

Galatians

Through the Eyes of a Levite



**A Translation of Galatians with
the Hebrew Idioms of the Temple
Service in Galatians Defined**

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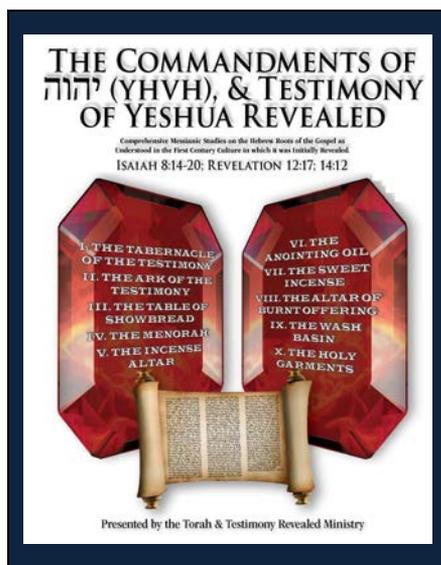
**A Translation of Galatians with
the Hebrew Idioms of the Temple
Service in Galatians Defined**

**Presented by the Torah & Testimony Revealed
A Jews For Yeshua Apologetics Ministry**



The Torah & Testimony Revealed

Apologetics Ministry



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Section 1

Why a New Translation?

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

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

The Importance of Understanding Idiomatic Phrases in Comprehending the Text.

Hebrew culture, as in American culture, uses idioms to convey commonly understood cultural concepts that make no sense if taken literally.

In English we might say, “it really rained on his parade” to mean that something important a person was really looking forward to did not come to pass as expected, for example, someone who unexpectedly lost an election, or a court case they were certain they would win. As an idiom however, the phrase has nothing to do with rain or with parades.

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

But as an idiom, it has nothing to do with lights or with anybodies home. Hebrew is the same way, as is the cultural language of Scripture.

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

This system in the Tenach (“Old” Testament) is what is referred to as the “Testimony”. This “Testimony” was initially made up of the “Tabernacle of the Testimony”; **Shemot (Exodus) 38:21**, which in

turn contained within it the “Ark of the Testimony”; **Shemot (Exodus) 25:22**, which in turn contained within it the “Tablets of the Testimony”; **Shemot (Exodus) 31:18; D’varim (Deuteronomy) 10:5** (*for what was really written on the tablets of stone, see our study entitled “The 10 Commandments Deception”*).

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

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

In the Brit Chadasha (the “New” Testament) both of these concepts are referred to by the generic term “law”. This generic term, sadly, is used in the English translations of the “New Testament” to refer to any type of law, such as civil law, the law of sin, the law of the spirit (the Torah law), the law of sacrifices, the laws of cultural and/or religious traditions, etc... thereby causing much doctrinal confusion.

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

These idioms are likewise not to be confused with Yaaqov’s (James) statement of “Faith without works is dead” which simply meant that Faith not followed by obedience and righteous conduct (i.e. a changed life) is a dead faith; **Yaaqov (James) 2:14-26**. The phrase “good works” relates to the same; **Mattit’yahu (Matthew) 5:16; Ephesians 2:10; II Timothy 3:17; Titus 2:14**.

Also, because idioms, if translated literally into another language are non-sensical (even as the English idiom “it rained on his parade” would be non-sensical if translated literally into a foreign language), paraphrasing is necessary to translate the cultural understanding of these idioms into the English language in a way that makes sense to the English reader.

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

Additionally, because of the need to paraphrase the idioms in order

to have them make sense in English, sometimes it is necessary to use more words in the recipient language than the idiomatic phrase itself contains – causing the translation to take on the character of a paraphrase.

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

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

It is also to demonstrate the transfer and change in the priesthood order from that of Levi (a tribe acting as priest over the nation) back to that original order of Melchizadok (with one man acting, once again, as king and priest over His own family – that One man now being the Messiah Yeshua our High Priest and King).

Identified Idioms of Galatians

- **“The circumcision”** (*believers who continued to sacrifice at the Temple as before, and who believed that believing proselytes from among the nations needed to continue to convert to the Levitical order for the remission of sin as before, in addition to their faith in the Messiah Yeshua*)
- **“The uncircumcision”** (*believers raised under the Levitical order who no longer sacrificed at the Temple, or if they did still sacrifice, did not believe that believing proselytes from among the nations needed to sacrifice any longer in light of the Messiah Yeshua’s voluntary work on the cross).*
- **“Works of the law”** (*sacrifices offered up for the remission of sins past*)
- **“Justified by faith”** (*concept that pardon and acquittal does not come through the blood of animals which only atone for sin, and that can never do away with sin, but that comes through the Messiah’s death and resurrection, causing His blood to be superior to the mere atonement achieved through the blood of animals).*
- **“The law”** (*Meaning is determined by context*)

Translation Key for Galatians

- ❖ [] Identify translated idioms
- ❖ < > Identify which law is being referred to in a given passage
- ❖ { } Identifies Amplification of text to clarify context and background details that the original Jewish congregants would have been familiar with when reading or hearing the original epistles. Amplification of text can be treated like a footnote and be skipped over when reading if preferred.
- ❖ () Identifies approximate English equivalent of Hebrew word or words
- ❖ יהוה: The name of our Father in Heaven (read right to left), and pronounced according to the Masoretic vowel pointing system, and other grammatical evidences, as “Yehovah”. And “יהוה”s” read as “Yehovah’s” for purposes of this study.
- ❖ Adonai: Hebrew equivalent to “my Lord”
- ❖ **Torah Violation:** Hebrew phrase for the English word “sin”.

Section 2

What Was Added 430 Years Later?

You may ask, “How could the translators be so far off on which law Galatians is in reference to?”

Even as people naturally assume the things handed down to them from respected teachers are true, even so the reform catholic (Protestant) translators assumed that the understanding of Galatians handed down to them from their respected catholic forefathers must also have been true. But **Yerem’yahu (Jeremiah) 16:19** states that the day would come when we would recognize that our forefathers handed down lies to us.

When looking at Galatians apart from a correct understanding of the Hebrew idioms, it is easy to see how Gentile translators centuries removed from the Temple service, and full of anti-semitic ideas such as replacement theology, would think that it was God’s^{*A} “Torah” Law that was added 430 years after the promises given to Avraham, thereby translating the Greek simply as “the law”; **Galatians 3:17,18** to imply the “Torah” Law.

But 430 years prior to Mt. Sinai, Avraham was already obeying God’s “Torah” Law; **B’resheet (Genesis) 26:5**. We see Noach (Noah) also being familiar with God’s “Torah” Law as can be seen with his knowledge concerning the clean and unclean when he took 7 pairs of every clean, and 2 pairs of every unclean animal onto the ark; **B’resheet (Genesis) 7:1,2; V’yikra (Leviticus) 11**. Laban being familiar with the Torah Law concerning menstrual discharge likewise did not touch the saddle to search it after Rachel, while on her period, had sat on it; **B’resheet (Genesis) 31;34,35; V’yikra (Leviticus) 15:20-23**. These are just a few of the many examples of “Torah” Law demonstrated as both understood and practiced in B’resheet (Genesis) long before the Mt. Sinai experience.

As such, the only thing “added” 430 years later at Mt. Sinai that had never been introduced before was the ^{*B}“Testimonial” law

Note *A, “Torah” Law being God’s standard and mandates defining and distinguishing right conduct from evil, clean from unclean, truth from error, holy from unholy, etc...

Note *B, “Testimony” Law being God’s standard and mandates presented and required for the remission of Torah violations (sins) that are past.

governing the priesthood and sacrifices given after the Order of Levi; **Shemot (Exodus) 24:12 – 40:33**. (See our study, "The 10 Commandments Deception – What Really Written on the Tablets of Stone" for more on this subject)

And whereas the "Torah Law" was reintroduced at Mt. Sinai and affirmed in the covenant by the people from **Shemot (Exodus) chapters 20-24**, the "Testimonial Law" was given through the Levitical priesthood; **Evreem (Hebrews) 7:11** which was not created until after Moses came down from the mountain with the instructions on how to build the tabernacle; **Shemot (Exodus) chapters 35-40**.

But now in **Galatians 3:19** and **Evreem (Hebrews) 9:15**, we see this law that was "added because of transgressions" would apply "until the Promised Seed (the Messiah) arrived", and that would act as a temporary "tutor" to lead us to Messiah; **Galatians 3:24,25**. Then in the book of Evreem (Hebrews) this temporary "Testimonial Law" is shown to now be replaced with the original "Melchizadok" order of priesthood.

It is interesting that the book of Evreem (Hebrews) speaks plainly about this change in "law" as pertaining to the priesthood and sacrifices, even clearly identifying this change with the word "law"; **Evreem (Hebrews) 7:12**. The "law" of which was specific to the priesthood operations and established when the Tabernacle and Levitical order of priesthood had been created; **Evreem (Hebrews) 7:11**. And the "law" of which is clearly identified with animal sacrifices; **Evreem (Hebrews) 10:1,8** and with the purging with blood; **Evreem (Hebrews) 9:22**.

As it is written in **V'yikra (Leviticus)**:

6:9 "This is the Law of the Burnt Offering...";

6:14 "This is the Law of the Grain Offering...";

6:25 "This is the Law of the Sin Offering...";

7:1 "This is the Law of the Trespass Offering...";

7:25 "This is the Law of the...Peace Offering..."

It is interesting also that the book of Galatians uses the same language concerning this "law" that the book of Evreem (Hebrews) does.

Compare for example **Galatians 3:19** with **Evreem (Hebrews) 9:15**, thereby demonstrating Galatians to be speaking about the same "Testimonial" law concerning the "sacrifices" as the book of Evreem

(Hebrews) is talking about – not about the “Torah” law.

But yet, despite the clear language and related context between the two Epistles relating the matter of “law” to the priesthood and sacrifices – the translators chose to ignore these linguistical connections in favor of the errant position inherited from their forefathers.

In other words, through its common language and context shared with the book of Evreem (Hebrews) concerning the priesthood and sacrifices, Galatians should have had the idioms of “the law”, “the works of the law” and “the circumcision” translated to reflect the same discussion of the priesthood and sacrifices that the book of Evreem (Hebrews) is clearly speaking about.

But instead, the translators ignored the clear linguistical connection between the two epistles and inserted the “Torah” law into the context of Galatians.

Then to complicate matters, they then went so far in their doctrine as to teach that the book of Evreem (Hebrews) – though clearly speaking about the change in priesthood and sacrifices, is somehow actually speaking about the “Torah” law. By Torah law, I mean, any commandment of God *they* teach we are to no longer obey. For example, like the dietary laws and feast days; and to keep instead, their manmade holidays and traditions in place of them.

As a caveat, I will state that the reform movement, known today as Protestantism, did much service to restore many truths which had been buried by their mother catholic church. They in fact teach many very good sermons based on firmly sound doctrine when not talking specifically about God’s “Torah” Law.

However, Protestantism did not succeed in restoring all that their mother church had buried, and falls woefully short in comprehending the place of Torah Law in the life of the believer.

For example, like thinking that keeping God’s Torah Law is somehow trying to earn one’s way to heaven. But plain and simply, if obedience comes after salvation, then how does obedience that follows after salvation from a changed heart, earn a salvation that the person has already received?

It doesn’t. Plain and simply, those who are unsaved, walk after the flesh, the nature of which is to obey the Accuser by breaking God’s Torah Law; but those who are saved - walk after the Spirit, the nature of which is to obey God by obeying His Torah Law; **I Yehochanan (I John) 3:4-9.**

For the fleshly, unregenerate mind, is bitterly opposed to the Torah Law of God, and cannot, and will not obey it; **Romans 8:7,8**. But they who have the mind of Yeshua, who follow after the Spirit and are born again, no longer live to break His commandments, but live to learn how to live a life that is holy and pleasing to Him. To live a life that glorifies and honors Him; **I Yehochanan (I John) 2:29**.

And as the Scriptures state, God has in times past winked at our ignorance, but now commands men everywhere to repent; **Ma'aseh (Acts) 17:30**.

Galatians 49 CE

1

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

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

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

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

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

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

1:7 Which is not a different message, but there are some who are troubling you, and who want to distort that Good News of Messiah's {coming}.

1:8 But even if we, or a Messenger from the sky,

preach to you any other version of the Good News to you other than what we have preached to you, let them be excommunicated.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

1:23 But they heard only

this about me, that "He who had previously persecuted us is now preaching the faith that he had once tried to destroy".

1:24 And they honored ה'יהי {for this testimony} in me.

2

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

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

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

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

2:5 And to whom we did not

yield or submit to, even for an hour, so that the Good News might continue with you.

2:6 But from those who appeared to be somebody, whoever they were, it made no difference to me, for הָהָיִי *1does not discriminate against any man, and those who were presenting themselves as somebody did not do anything to enlighten me.

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

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

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

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

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

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

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

2:14 But when I saw that they were not up front and open about the truth of the Good News {of Messiah's coming}, I said to Kepha (Peter) before them all, "If you, as a Judean

Note *1, *Maaseh (Acts) 10:34, 35*

Note *2, *Believers from the "circumcision" camp; Maaseh (Acts) 15:1, 2.*

{who formerly participated in the Levitical sacrifices for the remission of sin}, now live out your faith like a convert from the nations {who no longer participates in the sacrifices}, - in a manner no longer resembling a Judean *³then how can you compel the people of the nations to continue to live as those Judeans still live”.

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

2:16 We know that a man is not acquitted or pardoned through [the Levitical sacrifices], but by faith in the Messiah Yeshua. So that now, we as believers in the Messiah Yeshua {as the believing proselytes were}, can {now also} be acquitted and pardoned through faith in Him {through His voluntary death and Ruach (Spirit) empowered resurrection}, apart from the [Levitical sacrifices], for through the [Levitical order of sacrifices] can no flesh be pardoned or acquitted.

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

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

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

2:20 For my fleshly desires have been crucified even as Messiah was crucified, so that it is no longer I, {and my fleshly nature}, that lives, but the Messiah who lives in me; and the life I now live in this body, I now live through faith in the Son of יהיה” who loved me and *⁴voluntarily offered Himself up for me.

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

3

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

Note *3, *That is, according to all the oral traditions and customs that you would expect only a person who lives under the Levitical sacrifices to perform, such as the custom of not eating at the same table as a person of the nations who has not completely converted yet.*

Note *4, *Yesh'yahu (Isaiah) 53:12*

Messiah Yeshua was clearly portrayed among you as crucified?

3:2 This only I want to learn from you, did you receive the Ruach (the Spirit) {at Shavuot (Pentecost)} through the [offering of an animal sacrifice at the Temple], or did you receive the Ruach (the Spirit) through faith {in what you heard about Yeshua's death and resurrection}?

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

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

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

3:6 For just as Avraham believed ה'יהי and it was accounted to him as *5:righteousness {even so, it is so here}.

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

3:8 And the Scriptures,

foreseeing that ה'יהי would pardon and acquit the nations by this same faith {for Avraham himself was a gentile when he received the promise}, preached the Good News to Avraham ahead of time, saying, "In you, all the nations shall be blessed".

3:9 So then, those who are of this faith are blessed with Avraham who also believed {*6:in the Messiah's coming};

3:10 For as many as [partake in the Levitical order of sacrifices] remain under the curse, for it is written, "*7Cursed is everyone who does not continue to do all the things written in the scroll of <the Torah>".

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

Note *5, *This righteousness came while Avraham was under the priestly order of Melchizadok (about 400 years prior to the priestly order of Levi) and was acted upon by Avraham through his faith when offering up his own son Isaac (Yit'zak).*

Note *6, *Evreem (Hebrews) 11:17-19.*

Note *7, *The Torah provides blessings for obedience and curses for disobedience; D'varim (Deuteronomy) 28, but under the Brit Chadasha (New Covenant) promised through Yerem'yahu (Jeremiah) 31:31-34 the curse is no longer removed through the blood of animals; but through the blood of the Messiah Yeshua, who took the curse upon His own sinless body.*

death and resurrection}.

3:12 *⁸And the <sacrifices after the order of Levi> are not of {Avraham's} faith, though the man who has done them {in the past} *⁹shall live as a result {of their faithful adherence to that former covenant}.

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

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

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

3:16 And so it is here, for it is to Avraham and his Seed that the promises of the covenant were made. And ה'יה' did not say, and to your descendents, as in many

seeds, but concerning only the One descendent, "and to your Seed", who is the Messiah.

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

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

3:19 What purpose then did the <*¹⁰sacrificial law after the order of Levi> serve? It was necessary to add because of Torah violations (sins), at least until the Seed could arrive to whom the covenant

Note *⁸, *The Levitical Order was not added until 430 years after the promise given to Avraham.*

Note *⁹, *V'yikra (Leviticus) 18:5; Yehoshua (Joshua) 22:1,2; Luke 1,5,6.*

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

and Promise had been made; and that had been appointed through heavenly Messengers by the hand of a Mediator.

3:20 Now a mediator does not mediate for only one party {in a covenant; but for two}.

יהוה is the One {and Avraham, the other}.

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

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

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

3:24 Therefore, the Levitical sacrifices acted as our tutor to

lead us to Messiah, so that we could become ultimately pardoned and acquitted through faith {in His voluntary death made after the priestly order of Melchizadok}.

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

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

3:27 For as many of you as were immersed under the water into Messiah, ^{*13}you have now been clothed with Messiah.

3:28 Where there is no longer Jew nor Greek {for you are now all Israelites}, and where there is neither slave nor free {for we are all now to be slaves to righteousness and free from sin}, and where there is neither male nor female {for all can now enter into the Set-apart Place (the Holy Place), through the blood of Yeshua}, for you are all

Note *11, Romans 3:25

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

Note *13, Like Adam and Havah (Eve) were "clothed" with the skin of the burnt offering provided in Scripture as our first type and shadow of Yeshua's voluntary death that was to come.

now one flesh in the Messiah Yeshua {as even Adam and Havah (Eve) were one flesh prior to the fall}.

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

4

4:1 Now I say, that the heir, as long as he is a child, does not differ at all from a slave, though he is to eventually become master over everything,

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

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

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

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

4:6 And because you are sons, יהוה has sent forth the Ruach (the Spirit) of His Son into the deepest part of your

being, so that you can now cry out to Him, "My Father, My Father".

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

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

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

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

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

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

4:13 And you know that from the beginning I have preached the Good News to you despite my physical

weakness.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

more children than the womb of her who has a husband."

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

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

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

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

5

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

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

5:3 And I testify again to every man who [participates in the Levitical order of sacrifices] that he will become obligated to engage in the

entirety of the <sacrificial system at the Temple>.

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

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

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

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

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

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

5:10 But I have confidence

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

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

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

in you, that through Adonai you will have no other mindset; and that they who are bringing you trouble will carry יהיה's condemnation upon themselves, whoever they may be.

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

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

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

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

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

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

5:17 For the desires of

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

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

5:19 And the works of the fleshly nature are obvious, for example: adultery, prostitution and premarital relations, impurity, unrestrained and undisciplined behavior,

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

5:21 Envy, murder, drunkenness, wild partying, and the like, of which I tell you beforehand, even as I have told you in times past, that those who practice such

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

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

things will not inherit the Kingdom of הַמְּלִכּוּת.

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

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

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

5:25 For if we live in the Ruach (the Spirit), then we will also walk in the Ruach (the Spirit).

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

6

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

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

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

deceiving himself.

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

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

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

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

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

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

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

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

6:12 So all these who desire to greatly impress you in the flesh, they are only trying to

compel you to [partake in the Levitical sacrifices] so that they may not suffer persecution for the Cross of Messiah.

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

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

6:15 For in the Messiah Yeshua [neither the offering up of sacrifices] {as many believing Jews still do}, [nor refraining from the Levitical sacrifices] {as the believers from among the nations now do}, is of any consequence. But {it is only through the Messiah's death and resurrection that we become} a new creation.

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

6:17 From now on let no one trouble me, for I have as evidence in my body the scars that I received for my commit-

ment to Adonai Yeshua.

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

Notes

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