

MY NOTES ON GALATIANS

GALATIANS – GALUTYAH

The Hebrew word for exile is Galut. This is the root of the name Galatian. **It literally means the exiles of Yahweh.** According to Peter, these were the chosen people of the dispersion scattered throughout modern day Turkey.

*Raymond Capt writes: A little later, about 280 B.C., vast hordes of Gauls from Central Europe invaded the western portion of Asia minor, the whole of which for many years they ravaged at leisure. They permanently maintained themselves in Phrygia, who gave their name to the northern portion which became known as Galatia. This is the region mentioned in [Act 16:6](#). Most bible scholars fail to recognize, in reading the **epistle to the Galatians**, that it was written to a race of the Celts (Cimmerian Israelites).*

According to the RSTNE - The English term "gentile" probably comes from the word "Galut" by reversing the L and the T and adding N .

The Galatians were Gauls. Most history books give an additional name for the Gauls. They are called Celts, who migrated throughout Europe, concentrating in France, and spreading into the British Isles. This is where the term Gallic originates. They were also called Gauls probably derived from Galileans.

Paul wrote to the Galatians for the purpose of exposing a false gospel - one that required keeping 2 dozen purity laws to earn Salvation. The Torah points to the only way of salvation, Yahshua the Messiah.

When Paul is talking about legalism, he is referring to the Greek system of the Stoics. Stoicism teaches the development of self-control and fortitude as a means of overcoming destructive emotions. Paul denies this philosophy here...touch not, taste not. The whole book of Galatians is about such legalism - the legalism of the world trying to sneak into the faith of YHWH under the guise of humility. (Rob Miller).

Avi Ben Mordecai says that Pharisaic oral law, tradition and authority was the context and reason for Paul's letter to the Galatians. The Pharisees and their sympathizers were trying to take over the multitudes of gentile believers and convert them to their religious dogma, authority and traditions.

******* James Trimm says that Avi is wrong here. It was not the Pharisaic oral law that was troubling the Galatians, but a set of purity laws, called "Works of Law" kept by a radical arm of the Essenes who believed that be keeping these, one would be declared "righteous". I think Trimm is right.**

The oral law takes the following forms:

Halachot - new laws derived from scripture usually twisted out of context to reveal things that are not there in the plain reading of the text.

Minhagim - Jewish customs that become law because something may have been commonly accepted or practiced.

Takanot and Gezerot - enactments and decrees invented out of thin air.

Ma'asim - the voluminous pharisaic traditions. Deeds or actions of previous righteous men or Rabbis - that became law just because they did something and therefore makes their ma'aseh valid and legally binding on all of Israel. **An example of ma'asim are "works of the law"**.

Yahshua refers to these in [Mat 15:3](#) and [Mat 15:6](#)

Rabbinic Judaism takes 2 scriptures ([Deu 30:12](#) and [Deu 17:9-11](#)) out of context and twist it to mean that YHWH has no jurisdiction here on earth, that he has given it to the Rabbis. If the Rabbis rule one way, they say that YHWH is obligated to go along with them.

Chapter 1

v.1 One who speaks for YHWH will speak the words of YHWH which is the Torah.

v.2 Israelite brethren.

v.3 grace in Hebrew is 'chen' which means beauty or favor. In the tanakh, 'chen' or "grace" describes the Torah of Moses as defined in [Pro 4:1-9](#). The ornament of grace in verse 9 is 'chen'.

v.4 The will of YHWH is scripturally defined as keeping His commandments as they were delivered to Moses.

v.6 Yahshua had stated that they Torah was not to pass away in [Mat 5:17-18](#). The other gospel that they had fallen back in to was the oral traditions of the Jews.

v.7 It was not another gospel, but the traditions of the Jews taught by the scribes and Pharisees who were demanding absolute adherence to their oral traditions. [Isa 29:13](#) (or as Trimm points out, a set of purity rules called "Works of Law" that a radical arm of the Essenes taught would impute righteousness to the one keeping them.)

Warning to Judah - See [2Th 2:15](#); [Rom 16:17](#); [Col 2:8](#); and [2Co 11:4](#)

Any gospel that lures people away from the written Torah to an oral tradition is in view here. Yahshua warned us repeatedly against the oral traditions of the Jews which he said makes the Torah of non effect.

v.8 Paul taught complete obedience to Torah. It is a curse to preach any other gospel ([Deu 27:26](#)) and not do all the words of the Torah. Any other gospel that is Torah-less is a false gospel.

So much for Islam and Mormonism which are very similar. It seems that Joseph Smith may have used the Koran as a guide for his Mormon writings.

v.9 Warning to the Galatians which were Israelites in exile (Ephraim). They had come

under the influence of the Pharisees and the oral traditions (or the Essenes purity rules) which were contrary to the Torah of YHWH.

v.10 If Paul sought to please men by preaching a false gospel, He would be an enemy of YHWH.

v.11 Paul is saying that the gospel he is preaching is not manmade law, but that of YHWH.

v.12 Paul was not taught by man, but by Yahshua himself.

v.13 See my notes [6:18](#)

The Jews religion was their oral traditions, not the Torah.

v.14 Paul had excelled in following the oral traditions of his fathers - the Talmud. He was a Pharisee and had studied at the feet of Gamaliel, but now he counts it all dung. [Phi 3:8](#)
The Rabbinic oral tradition is called "Torah sh'be'al peh" - the Torah that is in my mouth. Yahshua taught against it in many places. [Mat 16:11-12](#)

Paul believed in the oral law ("*traditions of my fathers*") and taught it until the day he had his Damascus road experience. And spoke boldly against it as in [Gal 3:10](#);
Ref: [Deu 27:26](#) We are told plainly in the word that we are not to add to it or take anything away from it, which is exactly what Pharisaic Judaism does. [Deu 4:2](#) and we are also reminded of that in [Rev 22:19](#)

Many of the Jewish leaders became his enemies and sought to kill him after his conversion. [Act 25:2-3](#)

v.15 -16 Although Paul was deserving of death for preaching against the Torah of YHWH, he was shown a great measure of grace to preach the true gospel of YHWH.

Due to a twisted interpretation by the Rabbis of [Deu 17:11-13](#) which demands total obedience only to the Rabbis and never to YHWH's written word. Their oral tradition says: "*My son! Be careful concerning rabbinical decrees even more that the Torah... the Torah contains prohibitions...but anyone who violates a rabbinical decree is worthy of death*" (*Eruvin 21b, Talmud*)

v.17 That's not what was said in [Act 9:26](#)

He went into Midian which is where Moses wandered for 40 years to Mount Sinai, where he met YHWH. Also Elijah went there for guidance and instruction.

v.18-19 Paul was at Sinai for 3 years receiving instruction from YHWH and dumping his oral traditions. He then went to see Peter and James (Jacob) who was the leader of the contingent of believers in Jerusalem.

v.20 He is asserting his instruction and doctrine was in accordance to the doctrine being taught in Jerusalem.

v.21 [Act 15:23](#), [Act 15:41](#)

v.22-23 he was still unknown to the churches in Judea at that time. They had only heard that the one who had persecuted them in the past was now preaching the true gospel.

Chapter 2

v.1 The 15th chapter of Acts describes this trip in more detail. [Act 15:1-15](#)

These certain men were men of Judea, they were Pharisees and they claimed to be believers in Yahshua, but they maintained that circumcision was necessary for salvation.

* They were from Judea. ([Act 15:1](#))

* They were "sect of the Pharisees" ([Act 15:5](#))

* They claimed to be believers in Yahshua. ([Act 15:5](#))

* They believed that one cannot have salvation unless they are first circumcised and/or keep the Torah. ([Act 15:1](#))

* They were vigorous in their belief to the point that they would argue with Paul and Barnabas over it, and even approach the apostles and elders about it. ([Act 15:1, Act 15:5](#))

Titus was an Aramean convert (v.3).

v.2(-5) These people were telling new Galatian converts that you had to do certain things (circumcision or the Essene purity laws) for salvation, [Act 15:1](#) other than trust in Yahweh through Yahshua. They were of the same faction mentioned in Acts chapter 15. (Yahshanet)

Peter reminded them **they were placing a yoke on the neck of the disciples which neither our fathers nor we were able to bear"** [Act 15:10](#)

the question they were discussing is whether or not the Gentiles were saved through the grace of Yahshua the Messiah, or by circumcision and keeping purity rules to be justified.

v.3 Timothy did not compel Titus to be circumcised in order to be saved or join the congregation. Are you saved by circumcision or by grace? Peter answers that in [Act 15:11](#)

Even the Jews have to believe in Yahshua to be saved according to Peter.

v.4 gentiles do not have to "become Jews first," in order to come to Messiah thus teaching them against trying to earn one's salvation through the works of the Torah.

Paul called these men from Judea "false Brethren". They were bringing a false gospel that taught you had to be circumcised to be saved. They were likely spies of the Rabbinic Jews. They were bringing "another gospel"

These false brethren were actually torah breakers themselves. [Gal 6:12-13](#)

v.5 The "truth" is defined in the Hebrew scriptures as the "Torah". [Psa 119:142, Mal 2:6](#)

The truth is also the two houses of Israel will once again be rejoined into one kingdom under Yahshua.

v.6 [Deu 10:17; Deu 16:19](#)

v.7 The circumcision spoken of here was likely that the men may have been circumcised, but not by Rabbinic specifications.

v.8 Peter was sent to those who were circumcised in accordance with the Rabbinic "tacanot" (manmade laws).

v.9 James, Peter and John were the perceived pillars of the faith in Jerusalem, but by the placing of Paul's epistles before theirs give the impression that Paul's letters were more

important.

v.10 both spiritually and physically poor.

v.11 Paul rebukes Peter for being hypocritical. He was succumbing to peer pressure of some pharisaic believers in Yahshua. Antioch was an enclave for those from both houses of Israel. Joh 7:35 *Avi Ben Mordecai note*.

v.12 Act 15:1; Act 15:24

This has nothing to do with eating unclean food, it was about eating with the gentiles which the Jews did not do at that time. However, Peter was told by Elohim that Gentiles were to be considered "clean." This was the meaning of his dream in Acts chapter 10, Act 10:28

There were some Pharisaic believers in Yahshua teaching the people to submit to binding Pharisaic traditions, self made laws (tachanot) and other Rabbinic laws and customs.

Mat 16:11-12 (*Avi Ben Mordecai note*)

v.13 Peter was rebuked by Paul because of his *hypocrisy* - translated dissimulation in the KJV. Only the Rabbinic oral tradition had laws not found in Torah that were this binding on it's adherents.

Barnabas should have known better as he was a Levite Act 4:36 and was called to uphold Torah and the sacred name. Here he joined Peter in desecrating the kadosh (holy) name of Yahweh as the Jews had declared it too holy to utter, so used other names or titles to refer to Yahweh.

v.14-15 Paul is accusing Peter of causing confusion among the gentiles because he was supposed to bring them the good news of the gospel, but was sinning with them.

Therefore he was saying that "WE (Paul, Barnabas, Kepha and all of them), Jews by nature" know very well that we are not justified (made righteous) by works of the law, but by faith in Yahushua. (Elijah)

The truth of the gospel is to bring the lost sheep of the house of Israel back to the covenant Mat 28:19; Gal 3:8 and to depart from manmade traditions that was like their golden calf idolatry. Also it is to teach the House of Israel repentance and why YHWH was granting them such mercy.

v.16 When Paul speaks against the "**works of the law**", he is not talking about Torah, but **man's own oral traditions**. Paul was an avid supporter of the oral Torah before his conversion. These were man made traditions.

Actually, the preposition "the" is not in the Greek. It should simply be translated "works of law". "**Works of law**" is a phrase indicating a man-made system of works (Rabbinic oral law) indicating performance was the core belief for justification. It is called Ma'asei HaTorah in Hebrew.

Avi Ben Mordecai in his notes on Galatians said " These 'works of the law' are NOT works of the written Covenant; rather they are binding interpretations and applications of Rabbinic law that diminish written Mosaic law." Yahshua spoke against these many times. Works is bowing to Rabbinic oral law.

However, James Trimm disagrees with Mordecai and I tend to side with Trim. The terms "**Works of the Law**" and "**Under the law**" are technical terms used in the first century to describe a set of purity laws that were kept by a radical arm of the Essenes who believed that by following 2 dozen purity laws, one could be declared "**righteous**". Trimm cites the Dead Sea scroll document **4Qmmt** as his proof of this. So the ones troubling the Galatians were

this radical arm of the Essenes that were teaching these purity laws were required to be justified. Based upon what Trimm showed Avi Ben Mordecai, Avi modified his position on it.

Paul was a Pharisee and wrote in opposition to these works of the law (purity laws) that the Essenes thought were necessary for salvation.

Scripturally, faith is defined as (1) trusting in the name YHWH and (2) faithfulness in keeping His commandments.

The word for faith, belief and trust in Hebrew is the word "emunah" always points to doing something that demonstrates that faith. Our faith is demonstrated in obeying Yahweh's commands. [Jam 2:18](#)

Faith and works is a very misunderstood concept in modern Christianity.

v.16 [Psa 143:2](#)

*Paul argues, it is **not** the "works of the law" (ie religious halachic observance) that makes one tsadiq (righteous). "Works of the law" has erroneously been interpreted to mean "works of the Torah", this is very misleading, one could then assume then that "works of Torah" are not required in Mashiyach. This would mean that it would be ok to steal, lie, commit adultery, and violate Torah because no one in Mashiyach is under the "works of Torah". But Paul is referring to the "Works of Tradition" and referring to those who trust in the "works of Tradition" to establish their righteousness, outside of Mashiyach. Righteousness comes about through Faith, Faith grows through learning and observing the things of YHWH, not the things of man's traditions.(Baruch Ben Daniel)*

v.17 If Yahshua taught anything contrary to the Torah, he would be a minister of sin because the very definition of sin is the violation of the (law) Torah [1Jo 3:4](#)

v.18 Transgressor of what? This word is used 5 times in the NT and each time it is referring to **transgression of the Torah**. Paul is referring to building again the thing he destroyed which was the Jewish oral traditions or law. If he did this, he would be a transgressor of Torah. [Deu 4:2](#); [Deu 12:32](#); [Rev 22:19](#)

v.19-20 This means that when we sin, which is defined as transgressing the law, we are condemned to die. But when we believe in Yahshua as Messiah, we are crucified with him and become dead to the law. The law isn't dead, we are declared dead in accordance with the law, but we are declared alive by our faith in Yahshua. So the law declares us dead and by our faith we are made alive in Yahshua.

Yahshua died for us so that the death penalty required by transgression of the law could be satisfied. This makes us dead to the law as far as it is concerned. This could also be contrasting the Jewish oral law that Paul once followed which he is likening to death with the law of YHWH (Torah) which is life.

v.21 The Torah says that righteousness comes by the written law ([Deu 6:24-25](#) so the only law Paul can be referring to here is the Rabbinic oral law or traditions or the Essenes laws of purity that brings righteousness.

Chapter 3

v.1 Torah is truth. Did Paul call Galatians foolish that were keeping Sabbath and Torah and then keep it himself?

What is the truth? Yahshua calls himself the way, the TRUTH and the life. We find in [Psa 119:142](#); and [Psa 119:151](#); that it is the Torah and the Commandments of YHWH that are called the "Truth".

Any religious system that builds on anything other than the Torah is foolishness. This is the opposite of wisdom which is described in [Deu 4:6](#) as obedience to Torah.

They had been bewitched by those teaching Rabbinic oral law. [Act 15:1](#); [Act 15:5](#)

v.2 they didn't receive the Ruach HaKodesh by keeping the Rabbinic oral law, but because they repented and accepted Yahshua as savior.

Paul argues it is not the "works of the law" (ie religious halachic observance) that makes one tsadiq (righteous). "Works of the law" has erroneously been interpreted to mean "works of the Torah", this is very misleading, one could then assume then that "works of Torah" are not required in Mashiyach. This would mean that it would be ok to steal, lie, commit adultery, and violate Torah because no one in Mashiyach is under the "works of Torah". But Paul is referring to the "Works of Tradition" and referring to those who trust in the "works of Tradition" to establish their righteousness, outside of Mashiyach. Righteousness comes about through Faith, Faith grows through learning and observing the things of YHWH, not the things of man's traditions.(Baruch Ben Daniel)

v.3 Speaking the Jews' doctrine concerning circumcision and other oral traditions.

The gentiles were starting to fall into this false doctrine that they were not saved unless they were circumcised. They believed that one couldn't be saved or receive Israel's promises unless you were 'Israel' by being circumcised. They were putting all their faith in the fact that they were children of Abraham. John the Baptist rebuked them for this in [Mat 3:7](#)

v.4 Those miracles did not come because they had kept the law or were circumcised. But Yahweh had purified their hearts by faith. And also the miracles that had been done among them as further evidence that they were indeed accepted by Yahweh.

v.5 They were being taught they couldn't be saved unless they were circumcised. Paul is again stressing that there is no justification or righteousness in submitting to the traditions of the Rabbis. Yahweh does not reward His people when they submit to a religious system that is contrary to His revealed will.

v.6 [Gen 15:6](#) This is not talking only about believing. Abraham acted upon what YHWH told him to do. [Gen 26:5](#); [Heb 11:8](#)

This seems to back up Trimm's position that the "works of the Law" were the 2 dozen purity laws of a radical arm of the Essenes; that righteousness would be imputed to the one keeping them.

v.7 Abrahams children will be doing two things. They will have a trusting faith in YHWH [Gen 26:5](#) and steadfast faithfulness in keeping His commandments. [Joh 8:39](#)

v.8 [Gen 12:3](#); [Gen 18:18](#);

v.10 The works of the law are the Rabbinic oral traditions and customs **OR** they were the 2 dozen purity laws that the Essenes thought would impute righteousness to the one keeping them. Those who do them are under the curse, not the ones who do the written book of law (Torah).

According to James Trimm, this was NOT the case. See my notes on Galatians 2:16. The term "works of the law" was a phrase that a radical arm of the Essenes taught that 2 dozen purity laws were needed to be kept in order for one to be declared "righteous". These they called the "Works of the Law".

The phrase "Works of the Law" are not found in any Jewish literature, but is found here in Galatians and in DSS 4QMMT. Those troubling the Galatians were not the Pharisees, but they were the Essenes.

See [Deu 27:26](#) - those who do **NOT** do observe the things in the written Torah are under a curse, not those who do them!

Again, this is so misunderstood by the churches today because they don't understand the conflict in that day of the Rabbinic oral traditions that were being forced upon the Jews and the written Torah of YHWH. This is what Paul refers to when he says "works of the law".(or the Essenes purity laws)

Yahshua took the curse upon himself. There are many curses defined in the law (Torah) such as there is no sacrifice for willful or intentional sin. This is a curse of the law of which the penalty is death. Yahshua paid for these sins else no one in the world could be saved. All have intentionally broken the law (Torah).

Quote from The LXX has "*Cursed is every man that continues not in all the words of this law to do them; and all the people shall say, So be it.*"(Numbers 16 in LXX)

v.11 Salvation is of grace through faith in Yahshua.
The just shall live by faith - [Hab 2:4](#); [Rom 1:17](#); [Heb 10:38](#);
Your own righteousness cannot justify you.

If Paul was saying that no man could be justified or made righteous by the written law (Torah), he would be contradicting [Deu 6:25](#). Paul would never teach anything contrary to the Torah. His words unlearned men twist to their own destruction. [2Pe 3:16](#) However, no one can be saved by keeping the law because no one can keep it perfectly and one offense brings death.

This lends support to Trimm's argument that what Paul is opposing is not the Torah, but the 24 purity laws that the Essenes believed would justify a person by keeping them.

v.12 See [Lev 18:5](#) Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I [am] YHWH

If a man will do the written law (Torah), he will certainly LIVE and have eternal life. This man would be justified by the law. But again, NO MAN has ever done this perfectly except Yahushua the Messiah. Therefore no man can LIVE or have salvation because they kept them. We all must rely on Yahushua!

v.13 Curse pronounced by the written law (Torah) for breaking it. **Deu 21:23. The Torah is not a curse, the curse comes from breaking it.** And the curse is "death". (Eze 18:4; Isa 24:5; Dan 9:11).
It is important for us to know who we are as Israel and realize all these things apply to us.

The Jews put themselves under a curse for violating it. Jam 2:10-12

Or as Eliyah.com puts it:

Yahushua was hanged on a tree, yet He committed no sins. We have committed sins (transgressions of the law) that are worthy of death (the wages of sin IS death) yet were never hanged on a tree. So Yahushua has redeemed us from this curse!! Yahushua was made a curse FOR US. We deserved what He endured but He did it for us, HalleluYah!!! So if we claim to have salvation because we have kept the law, we are surely under that curse! If we do not accept Yahushua's offer of salvation and we instead reject what He has done for us (became the curse) then we are putting ourselves "under the law" which means we are cursed forever.

The law was given only to Israel, so only they could break it. So only Israel needed to be redeemed for breaking it. (Gal 4:4-5) The heathen is not under the law as he has no covenant with YHWH.

The backslidden sons of Jacob (all of Israel) who do not wish to keep the Torah (Jer 7:24; Jer 15:6) will by default give up their inheritance in Yahshua and will be handed over for punishment according to Joh 5:45; Joh 12:48; Eze 18:31-32 In Yahshua however, all judgment is eliminated Rom 8:1 and the penalty is paid. (Avi Ben Mordecai)

With Israel's death sentence placed upon the Messiah, it now grants the nation mercy (Hos 2:23; 1Pe 2:10)(A.B.M.)

v.15 Even a covenant made by man, when it is ratified, no one can add to it nor take from it. No one can add to or take away from a covenant. Mat 5:17

v.16 Gen 12:7; Gen 22:18; Gen 12:3; Rom 15:8; Rom 11:27; Psa 108:4-8; Isa 43:6; Isa 49:8; Gen 35:12 uses the word "seed" to indicate their descendents. Also Gen 28:14

v.17 Deu 9:11; The 10 commandments were the tables of the covenant. Exo 12:40; Deu 4:13; Exo 34:28;

The law, which was given 430 years later cannot annul the covenant to Abraham that in Yahushua would all the nations be blessed. The Abrahamic covenant is unconditional. No man's disobedience can overturn this covenant. Even the law given 430 later could not annul this covenant.

Paul was reading the Septuagint's Exodus 12.40: "*And the sojourning of the children of Israel, while they sojourned in the land of Egypt and the land of Chanaan, was four hundred and thirty years.*"

Paul most often cited the Septuagint in his writings.

The **Abrahamic covenant** had 10 promises. (1) Land (2) Great Nation (3) to be blessed (4) Great name (5) Blessing to others (6) YHWH blesses those who bless you (7) YHWH curses those who curse You (8) In thee all families to be blessed (9) Many nations and (10) great multiplicity.

THE ONLY LAW GIVEN 430 years LATER WAS THE LEVITICAL PRIESTHOOD. It was added because of their transgressions. When Israel was delivered from Egypt, they had forgotten the law. YHWH took them to Mt Sinai and gave them the law again, and added the Levitical priesthood.

When YHWH took Israel out of Egypt, He didn't plan on having a Levitical Priesthood. The Covenant was ratified by YHWH in Exo 24, but there was nothing about a Levitical priesthood until chapter 32 of Exodus. It was the incident of the golden calf that brought about the creation of the Levitical Priesthood. This was not YHWH's original will for Israel. In Exo 19:3-6 before the golden calf incident, they were to be a special treasure to YHWH above all people on earth if they would keep His commandments and be a kingdom of priests and a holy nation. Levi was made the mediator between the people and Yahweh. **NOW WE HAVE A BETTER COVENANT WITH YAHSHUA AS OUR MEDIATOR.**

Israel was to be a nation of priests before the golden calf incident. They would have all been able to go into the inner court of the temple, but after this great sin, only the Levite priests could go into the inner court of the temple. Israel now could only go into the outer court.

The ministers of today's churches are keeping their people in the outer court by denying their priesthood which can only be obtained by a covenant relationship with YHWH. They do not keep the terms of the covenant and that is obedience to YHWH's Torah which includes the laws, ordinances and judgments.

Jasher 67:11 and 68:1-5 shows that Jochebed gave birth to Moses 130 years after Jacob went to Egypt. Eighty years later Moses led the Israelites out of Egypt. This means Israel was in Egypt for 210 years, not 400 years as is commonly thought. The 400 years mentioned in Gen 15:13 is from the birth of Isaac to the Exodus. It was also 430 years from the promise to Abraham to the covenant with Moses a few weeks after the Exodus (Gal 3:17). Thus, the promise to Abraham occurred just 30 years before the birth of Isaac. Yet Isaac was born 190 years before Jacob went to Egypt; because Isaac was 60 when Jacob was born (Gen 25:26), and Jacob was 130 when he went to Egypt (Gen 47:9).

Paul's point is that the inheritance is based on the promise, not on a law that came later.

v.18 For if the inheritance (which is the promises of Yahweh to Abraham - the Abrahamic Covenant) comes from Yahweh's law then it is no longer a promise but rather a condition!

The Torah of Moses makes no claim that an inheritance originates in the written Torah. Rather Gen 12:2-7 ; Gen 17:4-8; Gen 28:13-15 make it clear that the Land inheritance belongs to Abraham's seed - the Messiah and originates as a spoken promise that is fulfilled later in the written law that comes to all of Israel at Mt Sinai.

v.19 the law shows us that we are sinners and have violated Yahweh's will. It is to show us our need for a savior. The Messiah is the heir of the land who will gather the 12 tribes of Israel and give them their promised portions.

The written law (Torah) was given because YHWH knew man would seek to make another one. Isa 29:13-16

The Book of Hebrews makes it clear that it was the sacrificial system administered by the

Levitical priesthood that was ADDED because of SIN. The Levitical priesthood was added because of the Golden calf incident at Sinai. The high priest became the mediator between man and YHWH.

This has absolutely nothing to do with Yahweh's Feasts, whether they are to be kept or not.

v.20 He is a mediator of many. A mediator is between two parties, but when Yahweh makes a law, no mediator is required. But because of the golden calf incident at Sinai, the Levitical priesthood was added to mediate between YHWH and man.

v.21 The written law is written contract that establishes the promises to us. The purpose of the law is to reveal to us that we are sinners and need a savior. How can we sin if there is no law? The law itself doesn't give us life. If the law gave eternal life, then righteousness would have been by the law and not by a promise.

We CAN'T be justified by keeping His law when we have broken it.

v.22 [Psa 143:2](#)

The law leads us to this promise.

v.23 We who have been chosen to inherit eternal life are under the Torah's protective custody. This is what Paul meant when he said we were kept under the law, shut up unto the faith. We are not in bondage, but in protective custody.

Because we are dead 'in Messiah' the Law has no legal jurisdiction over us, to condemn us any longer.

The original Aramaic actually reads "the Torah is guarding us".

The phrase "under the law" was actually read into each of these three verses by the Greek translator

v.24 [Isa 56:1](#) So what did the law teach us? It taught us that we were sinners and could only be justified by Messiah. School master is singular here while it is plural in verse 25.

The Torah was our tutor, not the teachers (tutors) of the Torah. The Torah protects or guards us against the false teachers.

v.25 School masters, tutors (pl. - Aramaic text) - Does this mean we can now break it? Of course not. The law did what it was supposed to do. It showed us our need for a savior. See [Rom 6:15](#). If we continue to sin, we would be back under the curse and need the law to once again bring us to Yahshua.

The Greek uses the phrase "no longer" in verse 25 where the Aramaic simply reads "not" which wrongly implies a change from an Old Testament system to a New Testament system, thus propagating the idea that "under the law" refers to an obsolete Old Testament system that has since changed. (Trimm)

v.26 By trusting in Yahweh and keeping His commandments, we become His people. [Jer 11:4](#)

v.28 All are Israel now. Believers in Yahshua are grafted into Israel and become Israelites and are now a part of the covenant.

Areus, king of the Spartans, to Onias, the high priest, greetings. It has been discovered in a document concerning the Spartans and Jews that they are brothers, and are of the race of Abraham.” I Maccabees 12:20-21.

v.29 See **Romans 11**. You become Israel by faith in Yahshua and the grafting into the Olive tree. Also [Gal 6:16](#)
You become the seed of Abraham through Yahshua. Eph 2:19

If you are Abraham's seed, then you are ISRAEL!

Quoting Eliyah once again:

Yahweh's plan of salvation has been distorted by those who despise His law. Yahweh's plan was to promise all of us eternal life through Abraham's seed, Yahshua, first by showing us the path of righteousness which is in His law. And Yahweh, being ever so merciful gave His only Son to redeem us from the curses that result in our disobedience to Him. The standard of righteousness DOES NOT CHANGE when we accept Yahshua, but our standing before Yahweh does! It is a total distortion to teach that everyone else in the world is expected to refrain from sin (transgression of the law) but those who receive Yahshua are free to transgress the law all day long!! This is not Yahweh's glad tidings!! Why would we ever want to go back and break that law again? It was for forgiveness of breaking it that Yahshua had to die in the first place!!

Chapter 4

v.1 a child is one who is just learning and takes baby steps. [Heb 5:13](#) and [1Co 13:11](#)
Returning Israel is depicted in this way and this is alluded to in [Hos 11:1-4](#) where YHWH is speaking about teaching Ephraim how to walk.

v.2 We are kept in protective custody by the law until the appointed time that we are to come to faith in Yahshua. We who have been set apart to inherit eternal life are protected until this time.

v.3 bondage to the elements of the world.

v.4 See [Gen 48:19](#). The fullness of the nations is the seed of Ephraim Israel mixed into all of them. They were well mixed by the time Yahshua was born. There is much evidence they were already in America by this time too as Paleo Hebrew writings were found in New Mexico at Las Lunas. Also in Oklahoma in the nubis caves near McAliester. Many other writings have been found in America to prove that ancient descendents of Israel have been here.

So at the right time, Yahshua was sent into the world to redeem us.

According to [Rom 11:25-26](#), all Israel will be saved when the fullness of Ephraim comes in.

In Scripture, the woman is always a metaphor for Israel, as seen in Rev. 12, Eze. 23, [Jer 3:20](#) and [Jer 31:32](#), and elsewhere.

v.5 Only Israel was given the law, so only they need to be redeemed. Non Hebrew's were never under the law, only Israel was. I know this flies in the face of what you have been taught, but read the verses. The law was never given to non Israelites. **Only the 12 tribes of Israel have ever been under the law. Think about this.**

v.6 Only Israel has been called sons of YHWH and because they keep the law (Torah).
[Exo 3:7](#); [Jer 11:4](#); [Eze 11:20](#)

v.7 Since YHWH's sons are those that keep Torah, it stands to reason only they will be heirs in the Abrahamic promise of land in Israel.

v.8 The Galatians were ancient Celts from the tribes of Israel who had been deep in paganism. They trying to appease the elemental spirits by ritual observance, not realizing they were the fallen host or demons. (Zeus, Hermes, Jupiter, etc.) To know Elohim is to keep His word. [Joh 8:55](#). If we do not keep His commandments, we are not known by Him [Mat 7:23](#) (remember the word "iniquity" is anomia in the Greek and means without the Torah).

v.9 the weak and beggarly elements were certainly not the Torah and the 10 commandments.

The Torah is the word of Yahweh and is eternal. A Rabbi would never call the Torah weak and beggarly. What is in view here is the exiles were returning to man's laws in all it's variations with much of it coming from Jerusalem, leading them back into slavery to men. In other words, Paul was talking to converted pagans, not Jewish believers. They wanted to turn back to pagan observances they had formerly known. It would be unthinkable to call YHWH's Feasts "weak and beggarly".

Unredeemed Galatians (Celts) participated in days-- Samhain or Safrain, Seasons-- equinoxes and solstices, and other feasts and festivals that better match the description of "days, months, seasons and years." The history of the Celts included the druid religion with their Satanic-like rituals.

Some refer to the Torah as bondage, but it is the Torah that brings freedom. The whole theme of bringing the children of Israel out of bondage was then giving them the Torah which gave them freedom. YHWH would certainly NEVER deliver Israel from bondage to place them back in bondage.

v.10 This obviously does not negate the Sabbaths or Feast days as we know from Acts and his other epistles that Paul carefully observed them. What may be referred to here is the pagan calendar of important days and seasons given to them by their masters. These people were not Jews, but were pagans. They had never observed the Jewish feast days.

Also, even more likely it refers to the Jewish oral law where the days may refer to the Rabbis set apart fasting days that are not found in Torah. Also, months here may refer to their new moons. Times were their modifying of the Feast days which are fixed by Torah. Their "postponements" may be in view here. This is where they change a Feast day to avoid having 2 Sabbaths in a row which is inconvenient to them. Years may refer to the intercalations of the shemitah and Jubilee cycles thereby nullifying YHWH's biblical observances and decrees.

Most certainly this DOES NOT refer to Biblical Feasts and Ordinances decreed by YHWH in the Torah.

v.11 The Galatians had never celebrated Jewish Holy days because they were gentiles. Paul is talking about their return to former pagan practices or the oral traditions of the Pharisees. They were trying to bring paganism or Jewish oral tradition into true worship of Yahweh and Yahshua, which the Romans did, that became Catholicism.

Paul had labored to teach them the written word of YHWH.

v.12 Imitate Paul as he imitates Messiah. [1Co 11:1](#)

v.13 the gospel Paul preached was the gospel of the kingdom in which the 12 tribes would be re-gathered from all over the world and brought back into the kingdom into the land to be ruled over by king Messiah. This is the gospel Yahshua said must be preached into the entire world for a witness and then the end would come. [Mat 24:14](#)

v.14 the infirmity was likely a physical one which could have been some recurring disease or weakness. It may have been his eye sight.

v.15 This indicates that Paul suffered from poor eyesight which was likely the thorn in the flesh he referred to.

v.16 In his attempt to stop them from returning to man's "works of the law", he had made many enemies.

v.17 the "they" here are those who want to bring the Galatians back under the bondage of their man made laws and oral traditions. See verse 21.

v.20 Paul was deeply concerned that they would go back to the old ways when he left them.

v.21 Referring to manmade laws of the Pharisees and relying upon keeping them for salvation. The Jews made no distinction between the oral and written Torah, yet scripture plainly declares there is but ONE Torah for all.

v.22 Ishmael was of the bondmaid, Isaac was of the free woman. Yahweh planned to perform a miracle and make Sarah fertile, but they didn't see how He could keep this promise, so they decided to help Him to save His reputation in which Sarah gave her handmaiden to Abraham to bring about the promise of Yahweh.

The Jewish oral laws brought about bondage whereas the written law of YHWH brings freedom.

v.23 Isaac was the one by promise. Yahweh is showing the miraculous way He plans to work in all of those who are children of the promise. It won't be by man's efforts, but only His.

v.24 The two covenants are the two torahs. One is the oral Torah of the Pharisaical Jews and the other is the written Torah of YHWH.

v. 25 Hagar represents Mt Sinai where the children of Israel worshipped the calf and attempted to add man made laws to the Torah. [Exo 32:5](#)
This represented bondage to the Jewish oral traditions which the people in Jerusalem were in bondage to at the time Paul spoke these words. Scripture never refers to the Torah as bondage.

"answereth to" is 'sustoicheō' in Greek and is used only once in scripture. It means to march in a straight line.

The word "above" is 'ano' which means "up, above" or due north. If you draw a straight line due north of Mt Sinai, it goes right through Jerusalem.

Jerusalem being in bondage with her children does not refer to the written law, but to the oral law of the Rabbis which held Jerusalem in bondage. The children were in bondage to sin because they had rejected YHWH's Torah in favor of their own oral traditions. Yahshua said they made the Torah of non effect by their oral traditions. [Mar 7:13](#)

v.26 Free from slavery and doctrinal perversion of any kind. [Rev 21:2](#)

The mother of us all is Sarah.

Paul is pointing out that all our fleshly striving for perfection by keeping the oral law and using it to point out how righteous we are, is vanity. Our righteousness is as filthy rags. Only Yahshua can make us righteous by the miracle of the new birth and his righteousness imputed to us who believe.

v.27 [Isa 54:1](#)

The former barren one is Ephraim Israel which now numbers about 4 billion. They greatly outnumber Judah which numbers about 16-18 million worldwide. They were divorced by Yahweh whereas Judah wasn't.

v.28 We are the children of promise by the miracle that Yahweh works in each of us to transform us into His sons. Not of any works of our own, but entirely by His grace.

v.29 The offspring of Ishmael still persecute the offspring of Isaac. The allegory also applies to the persecutions by the Rabbinic Jews and their oral traditions of the true believers in Yahshua who strive to obey the written Torah of YHWH.

v.30 [Gen 21:9-10](#) .This means to get rid of all false man made traditions and laws that attempt to replace the Torah of YHWH. The Pharisaical Jews will not inherit the promises through their keeping of their oral law and takinot (man made rules). They will not inherit those promises made to the children of promise who keep YHWH's Torah.

v.31 This has often been used to prove that those that keep the law are the children of the bondswoman. But the children of the bondswoman are those who keep the oral traditions begun at Sinai and the freewoman's children are those who keep YHWH's laws.

Chapter 5

v.1 When you see the idea of "liberty" in the Hebraic context of scripture, look for it as a

pointer to divine laws of the first 5 books of Moses. Liberty in Messiah means we have the freedom to choose pure unadulterated compliance to the written Torah and to reject the Jews oral traditions. YHWH's law is never referred to as a yoke of bondage, but the oral traditions forced upon the Jews by the Pharisees certainly was. It was a death penalty for even uttering the name of YHWH.

Certainly YHWH wouldn't have brought the children of Israel out of the house of bondage (Egypt) and then put them back into bondage to the Torah. The Torah brings freedom, not bondage.

Many Jews believed they didn't need the Messiah for salvation because they were keeping their oral laws and traditions and were the sons of Abraham. They were trying to be justified by keeping their traditions. We are only justified by the blood of Yahshua.

The Rabbis believe through a faulty interpretation of scripture that any two of them can over rule YHWH and He is obligated to go along with their rulings.

Lew White says this is so misunderstood -- "the law" of circumcision (of the flesh) is what Shaul is talking about; he is not in any way referring to the Covenant, the moral laws which define sin.

v.2 Warning to the Jews who were trying to be justified by their oral Torah and not Messiah.

Paul's message to the Galatians is to remind them of the correct equation:

Torah-based faith + Nothing Else = Salvation

v.3 He would have to keep the law (Torah) perfectly to be justified, but only one man was ever able to do that.

However, if this circumcision is that which the Rabbis command to put one under their authority and their oral traditions, it can never make a man righteous. If a man submitted to that, he would be obligated to keep their traditions rather than the written Torah of Moses.

v.4 Again this may mean trying to be justified by keeping the oral law because scripture does tell us to seek out and keep the commands of the Torah and in doing so we will be justified and declared righteous. [Rom 2:13; Deu 4:8; Deu 6:25; Isa 51:7; 1Jo 3:7; Lev 20:8](#)

The Greek word translated "justified" is 'dikaioo' which comes from the word 'dikaios' which means "righteous, observing divine laws". So it is not talking about salvation, only being declared righteous by keeping YHWH's commandments.

So being "justified" does not mean "just as if I'd never sinned" as you hear so often as a Christian cliché. It means being upright or righteous by keeping YHWH's commandments. We are declared righteous when we do this.

So to seek justification from the oral law which can never bring it about means that a belief in Yahshua is of no effect for you and will profit you nothing.

v.5 *Scripture consistently teaches that one who has faith in YHWH will be faithful to His commandments and therefore can be called righteous, which is a concept that matches exactly with [Deu 6:25; Deu 32:20; Jer 7:28](#) (Avi Ben Mordecai)*

v.6 The law can not save us, it can only condemn us and point out our sins and why we need

a savior. This is also stressed by Paul in [Gal 6:15](#) and [1Co 7:19](#)

v.7 They were on the right track, but were waylaid by false teachings. The Torah is called Truth. [Psa 119:142](#)

v.8 This false teaching did not come from the ruach that called you.

v.9 Leaven is likened as to sin and false doctrine. **You can't mix pagan practices with the true worship of Yahweh.**

v.10 In other words, hang in there and the false teacher will be dealt with by YHWH.

v.11 Paul was being persecuted because he was teaching circumcision according to the Torah and not according to Rabbinic practices.

v.12 Paul becomes so adamant against the false teaching that one can be saved by the works of the Torah-law as outlined in the Mosaic Covenant or the Jewish oral traditions that was the prevalent teaching of his day that circumcision was required for salvation that he even stated that those who believe that way should go the whole way and castrate themselves. He even calls this line of thought another gospel in [Gal 1:6](#) **Paul is simply saying that one is not saved by the provisions of the Mosaic Covenant, but through those of the Abrahamic Covenant.**

v.13 Liberty is freedom from the penalty of sin, not the freedom from having to refrain from sin.

v.14 This cannot be talking about the 10 commandments because the love of Yahweh is the focal point there. You can love your neighbor to death, but you must love Yahweh first or the rest is in vain.

The 10 commandments are summarized by the Golden rule, but the first 4 commandments deal with our love for Yahweh, the rest are in our dealings with our fellow man.

See also [Rom 13:9-10](#); [Lev 19:18](#); [Mat 22:39-40](#); [Mat 5:43](#); [Mat 19:19](#); [Mar 12:31-33](#); [Luk 10:27](#); [Jam 2:8](#);

Many of the Torah's commands only apply in the land of Israel or when the Temple is standing. Some are only for women, others only for men. Only about 200 are applicable literally by most individuals today.

v.16 Walking in the spirit refers to walking in YHWH commandments as expressed in the written Torah. Walking in the flesh is doing your own thing apart from the written Torah. Observing the oral traditions of the Rabbis would be walking in the flesh.

v.18 You obey the law because sin is the transgression of the law. ([1Jo 3:4](#)) This verse is not saying that we don't have to keep the law. It is just that we are no longer relying upon the Mosaic law or the Rabbinic traditions to save us. One walking in the spirit is not free to be disobedient to Torah. Only Yahshua was ever able to keep the law perfectly. But he did keep it and we are instructed to walk as he walked.

v.19-21 All these are disobedience of the Torah, so the works of the flesh is disobedience of the law (Torah). Therefore, walking in the spirit is obedience to the Torah.

Adultery and harlotry (fornication) are spoken of as two different things.

v.22-23 Obedience to the Torah produces good fruit.

v.25 Paul makes it clear that those who turn from Torah, are the ones "in the flesh." Conversely, those who "live and walk in the Spirit" are subject to the Torah:

Chapter 6

v.1 This is an unintentional sin. If it is intentional, it is because that person fell into temptation and in the heat of the moment succumbed. It is not a planned out intentional sin. The book of Hebrews indicates those kinds (intentional sins) are not forgiven. In the Torah, there was no sacrifice for intentional sin.

However, Yahshua did forgive intentional sin when he forgave the woman caught in the act of adultery. But he told her to go and sin no more. So if we willfully sin with impunity, we are in grave spiritual danger.

v.2 If Yahshua nailed the Torah to the cross as some allege, then what (nomos) Torah is he talking about here? Of course, we know it was not the Torah that was nailed to the cross, but the list of ordinances against us for breaking it. [Col 2:14](#)

v.4 Each person should take inventory of his own life and if he has been a habitual Torah breaker, he should seek to repair that fault.

v.6 a portion of our tithe should go to our Torah teacher. [1Co 9:11-13](#)

v.7 eternal principle of reaping and sowing.

v.8 Sowing to the flesh is any religion that is not based upon the written Torah of YHWH. Obedience to the written Torah of YHWH and a faith in Yahshua brings eternal life. [Rev 14:12](#)

v.11 It is not known whether Paul is referring to the size of the letters because of his poor eye sight or whether he is referring to a long letter.

v.13 Even the Jews don't keep the law, but want you to be circumcised so they can boast of their converts. The Jews keep their oral traditions in place of the Torah.

v.15 This is again stressed by Paul in [1Co 7:19](#) and [Gal 5:6](#).

v.16 We become part of Israel by belief in Yahshua. Being Israel was never by race, but by faith in Yahshua. **See** [Rom 11:17](#)

End of notes.

