the circumcised,

**Gal 2:10**  only that we might remember the poor, which I myself was eager to do.

In conclusion of the matter, the chief apostles in the group, James, Peter and John (Yochanan) extended the “right-hand of fellowship” to Paul, agreeing that he should go on to teach the Gentiles, but encouraged him to remember the poor which, of course, he was already doing.

The reference to the “right-hand” has to do with authority, Yahushua is at the right hand of the Father and it is to Him that all power and authority has been given. Even today we shake hands when we “seal the deal” signifying that we have the authority to make this agreement.

It is extremely important to understand that Paul’s primary ministry was the conversion of the Gentiles. If you don’t keep this in mind some things he says will confuse you.

**Gal 2:11**  And when Kěpha had come to Antioch, I withstood him to his face, because he was at fault.

**Gal 2:12**  For before some came from Ya‛aqoḇ, he was eating with the nations, but when they came, he began to withdraw and separate himself, in fear of those of the circumcision.

**Gal 2:13**  And the rest of the Yehuḏim joined him in hypocrisy, so that even Barnaḇa was led away by their hypocrisy.

**Gal 2:14**  But when I saw that they are not walking straight according to the truth of the Good News, I said to Kěpha before them all, “If you, being a Yehuḏi, live as the nations and not as the Yehuḏim, why do you compel nations to live as Yehuḏim?

Now Paul is going to give an example of how respecting false dogma can lead even the staunchest believer into error and how that influential persons error can lead many others astray.

We see that when Peter visited Antioch, the Jews there invited him to dinner, which he was willing to attend. However, it seems that these Jewish believers were still under the false assumption that they were not to associate with Gentiles.

Peter accepted the invitation knowing that to be accepted by the Jews would require him to separate himself from the Gentiles. His desire to be accepted by these Jews led him to commit an error to which he had already been confronted by the Spirit of YHWH in Acts 10.

Now, Acts 10 has to do with what is called Peter’s “sheet dream”, which the Christian church has twisted the meaning of, teaching that in Yahushua we can eat unclean meats.

This of course is ridiculous and inconsistent with the totality of Scripture, as well as the context of what’s being said in that very passage.

We are not going to discuss that here, but the author’s article “Food?” can will explain Acts 10 more fully. For now though, we are only going to take from that passage in Acts 10, the conclusion of the matter in verse 28.

**Act 10:28**  And he said to them, “You know that a Yehuḏi man is not allowed to associate with, or go to one of another race. But Elohim has shown me that I should not call any man common or unclean.

As you see here, Peter had already been instructed concerning this man-made religious dogma of separating the Jew from the Gentile. Yet, in Antioch he stumbled right back into the same err and drew many of the Jewish brethren along with him, even Barnabas.

Paul called Peter’s behavior hypocrisy, and rightfully so, because he had been shown the truth by the Spirit and yet did something else when he arrived Antioch, and all because of his respect for these Jewish men and their thoughts.

Now, in another of his epistles Paul instructed us how to deal with an elder who had committed some form of sin or error and that is to speak to them privately. However, in this case Paul chose to rebuke Peter publicly because Peter had committed this serious breach of doctrine publicly.

Peter’s err is alive and well, even within Messianic congregations today. Nearly all Messianic believers today came out of either Christianity or Judaism, but they have had a terrible tendency to bypass the truth on their way to the opposite error.

By this I mean, that Christians are encouraged to find their “Jewish roots” which lead them into the err of religious Judaism, which is no better than the err of Christianity and religious Jews who have come to the knowledge of their need of Messiah get lost in the confusion of Christianity.

Let me make this clear again, both Judaism and Christianity are false religions because of the doctrine they espouse. Judaism teaches the Law/Torah without Messiah, while Christianity teaches the Messiah without the Law/Torah, both of which are an err.

Even among the Messianic teachers that are striving to teach the purity of the belief there is a problem of thinking that little things, little traditional things, have no real significance in the belief, and so they practice these things before their congregations.

The problem is that these “little things” are generally commands of Jewish rabbis or theology taught by Christian teachers that place requirements on their adherents. When we submit to these teachings and traditions, even those we think are harmless, we give validity to the rabbis or theologians that commanded them.

Like Peter, the leader of a congregation that commits a doctrinal error will lead lesser knowledgeable brethren astray into that same err, even brethren as knowledgeable as Barnabas.

And just telling the people, “well this is a tradition and you don’t have to do it” doesn’t cut it because they learn by your example not your words.

Now, verse 14 creates a bit of a problem for most teachers because they don’t really understand what Paul is saying, let’s see it again.

**Gal 2:14**  But when I saw that they are not walking straight according to the truth of the Good News, I said to Kěpha before them all, “If you, being a Yehuḏi, live as the nations and not as the Yehuḏim, why do you compel nations to live as Yehuḏim?

Now this message is not really that hard to understand, but to a Greco-Roman mindset this verse seems to suggest that Peter was “living like a Gentile” and so they assume he was eating unclean meats and doing all the things an unbelieving Gentile might do.

However, Peter had not been associating with UNBELIEVING GENTILES, but was in fact associating with BELIEVERS. As believers that had been taught by Paul and so all of these Gentile believers would have been obeying the Law/Torah, including the dietary laws.

What Paul is suggesting here has to do with religious dogma and not Law/Torah observance. His position is simply that, if Peter had been living among the Gentile believers without any concern for the Jewish dogma, why then should these Jews expect the Gentile believers to honor these man-made Jewish traditions.

This is the hypocrisy that Paul is referring to. It’s as if Peter has two faces, one he shows among the Gentiles and another he shows when the Jews are around, which makes Peter a liar in this circumstance and makes Paul ’s rebuke of him justified.

Now we are about to get into the meat of Paul ’s argument and if you are one of those people that believe that a “Gentile convert” no longer has to keep the “Old Testament Law ”you better hold onto your britches.

**Gal 2:15**  “We, Yehuḏim by nature, and not of the nations, sinners,

**Gal 2:16**  **knowing that a man is not declared right by works of Law/Torah, but through belief in יהושע Messiah**, even we have believed in Messiah יהושע, in order to be declared right by belief in Messiah and not by works of Law/Torah, **because by works of Law/Torah no flesh shall be declared right**.

**Gal 2:17**  “**And if, while seeking to be declared right by Messiah, we ourselves also are found sinners, is Messiah then a servant of sin? Let it not be**!

**Gal 2:18**  “**For if I rebuild what I *once* overthrew, I establish myself a transgressor**.

**Gal 2:19**  “For through Law/Torah I died to Law/Torah, in order to live to Elohim.

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

**Gal 2:21**  “I do not set aside the favour of Elohim, for if righteousness is through Law/Torah, then Messiah died for naught.”

Verse 15 is emphasizing the point that even as Jews they are still sinners and that they know that a man is not justified or declared right, through the righteousness of Law/Torah but through the righteousness of belief in Yahushua Messiah.

**REMEMBER**, the context is “by what are we saved” and that the salvation which comes through Yahushua Messiah is a justification from the guilt of sin and its consequence, death.

It is in that context that this argument is being made, so the righteousness/justification referred to here is that of deliverance from sin and death.

Paul is emphasizing here that as Jews they know this, or should this, and that this principle applies to them as well as to the Gentiles. The most interesting thing though is in the next verse, where it talks about sinning (disobeying the law) after being justified by belief in Yahushua Messiah.

The question is, if we are attempting to be justified by belief in Yahushua Messiah and yet are still found to be guilty of violating the Law/Torah (sin), did Messiah sacrifice Himself so that we could continue to sin freely? Paul ’s answer is an emphatic **NO!**

Paul follows this up with, “for if I rebuild again what I once overcame”, which is a reference to justification from sin and death. We were condemned to death because of our disobedience but our belief in Yahushua Messiah delivered us, or saved us, from our guilt and its penalty, death.

So, what did we overcome in our belief? The answer is, our guilt of sin and the penalty of death attached to it.

This passage, then, is suggesting that once we have been delivered from the penalty of sin and death it is possible to return to a position in which we are guilty of sin and condemned to death. Remember, it was the condemnation of death we overcame by belief in Yahushua.

Paul is telling us that, if we continue to sin (disobey the Law) after we have come to the knowledge of Messiah and been cleansed, then we rebuild again our guilt of sin and return to a position of condemnation before Him, because our continual disobedience proves that we are not a son but a transgressor (enemy of the truth).

This is not the only time in the Scripture this principle has been suggested, in fact it is stated again in Hebrews 6:4-8 and 10:26-31, as well as referenced by Peter in 2 Pet 2:18-22.

**2Pe 2:18** For speaking arrogant nonsense, they entice – through the lusts of the flesh, through indecencies – **the ones who have indeed escaped from those living in delusion**,

**2Pe 2:19**  promising them freedom, though themselves being slaves of corruption – for one is a slave to whatever overcomes him.

**2Pe 2:20**  For if, **after they have escaped the defilements of the world through the knowledge of the Master and Saviour יהושע Messiah, they are again entangled in them and overcome, the latter end is worse for them than the first.**

**2Pe 2:21  For it would have been better for them not to have known the way of righteousness, than having known it, to turn from the set-apart command delivered unto them.**

**2Pe 2:22**  For them the proverb has proved true, **“A dog returns to his own vomit,”** and, “**A washed sow *returns* to her rolling in the mud**.”

Contextually, Peter is referring to false teachers in the body who are leading astray those who have “escape the defilements of the world” through their belief in Yahushua Messiah. He says it would be better if they had never known the truth than to know it and turn from it. He compares these disobedient believers as dogs returning to the vomit and sows to the mud.

The writer of Hebrews is even more clear on the subject.

**Heb 10:26**  For **if we sin purposely after we have received the knowledge of the truth**, there no longer remains a slaughter *offering* for sins,

**Heb 10:27**  but some fearsome anticipation of judgment, and **a fierce fire which is about to consume the opponents.**

**Heb 10:28**  Anyone who has disregarded the Law/Torah of Mosheh dies without compassion on the witness of two or three witnesses.

**Heb 10:29**  How much worse punishment do you think shall he deserve who has trampled the Son of Elohim underfoot, counted the blood of the covenant by which he was set apart as common, and insulted the Spirit of favour?

**Heb 10:30**  For we know Him who has said, **“Vengeance is Mine, I shall repay, says יהוה.”** And again, **“יהוה shall judge His people.”**

**Heb 10:31**  It is fearsome to fall into the hands of the living Elohim.

The very first word that should catch our eye in this passage is the word “we”, because it clearly identifies who this message is to, i.e. we the believers.

Secondly, it begins with the phrase “for if”, telling us that something is possible. “If” is a conditional term which suggests there is at least two, generally opposing, points of discussion or consequence.

If we look back in verse 19, we see it starts this passage with the phrase “so, brethren”, again identifying who this passage is to. Then in verse 26 it says that if “we” sin purposely AFTER “we” have come to the knowledge of the truth.

As we have shown earlier the Scripture says that Yahushua is the truth (John 14:6) and that the Word/Law/Torah is truth (John 17:17/Psalms 119:142). So the two together become absolute truth, consisting of spiritual truth (Yahushua) and the physical truth (Word/Law/Torah). The one we trust in (Yahushua) and the one we live by (Word/Law/Torah).

Furthermore, to “sin purposely” after having come to the knowledge of Yahushua and the Law/Torah, refers to a willful and intentional rejection of the requirement to obey the Law/Torah. As we have shown, the definition of sin is lawlessness (anomia-“no law doing”/1 John 3:4) and to willfully disobey is rebellion.

Consider the story of the prophet Samuel when he confronted King Saul for having spared King Aḡaḡ, the Amalekite, instead of killing him as YHWH had commanded.

**1Sa 15:22**  Then Shemu’ěl said, “Does יהוה delight in ascending offerings and slaughterings, as in **obeying the voice of יהוה? Look, to obey is better than a slaughtering, to heed is better than the fat of rams.**

**1Sa 15:23**  **“For rebellion is as the sin of divination, and stubbornness is as wickedness and idolatry.** Because you have **rejected the word of יהוה**, He also does reject you as sovereign.”

**Divination:** stg’s **#H7081** “qesem”**,** From H7080; a lot; also divination (including its fee), oracle: - (reward of) divination, divine sentence, **witchcraft**.

**Wickedness:** stg’s **#H205** “âven”,From an unused root perhaps meaning properly to pant (hence to exert oneself, usually in vain; to come to naught); **strictly nothingness**; also trouble, vanity, wickedness; specifically an idol: - affliction, evil, false, idol, iniquity, mischief, mourners (-ing), naught, sorrow, unjust, unrighteous, vain, **vanity**, wicked (-ness.) Compare H369 (non-existent).

Notice, that **OBEDIENCE** is better than sacrifice! Samuel is admonishing the king because of his disobedience to the Word of YHWH. He says that disobedience is the same thing as witchcraft in the eyes of YHWH and to be stubborn against, contextually, obeying the Word of YHWH is the same thing as vanity and idolatry.

Consider brother James: **Jas 2:17**  So also belief, if it does not have works, is in

itself dead.

**Jas 2:18**  But someone might say, “You have belief,

and I have works.” Show me your belief without your works, and I shall show you my belief by my works.

**Jas 2:19**  You believe that Elohim is one. You do well.

The demons also believe – and shudder!

We see that there is a distinction made between belief and works, which are the two parts of scriptural salvation. Now we know that both are required to be “complete” in Yahushua Messiah and that if any part of this is lacking then we are no longer living in the truth.

This is exactly what brother James is saying that belief without the accompanying works is dead. “Belief” refers to our trust in Yahushua Messiah for our deliverance from past sin and its penalty, death.

“Works” refers to how we LIVE as believers in Yahushua Messiah and refers to the Law/Torah (consider again: 2 Timothy 3:15-16) for without which our declaration of belief is empty, being dead.

To be dead is to be void of life and in this context is referring to the same thing that Samuel is referring to in his admonishment of King Saul. To disobey the commandments of YHWH is vanity and death.

James goes on to tell say that he shows his belief **by** his works, meaning that his obedience to the Law/Torah is evidence of the belief in which he stands and of the trust in which he lives. His trust in YHWH and His promises is so sound that it not only affects the way he lives but dictates it.

Samuel said that this kind of attitude, this attitude of obedience, is better than sacrifice for if we had lived in obedience from the start there would’ve been no need for sacrifice.

However, since we, like her father Adam, tend to listen to voices other than YHWH’s, we have condemned ourselves through our disobedience (sin). It is only by trusting and depending upon the shed blood of Yahushua Messiah that we have any hope at all.

Lastly, James tells us that even the demons believe and yet they shudder (tremble). Why? They tremble because they are disobedient, and the price of disobedience is death (the Second Death, i.e. the Lake of Fire).

Just believing that Yahushua is the Messiah, the Savior, is not sufficient in and of itself to bring complete redemption, because even the demons believe the Yahushua is the Messiah and that He died to save His people, but that belief will not save them because they are rebellious.

This holds true for us as well, for if we claim that Yahushua is our Messiah, our Savior, and yet we refuse to walk in obedience to the Law/Torah, our lack of Law/Torah works prove that our belief is dead. If this is the case, then we too shall end up in the Lake of Fire, just like the branches that bore no fruit in John 15.

Now, going back to Hebrews 10:26 we see what the writer says to those who “sin purposely AFTER they come to the knowledge of the truth”, he tells them, “...there no longer remains a sacrifice for sin but a **fearsome anticipation of judgment and a fierce fire that consumes the opponents.**

The phrase “no longer remains” would be better understood to mean that no other sacrifice remains. See, once we’ve been justified (made right) from sin, and its penalty of death, by belief in Yahushua Messiah and then turn away from Him to walk in disobedience to the Law/Torah, we have rejected the sacrifice of Yahushua Messiah to go our own way.

The writer of Hebrews, later in this passage, states that this kind of attitude is the same thing as “trampling the blood of the Son of Elohim under your feet, counting the blood of the covenant by which he WAS set apart as common”.

Earlier, in chapter 6, the writer of Hebrews said that a person with this kind of attitude has “impaled for themselves the Son of Elohim again, and put Him to open shame”. And, as we’ve mentioned above, brother Peter said it would’ve been better for them to never have known the truth than to know it and turn from it.

Also, an interesting passage to consider an association with Hebrews 10:26-31 is the one just before it in Chapter 10:1-18

**Heb 10:1** For the Law/Torah, having a shadow of the good matters to come, and not the image itself of the matters, was never able to make perfect those who draw near with the same slaughter offerings which they offer continually year by year.

**Heb 10:2** Otherwise, would they not have ceased to be offered? Because those who served, once cleansed, would have had no more consciousness of sins.

**Heb 10:3** But in those offerings is a reminder of sins year by year.

**Heb 10:4** For it is impossible for blood of bulls and goats to take away sins.

The book of Hebrews this grossly misunderstood by most teachers, even some Messianic teachers, because they do not closely follow the context of the discussion. The entirety of the book of Hebrews contrasts the “two” priesthoods, the priesthood of Aaron (physical) and the priesthood of Yahushua (spiritual).

The Aaronic priesthood could not grant eternal forgiveness for several reasons, first and foremost is that the priest themselves were sinners and so had offer up sin offerings for themselves first before they could offer any up for the people.

Secondly, as humans the priest died and were buried, being replaced by their descendants. Because these men died the effect of their offering was temporary.

And lastly, the blood of bulls and goats cannot take away sin nor the penalty of sin which is death.

**REMEMBER**, completeness requires both the physical element and the spiritual element, so the Aaronic priesthood and the sacrifices it offered were strictly physical in nature and only fulfilled one half of the requirement.

**Consider**:

**Heb 9:13**  For if the blood of bulls and goats and the ashes of a heifer, sprinkling the defiled, **sets apart for the cleansing of the flesh**,

**Heb 9:14**  how much more shall the blood of the Messiah, who through the everlasting Spirit offered Himself unblemished to Elohim, cleanse your conscience from dead works to serve the living Elohim?

Notice that the blood of bulls and goats and the ashes of the heifer only cleanses the flesh (physical part) and remember that the Aaronic priesthood had two major flaws, one was that they were sinners themselves and the other was that they were mortal (died).

The priesthood of Yahushua was distinctly different in these two areas. Firstly, He was “unblemished”, meaning that He had no sin of His own. Consider what the apostle Peter said about Him.

**1Pe 2:21**  For to this you were called, because Messiah also suffered for us, leaving us an example, that you should follow His steps,

**1Pe 2:22**  “**who committed no sin**, nor was deceit found in His mouth,”

Furthermore, though Messiah did experience physical death for **our** sins, the Father resurrected Him into His eternal, spirit-body, that is promised to all who will inherit the kingdom. In His resurrected form He can act as High Priest eternally.

So, the renewal of the covenant that YHWH made with Abraham (Gen 15:1-6) and with Yisra’el (Exo 19:1-8) through the death, burial and resurrection of Yahushua Messiah is a “better covenant” with “better promises” (Heb 8:6) because our High Priest is eternal and the blood of the covenant which He poured out for us was “unblemished”, free from the taint of sin.

We see here two covenants of priesthood, the Aaronic, which sets apart according to the physical, and the Messianic, which sets apart according to the spiritual.

Notice also, it says the blood of Messiah has the power to “cleanse your conscience from dead works to serve the living Elohim” (Heb 9:14) which the Aaronic priesthood could not do with their offerings of bulls and goats (Heb 10:2).

**Conscience:** stg’s **#G4893 “suneidēsis”**, From a prolonged form of **G4894**; co-perception, that is, moral consciousness: - conscience.

stg’s **#G4894 “suneidō”**,From G4862 and G1492; to see completely; used (like its primary) only in two past tenses, respectively meaning to understand or become aware, and to be conscious or (clandestinely) informed of: - consider, know, be privy, beware of.

Sometimes the use of this word can be confusing to some people and rightly so, however, the writer here is trying to express to us is that the blood of Yahushua has the power to cleanse our inner-spirit-man, the part of us that has the capacity of rational thought. Also, this cleansing allows us to move forward in service to YHWH without the guilt and shame of our past sins.

Basically, it re-creates the distinction between our spirit mind and physical mind, which had been confused because of sin. Some people call this confusion “spiritual death” and use it in the context of the state of mind in which Adam and his descendants fell into because of his disobedience.

In a way, I guess this point of view is not entirely incorrect, because when Adam sinned and was cast out of the garden, he was separated from the presence of YHWH and became more susceptible to his instinctual nature.

Humanity is in a constant state of double mindedness, between the angel on one shoulder telling us what to do right and the demon on the other telling us to do wrong. This double mindedness is a function of the two sides of our mentality, the rational part (spirit) versus the instinctual part (flesh).

The rational part of our mind makes choices based on **facts** or what it believes to be the facts, while the instinctual part of our mind makes choices based on **feelings** or what profits it the most.

Paul distinguishes these two parts of our mind by calling one the spiritual and the other the fleshly, admonishing us to follow the dictates of the spiritual or rational mind that knows the right thing to do, according to the Law/Torah of YHWH, and does it.

Paul says that we who will walk according to the spirit (mind) will not receive condemnation when we struggle, due to our belief in Yahushua Messiah (Rom 8:1). It is our **commitment** to living righteously, through obedience to the Law/Torah, as believers in Yahushua Messiah that protects us from future condemnation if we fail. Our belief is proved by our works and ends in eternal life (Rom 6:17-23; Ya’aqob [James] 2:14-26).

However, Paul also says that those of us who walk according to the flesh shall die (Rom 8:13) which is the same thing the writer of Hebrews is saying here in 10:26.

**REMEMBER**, the Aaronic priesthood is physical, for the cleansing of the flesh, while the Messianic priesthood is spiritual, for the cleansing of the inner-spirit-man.

**Heb 10:5** Therefore, coming into the world, He says,“Slaughtering and meal offering You did not desire, but a body You have prepared for Me.

**Heb 10:6** “In ascending offerings and offerings for sin You did not delight.

**Heb 10:7** “Then I said, ‘See, I come – in the roll of the book it has been written concerning Me – to do Your desire, O Elohim.’”

**Heb 10:8** Saying above**,** “Slaughter and meal offering, and ascending offerings, and offerings for sin You did not desire, nor delighted in,”which are offered according to the Law/Torah,

**Heb 10:9** then He said**,** “See, I come to do Your desire, O Elohim.” **He takes away the first to establish the second**.

**Heb 10:10** By that desire we have been set apart through the offering of the body of יהושע Messiah **once for all**.

If YHWH is the one who commanded the sacrificial system be established, why does He turn around and say that these offerings and sacrifices are something He doesn’t desire?

He says this because His true desire for us is that we trust Him and walk in obedience to His Law/Torah.

Remember, Samuel told King Saul that obedience was better than sacrifice. Why? Where there is obedience there is no need for sacrifice, sacrifice is a product of disobedience because it’s only through a blood sacrifice that disobedience could be atoned for (Heb 9:22).

In verse 9, where it says that Elohim “takes away the first to establish the second” it is **NOT** saying that the “Old Covenant of Law” has been replaced by a “New Covenant of Grace”, as many modern teachers would have you believe.

Favor (grace) and the Law/Torah have always worked together to accomplish His will, which is the fulfillment of the promises of YHWH to His people. The giving of the Law/Torah at Mount Sinai was an act of favor (grace) towards the people of Yisra’el, because it taught the people how to live righteously and acceptable unto YHWH.

In verse 9, the writer of Hebrews tells us that Elohim has taken away the first “priesthood”, with all of its sacrifices and rituals and established the second “Priesthood” which has been established in the blood of Messiah.

This **DOES NOT** mean that He has “done away” with the Aaronic priesthood and Temple services for ever, it just means that He has suspended the operation of it.

At the time of the Messiah, He prophesied the destruction of the Temple and the city, which took place in 70 CE. This book of Hebrews was written sometime prior to 70 CE; however, the author knew of this prophecy and is referencing it, not intending the phrase “takes away” to apply to a permanent condition.

People have not only misunderstood the writer’s intent concerning the priesthood but have thoroughly confused the issue concerning the phrase “once for all” in verse 10. The author does **NOT** intend for us to understand him to mean that our belief in Messiah has set us apart “once and for all”, as the “once saved, always saved” proponents suggest.

He is simply stating that our belief in Messiah sets us apart and that the sacrifice of Messiah is the “once and for all” sacrifice, meaning that there is no other sacrifice, His is the **ONLY** one.

This is an important concept to understand because of what he says in 10:26, “For if we sin purposely AFTER we have received the knowledge of the truth, **there no longer remains** a slaughter offering for sins”. Once you’ve rejected the sacrifice of Yahushua Messiah through willful disobedience there is no other sacrifice, His is the **ONLY** one.

**Heb 10:11** And indeed every priest stands day by day doing service, and repeatedly offering the same slaughter offerings which are never able to take away sins.

**Heb 10:12** But He, having offered one slaughter offering for sins for all time, sat down at the right hand of Elohim,

**Heb 10:13** waiting from that time onwarduntil His enemies are made a footstool for His feet.

**Heb 10:14** For by one offering He has perfected for all time those who are **being** set apart.

Once again, the author here contrasts the Aaronic priesthood with that of Yahushua. The Aaronic High Priests die and are replaced by another human High Priest, but Yahushua died and was raised again, and sits on the right hand of the Father, the place of authority, interceding for those of us who have called on Him for salvation.

Now verse 14 raises havoc in the minds of those aforementioned “once saved, always saved” adherents because it really sounds like he is saying here that Messiah has perfected believers “for all time”.

The conviction of this belief seems justifiable; however, they misunderstand what is being said here because, among other things, they do not understand the two-part principle and how it’s at work in this passage. Let’s compare this verse with what was said about Messiah’s blood in the previous section.

**Heb 10:10** By that desire we **have been** set apart through the offering of the body of יהושע Messiah once for all.

**Heb 10:14** For by one offering He has perfected for all time those who **are being** set apart.

Notice, that verse 10 says “have been set apart” through His death, while verse 14 says “are being set apart”.

These two phrases represent the two parts of complete redemption, the part He did for us through His death (spiritual set apartness through belief) and the part we do through obedience to the Law/Torah (physical set apartness through obedience).

The confusion here stems from the authors point of view concerning “who” is responsible ultimately for our redemption and he says Messiah, which is absolutely true. However, the first set apartness mentioned has to do with something Messiah Himself did directly, through the offering up of His body.

The phrase “being set apart” has to do with a process through which we are declared set apart in the Last Day and receive the inheritance of the Kingdom. Ultimately, He alone deserves all the esteem because without His sacrifice we would have no hope at all.

What needs to be understood however, is that during this period between our confession of belief that **set us apart in the spirit man**, making us born again in the inner man, and being **completely set apart (spirit and body)** at His return and the resurrection, making us born again in the outer man, we are wandering in the wilderness of this life, of which the wilderness wandering of Yisra’el is a shadow picture.

Just like Yisra’el was delivered “out of Egypt” but spent 40 years (a generation) wondering in the wilderness before they were delivered (into the Promised Land), so too are we, who have been delivered “from the condemnation of death”, wondering through the wilderness of this life awaiting Messiah’s return to deliver us (into the Messianic Kingdom).

And, just as many of those Yisra’elis died in the wilderness, never entering the Promised Land, because of their rebellion and hard heartedness, so too will many believers today miss the Messianic Kingdom and die the second death (Lake of Fire), because of the hard heartedness and rebellion.

So, YHWH delivered them “out of Egypt” and He delivered some of them “into the Promise Land”, but only those who had set themselves apart and lived in obedience to His commands.

YHWH perfected them, Joshua and Caleb, for all time, preserving them and delivering them into the Promise Land. It was their whole-hearted commitment to believing/trusting in and obeying the Word/Law/Torah of YHWH that justified them in the end.

In the same way, Messiah **has** delivered us “from the condemnation of death” and He **will** come again and deliver some of us “into the Messianic Kingdom”, but only those who have submitted their heart fully to trusting in Him and obeying His Law/Torah with a heart of compassion towards the brethren.

**Heb 10:15** And the Set-apart Spirit also witnesses to us, for after having said before,

**Heb 10:16** “This is the covenant that I shall make with theme after those days, says יהוה, giving My laws into their hearts, and in their minds I shall write them,”

**Heb 10:17** and**,** “Their sins and their lawlessnesses I shall remember no more.”

**Heb 10:18**  Now where there is forgiveness of these, there is no longer a slaughter offering for sin.

“The covenant” that is being referred to here comes from Jeremiah 31:31-33.

**Jer 31:31**  “See, the days are coming,” declares יהוה, “when I shall make **a renewed covenant with the house of Yisra’ěl and with the house of Yehuḏah,**

**Jer 31:32**  not like the covenant I made with their fathers in the day when I strengthened their hand to bring them out of the land of Mitsrayim, My covenant which they broke, though I was a husband to them,” declares יהוה.

**Jer 31:33**  “For this is the covenant I shall make with the house of Yisra’ěl after those days, declares יהוה: **I shall put My Law/Torah in their inward parts, and write it on their hearts.** And I shall be their Elohim, and they shall be My people.

**Jer 31:34**  “And no longer shall they teach, each one his neighbour, and each one his brother, saying, ‘Know יהוה,’ for they shall all know Me, from the least of them to the greatest of them,” declares יהוה. **“For I shall forgive their crookedness, and remember their sin no more.”**

Notice, the “New Covenant”, which the so-called “Gentile Church” is relying on, is a promise in the Tanak (Old Testament) given to the House of Yisra’el and the House of Judah, **NOT** to some man-made religious dogma called the “Gentile Church”.

The promise is that YHWH would put His Law/Torah into their “inward parts and write it upon their hearts”.

I find it interesting that the very people that claim this promise upon themselves, calling themselves the “New Covenant Church” (Christianity), thinks that having the Law/Torah put inside them and having it written upon their hearts, somehow excuses them from having to obey it.

To have the Law/Torah placed in your inward parts is referring to the new birth of the inner spirit-man, who, according to Paul, delights in the Law/Torah of YHWH and serves it (Rom 7:22 and 25).

Our belief in the Good News of Messiah Yahushua, who is the “Law/Law/Torah” made flesh, has made our inner man (spirit man) alive again, this is the spiritual part of the “New Covenant”.

By bringing our inner-spirit-man back to life, YHWH has given him a fresh start and placed within him the mind of a servant.

The Messiah promised in John 14 that He would come to the believer and dwell within them, however, there was a condition that had to be met for Him to do so.

**Joh 14:23**  יהושע answered him, “**If** anyone loves Me, **he shall guard My Word**. And My Father shall love him, and We shall come to him and **make Our stay with him**.

**Joh 14:24**  “He who does not love Me does not guard My Words. And **the Word which you hear is not Mine but of the Father Who sent Me.**

The requirement for having Messiah “in us” is that we show our love toward Him by guarding His Word, the Words of the Father had given Him, the Law/Torah YHWH.

While the spiritual part of the “New Covenant” has to do with how our belief in Yahushua has made our inner man alive again, with the mind to serve Him, the physical part of the “New Covenant” has to do with HOW we are to serve Him, and He has written the Law/Torah on our hearts so that we desire to do so.

Now, this does not mean that the Law/Torah was literally written on the surface of a heart, no more than Paul says the circumcision of the heart, is a literal thing (Rom 2:29). Just as the phrase “circumcision of the heart” is a reference to a submissive heart condition, so too does the phrase “written on their heart” refer to a heart submitted to obeying it.

The “New Covenant” promise of the Law/Torah being placed in our inner man and written upon our hearts is a reference to what YHWH does for us in our belief in Yahushua Messiah, so that we can live in Him. He has given us a mind and a heart to serve Him in the renewed (inner) man of belief.

**REMEMBER** though, the primary purpose behind our requirement to obey the Law/Torah as believers, **IS NOT** about absolute perfect adherence to it, but an absolute commitment to adhere to it, with all our heart and mind and strength, day in and day out, for as long as we live.

Back in Hebrews 10: 18, it says something that ties in to both verses 10 and 26, so let’s quote it again here and have a look.

**Heb 10:18**  Now where there is forgiveness of these, there is no longer a slaughter offering for sin.

Hebrews 10:10 told us that Messiah was the “once and for all” sacrifice through which we can be set apart and here in verse 18 we see that once there is forgiveness for sins there is no longer a sacrifice for sin. Why?

Verse 10 told us that Messiah was the only sacrifice that can take away sin, and once you’ve received the forgiveness of sin through that sacrifice, and reject it through disobedience, there is no other sacrifice that you can trust in, that will free you from the condemnation for your willful disobedience, which is death.

**Heb 10:26**  For if **we** sin purposely after **we** have received the knowledge of the truth, **there no longer remains a slaughter *offering* for sins**,

**Heb 10:27**  **but some fearsome anticipation of judgment**, **and a fierce fire which is about to consume the opponents**.

**Heb 10:28**  Anyone who has disregarded the Law/Torah of Mosheh dies without compassion on the witness of two or three witnesses.

**Heb 10:29**  How much worse punishment do you think shall he deserve **who has trampled the Son of Elohim underfoot,** **counted the blood of the covenant by which he WAS set apart as common, and insulted the Spirit of favour?**

**Heb 10:30**  For **we** know Him who has said, **“Vengeance is Mine, I shall repay, says יהוה.”** And again, **“יהוה shall judge His people.”**

**Heb 10:31**  It is fearsome to fall into the hands of the living Elohim.

Once again, the pronoun here is **WE**, which is a reference to believers. If **WE** (believers) disobey the Law/Torah with intent, meaning that we have no intention of obeying it or that we just ignored it, then we have trampled the blood of the covenant by which **WE WERE** set apart (saved) under our footand called His sacrifice common (unclean).

We are guilty of insulting His Spirit that came in and gave our spirit man new life, the One whose job it was to “cause you to walk in My laws and guard My right-rulings” and to do them (Eze 36:27).

Having said all this, we have a better understanding of what Paul means back in our original text, Galatians 2:18.

**Gal 2:18**  “**For if I rebuild what I *once* overthrew, I establish myself a transgressor**.

Yes, unfortunately, it is possible to confess Yahushua as our Savior, be justified from the penalty death because of our sin and be “born again” in the inner-spirit-man, and then reestablish ourselves as transgressors (sinners) by willfully disobeying the Law/Torah. The penalty of which is the “Second Death” (the Lake of Fire).

Now, Paul says something interesting that he has already mentioned in Romans 6 and is going to elaborate on further in chapter 4, but let’s look at it here as he has laid out for us.

**Gal 2:19**  “For through Torah I died to Torah, in order to live to Elohim.

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

**Gal 2:21**  “I do not set aside the favour of Elohim, for if righteousness is through Law/Torah, then Messiah died for naught.”

Let’s briefly review what Paul said in Romans chapter 6.

**Rom 6:1**  What, then, shall we say? Shall we continue in sin, to let favour increase?

**Rom 6:2**  Let it not be! How shall we who died to sin still live in it?

**Rom 6:3**  Or do you not know that as many of us as were immersed into Messiah יהושע were immersed into His death?

**Rom 6:4**  We were therefore buried with Him through immersion into death, that as Messiah was raised from the dead by the esteem of the Father, so also we should walk in newness of life.

**REMEMBER**, “sin is the transgression of the law” or lawlessness (1 John 3:4). So, what is Paul asking us here? He is asking, “… Shall we continue to (disobey the Law/Torah), to let favor (grace) increase? His answer? **ABSOLUTELY NOT!!!**

How can those of us who have taken on the death of Messiah Yahushua, who delivered us from the death penalty we owed for disobeying the Law/Torah in the first place, continue to live in disobedience to the Law/Torah.

Paul often uses the word “sin” as if it was an entity, like evil, having its own personality and authority. To be “dead to sin” means that at some point sin had authority over us and now it no longer does, we are dead to it, it has no life in us.

So, being “dead to sin” essentially means that sin no longer has authority over us, to kill us, as it did before we believed that Messiah died for us.

It is important that we understand that baptism is a shadow picture, which we are commanded to act out, because it portrays us as having died with Messiah from the authority of sin and death, just like the children of Yisra’el were removed from the authority of Pharaoh and Egypt when they crossed the Red Sea.

Just like Pharaoh and his army died while chasing Yisra’el through the Red Sea, sin died in the life of the believer through the washing of the blood of Yahushua Messiah and baptism is a picture of that in our lives.

It also represents His resurrection, for just as He was raised back to life to the Father (verse 10) so too are we raised from the water as a sign of the resurrection (new birth) of the inner-spirit-man to “walk in the newness of life”.

What does it mean to “walk in the newness of life”?

Consider the following:

1. Before we believed in Messiah, we were guilty of sin (disobeying the Law/Law/Torah) and condemned to death, we were “dead in trespasses and sins”.
2. Now that we believe in Messiah and have had the guilt of our sin removed, we are now alive in Him to live in a “new” Way, just as He lived.

**Eph 2:1** And **you were dead in trespasses and sins,**

**Eph 2:2** in **which you once walked** according to the **course of this world**, according to the **ruler of the authority of the air**, of the spirit that is now **working in the sons of disobedience,**

**Eph 2:3** among whom also **we all once lived** in the **lusts of our flesh, doing the desires of the flesh and of the mind,** and were by nature **children of wrath**, as also the rest.

**Eph 2:4** But Elohim, who is rich in compassion, because of His great love with which He loved us,

**Eph 2:5** even when we **were dead in trespasses**, **made us alive together with Messiah** – by favour you have been saved

**Eph 2:6**  and **raised us up together**, and made us sit together in the heavenlies in Messiah יהושע,

As you can see, Paul is saying the same thing in Ephesians 2 that he said in Romans 6 and a casual comparison of what’s being said in both passages shows you a couple of important things.

Before we were in Messiah: A) We walked in trespasses and sins,

 B) We lived like the world lived,

C) We walked according to the authority of another ruler

 (Satan),

 D) We walked according to the spirit of disobedience,

 E) We walked according to the lusts of our flesh,

 F) We did the desires of the flesh and the mind,

 G) We were children of wrath.

**BUT NOW**, we have been raised from the dead with Messiah, in the inner man, to “walk in the newness of life”, where we don’t walk in the old way.

As believers in Messiah: A) We **do not** walk in trespasses and sins,

 B) We **do not** live like the world lives,

 C) We **do not** walk according to the authority any other

 ruler,

D) We **do not** walk according to the spirit of disobedience,

 E) We **do not** walk according to the lusts of our flesh,

 F) We **do not** do the desires of the flesh and the mind,

 G) We **are not** children of wrath.

As believers in Yahushua Messiah, we serve YHWH only, according to His Law/Torah, without additions or subtractions, in an attitude of love for one another. If you’re doing anything else, you are not of Him.

Now, back in Galatians 2:19-21 we see Paul saying the same thing that was said in Romans 6 and Ephesians 2, just in a different way. The first verse is the most difficult for people to understand, but I’m not sure why.

The phrase “through Law/Torah I died to Law/Torah” is simply a reference to what Paul has said, throughout his writings, concerning the effect the Law/Torah had on the unbeliever and what believing in Messiah did for the believer, as it regards the Law/Torah.

It was the Law/Torah that condemned us to death when we disobeyed it, which caused us to seek out a way of justification other than the Law/Torah itself, which we could no longer live justified in because of sin.

The Law/Torah became a teacher, that taught us that we were condemned to death and needed someone to help dust. The Law/Torah also, through shadow pictures, told us what was necessary to overcome the death penalty for disobeying it, i.e. sacrifice.

It not only taught us that we needed a sacrifice to cover our sins but also revealed to us, in many diverse ways, who that sacrifice would be.

So, “through the Law/Torah” we learned that we were sinners and needed to believe in Yahushua Messiah, so that in Him we could “die to Law/Torah”, which had condemned us for our disobedience.

Now, in Messiah, we can live to please YHWH, through obedience to His Law/Torah, just as He did. Yes, the Law/Torah condemned us when we disobeyed it, but it also taught us the Way of Salvation in Yahushua Messiah, through whom we are set free from the condemnation of death commanded in the Law/Torah for sin.

Law/Torah also teaches us how to live unto YHWH as believers.

Let’s quote again verse 20: **Gal 2:20**  “I have been impaled with Messiah, and I

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

Two interesting things said here: 1) “Messiah lives in me”,

 2) The life “I now live in the flesh, I live by belief”

First all, how do we know that Messiah lives in us when we believe? What is the criteria through which Messiah comes in to us and dwells within us? Is it belief only?

**Joh 14:23**  יהושע answered him, “If anyone loves Me, **he shall guard My Word**. And My Father shall love him, and **We shall come to him and make Our stay with him**.

**Joh 14:24**  “He who does not love Me does not guard My Words. **And the Word which you hear is not Mine but of the Father Who sent Me.**

Messiah Himself says that the criteria upon which He and the Father would come to the believer and dwell in them, is that they guard (protect and obey) His Word, which is the Father’s Word (Law/Torah).

Paul’s reference to living in the flesh, is about living out our life in this physical body with all its trials and temptations, but it also refers to our walking in obedience to the Law/Torah, which is how Messiah lives in us.

He mentions that Messiah dwells in us, which requires that we be living in obedience to His Word, so His reference to “in the flesh” is a about trying to obey the Law/Torah in this fleshly body, which wants to disobey the Law/Torah.

So, even though we are in this fleshly body, we are striving daily to obey the Law/Torah, however, our trust is never in our Law/Torah obedience, it remains steadfast in our belief that Yahushua is the Messiah and Savior, for BY that and IN that we stand, for THERE IS NO HOPE IN ANY OTHER.

Paul’s statement in Romans 7:6, “But now we have been released from the Law/Torah, having died to what we were held by, so that we should **serve in newness of Spirit and not in oldness of letter**”, is NOT about no longer having to obey the Law/Torah, as some would tell you it means.

“Newness of the Spirit” is a reference to obedience through belief, while “oldness of the letter” is a reference to obedience for acceptance (works acceptance). Paul vehemently states repeatedly that we are not accepted because of our works, but because of our belief.

For if we could be accepted because of the works of the Law/Torah, then Messiah did not have to die. So then, if we begin trusting in the works of Law/Torah for redemption, Messiah died for nothing and we’re still under the curse.

Again, Galatians 2:21, “I do not set aside the favour of Elohim, for **if righteousness is through Law/Torah, then Messiah died for naught.**”

See, it’s all about where we put our trust, specifically our heart trust, for if we say we have put our trust in Yahushua Messiah, yet we begin trusting in the works themselves, then our heart is no longer set on Him.

This is exactly what is happening here in the book Galatians, because some Jews came and told the brethren that they needed to be circumcised after the custom of Moses “**TO BE SAVED**”.

**Chapter 3**

Now we are going to get into the meat of Paul’s letter to the Galatians.

**Gal 3:1**  O senseless Galatians! Who has put you under a spell, not to obey the truth before whose eyes יהושע Messiah was clearly portrayed among you as impaled?

We see that Paul considers any teaching concerning salvation that is not solely and completely founded in the death, burial and resurrection of Yahushua Messiah, is a “spell” cast by false teachers.

**Gal 3:2**  This only I wish to learn from you: Did you receive the Spirit by works of Law/Torah, or by the hearing of belief?

He is questioning the Galatians concerning whether or not they had experienced the working of the spirit of YHWH in their lives because he had taught them to obey the Law/Torah or because he had taught them to believe in Yahushua as Messiah.

**Gal 3:3**  Are you so senseless? Having begun in the Spirit, do you now end in the flesh?

**Gal 3:4**  Have you suffered so much in vain – if indeed in vain?

**Gal 3:5**  Is He, then, who is supplying the Spirit to you and working miracles among you, doing it by works of Law/Torah, or by hearing of belief?

He repeats the same question again in a slightly different way, which is typical of Paul. It is important here to see two things;

1. Paul is adamant they remember that they received this redemption and the power that comes with it because of what they believed in and not because of any works that they did to receive it.
2. Paul does not say anywhere that obeying the works of Law/Torah is no longer required, only that they did not receive the Spirit because of the works of Law/Torah.

**Gal 3:6**  Even so Aḇraham **“did believe Elohim, and it was reckoned unto him as righteousness.”**

**Gal 3:7**  Know, then, that those who are of belief are sons of Aḇraham.

Paul references Genesis 15:6, where YHWH declares Abraham righteous based on what he believed.

Abraham (Abram) had just returned from rescuing a Lot when the Word of YHWH appeared to him in a vision, saying that He was Abraham’s shield and exceedingly great reward. To this, Abraham asked YHWH, what would He give him, seeing that he had no heirs of his own house and that his servant would be his heir.

YHWH told Abraham that he would have an heir from his own body and that his seed would be like the stars of heaven and number. The Scripture says that Abraham believed this promise of YHWH and because of it, YHWH declared him righteous.

Abraham did not do anything to earn righteousness, it was his belief alone that earned him this righteousness.

The word “reckoned” in Galatians 3:6, “translates the Greek word “logizomai” (G3049), which refers to placing something on another’s account, or declaring something to be true of another, comes from another Greek word, “logos”, which refers to something said, i.e. a word.

Galatians 3:6 is a quote from Genesis 15:6 where the word “reckoned”, translates the Hebrew word“châshab” (H2803), which means to plait or interpenetrate, to weave or fabricate, think or regard.

In both cases, the context requires us to understand that it was because Abraham’s belief alone, that YHWH granted him righteousness.

Paul then goes on to state that those who have the same belief that Abraham had, are sons of Abraham. The phrase “of belief” denotes a position upon which a person stands.

Paul has already asked the Galatians whether they received the Spirit, and had miracles done among them, because of the Law/Torah works they had done or because of the belief in Yahushua that they had. He is asking them upon what position or circumstance did they receive these things.

As mentioned before, He wants them to remember that it was upon the foundation of Yahushua Messiah that they receive the spirit and had miracles done among them.

The foundation or position upon which they stand, is belief in Yahushua Messiah and NOT of the Law/Torah.

We know that belief in Yahushua Messiah justifies us (makes us right) from sin and death, so to be “of belief” is to be trusting in Yahushua Messiah and not in works of Law/Torah, because by the works of Law/Torah no man is justified (Rom 3:20).

**Gal 3:8**  And the Scripture, having foreseen that Elohim would declare right the nations by belief, announced the Good News to Aḇraham beforehand, saying, **“All the nations shall be blessed in you,”**

Paul now mentions the promise YHWH made to Abraham in Genesis 12:1-4, where YHWH commended Abraham to leave his country and his father’s house and to go into a place where YHWH would lead him.

YHWH promise that He would make Abraham’s seed a great nation and that He would bless those who blessed him and curse those who cursed him. Furthermore, he told Abraham that through his seed He bless all the clans of the earth.

Paul states that this promise to “bless all the clans of the earth” was a shadow picture showing us that YHWH was going to justify (declare right) from death, “the clans of the earth” (Gentiles) who would believe in Yahushua Messiah.

DO NOT miss what this is saying, because Paul is clearly saying that even the Gentile who believes as Abraham believed is a son of Abraham, even though he’s not part of Abraham’s natural seed.

The doctrine of the Christian church has so distorted what is being said here that they think their belief in “Jesus” gives them the same status before YHWH as that of Abraham, yet they prove by their behavior that they do not have the heart of Abraham, of whom YHWH says:

**Gen 26:5**  because Aḇraham obeyed My voice and guarded My Charge: My commands, My laws, and My Torot.”

**NOTE**: the Hebrew word “Torot” is the plural form of the word “Law/Torah”, which is translated as Law in English Bibles but means, instruction.

**Gal 3:9**  so that those who are of belief are blessed with Aḇraham, the believer.

**Gal 3:10**  For as many as are of works of Law/Torah are under the curse, for it has been written, **“Cursed is everyone who does not continue in all that has been written in the Book of the Law/Torah, to do them.”**

Once again we see the phrase “of belief” as their reference to a position upon which we stand, it’s a matter of what we are trusting in. If we, like Abraham, are trusting in the promises of YHWH, through belief in Yahushua Messiah, then we shall be blessed alongside father Abraham. In the Messianic writings the Messiah said:

**Mat 8:11**  “And I say to you that **many shall come from east and west**, and sit down with Aḇraham, and Yitsḥaq, and Ya‛aqoḇ in the reign of the heavens,

**Mat 8:12**  but **the sons of the reign** shall be cast out into outer darkness – there shall be weeping and gnashing of teeth.”

When Messiah mentions those who would come from the East and the West, He is referring to the Gentiles, all those not the physical seed of Abraham, Yitschaq (Isaac) and Ya’aqob (Jacob), i.e. native born Yisra’elis

The “sons of the reign” is a reference to the native-born seed, Yisra’el, that will not believe in Yahushua for justification. These shall not inherit the Kingdom that YHWH promised Abraham because they did not have the belief that Abraham had in YHWH.

Unfortunately, modern Judaism has a deep **trust** in the works of Law/Torah, as taught by their rabbis. It is to them that Paul is prophetically speaking when he says, “as many as are **of works of Law/Torah** are under the curse, for it has been written, ‘Cursed is everyone who does not continue in all that has been written in the Book of the Law/Torah, to do them.’

Here we see the contrast of position, between those who are “of belief” and those who are “of the works of Law/Torah”. This contrast is about the foundation upon which we are **trusting** for our justification from death.

Those who are trusting in Law/Torah works to be justified are still under the curse because “by the works of the law no man shall be justified” (Rom 3:20). However, those who are trusting in the shed blood of Yahushua Messiah, the Passover Lamb, are no longer under the curse of Law/Torah, which is death.

**Gal 3:11**  And that no one is declared right by Law/Torah before Elohim is clear, for **“The righteous shall live by belief.”**

**Gal 3:12**  And the Law/Torah is not of belief, but **“The man who does them shall live by them.”**

Even in the Tanak (Old Testament), it was those that had placed their belief (trust) and the promises of way YHWH that he considered to be righteous men, and not those who walk in perfect obedience to His Law/Torah, because no one had.

Scripture clearly states that, “all have sinned and fallen short of the esteem of Elohim” (Rom 3:23) and “there is none righteous, no not one” (Psa 14 and 53).

Even David, a man that YHWH said was a man after His own heart”, committed adultery with another man’s wife and conspired to kill her husband Uriah, dragging Joab down with them.

Paul quotes from Habakkuk 2:4, showing that righteousness is always been associated to our steadfast belief in the promises of YHWH. Being “right” before YHWH was never about perfect adherence to the Law/Torah, it was instead, about a heart perfectly surrendered to Him.

However, those who have a heart perfectly surrendered to Him strive diligently every day to obey His Law/Torah, because the Law/Torah says, in Leviticus 18:5, “the man who does them shall live by them”.

**Gal 3:13**  Messiah redeemed us from the curse of the Law/Torah, having become a curse for us – for it has been written, **“Cursed is everyone who hangs upon a tree.” –**

**Gal 3:14**  in order that the blessing of Aḇraham might come upon the nations in Messiah יהושע, to receive the promise of the Spirit through belief.

**REMEMBER**, the “curse of the Law/Torah” is death, because the Law/Torah says that the person that sins (violates the Law/Torah) shall die. The price for disobeying the Law/Torah (sinning) is death.

We have been redeemed from the Curse of the Law/Torah (death) because Messiah died for us on the tree. When Yahushua Messiah was nailed on that tree (cross/pole/whatever?) He took the curse of death from us and placed it upon Himself.

When He did this it made the promise of the Spirit available to everyone who would believe in Him, whether native born Yisra’eli or a Gentile. His death paid for all sin, even the sin of the people that will not believe in Him. Unfortunately, for them, it requires a belief that is worked out day by day to inherit the promise.

Something else that needs to be remembered, is that Paul ’s calling was to bring the Good News of Yahushua Messiah to the Gentiles (nations). Yes, he also preached the same Good News to Jews, but his primary calling was to bring it to the Gentiles and all his writings must be understood from that perspective.

The message of the Good News is the same to both the native-born Yisra’eli and the Gentile in order that the two can become one body of believers, with no distinction between them. The only difference between the native-born Yisra’eli and the Gentile is that the native-born Yisra’elis have had the Law/Torah since Mount Sinai, and unfortunately, they made a religion out of it that blinded them to the Messiah when He came to them.

When Messiah appeared, He needed to accomplish two things to fulfill the promises YHWH had made to Abraham. First, He had to bring the native-born Yisra’elis out of the man-made religious trap that their leaders had caught them up in and second, He had to bring the Gentiles out of the man-made paganism that they had been practicing.

Once these two groups were free from their false religious practices, they could serve YHWH in purity and in truth.

His death made it possible for both groups to be redeemed from their sinful ways, so that they could be restored back to YHWH, their Creator. (See Ephesians 2)

**Gal 3:15**  Brothers, as a man I say it: a covenant, even though it is man’s, yet if it is confirmed, no one sets it aside, or adds to it.

This verse clarifies the principle of covenant, in that, once a covenant is confirmed it cannot be changed or done away with, in till all parties in the covenant have fulfilled their part.

Many times YHWH has said, that the things He has spoken cannot be added to nor taken away from (Deut 4:2; 12:32; Ecc 3:14; Pro 30:6 and Rev 22:18-19) and this principle applies to all the covenants that YHWH has made with men.

**Gal 3:16**  But the promises were spoken to Aḇraham, and to his Seed. He does not say, “And to seeds,” as of many, but as of one, **“And to your Seed,”** who is Messiah.

Once again, Paul is referring to the promises made to Abraham in Genesis 12, where YHWH included the land (Promised Land) as part of what he would inherit. We will find in verse seven that the land was promise to Abraham’s seed as well.

**Gen 12:7**  And יהוה appeared to Aḇram and said, “To your seed I give this land.” And he built there a slaughter-place to יהוה, who had appeared to him.

Now, when most people hear this, they assume that the “seed” referred to here is all of Abraham’s descendants, however, here in Galatians 3:16 Paul says that the seed spoken of in that promise is not the many descendants of Abraham but to a very specific Seed, that Seed be in Yahushua Messiah.

So, the promise of inheriting the land belongs only to Abraham and to Yahushua, no one else is promised inheritance of that land.

All other people that would inherit that land, the Kingdom, must become sons of Abraham through belief in Yahushua Messiah, just as Paul stated earlier in Galatians 3 and as he referenced in Romans 8 when he said that we are all “coheirs” with Messiah.

Yahushua Messiah is the Only Way, the Narrow Gate, through which men can inherit the Kingdom.

**Gal 3:17**  Now this I say, Law/Torah, that came four hundred and thirty years later, does not annul a covenant previously confirmed by Elohim in Messiah, so as to do away with the promise.

**Gal 3:18**  For if the inheritance is by Law/Torah, it is no longer by promise, but Elohim gave it to Aḇraham through a promise.

Paul is letting us know that the covenant at Mount Sinai, where the Law/Torah was given, does not change the fact that the covenant that YHWH made to Abraham was based on His promises.

See, covenant promise that YHWH made to Abraham was that He would bless those who blessed him and curse those who cursed him, it also included the promise that Abraham’s seed would be more numerous than the stars of heaven and that he and a very specific seed of his (Messiah) would inherit the land.

The Law/Torah has nothing whatsoever to do with this promise that YHWH gave to Abraham. YHWH made this covenant with Abraham and confirmed the covenant and Himself, ensuring the fulfillment of it.

However, according to Paul, that covenant promise does not apply to you and me, nor does it apply to any other human being except Abraham and Messiah.

The promise of the land of Canaan, is a reference to the Kingdom of Messiah. When He returns, He shall cleanse the land in the blood of His enemies, and He shall set up His throne to rule from there.

The Promised Land that Yisra’el conquered was a shadow picture of the Messianic Kingdom and would have lasted until His reign, if Yisra’el had been obedient to the Law/Torah.

The Law/Torah, which was given at Mount Sinai, was intended to teach the many seed of Abraham how to live righteously before YHWH, so that they could inherit the Kingdom. The Law/Torah applied to both the native-born Yisra’eli and the stranger (Gentile) who sojourned with them (Lev 19:33-34; Num 15:15-16).

**REMEMBER**, everything that took place from the Yisra’el’s exodus from Egypt to their entrance into the Promised Land were shadow pictures about how we receive redemption through Yahushua Messiah today.

Just as the Passover Lamb was a shadow picture of how the blood of Messiah delivers us from the death penalty for sin, so is the Promised Land a picture of the Messianic Kingdom.

Yisra’el was to be the apostle of YHWH through whom He would teach the nations how to serve Him, but they failed in that task, never fulfilling their calling.

The twelve disciples were the fulfillment of the twelve spies, who were supposed to give Yisra’el a good report of the Land so that she would eagerly follow her Husband’s command.

The 1st century believers were the start of how YHWH would fulfill His promises to Abraham, by sending them throughout the world to bring the whole world the knowledge of Yahushua Messiah. As the book of Matthew says, “This message of the Kingdom will be proclaimed to the whole world as a witness to all nations, then the end will come.” (Mat 24:14)

**Gal 3:19**  Why, then, the Law/Torah? It was added because of transgressions, until the Seed should come to whom the promise was made. And it was ordained through messengers in the hand of a mediator.

**Gal 3:20**  The Mediator, however, is not of one, but Elohim is one.

“Why the Law/Torah?”

* 1. In Leviticus, Moses says the man who keeps the Law/Torah “shall live by it.”
	2. Deuteronomy 4:5-6 says that doing it gives us wisdom and understanding and 6:24-25 says that it is righteousness for us if we keep it.
	3. Proverbs 3:1-2 says that long life and peace comes to those who watch over it.
	4. In Romans 2:18, Paul says the Jews “know the desire of Elohim, and approve what is superior, having been trained by the Law/Torah.”
	5. In Romans 3:20, Paul says “through the Law/Torah is the knowledge of sin.”
	6. Romans 5:20 says that the Law/Torah came so that the transgression would increase.
	7. Paul is going to call the Law/Torah our “School Master” to lead us to Messiah.

There seems to be several reasons the Law/Torah was given, all the above included, however Paul says here that it was given “because of transgressions” (like Rom 5:20). Then he says something that has been taken completely out of context to prove that the Law/Torah no longer applies to the “New Covenant Believer”.

He says the Law/Torah was given “until the Seed would come to whom the promise was given.” As you might imagine, modern teachers see this and say, “Jesus is the Seed, and since He has come the Law/Torah no longer applies to us.

The problem with this rests in the context of the rest of the passage, i.e. “would come to whom the promise was given”. This sentence clarifies the timeline of what Paul means by “until”.

**REMEMBER**, the promise to Messiah was the inheritance of the Land. Has He come to inherit the Land? The answer is NO!

The word “until” does not apply to His first appearance but to His future return, when He takes His rule and reigns (Rev 11:14-15).

The mediator mentioned in this passage is, of course, Moses but it is important that we do not confuse the term mediator with how it is used today.

If you look up the word “mediator” you will get: “a person who attempts to make people involved in a conflict come to an agreement; a go-between.”

This is hardly what took place at Mt. Sinai, there YHWH said that if you do this then I will do that! There was no mediation between parties and Moses wasn’t trying to negotiate the terms of the Law/Torah with Him.

Moses simply acted as the messenger that bought YHWH’s instructions to the people and a time or two acted as an intercessor so that He would not destroy them for their stubbornness.

Messiah fulfills the office of Intercessor for us today so that the Father can forgive our unintentional transgressions.

There is some debate about the meaning of verse 20. Let’s quote it again.

**Gal 3:20**  The Mediator, however, is not of one, but Elohim is one.

**Mediator**: stg’s #G3316 “mesites”, From G3319 (middle); a go between, that is, (simply) an internunciator [a messenger between parties], or (by implication) a reconciler (intercessor): - mediator. This word does not carry the meaning of negotiator.

The word “mediator” is capitalized here because the translator assumed that it applied to Messiah, which may or may not be accurate. This translation also suggests that the first word of the verse is the definitive article “the”, which it is not.

The first Greek word in this verse is (G1161) “de”, which is a primary particle (adversative or continuative); but, and, etc.: - also, and, but, moreover, now [often unexpressed in English]. It is used in this passage as a continuative of the previous verse and is NOT the definitive article. This word is translated as “Now” in the KJV.

Some have interpreted this verse to mean that a mediator does not decide the facts of a case but only mediates between the parties, in this case Moses didn’t decide what the Law/Torah would say, he only reported the facts of the Law/Torah as it was given to him.

YHWH, however, is not a negotiator, He states the facts and requires the receiving party to act upon them. He alone has the authority to determine what is Right and True.

Others have interpreted this verse by applying the word “mediator” to the Messiah and then using the fact that Messiah declared that He and the Father were One. The Greek word for one in this passage is (G1520) “heis” referring to the primary numeral “1”. The Hebrew word for One, as it is used to refer to YHWH, is (H259) “echad”, meaning One in absolute unity. This being the case, verse 20 could be understood that “The Mediator”, Yahushua, is not alone but He and the Father are One, they are in absolute agreement.

Whatever the case may be, it’s clear that YHWH did not give man a choice as to how we were to serve Him. He simply declared how He expected to be served and demands nothing less. The reward for doing so is life and blessing, while the alternative is cursing and death. There will be no negotiation involved.

**Gal 3:21**  Is the Law/Torah then against the promises of Elohim? Let it not be! For if a Law/Torah had been given that was able to make alive, truly righteousness would have been by Law/Torah.

At no time in the history of the Belief was the Law/Torah ever in a position contrary to the promises of YHWH, which includes belief in Yahushua. Even today, the Law/Torah is in complete agreement with the principle of salvation known as “grace through faith”.

The only problem with the idea that we have been granted His favor solely because of our belief in Yahushua, is how the church has interpreted it. To the church, this “grace through faith” doctrine has somehow been interpreted to mean that the Law/Torah of YHWH is to be rejected as how believer LIVE righteously before Him.

The Law/Torah was given to teach us how to live as righteous men but we all have chosen to live our lives contrary to it. By doing so we have brought the curse of death upon our own heads, just as the Law/Torah said we would (Deut 30).

Since we are all guilty before YHWH the Law/Torah cannot make us righteous before Him, even if we obey it. Our state of condemnation prevents us from being righteous no matter how well we behave.

The Law/Torah was given with the presumption of willingness among its adherents. It does not provide a way to be made right from our guilt other than the penalty for it, i.e. death.

However, YHWH also gave us the Sacrificial System in the Law/Torah, to teach us how to be made right again before Him. Though the sacrifices are in the Law/Torah they are not a part of the Law/Torah in the same way the other commands are.

The commands of the Law/Torah represent the physical part of the belief through which we can live righteous lives. The sacrifices in the Law/Torah represent the spiritual part of the belief through which we can find atonement for our sins when we stumble.

The spiritual is about belief, while the physical part is about how believers live. Paul is alluded to this when he said that the “Law/Torah is not of belief” back in verse 12.

He quoted from Habakkuk 3:4 when he said, “The righteous shall live by belief” in verse 11 and finished off verse 12 by saying of Law/Torah, “The man who does them shall live by them.”

These two principles represent the Two-Part Principle of salvation. The spiritual part upon which we stand, Yahushua Messiah, and the physical part in which we live, the Law/Torah. It takes both to be complete in the Belief and to inherit eternal life.

Concerning false priests and prophets in Yisra’el the prophet YeshaYahu (Isaiah) had this to say.

**Isa 8:13**  “יהוה of hosts, Him you shall set apart. Let Him be your fear, and let Him be your dread.

**Isa 8:14**  “And He shall be for a set-apart place, **but a stone of stumbling and a rock that makes for falling** to both the houses of Yisra’ěl, as a trap and a snare to the inhabitants of Jerusalem.

**Isa 8:15**  “And many among them shall stumble and fall, and be broken and snared and taken.”

**Isa 8:16**  **Bind up the witness**, **seal the Law/Torah among my taught ones**.

**Isa 8:17**  And I shall wait on יהוה, who hides His face from the house of Ya‛aqoḇ. And I shall look for Him.

**Isa 8:18**  Look, **I and the children whom יהוה has given me** – for signs and wonders in Yisra’ěl from יהוה of hosts, who dwells in Mount Tsiyon.

**Isa 8:19**  And when they say to you, “Seek those who are mediums and wizards, who whisper and mutter,” should not a people seek their Elohim? Should they seek the dead on behalf of the living?

**Isa 8:20**  **To the Law/Torah and to the witness! If they do not speak according to this Word, it is because they have no daybreak** (light).

This is an end time prophesy concerning both houses of Yisra’el and those who dwell in Jerusalem.

The title “YHWH of hosts” is a reference to Yahushua. Whenever we see it in the Tanak it is telling us something about what Yahushua is going to accomplish in the Name of the Father.

It tells us specifically to make Him our fear and our dread. This is the same thing that Paul means when he says that our boast should be in Yahushua and not in the Law/Torah. However, obedience to His Law/Torah is how we live before Him in fear.

Paul instructs us to work out our salvation in fear and trembling” (Php 2:12)

**Php 2:12**  So than, my beloved, as you always obeyed – not only in my presence, but now much rather in my absence – work out your own deliverance with **fear and trembling,**

**Php 2:13**  for it is Elohim who is working in you both to desire and to work for *His* good pleasure.

Paul indicates here that the Philippians have “always obeyed”. Obeyed what, we might ask? In verse 13 he tells us that Elohim is working in them both to desire and to do his good pleasure.

This is very similar to the New Covenant promise where it says that YHWH would put His Law/Torah in our inner parts (spirit mind) and write it upon our heart. Desire is a heart issue, while the intent to do his or rational choice. So, Paul is saying that YHWH is working in us that we would both desire Him and to do the things that please Him, i.e. obey his Law/Torah.

What must we do to “please” YHWH? According to Paul, in Romans 8:7-8, the mind of the flesh does not subject itself to the Law/Law/Torah, neither can it, and so it cannot “please” Elohim.

In Romans 8, Paul is contrasting things of the spirit with things of the flesh, so if the mind of the flesh cannot “please” Elohim” because it is not subject to the Law/Torah, then by contrast the mind of the spirit can “please” Elohim by being subject to the Law/Torah, i.e. obeying it.

Consider what Peter has to say the passage in YeshaYahu (Isaiah).

**1Pe 2:6**  Because it is contained in the Scripture, “See, I lay in Tsiyon a chief corner-stone, chosen, precious, and he who believes on Him shall by no means be put to shame.”

**1Pe 2:7**  This preciousness, then, is for you who believe; but to

those who are disobedient, “The stone which the builders rejected has become the chief corner-stone,”

**1Pe 2:8**  and “**A stone of stumbling and a rock that makes for falling,” who stumble because they are disobedient to the Word**, to which they also were appointed.

In verse 8, Peter quotes from YeshaYahu (Isaiah) 8:14, saying that the stone of stumbling and the rock that makes for falling (Yahushua) caused the people to stumble because they were “disobedient to the Word”, which is a reference to the Law/Torah of YHWH as it was given at Mt Sinai.

In YeshaYahu (Isaiah) 8:16, the prophet says to “bind up the witness, seal up the Law/Torah among my taught ones”. **REMEMBER**, this passage is a reference to the work of Yahushua (YHWH of hosts) in the Last Day.

This quoted phrase has the two-part principle and it, the witness, which is a reference to our belief in Yahushua Messiah, the spiritual part, and the Law/Torah, which is a reference to the physical part that we live by.

In verse 18, the prophet says, “I and the children whom YHWH has given me”, which is quoted in the book of Hebrews 2:13 concerning the work of Messiah and then in verse 20, he says something very important.

**Isa 8:20 To the Law/Torah and to the witness**! If they do not speak according to this Word, it is because they have no daybreak(light).

“To the Law/Torah AND to the Witness” is a two part principle, that requires both parts to find fulfillment. In fact, this verse says that to be of the light, a teaching must contain both the Law/Torah (physical) and the witness (spiritual).

Christian church claims to be of the light, and though it declares the witness, it rejects the Law/Torah. In your John 1:4, Yahushua is called the “light of men” and later in 8:12 and 9:5, Yahushua refers to Himself as “the light of the world”.

According to the prophet YeshaYahu (Isaiah) for Messiah to refer to Himself as the Light, any teaching concerning Him must contain both the Law/Torah and the witness. Any doctrine that says you can have the witness of Messiah without having to obey the Law/Torah, is a teaching of darkness, not of the light.

**Gal 3:22**  But the Scripture has shut up all *mankind* under sin, that the promise by belief in יהושע Messiah might be given to those who believe.

What does it mean that “the Scripture has shut up all mankind under sin”? Well, the Scripture says that there is in a righteous man among us and the price of our righteousness is death.

**Rom 3:10**  As it has been written, **“There is none righteous, no, not one!**

**Rom 3:11**   **“There is no one who is understanding, there is none who is seeking Elohim.**

**Rom 3:12**   **“They all have turned aside, they have together become worthless. There is none who does good, no, not one.”**

**Rom 3:13**   **“Their throat is an open tomb, with their tongues they have deceived,”** **“The poison of adders is under their lips,”**

**Rom 3:14**   **“Whose mouth is filled with cursing and bitterness.”**

**Rom 3:15**   **“Their feet are swift to shed blood,**

**Rom 3:16**   **ruin and wretchedness are in their ways,**

**Rom 3:17**   **and the way of peace they have not known.”**

**Rom 3:18**   **“There is no fear of Elohim before their eyes.”**

**Rom 3:19**  And we know that whatever the Law/Torah says, it says to those who are in the Law/Torah, **so that every mouth might be stopped, and all the world come under judgment before Elohim.**

(See: Psalms 5:9; 10:7; 14:1-3; 36:1; 53:1-4; 140:3; Pro 1:16; Isa 59:7)

**Eze 18:4**  “See, all beings are Mine, the being of the father as well as the being of the son is Mine. **The being that is sinning shall die**.

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**Rom 3:23**  for **all have sinned** and fall short of the esteem of Elohim,

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**Rom 6:23**  For **the wages of sin is death**, but the favourable gift of Elohim is everlasting life in Messiah יהושע our Master.

When Paul says that the Scripture has “shut up all mankind under sin” is stating that the Scripture has condemned all mankind to death because of sin and he says it has done it so that the promise (inheritance) can be given to all those who believe in Yahushua Messiah.

**Gal 3:23**  But before belief came, we were being guarded under Law/Torah, having been shut up for the belief being about to be revealed.

**Gal 3:24**  Therefore the Law/Torah became our trainer unto Messiah, in order to be declared right by belief.

“Before belief came” is a reference to personal belief, not belief as a synonym for Messiah. This needs to be stated because some teachers out there would have us believe that this statement is a reference to Messiah coming in the 1st century, and use it to say that since He has come there is no longer any need for Law/Torah. This is not what Paul meant by this phrase.

He means us to understand that, before we as individuals believed in Messiah, we had been “guarded under Law/Torah”, which means the exact same thing as “shut up...under sin” in verse 22.

**Guarded**: stg’s #**G5432** “phroureō”, from two words meaning, (**G4253**) in front of and (**G3708**); similar to another word meaning, (**G5083**) to guard. This word can refer to being watched over the protection or being hemmed in like a prisoner.

This word needs to be understood in the same context as verse 22, which states that all mankind were "shut up” under sin.

**Shut up**: stg’s #**G4788** “sugkleiō”, from two words meaning, (G4862) a union and (G2808) to close; i.e. to closed up together. Refers to placing all been in the same category, i.e. sinners.

These two words are meant to be similar, that we were closed up together, hemmed in like prisoners, awaiting the penalty of death we deserve for our sin.

The Law/Torah then, became our trainer (schoolmaster), in that it taught us that we were sinners (Rom 3:20, 23) and under the condemnation of death (Romans 6:23). It also taught us our need of Messiah and revealed to us in many diverse ways, Who the Messiah would be.

It is easy to think that this passage is saying that the Law/Torah was “watching over us” in some positive way until Messiah would come and “set us free” from having to obey it, which is how the modern church interprets it.

However, Paul does not refer to our being “under the Law/Torah” as a positive thing, anywhere in his writings. He continually uses the idea of being “under the Law/Torah” as a thing to be freed from and always in the context of condemnation.

To suggest that being “guarded by the Law/Torah” was a positive thing, is to ignore everything else Paul has said concerning the Law/Torah’s authority over the sinner, which is clearly the context here.

Also, Messiah has not redeemed everyone who are “under the Law/Torah”, but only those who have believed in Him. So, the belief being revealed is about personal revelation within everyone.

**Gal 3:25**  And after belief has come, we are no longer under a trainer.

Once we believe in Yahushua Messiah, we are no longer under the condemnation of death because of sin, but have been set free from sin, so we are no longer condemned by the trainer.

This is the exact same thing Paul said in Romans 6:1-15, where he concluded that our baptism was a picture of dying with Messiah, He having died in our place, which set us free

from the condemnation of death that we were under because of our disobedience to the Law/Torah (sin).

However, he asked whether we should continue to sin, since we are no longer under the condemnation of Law/Torah, and his answer was Absolutely Not!

He then told us that, we would be servants to whom we obeyed. If we served sin (disobedience) we would die, but if we served obedience (the Law/Torah) we would be righteous, and that righteousness would end in eternal life (6:22).

There is no way to take all of Paul ’s writings and come to the conclusion that our belief in Yahushua Messiah no longer requires us to obey the Law/Torah of YHWH, unless we choose to be willingly blind to the Truth so that we can be comfortable in our own religion, the end of which is the Second Death.

**Gal 3:26**  For you are all sons of Elohim through belief in Messiah יהושע.

**Gal 3:27**  For as many of you as were immersed into Messiah have put on Messiah.

**Gal 3:28**  There is not Yehuḏi nor Greek, there is not slave nor free, there is not male and female, for you are all one in Messiah יהושע.

**Gal 3:29**  And **if** you are of Messiah, then you are seed of Aḇraham, and heirs according to promise.

Paul clearly believes that all the Galatians will hear his warning and do what he has instructed them. He declares all the believer in Galatia to be sons of YHWH, because they have “put on Messiah”, which refers to accepting His substitutionary death on their behalf.

He also mentions how baptism is the shadow picture of dying with Him, which is what he taught the Romans in Chapter 6. To fully understand what Paul is saying here one must understand what he said there.

There is no distinction between believers as far as our standing before YHWH is concerned, we are all equal in salvation. However, this is not meant to imply that there are not positions of authority within the body of Messiah.

For instance, a man is the head of his household, even though his wife has part in all the same promises that he does in the belief and will receive her part in the inheritance at Yahushua’s return.

Their equality as believers does not change the principles of headship required by the Law/Torah. Nothing in the belief has changed what is written in the Law/Torah and nothing and no one in the belief will ever have the authority to do so.

All believers, native born and stranger, are the seed of Abraham, though Yahushua Messiah!

**Chapter 4**

Paul is now going use a different metaphor for the same discussion in the previous chapter, however, from a slightly different perspective. He is going to use the heirship that comes through us by belief in Yahushua Messiah.

**Gal 4:1**  And I say, for as long as the heir is a child, he is no different from a slave, though he is master of all,

**Gal 4:2**  but is under guardians and trustees till the time prearranged by the father.

The phrase “under guardians and trustees” means the same thing as being “shut up…under sin” and “guarded by the Law/Torah” in the last chapter.

He equates being “under guardians and trustees” as slavery, even though we are called to be heirs, until the time “prearranged by the father”. This is an allusion to what he said in Romans 8:29-30.

**Rom 8:29**  Because **those whom He knew beforehand**, **He also ordained beforehand to be conformed to the likeness of His Son**, for Him to be the first-born among many brothers.

**Rom 8:30**  And whom He ordained beforehand, these He also called, and whom He called, these He also declared right. And whom He declared right, these He also esteemed.

If you remember our discussion earlier in Romans 8, this section has to do with YHWH’s sovereignty and foreknowledge, in that He knew us, and our future desire for Him, before we were even born, and chose us or preordained us at that time (See what Paul says about his own preordination in Galatians 1:15-16).

Simply speaking, he is telling us that even though we were going to be heirs of the Kingdom, because of our belief in Yahushua Messiah, we were being kept “under” the condemnation of the Law/Torah, which was our trainer/guardian and trustee to lead us into the knowledge of Messiah.

**Gal 4:3**  So we also, when we were children, were **under the elementary matters of the world**, **being enslaved**.

The phrase “elementary matters of the world” is generally used as a reference to idol worship, the worship of the sun, the moon and the stars, as well as other things made of wood and rocks, etc. He uses this phrase in Colossians 2:8 in connection with man-made theology and ideology.

**Col 2:8**  See to it that no one makes a prey of you through **philosophy and empty deceit, according to the tradition of men, according to the elementary matters of the world**, and not according to Messiah.

Two things we need to notice here is, that these things are **NOT** of Messiah and that he is warning us here not to let anyone else make a “ prey” of us because of them.

So, his use of this phrase in Galatians, where he says that we are “under the elementary matters of the world”, is intended to be a direct correlation to what he said about being “under guardians and trustees”.

Furthermore, it gives proof to the position that both of these references have to do with things that are not of YHWH and have no connection to Yahushua Messiah.

Basically, Paul is trying to tell us that, before we came to the understanding of Who Yahushua Messiah was and our need for Him, the Father had allowed us to be “under” the tutelage of all the false doctrines in all the false religions and man-made ideologies, which themselves are sin.

The sin of idolatry, whether religious or secular, brings us under the condemnation of death commanded by the Law/Torah and so we see that both this metaphor and the one in the previous chapter are referring to our position “under” (enslaved to) the condemnation of Law/Torah for sin.

**Gal 4:4**  **But** when the completion of the time came, Elohim sent forth His Son, **born of a woman, born under Torah**,

**Gal 4:5**  **to redeem those who were under Torah, in order to receive the adoption as sons.**

**Gal 4:6**  And because you are sons, Elohim has sent forth the Spirit of His Son into your hearts, crying, “**Abba, Father**!”

The word “but” denotes a change has taken place and that change is directly connected to the fact that YHWH sent forth His Son, to redeem us.

Let’s take a closer look however, to the phrase “**born of a woman, born under the Law/Torah, to redeem those who are under the Law/Torah, in order to receive the adoption of sons**”.

The phrase “born of a woman” is a reference to the very first messianic prophecy, found in Genesis 3:15. At the time this phrase was used in the book of Genesis, YHWH was condemning the serpent (nachash) for beguiling Eve (Chawwah) into eating of the tree of the Knowledge of Good and Evil.

**Serpent**: stg’s **#H5175** “**nachash**”, meaning snake; from a word (**H5172**) meaning to hiss, that is, whisper a (magic) spell; generally meaning to prognosticate (to tell the future).

**NOTE**: The Nachash in Genesis 3 is a shadow reference to the great serpent, the devil and adversary of YHWH’s people, Ha-Shatan, mentioned in the book of Revelation (Ch. 12).

**Gen 3:15**  “And I put enmity between you and the woman, and between your seed and **her Seed**. He shall crush your head, and you shall crush His heel.”

In this verse, the Creator placed enmity (hostility) between the serpent and the woman, which is a reference to the hostility, the ongoing battle, between women and the adversary. There is no greater tool the enemy can wield against a son of Elohim then a woman, especially a wife.

**NOTE**: More specifically, this is a reference to the hostility between man and sin, and can be seen in our personal battle to be righteous before YHWH, which we strive to do in our inner-spirit-man, and our bodies desire to fulfill its own pleasures.Paul refers to this very thing in Romans 7-8 and Galatians 5, where he makes a clear distinction between our spirit and our flesh, and the seed of the woman represents the spiritual part, the way we should be (like Yahushua) and seed of the serpent represents the physical part, the way we are, rebellious.

He goes on to say that this entity will exist between the serpent’s seed and her seed. The serpent tricked the woman into disobeying the commandment of YHWH concerning not eating of the fruit of that tree, so then the serpent’s seed is a reference to what the serpent produces, i.e. disobedience (sin).

So, there will be a battle, open hostility, between sin and the seed of this woman.

**REMEMBER**, sin is the “transgression of the Law/Torah”, so this “seed of a woman” would be staunchly against any teaching that advocated violating or disobeying of the Law/Torah.

This verse concludes by saying that the “Seed of the woman” would crush the head of the seed of the serpent, but that the seed of the serpent would strike His heel.

Metaphorically speaking, the “head” is a reference to authority and so this “seed of a woman” would crush the authority of the seed of the serpent, i.e. sin.

Messiah, “came in the likeness of sinful flesh, concerning sin, condemning sin in the flesh” (Rom 8:3), meaning that He came in a fleshly body like ours to defeat sin and condemn it in this body which must die.

Messiah’s purpose was to defeat sin and overcome the consequences of sin, i.e. death, in the lives of all who would believe in Him, which is what Paul says repeatedly in all his writings.

When YHWH said that the serpent’s seed would strike the “heel” of the woman’s seed, it was a reference to the Messiah death. Since the “wages of sin is death”, a death had to take place to overcome the authority of sin, thus Messiah had to die in our place.

This ties in to what Paul says in Galatians 4:4, where he says that Messiah was “born under the Law/Torah” so that He could “redeem those who are under the Law/Torah”.

For Him to redeem those of us who were under the penalty of death for disobeying the Law/Torah, He had to die in our place. Messiah was born for this very purpose, to die for us as the Law/Torah required, so He was born “under” the condemnation of the Law/Torah, even though He had never committed any sin of His own.

Notice what Paul says in 2 Corinthians concerning this.

**2Co 5:18**  And all matters are from Elohim, who **has restored us to favour with Himself through יהושע Messiah**, and has given us the service of restoration to favour,

**2Co 5:19**  that is, **that Elohim was in Messiah restoring the world to favour unto Himself**, not reckoning their trespasses to them, and has committed to us the word of restoration to favour.

**2Co 5:20**  Therefore we are envoys on behalf of Messiah, as though Elohim were pleading through us. We beg, on behalf of Messiah: Be restored to favour with Elohim.

**2Co 5:21**  **For He made Him who knew no sin to be sin for us**, **so that in Him we might become the righteousness of Elohim.**

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**Gal 4:7**  So you are no longer a slave but a son, and if a son, also an heir of Elohim through Messiah.

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

See, YHWH made Messiah “to be sin for us” even though He Himself had no sin. This is what Paul is referring to when he said that Messiah was “born under the Law/Torah”, He was born to die so that through His death, we might have access to the adoption of sons.

Once again, Paul is confident that he is speaking to those who have placed their trust in Messiah and so he has no problem declaring that they are no longer slaves to sin, but sons of Elohim and heirs according to the promise because of their belief in Yahushua Messiah.

“But then” is a reference to the state all believers were in before they came to the knowledge of Messiah. More specifically, to the state the Galatian believers were in before they believed in Messiah.

Before the Galatians believed in Messiah, they were part of a pagan, idol worshiping society, much like the whole world is today. This is what Paul meant when he said that they “serve those which by nature are not mighty ones”, that they were idol worshipers, not knowing YHWH.

Once again, the reference to false mighty ones ties back to what he said earlier concerning the “elementary matters of the world”(v3).

**Gal 4:9**  **But now** after you have known Elohim, or rather are known by Elohim, how do you turn again to the weak and poor elementary matters, to which you wish to be enslaved again?

**Gal 4:10**  You closely observe days and months and seasons and years.

“But now” denotes a change, specifically their movement away from idolatry and into the true belief.

The phrase “have known Elohim, or rather are known by Him” is extremely significant because it makes a distinction between us saying we know Him and Him declaring that He knowing us.

You might wonder why this is significant, but the distinction between these two points of view can’t be stressed enough, because the whole world claims to know Him by various ways and means, but He declares He only knows those who are His, those who have been “set apart” to Him according to the guidelines that He set forth.

If we go back to YHWH’s relationship to Abraham we will see something very interesting.

1. YHWH first spoke to Abraham in chapter 12.
2. Abraham called on the name of YHWH in chapter 13 (vs. 4).
3. Abraham swore an oath in the Name of YHWH in chapter 14, concerning the

booty he had one in his battles, while saving Lot.

1. YHWH made a covenant with Abraham in verse 15.
2. YHWH blessed the birth of Abraham’s son Yishma’el in chapter 16.
3. YHWH gave Abraham the covenant of circumcision in chapter 17.
4. YHWH sat down and had dinner with Abraham and negotiated with them over

the destruction of Sodom and Gomorrah in chapter 18.

1. YHWH spared Lot during the destruction of Sodom and Gomorrah because of

Abraham’s love and concern for him.

1. YHWH caused Abimelech to bless Abraham in chapter 20, even though he had

deceived Abimelech.

1. YHWH then blessed Abraham and Sarah with the birth of Yitschaq (Isaac), even

though Sarah had a barren womb, and verse 21.

By now you would think it quite evident that YHWH knows Abraham pretty well, however, it was not until **AFTER** Abraham lifted the knife to sacrifice his son Yitschaq in chapter 22, that YHWH declares that He knows Abraham will serve Him.

**Gen 22:10**  And Aḇraham stretched out his hand and took the knife to slay his son,

**Gen 22:11**  but the Messenger of יהוה called to him from the heavens and said, “Aḇraham, Aḇraham!” And he said, “Here I am.”

**Gen 22:12**  And He said, “Do not lay your hand on the boy, nor touch him. For **now I know that you fear Elohim, seeing you have not withheld your son, your only son, from Me.”**

It wasn’t until Abraham was ready to slaughter the thing, he loved most in this world that he proved his commitment to YHWH.

This is a shadow picture of the kind of commitment required from every believer, especially those of us who will endure to the end. Because the enemy is at hand and the time is nearer than it once was.

Messiah warned us that our service to Him would cost us even the most intimate relationships of our lives.

**Mat 10:34** “Do not think that **I have come to bring peace on earth**. I did not come to bring peace **but a sword**,

**Mat 10:35  for I have come to bring division,** a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law –

**Mat 10:36** and a man’s enemies are those of his own household.

**Mat 10:37** “He who loves father or mother more than Me is not worthy of Me, and he who loves son or daughter more than Me is not worthy of Me.

**Mat 10:38** “And he who does not take up his stake and follow after Me is not worthy of Me.

**Mat 10:39  “He who has found his life shall lose it, and he that has lost his life for My sake shall find it.**

It is not until we have proven, **BY OUR ACTIONS**, that pleasing YHWH is our number one priority in this life, that He acknowledges that He knows us, just as He did with Abraham.

In Galatians 4:9 we see Paul indicating that these people were “known by Elohim”, meaning they had proved by their behavior that He was their Elohim, yet they had begun to do something strange.

He asked them, “how do you **turn again** to the weak and poor **elementary matters**, to which you wish to be **enslaved again**?”.

 As we have already shown, the “elementary matters of the world” generally refers to idolatry, however, we have also shown that the context of this book has to do specifically with the Jewish religious dogma that demands Law/Torah observance as a pre-requisite “TO BE SAVED” (Acts 15:1).

What needs to be understood, is YHWH’s perspective concerning disobedience.

**Deu 28:14**  “And **do not turn aside from any** of the Words which I am commanding you today, right or left, **to go after other mighty ones to serve them.**

YHWH considers disobedience to be an act of serving someone or something else, which is idolatry, spiritual adultery. Hear this**, DISOBEYING THE LAW/TORAH OF YHWH IS IDOLATRY!!!**

So, saying that we “know Him”, but refusing to obey His Law/Torah (Instructions), for whatever reason, proves that we are liars!

**1Jn 2:3**  And by this we know that we know Him, **if** we guard His commands.

**1Jn 2:4**  The one who says, “I know Him,” and does not guard His commands, **is a liar**, and **the truth is not in him**.

**1Jn 2:5**  But whoever guards His Word, truly the love of Elohim has been perfected in him. By this we know that we are in Him.

**1Jn 2:6**  The one who says he stays in Him ought himself also to walk, even as He walked.

The Truth of the Good News is, without having both parts of the “Two Part Principle” working in us (belief lived out in obedience to the Law/Torah of YHWH) there is “no truth in us”, and neither is there any light (Isa 8:20).

Going back to Galatians 4, verses 10-11, Paul refers to “…closely observe(ing) days and months and seasons and years”.

The church would have you believe that this is a reference the Sabbaths and Feast Days commanded in the Law/Torah (Lev 23), however, the “days and months and seasons and years” referred to here are connected to the “elementary matters” mentioned in verse 9, which Paul says we used to be enslaved by.

Considering the context and purpose of the book of Galatians, he can only be referring to the man-made dogmas of religious men who DO NOT DO, OR TEACH OTHERS TO DO, the Law/Torah of YHWH, to whit the Messiah had something to say.

**Mat 5:17**  “**Do not think** that I came to destroy the Torah or the Prophets. I did not come to destroy but to complete.

**Mat 5:18**  “For truly, I say to you, till the heaven and the earth pass away, one yod or one tittle shall by no means pass from the Torah till all be done.

**Mat 5:19**  “Whoever, then, breaks one of the least of these commands, and teaches men so, shall be called least in the reign of the heavens; but whoever does and teaches them, he shall be called great in the reign of the heavens.

**Mat 5:20**  “For I say to you, that unless **your righteousness exceeds that of the scribes and Pharisees, you shall by no means enter into the reign of the heavens.**

**Destroy**: stg’s **#G2647** “**kataluō**”, from two words meaning, (**G2596**) to loosen and (**G3089**) down; (disintegrate), that is, (by implication) to demolish (literally or figuratively). Refers to the loosening of something that had been fixed, i.e. to remove the authority of, in this context.

**Complete**: stg’s **#G4137** “**plēroō**”, from a word meaning (**G4134**) replete or full; **to make replete**, that is, (literally) to cram (a net), level up (a hollow). Refers to the act of filling something up that had been incomplete, i.e. increasing the understanding of something.

**Done**: stg’s **#G1096** “**ginomai**”, A prolonged and middle form of a primary verb; to cause to be (“gen” -erate), used with great latitude (literally, figuratively, intensively, etc.). In this context it refers to absolute completion, i.e. when all things are finished.

The Hebrew mind immediately understands what the Messiah means here because the Law/Torah states several times that **it cannot be added to nor taken away from** (Deut 4:2; 12:32; Pro 30:6 and Ecc 3:14) and the Messianic Writings say so as well (Rev 22:18:19).

Let’s look at two of these passages to see if we can glimpse into the mind of YHWH concerning the importance of His Word/Law/Torah in its pure form.

**Ecc 3:14**  I know that **whatever Elohim does is forever**. There is **no adding to it, and there**

**is no taking from it**. Elohim does it, **that men should fear before Him**.

“Whatever Elohim does is forever” includes everything He has said and done. He established His Law/Torah as the only way to **LIVE** righteously before Him (Deut 6:24-24) and gave it to His people Yisra’el , both native born and stranger that sojourns with them (Lev 19:33-33; Num 15:15-16), as an everlasting covenant, to ALL their generations (Exod 31:16).

There can be no adding to it, by anyone, and there can be no taking away from it, by anyone because it is eternal just as He is eternal. What did Messiah say in Matthew 5:18?

The Greek word for “destroy” in 5:17, is “**kataluō**” and would best be understood to mean, diminish or take away from.

The Greek word for “complete” in 5:17, is “**plēroō**” and has the meaning of filling something up and in this context should be understood to mean that Messiah was going to increase our knowledge or understanding of the purpose of the Law/Torah and its place in our life.

Yes, He came to live it out Himself, so that He could be the perfect “Passover Lamb” that would die to take away our sin and free us from the death penalty required for disobedience, as a fulfillment of all the Law/Torah taught concerning the remission of sin.

 He was also showing us how to live it out in our own lives as believers in Him. He lived as the example of how a believer in Him, one of His disciples, should live out their life in righteousness and set apartness.

Remember, Brother John said the one who says they are in Him, “should walk as He walked” (1 John 2:4-6).

**Gal 4:11**  I fear for you, lest by any means I have laboured for you in vain.

**Gal 4:12**  Brothers, I beg you to become as I am, because I am as you are. You did not wrong me at all.

**Gal 4:13**  But you know that through weakness of the flesh I brought the Good News to you before.

**Gal 4:14**  And my trial which was in my flesh you did not despise or reject, but you received me as a messenger of Elohim, as Messiah יהושע.

**Gal 4:15**  What then was your blessedness? For I bear you witness, that if possible, you would have plucked out your own eyes and given them to me.

Paul is concerned that the brethren, whom he has striven so diligently to teach the truth, are walking away from the truth as he has taught it to them. He begs them to be “as I am” and then follows up with because “I am as you are”.

This is not the first time that Paul has told us to be like him. In first Corinthians 11:1 he told the brethren to “Become imitators of me, as I also am of Messiah.”

Now we know that Paul was firmly founded in the necessity of trusting in the Messiah by belief to receive the favor (grace) of YHWH and we know that he himself says “that according to the Way which they call a sect, so I worship the Elohim of my fathers, believing **all** that has been written in **the Torah and in the Prophets**” (Act 24:14).

We know that the Messiah Himself kept the Law/Torah in its entirety and that John told us that if we are in Him then we should also “walk as He walked” (1 John 2:6), which is the same thing Paul is saying when he tells us to imitate him as he does Messiah.

Clearly both John and Paul intended us to live our lives in the same type of righteousness that Yahushua lived His, according to the Law/Torah of YHWH, His Father.

So, Paul was telling the Galatians to be like he is, the Law/Torah obedient believer in Yahushua Messiah, and goes on to let them know that is not difficult because he is just like them, struggling daily to know and live the right way.

Paul told them that their struggles did not offend him because it’s a natural process within the belief and then goes on to recount to them the fact that they themselves saw him struggling his own flesh and did not reject them but received him like a brother.

Now the Christian church has interpreted Paul’s “issue” of the flesh, something he called a thorn in the flesh in another place (2 Corinthians 12:7), to be a problem with his eyes because of what he says in verse 15, that if “possible, you would have plucked out your own eyes and given them to me.”

We have heard many possible explanations for this, some say that because of his first confrontation with Messiah on the road to Damascus, where he was temporarily blinded, that he had a lifelong issue with his eyes, which description does not say. In fact the Scripture clearly says that when Ḥananyah (Ananias) laid his hands on him the scales of us eyes were removed and he could see.

They believe that this physical issue of his body, bad eyes, is the fleshly issue that Paul is referring to here, however we could not disagree more.

Paul clearly tells us in Romans 7:7-21, that he personally struggled against his flesh to overcome sin. He very specifically refers to himself when he said “ I find then a law, that, when I would do good, evil is present with me.”

The context of Galatian 4 is struggling against the sin of man-made doctrine, which is just another form of sin, one in which Paul could easily relate. Because of his zeal to serve YHWH according to the “traditions of the fathers” and not the Word itself, he was guilty persecuting the people of YHWH (1Co 15:9; Gal 1:13-14; Php 3:6).

It seems clear that Paul had an issue associated to his fleshly desires, just like we all do, and is this the warnings flesh that kept them humble (1 Cor 12:7), and it is was this fleshy issue that he struggled with all bringing the Good News of Yahushua to the people in Antioch.

When he says, “you would have plucked out your own eyes and given them to me”, he was referring, not to problems with his physical site, to some fleshly desire involving his eyes.

He praises them for their lack of judgment against him in his struggles to overcome his flesh and bring the Good News of Yahushua to them.

**Gal 4:16**  So then, have I become your enemy, speaking truth to you?

Has Paul now become the enemy of those who had once loved him because he’s confronting their error with the truth?

**Gal 4:17**  They are ardent towards you, for no good, but they wish to shut you out, that you might be ardent towards them.

**THEY**, is a reference to those “certain men” that had come from Yahudah to spy out their freedom and draw them away from the truth of Messiah. These men had zeal for the believers in Galatia, but not for their good.

These men, false teachers, were teaching the brothers at Galatia doctrines that would shut them out of the belief so that they had nowhere else to turn but to these false teachers.

These teachers wanted the people to be zealous for them and their teachings and not for Yahushua Messiah. They wanted the people dependent on them, just like the heads of every religious group stand as “pillars” for the layman to trust in.

This idea that there are men in the assembly who are heads above the people, like bishops and cardinals and popes, is a doctrine of the Nikolaites (Nicolaitans).

**Nicolaitans**: stg’s #**G3531** “Nikolaitēs”, from **G3532** which comes from two words meaning (**G3534**) a conquest and (**G2004**) to arrange upon. Refers to being victorious over the people.

The “teaching of the Nikolaites” is something the Messiah says He “hates” (Rev 2:15). There is only ONE Authority and that is YHWH, who has granted all power and authority to His, You Sure Messiah.

**Gal 4:18**  And it is good always to be ardent in what is good, and not only when I am present with you.

**Gal 4:19**  My little children, for whom I am again in birth pains until Messiah is formed in you,

**Gal 4:20**  even now I wish to be present with you now and to change my voice, for I have doubts about you.

“It is good to be ardent and what is good.” What in the Scripture is called “good”?

1. Messiah said that there was none good but the Father (Matthew 19:17;

Mark 10:18).

1. Paul says that the Law/Torah is good (Romans 7:12).
2. Moses, speaking of the Torah said, it is “life in good”.

**Deu 30:11**  “For this command which I am commanding you today, **it is not too hard for you, nor is it far off.**

**Deu 30:12**  “It is not in the heavens, to say, ‘Who shall ascend into the heavens for us, and bring it to us, and cause us to hear it, so that we do it?’

**Deu 30:13**  “Nor is it beyond the sea, to say, ‘Who shall go over the sea for us, and bring it to us, and cause us to hear it, so that we do it?’

**Deu 30:14**  “**For the Word is very near you, in your mouth and in your heart – to do it**.

**Deu 30:15**  “See, **I have set before you today life and good**, and death and evil,

**Deu 30:16**  **in that I am commanding you today to love יהוה your Elohim, to walk in His ways, and to guard His commands, and His laws, and His right-rulings. And you shall live and increase**, and יהוה your Elohim shall bless you in the land which you go to possess.

Paul is glad that the Galatians are zealous to do good (obey the Law/Torah) even when he is not there to supervise them, but he now desires to be with them so that he can “changes voice” because he’s beginning to doubt their sincerity.

Paul is striving to train them up to the point that Messiah is “formed in them”, which is a reference to them being in the state of fullness in Messiah.

Once Messiah is formed in us, we are a shining example of Messiah in the world, full of love and mercy towards our fellow man and joyously adherents to the Law/Torah of YHWH, while trusting fully and only the Good News of Messiah through belief.

The phrase “change my voice” is a reference to his tone of voice towards them. So far in this letter, he has called them foolish and his tone has been harsh and critical, so he wants to be with them so that he can speak to them of the truth in him more compassionate tone, less aggressive.

**Gal 4:21**  Say to me, you who wish to be **under Torah**, do you not hear the Torah?

As has been stated, the phrase “under Torah” has to do with being condemned by it, yet in this context Paul’s reference to this phrase is more about trusting in the Torah, then the result of doing so. He is basically asking, whether all these people who want to put their trust in the Torah actually understand what the Torah says?

We are now going to go into a passage that clearly refers to itself as allegorical.

**Allegory**: **1:**the expression by means of [symbolic](https://www.merriam-webster.com/dictionary/symbolic) fictional figures and actions of

 truths or generalizations about human existence • a writer known for

 his use of *allegory*; *also***:**an instance (as in a story or painting) of such

 expression • The poem is an *allegory* of love and jealousy.

**2:** a symbolic representation**:**[emblem](https://www.merriam-webster.com/dictionary/emblem) 2

 (<https://www.merriam-webster.com/dictionary/allegory>)

**Gal 4:22**  For it has been written that Aḇraham had two sons, one by a

female servant, the other by a free woman.

**Gal 4:23**  But he who was of the female servant was born according to the flesh, and he of the free woman through promise.

**Gal 4:24**  This is **allegorical**, for these are the **two covenants**: one indeed from Mount Sinai which brings forth slavery, which is Haḡar,

The word allegorical here comes from the Greek word “allēgoreo” (G238) and is connected to another word meaning “else” as in, something else. Refers to a form of speech that sounds like one thing but mean something else.

Modern scholars have thoroughly confused the meaning of this passage, not understanding the allegory. To understand that we will need to clarify the elements within the allegory that are actually factual and then come pair them with the parts of the allegory that are not factual.

Sometime after YHWH made the covenant with Abraham in Genesis 15, his wife Sarai encouraged Abraham to have a child with her maid servant Hagar.

**Gen 16:1**  And Sarai, Aḇram’s wife, had borne him no child. And she had a Mitsrian female servant whose name was Haḡar.

**Gen 16:2**  And Sarai said to Aḇram, “See, יהוה has kept me from bearing children. Please, go in to my female servant. It might be that I am built up by her.” And Aḇram listened to the voice of Sarai.

The child born to Abraham, through the servant Hagar, was named Yishma’el, meaning “El hears” and later, in Genesis 21, Sarai gives birth to Yitschaq (Isaac), meaning “laughter”.

In Galatians 4:23, Paul says that the son of the female servants was born “according to the flesh” but that the son of the free woman was born “through promise”.

Now, we must understand what this means first before we move on. Abraham was promised in Genesis 15 that he would have a son from his own body. This was based on the promise of YHWH, who would give him a son even though his wife was barren, unable to bear children.

Yishma’el was born to Abraham through the scheming of his barren wife Sarai, who saw that she was unable to bear children of her own, convinced Abraham to have a child through another woman, her servant Hagar.

This was an attempt by Abraham and Sarai to have a child through purely fleshly means, thinking to fulfill the promise of YHWH according to their own way of understanding.

Isaac (Yitschaq), however, was born to Abraham through his barren wife Sarai, later called Sarah, as a fulfillment of the promise YHWH had made with him.

Yishma’el was born according to Abraham’s fleshly attempt, while Isaac was born according to the promise of YHWH. Paul goes on in Galatians 4:24 to say that these two sons represent two covenants.

Now, this is where modern teachers start getting off course. Paul is NOT saying that there are two covenants, one old covenant and one new covenant, as modern Christian dogma says. He is referring to what we “trust” in, which is what the entire context of the book of Galatians is about.

Let’s see verse 24 again, along with 25-26.

**Gal 4:24**  This is allegorical, for these are the two covenants: one indeed from Mount Sinai which brings forth slavery, which is Haḡar,

**Gal 4:25**  for this Haḡar is Mount Sinai in Araḇia, and **corresponds to Yerushalayim which now is**, and is in slavery with her children.

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

The first thing we must ask ourselves is, does the servant Hagar actually have anything to do with Mount Sinai? The answer is no. Hagar died centuries before Yisra’el stood at the base of Mount Sinai receiving the Torah.

So, the connection of Hagar with Mount Sinai is allegorical, meaning that they are both actual events that have no real connection to another but are used together to teach a spiritual principle.

We have already been told that the son of Hagar represents a “fleshly” attempt to fulfill the promise of YHWH. We have already seen that the entire book of Galatians is about what we are “trusting” in to be justified from death.

This allegory harkens back to what Paul said in chapter 3, concerning the two options of being “of Abraham” or of being “of the works of Law/Torah”.

Those who are of the belief of Abraham, refers to those who are trusting in Yahushua Messiah for justification, while those who are trusting in the works of Law/Torah are those who shall be cursed by the Law/Torah (Galatians 3:7-10).

Hagar represents those who are attempting to be justified through the works of the Law/Torah, which is why Paul associates her to Mount Sinai. She, symbolically, represents the fleshly attempt to justify ourselves by the works of the Law/Torah.

Hagar was a female servant (slave) and Paul teaches that those who are trusting in the Torah are under the curse, or in bondage to sin and death.

Paul goes on to connect Hagar and the Jerusalem that existed in his time, i.e. religious Judaism that taught adherence to the Torah as a means of acceptance.

**REMEMBER**, the book of Galatians was written to answer the question “by what are we saved” because certain men from Judea had come to Antioch telling the Gentiles that they had to do the works of the Law/Torah, **TO BE SAVED**.

Paul is using this allegory to distinguish, in the minds of believers, the difference in trusting in our own fleshly attempts to obey the Law/Torah and trusting in the work of Yahushua Messiah.

What Paul is **NOT** saying is that the “old covenant” (Old Testament) no longer applies to believers today because we are under the “new covenant” (New Testament).

Paul is not saying that there are two covenants by which man can find redemption but that there are two ways men are attempting to find justification from death, one by works and one by belief.

As Paul has already said, by the works of the Law/Torah no flesh shall be justified. This is about justification from death and **NOT** about how we live as justified people.

The Torah was **NEVER** given to us to justify us from death, it was given to us to teach us how to live righteously before YHWH.

Because we believers have placed our trust firmly and completely in YHWH, through belief in His Son Yahushua Messiah, we are no longer in bondage to sin and death but have become children of the free woman, i.e. Sarah, and are citizens of the Jerusalem that is above.

Once again, the context is how we escape the bondage of sin and death that we were in because of our past disobedience. It is only through belief in Yahushua Messiah that we escaped through Him only that we have access to the Jerusalem of YHWH, **IF** we offer our bodies as a living sacrifice, holy and acceptable to YHWH, through obedience to His Torah, which is the least we can do for what He has done for us.

**Gal 4:27**  For it has been written, **“**Rejoice, O barren, you who do not bear! Break forth and shout, you who do not have birth pains! For the deserted one has many more children than she who has a husband.”

**Gal 4:28**  And we, brothers, as Yitsḥaq was, are children of promise.

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

Paul is assuring us that, just as Yishma’el mocked Yitschaq (Isaac), so too where the religious Jews of his time, who are trusting in the Law/Torah, mocking and persecuting the believers in Yahushua Messiah. In these Last Days, those who are not of the truth, but think they are, shall persecute and destroy those who are of the truth.

**Gal 4:30**  But what does the Scripture say? **“Cast out the female servant and her son, for the son of the female servant shall by no means be heir with the son of the free woman.”**

**Gal 4:31**  Therefore, brothers, we are not children of the female servant but of the free woman.

**Chapter 5**

**Gal 5:1**  In the freedom with which Messiah has made us free, stand firm, then, and do not again be held with a yoke of slavery.

In what way did Messiah make us free? He made us free from the penalty for sin, which is death. He freed us from the condemnation prescribed by Torah for those who disobey it.

Paul tells us to stand firm in this freedom, and to not go back into the yoke of slavery, condemnation of death. How do we go back into the yoke of slavery? Two ways:

1. Begin trusting and boasting in the Law/Torah instead of Yahushua.
2. Sin (disobey the Law/Torah) willfully.

This how Paul followed up his teaching in chapter 4. He warned us that we were no longer sons of the bondwoman, but sons of the free woman and in 5:1 the tells us to remain there steadfastly.

**Gal 5:2**  See, I, Paul , say to you that if you become circumcised, Messiah shall be of no use to you.

**Gal 5:3**  And I witness again to every man being circumcised that he is a debtor to do the entire Torah.

**Gal 5:4**  You who are **declared right by Torah** have severed yourselves from Messiah, you have fallen from favour.

Modern Christian teachers use the section here to teach that believers in the Messiah no longer need to be circumcised, even though the Law/Torah says that circumcision is for both the native born and the stranger who are part of the household of Abraham.

To understand what Paul is saying here we have to understand the context of Galatians, again, which is being “circumcised, according to the practice of Moses” **TO BE SAVED**.

Now, the “save” being referred to is that of justification from death. To be accepted into the household of the belief one must first believe in Yahushua Messiah for justification from death.

Once this has happened, that person is free to join the assembly and learn the ways of Torah and how to live by them, which is what Acts 15 is actually saying.

Here in Galatians 5, it sounds as if Paul is saying that in the believer that get circumcised are now debtors to the entire Torah because they have severed themselves Messiah.

Yes, that is what it sounds like he saying, and that is why the church today thinks that’s what he means but unfortunately that’s not what he means because that’s not what he saying.

What he is saying, is that those who get circumcised according to the command of the Law/Torah, **to be declared right or justified by it**, have become debtors to obey goal Torah because they have severed themselves from Messiah.

This is another example of Paul ’s intellectualism being misunderstood. He is **NOT** telling people that they should no longer be circumcised or that they should no longer circumcise their children, he’s telling them that if they put their TRUST in circumcision, then they have fallen from favor (grace).

Once again, the discussion is about what we are trusting in and of our trust is anything but Yahushua Messiah we have condemned ourselves. This has nothing to do with how we live after we believe in Messiah.

Circumcision is an act of obedience done **AFTER** justification and not something we do **TO BE JUSTIFIED**. Just as most modern teachers believe that baptism is something that a believer does after he is confess Yahushua as Messiah, so too is circumcision.

Circumcision is something that people within the household of Abraham, which believers are according to Paul, do as a sign of their spiritual heritage.

Yes, the circumcision that YHWH is actually after is that of the heart (Rom 2:28-29), however, physical circumcision is a sign of the covenant.

All Paul is saying here is, any attempts to obey the Law/Torah as a means of justification is futile and a sign that we have transferred our trust from Messiah to works of the Law/Torah, which can only bring us back under the curse of death (Galatians 3:10).

**Gal 5:5**  For we, in Spirit, by belief, eagerly wait for the expectation of righteousness.

**Gal 5:6**  For in Messiah יהושע neither circumcision nor uncircumcision has any strength, but belief working through love.

Once again, the word spirit here should be small case, referring to our spirit and not the Spirit of YHWH and refers to our position in Messiah, because of our belief.

It says here that we “eagerly wait” the expectation (hope) of righteousness. So, the righteousness that we receive from Yahushua Messiah is something that we are still hoping for, something in the future.

He goes on to say that neither circumcision nor on circumcision has any strength but he prefaced that by saying “in Messiah”. Circumcision has no redeeming value in and of itself, redemption is only achieved through belief in Yahushua Messiah and no work of the Law/Torah changes that.

However, circumcision is a command of the Law/Torah for those who are in the household of Abraham (Genesis 17), whether stranger or native born, and here Paul tells us what does have strength, “belief working through love”. Our belief must be “working” and that work must be done from my heart of love.

Here we see the two-part principle, belief (spiritual part) and works (physical part) through the binding element (heart condition/attitude) of love.

In 1 Corinthians 13, the love chapter, Paul told the believers that at this time we see through a glass darkly, meaning that we don’t have full understanding, but then, when we are face-to-face with Him, we will know even as we are known (12).

Then he says: **1Co 13:13**  And now belief, expectation, and love remain - these

three. But the greatest of these is love.

Again, we see the two-part principle at work. Belief is the spiritual part, expectation (hope) is why we do the work, which is the physical part and love is the binding element or attitude in which we do all things.

**1Jn 2:6**  The one who says he stays **in Him** ought himself also to **walk, even as He walked.**

Here we see the two parts; being in Him, in the belief (spiritual part) and walking as He walked, in obedience to the Law/Torah (physical part).

**1Jn 2:9**  The one who says he is in the light, and hates his brother, is in the darkness until now.

**\*\*\***

**1Jn 2:11**  But the one who hates his brother is in the darkness and walks in the darkness, and does not know where he is going, because the darkness has blinded his eyes.

**\*\*\***

**1Jn 4:20**  If someone says, “I love Elohim,” and hates his brother, he is a liar. For the one not loving his brother whom he has seen, how is he able to love Elohim whom he has not seen?

An attitude of love completes the work of Messiah in us, it’s the last piece that needs to be put in place to make us like Him.

It’s interesting that the word “light” is used in 1 John 2:9 to contrast hate and darkness, because love is light.

If we go back to Genesis 1:1 we see that YHWH created the “heavens and the earth”, i.e. spiritual things and physical things, the two-part principle. However, before He did any other creative work, YHWH brought forth light (v. 3).

Light has to do with revelation, because through it we see or perceive things. Love is light in the heart of the believer, because it is only through it that we can see Him or be like Him.

**1Jn 4:7**  Beloved ones, let us love one another, because love is of Elohim, and everyone who loves has been born of Elohim, and knows Elohim.

**1Jn 4:8**  The one who does not love does not know Elohim, for Elohim is love.

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**Gal 5:7**  You were running well, who held you back from obeying the truth?

**Gal 5:8**  That persuasion does not come from Him who calls you.

**Gal 5:9**  A little leaven leavens all the lump.

What truth? The truth that Yahushua is the only way to the Father (John 14:6) and that no amount of works of Torah, including circumcision, can make us right before Him (Rom 3:20).

Any idea or teaching that requires Torah obedience, of any kind, as a means of justification is not of Yahushua or the Father.

However, any idea or teaching that declares a belief that is NOT accompanied by the works of the Law/Torah, is not of Yahushua or the Father either.

The truth is that we are declared right or justified by the favor (grace) of YHWH, through our belief in Yahushua Messiah and that in Him, as His disciples, we have an obligation to walk in obedience to the “Good Works” of the Law/Torah, which the Father prepared before Messiah’s coming that all his people should live by (Ephesians 2:8-11).

Any other doctrine is a lie and the Scripture refers to it as leaven.

**Leaven**: **1 a** **:**a substance (such as yeast) used to produce fermentation in dough

 or a liquid; *especially***:**[sourdough](https://www.merriam-webster.com/dictionary/sourdough)

 **b** **:**a material (such as baking powder) used to produce a gas that

lightens dough or batter

**2:** something that modifies or lightens

 (<https://www.merriam-webster.com/dictionary/leaven>)

Scripturally, leaven represents false doctrine, a doctrine that **modifies or lightens**, i.e. adds to or takes away from, the totality of what Scripture teaches about any given subject.

Paul says here that even a little bit of leaven (false doctrine) leavens the entire bunch (doctrine), in the Scripture tells us to get the leaven out for an

**1Co 5:7**  Therefore cleanse out the old leaven, so that you are a new lump, as you are unleavened. For also Messiah our Pěsaḥ was slaughtered for us.

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**Gal 5:10**  I trust in you, in the Master, that you shall have no other mind. And he who is troubling you shall bear his judgment, whoever he is.

This person troubling them is a reference to the “false brothers” of 2:4.

**Gal 5:11**  And I, brothers, if I still proclaim circumcision, why am I still persecuted? Then the stumbling-block of the stake has been set aside.

Paul is referring to himself as having once proclaimed circumcision as a means of justification, for which he was esteemed by those in his former religion, but that now he teaches the death, burial and resurrection of Yahushua Messiah as the only means of justification.

He states that he still proclaim circumcision (as a means of justification) than the stake of Messiah, which the stumbling block for the Jews because their trusting in the Law/Torah, has been set aside.

There’s only one way to be justified and that Way is Yahushua Messiah.

**Gal 5:12**  O that those who disturb you would even cut themselves off!

**Gal 5:13**  For you, brothers, have been called to freedom, only do not use freedom as an occasion for the flesh, but through love serve one another.

**Gal 5:14**  For the entire Torah is completed in one word, in this, **“You shall love your neighbour as yourself.”**

The freedom that Paul is referring to here is a duality of freedom, meaning that we are free from condemnation death imposed on us, by the Law/Torah, for our disobedience because of the blood of Yahushua Messiah and from the dogma of man-made religion.

However, being free from these things does not allow us to just live anyway we want according to our own fleshly desires because the flesh cannot please Elohim (Romans 8:7) and those of us who walk according flesh shall die (Romans 8:13).

As brother and we are to serve one another and an attitude of love, the binding element, because we complete the Law/Torah when we love our neighbor as ourselves.

Loving someone is a fulfillment of the Law/Torah but it does not do away with the Law/Torah for the Law/Torah teaches us how to love our neighbor as herself.

It is a false doctrine to say, “if I love someone with all my heart’s, then I no longer have to obey the Law/Torah, because I fulfilled it”.

This statement is predicated on the idea that we as human beings understand how to love one another properly, which is not the case because our flesh is desperately wicked and selfish. The only way that we can love someone properly is to love them according to the instruction of the Law/Torah.

You cannot say that you love someone but treat them in a way that is contrary to the Torah because the Torah is how we love one another. If you love your neighbor you will not do any evil towards him, like murder him or still his wife or slander him or any other such sin against a person.

**Gal 5:15**  And if you bite and devour one another, beware lest you be consumed by one another!

Very good piece of advice, because it’s only a matter of time before our hate for one another boils over into our lives in through it we destroy ourselves, maybe even the destruction of the Lake of Fire.

**Gal 5:16**  And I say: **Walk in the Spirit**, and you shall not accomplish the lust of the flesh.

As stated above, the word spirit here should be small case referring to our spirit man. This phrase, “walk in the spirit we did not accomplish the lust of the flesh” is a repeat of something Paul said earlier in Romans 8:13, where he said “ if by the spirit you put to death the deeds of the body, you shall live”.

Remember, the words “flesh” here and “body” in Romans 8 are synonymous with one another and refer to the outer fleshly man, that does not subject itself to the Law/Torah of YHWH (Romans 8:7).

The word “spirit” refers to our inner spiritual man, that delights in the Law/Torah of YHWH (Romans 7:22) and serves it (Romans 7:25).

**Gal 5:17**  For the flesh lusts against the Spirit, and the Spirit against the flesh. And these are opposed to each other, so that you do not do what you desire to do.

This verse is a reference to what Paul said in Romans 7:7-21, where he says that “though I would do good, evil is present in me”.

Is referring to the principle that mankind has two minds, the spiritual mind that wishes to obey and the physical mind wishes to disobey and these two aren’t eyes with one another continually battling one another for supremacy over the body.

This is why Paul admonishes the brother and in Romans 12:1-2 to offer up this “body” as a living sacrifice, holy and acceptable. His responsibility of the spiritual man that dwells within us to take control of the physical man that would destroy us, through a heartfelt Commitment to obey the Torah every day with all of our heart and mind and strength.

**Gal 5:18**  But if you are led by the Spirit, you are not under Torah.

If we are “led by the spirit ”, through obedience to the Torah, we are no longer under the condemnation of Torah, when we stumble.

**Gal 5:19**  And **the works** of the flesh are well-known, which are *these*: adultery, whoring, uncleanness, indecency,

**Gal 5:20**  idolatry, drug sorcery, hatred, quarrels, jealousies, fits of rage, selfish ambitions, dissensions, factions,

**Gal 5:21**  envy, murders, drunkenness, wild parties, and the like – of which **I forewarn you**, even as I also said before, that those who practise such as these shall not inherit the reign of Elohim.

Here Paul lists many of the works of the flesh, and we highlighted the word “works” because it’s going to contrast with something said later on. Here though, it’s refers to specific things that we do, all of which are a violation of the Law/Torah.

It is interesting here that Paul is telling BELIEVERS to be where because he has worn them that those who practice these things “shall not inherit the Kingdom of Elohim”.

He is warning BELIEVERS that if they practice these things they will not inherit the Kingdom.

There is **NO** “once saved, always saved” doctrine in the Scripture, for all Scripture teaches one thing, that man is justified by a belief in Yahushua Messiah, that does the works of the Torah, from a heart of love.

**Gal 5:22**  But **the fruit** of the Spirit is love, joy, peace, patience, kindness, goodness, trustworthiness,

**Gal 5:23**  gentleness, self-control. Against such there is no Torah.

Notice, the word here is “fruit”, not works. This is important because the “works” of the spirit is the Law/Torah of YHWH as we have shown in Romans 8.

Paul is saying the same thing here in Galatians 5 that he said in Romans 8, concerning the flesh and the spirit.

The mind of the flesh, he said in Romans 8:7, does not subject itself to the Law/Torah of Elohim and neither can it, which, according to the principle of contrast, means that the mind of the spirit is subject to the Law/Torah of Elohim and can be.

**Rom 7:22**  For I delight in the Torah of Elohim according to the inward man,

**Rom 7:23**  but I see another torah in my members, battling against the torah of my mind, and bringing me into captivity to the torah of sin which is in my members.

**Rom 7:24**  Wretched man that I am! Who shall deliver me from this body of death?

**Rom 7:25**  Thanks to Elohim, through יהושע Messiah our Master! So then**, with the mind I myself truly serve the Torah of Elohim**, but with the flesh the torah of sin.

Paul is talking about intent here. It is his intent to walk in obedience to the Torah of YHWH with all of his heart and mind and strength, as commanded in the Torah, however, in his body either is a desire to serve disobedience, the result of which is death, and he is in continual battle with this other side of himself.

He shall gain the victory however, because though his body wishes to do evil his heart is committed to walk in obedience to the Torah and because of this, his heartfelt intent, the blood of Messiah will cover him when he stumbles.

This is the doctrine Paul is trying to teach the brethren. He is not telling them that they do not have to obey the Law/Torah, he’s just saying that you can’t put your trust in it because if you trust in it, it will destroy you.

To place your trust in the Law/Torah, is to place yourself in a position of having to obey every single letter of it perfectly, every day of your life without fail or be condemned to eternal death when you fail.

Paul’s position is, if we place in our trust in Yahushua Messiah and strive with all of our heart to obey the Law/Torah completely, every day of our life, then we will not be condemned by the Law/Torah if we fail it.

In both these scenarios it is a requirement to obey the Law/Torah, all the Law/Torah, with all of our heart and mind and strength, but only in one of these scenarios are we protected from condemnation if we should stumble and violate one of the principles of Law/Torah. Only in the scenario where trusting in Yahushua is the focal point of our belief is there hope for those who stumble.

When we are walking in the belief of Yahushua Messiah, through obedience to the Law/Torah of YHWH, the spirit will produce in us these gifts; love, joy, peace, patience, kindness, goodness, trustworthiness, gentleness, self-control.

There is no command in the Law/Torah that requires us to act in any way contrary to these gifts, it in fact teaches us how to live in them.

**Gal 5:24**  And those who are of Messiah have impaled the flesh with its passions and the desires.

Here we see Paul saying the same thing that he said in Romans 6 concerning our having died with Messiah through baptism.

As Messiah gave His body up to die to pay our sin debt, so are we to consider this body dead to its own desires, that we may use the members of this body for righteous purposes, in obedience to the Law/Torah.

**Gal 5:25**  If we live in the Spirit, let us also walk in the Spirit.

If we can claim to be a believers in Messiah, then we are in the spirit, for through him our spirit man has been made alive again and as such we should live out our lives according to the guidance of our spirit man, which delights in the Law/Torah (Romans 7:22) and serves it (Romans 7:25).

When we do this, the fruit of the spirit is born in us, and then His Spirit will cry out on our behalf when we do not know what to say (Romans 8:26-27).

**Gal 5:26**  Let us not become conceited, provoking one another, envying one another.

This again, is very good advice, and is something that all of us should be very careful of in our interaction with other people. However, this verse was not placed here simply as good advice, it was placed here as a contextual lead into chapter 6.

**Chapter 6**

In the previous chapter we stated that the last verse of chapter 5 is a lead-in to what is said here in chapter 6, so let’s quote it again here.

**Gal 5:26**  Let us not become conceited, provoking one another, envying one another.

The context of chapter 6 is going to be about how we interact with one another and he instructs us clearly to not be conceded, not to provoke one another and not to envy one another.

Let’s keep this in mind as we move forward in chapter 6.

**Gal 6:1**  Brothers, if a man is overtaken in some trespass, you the spiritual ones, set such a one straight in a spirit of meekness, looking at yourself lest you be tried too.

**Gal 6:2**  Bear one another’s burdens, and so complete the Torah of Messiah.

**Gal 6:3**  For if anyone thinks himself to be somebody, when he is not, he deceives himself.

Paul is instructing the brothers on counseling one another, specifically a brother that is struggling to with some kind of sin in his life.

Instructs the “spiritual ones” to give counsel to this brother. There are a lot of people out there that consider themselves spiritual people, however, being a spiritual one, according to the Scripture, refers to a believer who is living in a very specific way.

In Romans 7:14, Paul calls the Law/Torah, “spiritual”. From Paul ’s point of view it is impossible to call oneself spiritual if they are not walking according to the Law/Torah of YHWH.

As we have mentioned numerous times in this book, the “new covenant” promise to believers consisted of a few specific things.

**Jer 31:31**  “See, the days are coming,” declares יהוה, “**when I shall make a renewed covenant with the house of Yisra’ěl and with the house of Yehuḏah**,

**Jer 31:32**  not like the covenant I made with their fathers in the day when I strengthened their hand to bring them out of the land of Mitsrayim, My covenant which they broke, though I was a husband to them,” declares יהוה.

**Jer 31:33**  “For this is the covenant I shall make with the house of Yisra’ěl after those days, declares יהוה: **I shall put My Torah in their inward parts, and write it on their hearts.** And I shall be their Elohim, and they shall be My people.

**Jer 31:34**  “And no longer shall they teach, each one his neighbour, and each one his brother, saying, ‘Know יהוה,’ for they shall all know Me, from the least of them to the greatest of them,” declares יהוה. “For I shall forgive their crookedness, and remember their sin no more.”

… And,

**Eze 36:22**  “Therefore say to **the house of Yisra’ěl**, ‘Thus said the Master יהוה, “I do not do this for your sake, O house of Yisra’ěl, but for My set-apart Name’s sake, which you have profaned among the nations wherever you went.

**Eze 36:23**  “And I shall set apart My great Name, which has been profaned among the nations, which you have profaned in their midst. And the nations shall know that I am יהוה,” declares the Master יהוה, “when I am set-apart in you before their eyes.

**Eze 36:24**  “And I shall take you from among the nations, and I shall gather you out of all lands, and I shall bring you into your own land.

**Eze 36:25**  “**And I shall sprinkle clean water** on you, and you shall be clean – from all your filthiness and from all your idols I cleanse you.

**Eze 36:26**  “And **I shall give you a new heart** and **put a new spirit within you**. And I shall take the heart of stone out of your flesh, and I shall give you a heart of flesh,

**Eze 36:27**  and **put My Spirit within you. And I shall cause you to walk in My laws and guard My right-rulings and shall do them.**

Now, if we look closely this new or renewed covenant that YHWH has promised, his promise to the house of Yisra’el and the House of Yahudah, not some Gentile Church.

The church today might try to convince you that this new covenant spoken of by Yirmeyahu (Jeremiah) is different than the one the church clings to, but that’s not true. The new covenant promise was always for the people of Yisra’el and to any stranger (Gentile) that would join them.

Next, notice that the Law/Torah would be placed in their inner parts and that the Law/Torah would be written upon their heart.

Now, did YHWH mean that He was really going to open their chests and place a copy of the Law/Torah inside them or did was He going to literally write it on the surface of their heart?

No, of course not. If we look carefully at what it says here in Jeremiah (Yirmeyahu) and Ezekiel (Yeḥezqěl), we will see what YHWH intends us to understand.

The “inner parts” in Jeremiah is the same thing as the “new spirit” in Ezekiel, so the new covenant was going to make new our spirit man and placed with in him a desire for the Torah.

Remember what Paul said in Romans 7:22?

**Rom 7:22**  For I delight in the Torah of Elohim according to the inward man,

**Note:** This is a quote by Paul from Psalms 119.

**Psa 119:9**  **How would a young man cleanse his path?** To guard it

according to Your word.

**Psa 119:10**  I have sought You **with all my heart**; Let me not stray from Your commands!

**Psa 119:11**  **I have treasured up Your word in my heart, That I might not sin against You.**

**Psa 119:12**  Blessed are You, O יהוה! Teach me Your laws.

**Psa 119:13**  With my lips I have recounted All the right-rulings of Your mouth.

**Psa 119:14**  I have rejoiced in the way of Your witnesses, As over all riches.

**Psa 119:15**  I meditate on Your orders, And regard Your ways.

**Psa 119:16**  **I delight myself in Your laws; I do not forget Your word.**

Notice that it starts out by asking, “How would a young man cleanse his path?” The Torah is about the path we walk to be clean (righteous) before YHWH, and not about how we are made right or justified from sin and death.

Next, we see that the heart is mentioned in both Jeremiah and Ezekiel, and that the Law/Torah written on the surface of a heart that had been turned from stone (hard and rebellious) to flesh (soft and pliable/obedient).

Lastly, we are told that YHWH would put His Spirit within them and that He would “cause you to walk in My laws and guard My right-rulings and shall do them”.

The “new covenant” has to do with cleansing us from past sin and making us alive again in the inner man with a new heart to obey the Law/Torah of YHWH, through belief in Yahushua Messiah.

So, a “spiritual” man is one who has been cleansed from past sin through belief in Yahushua Messiah and cleanses his path daily through obedience to the Law/Torah of YHWH. Once again we see the two-part principle at work, belief plus obedience equals spiritual completeness.

Paul goes on in Galatians 6:1 to advise this “spiritual one” to “set straight” the wayward brother with a “ spirit of meekness, looking at yourself lest you be tried too”.

Correcting a brother should be done in meekness, judging our own lifestyle first. Why would Paul instructed us to look at ourselves first, at least we be tried also?

Many teachers today might advise that Paul is referring to falling into the same type of sin that the brother was in or falling into sin of any kind due to the brothers influence. However, we must remember what the context of the passage is.

The first thing Paul instructed us about in the last verse of chapter 15 was that we not to be conceited and this is what he’s warning they “spiritual one” to be careful of when setting the other brother straight.

This is proven out in verse 3 when he warns about someone thinking himself to be something when he’s not. Paul is warning the brother to look within himself and to be humble so that he doesn’t place himself above the brother as if he was better than them.

In verse 2 he told us to bear one another’s burdens and by doing so we would complete the Torah of Messiah.

Don’t get this twisted, because many people have. There is no difference between the Law/Torah of YHWH in the Tanak and the Torah of Messiah mentioned here by Paul .

Paul uses this language to express the point that we as brethren and should be willing to sacrifice of ourselves for a brother, just as Messiah sacrificed Himself for us.

Consider what Brother John (John) on had to say about this matter.

**1Jn 3:16**  By this we have known love, because He laid down His life for us. And we ought to lay down *our* lives for the brothers.

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**Gal 6:4**  But let each one examine his own work, and then he shall have boasting in himself alone, and not in another.

**Gal 6:5**  For each one shall bear his own burden.

First he tells us to examine our own work, which is the same thing he said earlier about looking at ourselves. This is sound judgment considering what else he has said about judging ourselves.

**1Co 11:31**  For if we were to examine ourselves, we would not be judged.

Next Paul says something that seems to contradict other things he has said. After telling us that a man should examine his own work, he goes on to say “ he shall have boasting in himself alone, and not in another. For each one shall bear his own burden.”

Has not Paul told us, on numerous occasions, that our boasting must always be in Yahushua and in Him alone? Why then does he now say that a man would have “boasting in himself alone, and not another”?

Paul is not saying that we should ever boasted our work, however, what he is saying is that we should examine our own work because when we stand at judgment there will be nobody else there to compare our works with.

You’ve all heard this, someone sees a brother sinning and they point their finger at that brother and say, “At least I’m not like him”.

In the first three verses Paul told us that we should bear each other’s burdens and then in the next three verses he tells us that each measure bear his own burden, and the contrast between these two is what this teachings about.

We should all be willing to bear the burden of another brother struggle and yet we never want to place ourselves of all that brother in any way, shape or form, because if we do we must and before the Father an answer for, and that other brother is not going to be there on judgment day to compare ourselves to.

**Gal 6:6**  And let him who is instructed in the Word share in all that is good, with him who is instructing.

Now, this does not necessarily mean that the person who is being instructed in the word should pay the person instructing, as some would have us believe.

Yes, it is true that within the totality of Scripture there is a place for those who are learning the Scripture to make some type of provision for those who are teaching the Word, however, it is not necessarily what is being referred to here.

Is our belief that what is being said here in verse 6 is meant to be understood within the context of what is said here in chapter 6.

That being said, the phrase “all that is good” is associated to the good that comes from the counsel given by the “spiritual” brother to the brother that is struggling.

To be clear, it was expected among the brotherhood in the 1st century for the local congregation to make provision for any brother or brothers that had traveled to their location for the purposes of teaching, and so should it be now, if possible.

**Gal 6:7**  Do not be led astray: Elohim is not mocked, for whatever a man sows, that he shall also reap.

**Gal 6:8**  Because he who sows to his own flesh shall reap corruption from the flesh, but he who sows to the Spirit shall reap everlasting life from the Spirit.

Verse 7 is a clear warning to all believers, even today, but was specifically to that brother who was overtaken by a some trespass and to those who would be conceited in the matter, or would provoke a brother in the situation, or would even in the of brother for whatever reason.

Conceit, provocation and envy are all attitudes of the heart that prove a lack of love and compassion for a brother and, as Brother John (John) said so clearly:

**1Jn 3:14**  We know that we have passed out of death into life, because we love the brothers. **The one not loving his brother stays in death**.

**1Jn 3:15**  Everyone hating his brother is a murderer, and you know that no murderer has everlasting life staying in him.

Though verse 7 must be understood in the context, it is a general principle throughout all of Scripture that the way a person lives their life determines their judgment. So, if a person sows’ disobedience, his disobedience shall reap death.

Verse 8 carries on the theme but unfortunately the translators capitalized the word “spirit” both times it was used, when they shouldn’t have.

**REMEMBER**, the Two Part Principle is at work everywhere all the time, and Paul refers to it here when he, talking to believers, says that if we sow to the flesh we shall reap corruption (death) from the flesh. Why?

**Rom 8:6**  For the **mind of the flesh is death**,…

**Rom 8:7**  Because the mind of the flesh is enmity towards Elohim, for **it does not subject itself to the Torah** of Elohim, neither indeed is it able,

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**Rom 8:13**  For if you live according to the flesh, **you are going to die**;…

**Compare: 1Jn 3:4**  Everyone doing sin also does lawlessness, and **sin is lawlessness** .

(Not obeying the Law/Torah)

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**Rom 6:23**  For the **wages of sin is death**,…

Paul goes on to say that if we sow to the spirit, we shall reap from the spirit, why?

**Rom 8:6** …but the **mind of the Spirit is life** and peace

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**Rom 8:13**  …; but if by the Spirit you put to death the deeds of the body, you shall live.

It’s very simple, we were all guilty of sin and deserve death because we hadn’t not obeyed the Law/Torah of YHWH and because we inherited the curse of death from our father Adam who also did not obey the command of YHWH.

Messiah came and died to redeem us from the curse of the death that the Law/Torah required for anyone who disobeyed it.

Those who believe in Yahushua Messiah have been redeemed from the curse of death and been born again in the inner man (spirit man) which delights in the Law/Torah of YHWH (Romans 7:22) and serves it (Romans 7:25).

The new believer that walks in the spirit, through obedience to the Law/Torah, with all of his heart and mind and strength, will reap eternal life.

This is the essence of the Two Part Principle, belief + Torah obedience = life.

**Gal 6:9**  And let us not lose heart in **doing good**, for in due season we shall reap if we do not grow weary.

Again, Paul admonishes us to obey the Law/Torah! (?)

**Deu 30:11**  “For this command which I am commanding you today, it is not too hard for you, nor is it far off.

**Deu 30:12**  “It is not in the heavens, to say, ‘Who shall ascend into the heavens for us, and bring it to us, and cause us to hear it, so that we do it?’

**Deu 30:13**  “Nor is it beyond the sea, to say, ‘Who shall go over the sea for us, and bring it to us, and cause us to hear it, so that we do it?’

**Deu 30:14**  “For the Word is very near you, in your mouth and in your heart – **to do it.**

**Deu 30:15**  “**See, I have set before you today life and good, and death and evil,**

**Deu 30:16**  in that I am commanding you today to love יהוה your Elohim, to walk in His ways, and to guard His commands, and His laws, and His right-rulings. **And you shall live and increase,** and יהוה your Elohim shall bless you in the land which you go to possess.

**Deu 30:17**  “**But** if your heart turns away, **and you do not obey,** and shall be drawn away, and shall bow down to other mighty ones and serve them,

**Deu 30:18**  “I have declared to you today that **you shall certainly perish**, you shall not prolong your days in the land which you are passing over the Yarděn to enter and possess.

**Deu 30:19**  “I have called the heavens and the earth as witnesses today against you: I have set before you life and death, the blessing and the curse. Therefore you shall **choose life**, so that you live, both you and your seed,

**Deu 30:20**  to love יהוה your Elohim, to obey His voice, and to cling to Him – for He is your life and the length of your days – to dwell in the land which יהוה swore to your fathers, to Aḇraham, to Yitsḥaq, and to Ya‛aqoḇ, to give them.”

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**Gal 6:10**  So then, as we have occasion, **let us do good to all**, especially to those who are of the household of the belief.

It is our duty as believers in Yahushua Messiah to live our lives in the same way He lived His, in complete obedience to the Law/Torah of YHWH with all of our heart, mind and strength. To be kind and selfless in her interactions with other people, both those of the belief and those outside of it.

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

**Gal 6:12**  **As many as wish to make a good show in the flesh, these compel you to be circumcised**, only so that they should not be persecuted for the stake of Messiah.

**Gal 6:13**  For those who are circumcised do not even watch over the Torah, but they wish to have you circumcised **so that they might boast in your flesh**.

Again, Paul ’s teaching concerning circumcision in this chapter, was not to say that new believers should not be circumcised, only that circumcision is not something to be trusted in.

Here, he was referring to those people that had come from Yehudah saying that Gentiles had to be circumcised “**TO BE SAVED**”.

The phrase, “wish to make good show in the flesh” is a roundabout way of saying they’ve placed their trust in circumcision, because they want to be able to say, “See I’ve been circumcised”, as if it had eternal value.

Paul says that these people, those who trust in the circumcision of the flesh, compelled Gentiles to be circumcised so that they themselves will not be persecuted for teaching the true “Good News” of Yahushua Messiah, which many believers were at that time.

He goes on to say that, even those who would compel the Gentiles to be circumcised don’t keep it the rest of the Torah, which is a clue that these people are trusting in circumcision.

Lastly, they provoke the Gentiles to be circumcised so that they can boast in the work they had done among the Gentiles.

**Gal 6:14**  And for me, let it not be that I should boast except in the stake of our Master יהושע Messiah, through whom the world has been impaled to me, and I to the world.

**Gal 6:15**  For in Messiah יהושע neither circumcision nor uncircumcision has any strength, but a renewed creature.

Again, Paul is not saying that believers should not be circumcised, he’s just saying that circumcision has no redemptive strength, being circumcised is not save you.

That does not mean believer should be circumcised because circumcision isn’t act done after we come into the household to show that we are part of the household, it’s a sign that we are children of Abraham.

Paul emphasizes our need to boast in the work of Messiah, which is evidence that what he said before concerning those who make a “good show” in the flesh had to do with boasting or trusting in circumcision.

Paul’s reference here to a renewed creature, is a reference to the inner man, NOT the whole man, because the outer man is still condemned to death (Romans 8:3).

The way Paul framed this verse may suggest that though circumcision has no strength, it is evidence of the renewed man, just as circumcision is a sign that we are of the household of Yisra’el, the children of Abraham.

**Gal 6:16**  And as many as walk according to this rule, peace and compassion be upon them, and upon the Yisra’ěl of Elohim.

Walk according to what rule?

1. That our boast remains in Messiah.
2. That we live as if we have died to the world, and it to us.
3. That we give circumcision no value, other than that of a sign.

**Gal 6:17**  From now on let no one trouble me, for I bear in my body the scars of the Master יהושע.

**Gal 6:18**  The favour of our Master יהושע Messiah be with your spirit, brothers. Aměn.

We trust in Messiah Yahushua; we live in obedience to the Torah and love one another as He loved us.

 Shalom, Bro Mitch