

Galates is Paulos's most fierce and urgent letter, written to combat a theological crisis regarding the identity of believers and the mechanics of justification.

Here is a comprehensive exposition of the book, its audience, Paulos's core objective, and an analysis from a **Messianic Yehudim perspective**.

1.1. Who Were the Galates? (Goyim vs. Yisraelites)

The Galates were **overwhelmingly Goyim** (non-Yehudim people of Celtic/Greek descent) living in the Roman province of Galatia (modern-day Turkey).

We know they were Goyim because Paulos explicitly states they were physically uncircumcised before his arrival and formerly served pagan idols (Galates 4:8, 5:2, 6:12).

While there may have been small Yehudim minorities in those local assemblies, Paulos's strategic targets in this letter are non-Yehudim converts who were being pressured to physically convert to Judaism.

1.2. Paulos's Core Objective

Paulos's objective was to **defend the purity of the Good News of Yeshua** against a group of counter-missionaries often called "Judaizers."

These teachers did not deny Yeshua ; rather, they argued that faith in Yeshua was *insufficient* for Goyim to be saved. They insisted that Goyim must undergo formal conversion to Judaism (requiring circumcision and full ritual submission to the Mosaic Law) to become legitimate heirs to the Abrahamic covenant. Paulos wrote to prove that **Goyim are made full, co-equal members of God's**

family strictly through faith in Messiah,
without needing to change their demographic
identity from Goyim to Yehudim.

1.3. Chapter-by-Chapter Exposition

Chapter 1: The Integrity of the Good News of Yeshua & Paulos's Authority

- **The Crisis:** Paulos skips his usual opening thanksgiving and dives straight into a rebuke: the Galates are deserting HaShem for a "different Good News of Yeshua" (1:6).
- **Divine Revelation:** He defends his apostolic authority, noting that he did not receive his message from the Jerusalem apostles, but via a direct revelation from Yeshua Messiah (1:11–12).

Chapter 2: One Table Fellowship & Justification by Faith

- **The Jerusalem Council Agreement:** Paulos recounts how Jerusalem leaders (Kefa, James, John) validated his Goyim mission without demanding Titus be circumcised (2:1–10).
- **The Antioch Incident:** Paulos publicly rebukes Kefa (Cephas) for withdrawing from table fellowship with Goyim believers under pressure from traditionalists. He asserts that both Yehudim and Goyim are **justified by faith in Messiah**, not by "works of the law" (*ergon nomou*) (2:16).

Chapter 3: Faith vs. Law & The Abrahamic Covenant

- **The Spirit's Witness:** Paulos asks if they received the Ruach HaKodesh by obeying

the law or by believing what they heard (3:2).

- **The Example of Avraham:** Avraham was accounted righteous *before* circumcision (3:6). The Law (given 430 years later) did not annul the earlier promise.
- **The Tutor:** The Torah acted as a *paidagogos* (guardian/tutor) to guide Yisrael until Messiah came. Now in Messiah, all who believe are Abraham's seed and heirs to the promise (3:29).

Chapter 4: Slaves vs. Sons

- **Adoption as Heirs:** Through Messiah, believers are no longer spiritual minors or slaves, but full sons who can cry out "*Abba, Father!*" (4:6).
- **The Allegory of Hagar and Sarah:** Paulos uses the historical figures of Hagar (representing slavery/the earthly

Jerusalem) and Sarah (representing freedom/the heavenly Jerusalem) to show that believers are children of the promise, not of bondage.

Chapter 5: Freedom in Messiah & Walking in the Spirit

- **Stand Fast:** If a Goyim submits to circumcision for the sake of justification, they are obligated to keep the *whole* law and have "**fallen from grace**" (5:4).
- **True Circumcision:** In Messiah, what matters is **faith working through love** (5:6).
- **The Flesh vs. The Spirit:** Freedom is not an excuse for legalism or lawlessness. Believers must walk by the Spirit, which naturally produces the **Fruit of the Spirit** (5:22–23).

Chapter 6: Practical Community & The New Creation

- **Bearing Burdens:** The community is called to restore sinners gently and fulfill the "law of Messiah" through sacrificial love (6:2).
- **Boasting only in the Cross:** Paulos concludes by exposing the legalistic agitators who only want outward marks of compliance. What truly matters is a **new creation** (6:15).

1.4. Important Takeaways from a Messianic Yehudim Perspective

Reading Galates through a 1st-century Messianic Yehudim lens corrects centuries of anti-nomian (anti-Torah) and supersessionist (replacement theology) misinterpretations:

Concept	Traditional Western View	Messianic Yehudim Perspective
"Works of the Law"	Doing good deeds or moral legalism to "earn" salvation.	A specific 2nd-temple idiom referring to <i>identity markers</i> (circumcision, dietary laws, calendar keeping) used to convert a Goyim into a Yehudim for covenant status.
The Status of the Torah	The Torah/Law is obsolete, legalistic, and abolished for everyone.	The Torah remains a valid, holy blueprint for Yehudim lifestyle and sanctification, but it was never meant to be the mechanism by which Goyim enter the covenant.
Goyim Identity	Goyim replace Yisrael as the "new spiritual Yisrael."	Goyim <i>remain</i> Goyim but are "grafted in" alongside Yisrael. Forcing a Goyim to become a Yehudim actually undermines the prophetic destiny where <i>all nations</i> worship HaShem as distinct peoples.

Key Messianic Anchors:

1. "Works of the Law" (*Ergon Nomou*):

In Messianic scholarship (aligned with the *New Perspective on Paulos*), this term matches the Hebrew phrase *Ma'asei HaTorah* found in the Dead Sea Scrolls. It refers to legal steps required for a Goyim to change their status to an Yisraelite. Paulos is not fighting "good deeds"; he is

fighting the ritual requirement of conversion as a prerequisite for salvation.

2. **No Identity Erasure:** When Paulos says "there is neither Yehudim nor Greek" (3:28), he means there is no **soteriological hierarchy** (equal access to HaShem). He does not mean physical identities are deleted, just as "male and female" still physically exist.

3. **The "Yisrael of HaShem" (6:16):** Rather than a blanket replacement phrase for the Christian Assembly, this refers specifically to the remnant of natural Yisrael (Yehudim people) who have recognized Yeshua as Messiah, blessing them alongside the Goyim "peace and mercy" recipients.

To zoom in on a specific passage, let's explore **Galates 2:15–16**, which is widely considered

the theological thesis statement of the entire letter.

From a **Messianic Yehudim perspective**, these two verses contain explosive linguistic and cultural nuances that completely shift how we understand Paulos's view of faith and the Torah.

Here is the passage (TLV/NKJV translation):

"We who are Yehudim by nature and not 'sinners from among the Goyim,' knowing that a man is not justified by the works of the Law but through faith in Messiah Yeshua, even we have believed in Messiah Yeshua, so that we may be justified by faith in Messiah and not by the works of the Law; since by the works of the Law no flesh will be justified."

1. The Rhetorical Strategy: "Yehudim by Nature" vs. "Goyim Sinners"

Paulos begins with a highly intentional, almost sarcastic rhetorical setup. In first-century Yehudim thought, "Goyim" and "sinners" were virtually synonymous terms

because Goyim lived outside the covenant, ate non-kosher food, and worshiped idols.

Paulos is saying to Kefa (Cephas): *"Look, you and I were born into the covenant. We have the Torah. By cultural standards, we aren't 'Goyim sinners.' Yet, despite our flawless lineage, what did we discover? We discovered that even our Yehudim pedigree couldn't justify us before HaShem. We still needed Yeshua."*

2. Deconstructing "Works of the Law" (*Ma'asei HaTorah*)

For centuries, Western readers interpreted "works of the Law" as trying to earn heaven by being a good person or stacking up good deeds. However, the discovery of the Dead Sea Scrolls (specifically a document called **4QMMT**, titled *Miqsat Ma'asei HaTorah*)

proved that "works of the law" was a technical, legal term of that era.

In first-century Judaism, *works of the law* referred to the **specific boundary markers that separated a Yehudim from a Goyim**—specifically ritual circumcision, strict Sabbath-keeping, and dietary laws.

4. **The Crucial Insight:** Paulos isn't saying "don't do good deeds." He is arguing against the theological system that claimed a person must undergo formal conversion to Judaism (taking on these identity markers) to be counted as part of HaShem's righteous family.

1. **"Faith in Christ" or "The Faithfulness of Christ"?**

In Greek, the phrase "faith in Messiah" is *pistis Christou*.

Grammatically, this can be translated in two ways:

5. **Objective Genitive:** "Our faith *in* Messiah" (our belief, our mental assent).
6. **Subjective Genitive:** "The faith/faithfulness *of* Messiah" (His loyalty to the Father's mission, His sacrificial act).

Many Messianic and New Perspective scholars argue for the second option. We are not justified by the quality of our own fragile faith, but by **Yeshua's perfect faithfulness** to endure the cross. Our trust is simply the response to *His* completed work.

The Practical Verdict

Paulos's conclusion in verse 16 is an absolute equalizer. If "works of the law" (becoming legally Yehudim) cannot justify a biological Yehudim, it certainly cannot save a Goyim.

Therefore, forcing a Goyim believer to get circumcised and legally convert to Judaism to be "fully saved" is a theological error. It implies that Yeshua's execution and resurrection were insufficient, effectively forcing people to rely on a demographic status change rather than the Messiah.

Let's look at all three of these profound areas.

They are tightly linked historically and textually, and unpacking them through a first-century Messianic lens brings the text to life.

1.1. **The Incident:** Titus, Circumcision, and the Rift in Relationships

In **Galates 2:1–5**, Paulos mentions taking **Titus**, a Greek believer, with him to Jerusalem. Titus became the ultimate "test case" for Paulos's ministry.

[Goyim Believer (Titus)] —> Compulsory Circumcision? —> No (Paulos) / Yes (Judaizers)

- **The Status of Titus:** Titus was a Goyim who loved the HaShem of Yisrael and trusted in Yeshua. However, counter-missionaries ("false brothers") sneaked into the assembly to spy on this freedom. They demanded that Titus be physically circumcised.
- **What Circumcision Meant Then:** This was not just a medical procedure; it was a **legal and covenantal transition**. Undergoing ritual circumcision meant a Goyim was undergoing a formal conversion to become a Yehudim, thereby binding themselves to the jurisdiction of Rabbinic judicial authority and the entire Sinai covenant as a mechanism for right standing.

- **The Impact on Relationships:** If Paulos had yielded, it would have created a devastating two-tier system within the body of believers.
 1. **Yehudim** would be the "first-class" citizens of the Kingdom.
 2. **Goyim** would be "second-class" spiritual foreigners unless they erased their cultural identity and became legally Yehudim.
- **Paulos's Refusal:** Paulos did not yield for a single hour (Galates 2:5). By keeping Titus uncircumcised yet fully accepted as a brother, Paulos preserved the reality that **Yehudim and Goyim are co-heirs**. He ensured that relationships were built on mutual respect for distinct callings, rather than forcing Goyim into cultural assimilation.

1.2. **The Metaphor:** The "Tutor/Guardian" in Galates 3

In **Galates 3:24–25**, Paulos writes: *"Therefore the Law has become our tutor to lead us to Messiah, so that we may be justified by faith. But now that faith has come, we are no longer under a tutor."*

- **The Greek Cultural Context:** The word used for tutor is *paidagogos*. In the Greco-Roman world, a *paidagogos* was not the schoolteacher. He was a trusted family servant or slave whose job was to guard a young child, discipline him, protect him from moral corruption, and physically escort him to the actual master teacher.
- **The Messianic Correction:** Traditional Western theology often interprets this to mean the Torah was a harsh, negative

entity that has now been discarded or destroyed. From a Messianic perspective, the *paidagogos* is an **honored guardian**.

- **The Shift in Jurisdiction:** The Torah served as Yisrael's national guardian. It kept Yisrael set apart from the pagan nations, hemmed them in with moral boundaries, and pointed them toward the ultimate Master Teacher:

Yeshua. Now that Messiah has arrived, believers are no longer under the custody of the *guardian* to determine their family status. We have reached spiritual adulthood ("sonship") through Messiah. The guardian isn't dead or evil; his specific custody era over our covenant status has simply met its goal.

1.3. **The Application: "Stand Fast in Freedom"** (Galates 5:1)

Paulos writes: *"It was for freedom that Messiah set us free; therefore keep standing firm and do not be subject again to a yoke of slavery."*

Misinterpreting "Freedom"

In modern Western culture, "freedom" usually means autonomy—the right to do whatever you want, whenever you want. But to Paulos, true freedom is the **liberation from the power of sin** so that you are finally free to serve HaShem properly.

The "Yoke of Slavery"

From a Messianic perspective, the "yoke of slavery" does not mean HaShem's commandments. The Bible frequently calls the Torah a joy, a delight, and a light. Instead, the "yoke of slavery" in this specific context is **legalism**—the belief that an individual can manipulate or secure their right standing with

HaShem by performing ritual identity markers or human traditions.

Everyday Application: How to Walk in this Freedom

2. Reject Performance-Based Identity:

Do not tie your security in HaShem to your outward performance, your heritage, or ritual checklists. Your justification is anchored entirely in Yeshua's faithfulness.

3. Resist the Urge to Impose Uniformity:

True freedom allows for distinction. Yehudim believers can walk out their ancestral Torah heritage out of love and calling, while Goyim believers can walk out their faith without feeling the need to copy or mimic Yehudim identity markers to be "closer to HaShem."

4. Live by the Spirit: Paulos notes later in Chapter 5 that this freedom is not a

license to indulge the flesh. True freedom is empowered by the Ruach HaKodesh (*Ruach HaKodesh*), which naturally produces love, joy, and peace. If your "freedom" causes you to bite and devour others, it isn't the freedom of Messiah.

You have hit on one of the most fascinating and human moments in the entire New Testament.

On the surface, **Peter's sudden withdrawal from the Goyim in Galates 2 explicitly contradicts his own profound vision in Acts 10.**

To understand why this happened, we have to look at the exact mechanics of Peter's vision, what it actually meant, and the intense political pressure cooker that caused him and James's faction to falter in Antioch.

1. **The Context of Acts 10: What Peter's Vision Was (and Wasn't)**

In Acts 10, Kefa sees a sheet lowered from heaven full of unclean animals and is told to "kill and eat."

5. **The Modern Misconception:** Many readers think this vision was HaShem changing the menu and abolishing the kosher laws.

6. **Peter's Own Interpretation:** Kefa himself explains exactly what the vision meant in Acts 10:28: *"You yourselves know how unlawful it is for a Yehudim to associate with or to visit anyone of another nation, but HaShem has shown me that I should not call any person common or unclean."*

7. **The Messianic Lens:** In the first century, extra-biblical Yehudim tradition (the *Halakha* of the era) forbade close social intermingling—specifically **table fellowship** (eating together)—with non-

Yehudim to prevent ritual contamination. HaShem used the imagery of unclean animals to smash that social barrier. The vision explicitly declared that a Goyim who trusts in HaShem is **spiritually clean and fit for full community fellowship** without needing ritual conversion.

1. **The Clash at Antioch: The Political Pressure from James**

If Kefa knew this so clearly in Acts 10, why did he walk it back in Galates 2? Paulos writes:

"Before certain men came from James, [Kefa] used to eat with the Goyim. But when they arrived, he began to draw back and separate himself from the Goyim because he was afraid of those who belonged to the circumcision group." (Galates 2:12)

[Peter happily eating with Gentiles]

↓
(Men from James arrive) → Imposed Political/Social Pressure

↓
[Peter withdraws to the kosher table] → Sided with the "Circumcision Group"

To understand this, we have to look at the

political landscape of the Jerusalem Assembly led by Yaakov:

8. **The Jerusalem Defense Mechanism:**

The believers in Jerusalem were living under extreme scrutiny from militant, non-believing zealots. If word got back to Jerusalem that the leaders of the new Messianic movement were openly violating traditional Yehudim purity customs by dining at Goyim tables, it would cause a massive riot, spark intense persecution against Yehudim believers, and destroy their ability to evangelize other Yehudim.

9. **Yaakov's Ambiguity:** The "men from Yaakov" were likely emissaries sent to keep the peace and protect the Jerusalem community's public reputation. They pressurized Kefa, saying, "*Kefa, your*

public behavior with the Goyim is hurting the mission back home."

10. **Fear Over Faith:** Out of political pragmatism and social fear, Kefa folded. He moved his plate away from the Goyim table and sat down at the strictly kosher Yehudim table to keep up appearances.

1. **Why Paulos Exploded: The Hypocrisy of the Two-Table System**

This wasn't just a minor disagreement about seating arrangements; to Paulos, it was a **frontal assault on the cross.**

By physically separating himself, Kefa was sending a devastating non-verbal message to the Goyim believers: *"You are good enough for Yeshua, but you are not clean enough to eat with me. If you want to sit at the main table with the Apostles, you need to convert and become Yehudim."*

Paulos calls this out as **sheer hypocrisy** (*hypokrisis*). **Kefa** *knew* better because of his vision in Acts 10, yet his fear of man caused him to act against the revelation he had been given. Paulos's public rebuke in Galates 2 forced Kefa and the community to realign their behavior with the truth of the Good News of Yeshua: that through Messiah, the barrier dividing Yehudim and Goyim has been completely demolished.

Galates 2:20 is one of the most celebrated verses in the entire New Testament. When read through a **Messianic Yehudim perspective**, this verse transitions from an abstract, mystical statement about personal piety into a profound declaration of **covenant realignment and a dynamic change in legal identity**.

Here is the exposition of this verse through that first-century lens:

1.1. 1. "I have been crucified with Christ..." (*Messiah*)

To the first-century Yehudim mind, crucifixion was not just a horrific method of execution; it carried intense covenantal weight.

Deuteronomy 21:23 states that anyone hanged on a tree is under **God's curse**.

- **The Substitute:** Yeshua took the curse of covenant infidelity upon Himself on the execution stake.
- **The Shared Death:** When Paulos says "*I have been crucified with Messiah*," he is stating that his old life, his old legal liabilities under the broken covenant, and his reliance on a pedigree-driven identity have been put to death. His old self died with Yeshua.

1.2. 2. "...and it is no longer I who live, but Christ (*Messiah*) lives in me..."

In Western individualism, this is often interpreted as an emotional "personality replacement"—i.e., "Yeshua takes over my mind." However, in a Messianic framework, this speaks directly to **the indwelling of the Ruach HaKodesh and the New Covenant promise.**

- **The Jeremiah 31 Connection:** Jeremiah prophesied that under the New Covenant, HaShem would put His Torah *inside* His people, writing it on their hearts. Ezekiel 36 promised that HaShem would put His *Spirit* inside them, causing them to walk in His ways.
- **The Reality:** Messiah living *in* Paulos is the direct fulfillment of these prophecies. Paulos is not a hollowed-out robot; rather,

his human life is now the physical tabernacle for the living Messiah. This internal presence empowers a person from the inside out to live a life that honors HaShem, achieving what mere external codes and ritual checklists could never do.

1.3. 3. "...and the life which I now live in the flesh I live by faith in (*the faithfulness of*) the Son of HaShem..."

As established in Galates 2:16, the Greek phrase *en pistei zō tē tou huiou tou theou* is best understood through the lens of the **subjective genitive: "the faithfulness of the Son of HaShem."**

- **The Shift in Security:** Paulos still lives in a physical body ("in the flesh") and faces real-world conflicts, political pressures from Jerusalem, and human frailty. But he

no longer secures his spiritual footing by relying on his flawless pharisaic record or tribal lineage.

- **Anchored in Yeshua:** His life is completely sustained by, anchored in, and responsive to the **enduring loyalty, love, and perfect execution of Messiah's mission**. It is Yeshua's flawless execution of the Father's will that gives Paulos his standing.

1.4. "...who loved me and gave Himself up for me."

This concludes with an intensely personal and pastoral anchor.

For a first-century Yehudim, the supreme expression of HaShem's love was historically tied to the **Exodus from Egypt** and the giving of the Torah at Sinai.

Paulos intentionally expands this corporate reality to a deeply personal one. Yeshua's

sacrificial death on the execution stake is the *ultimate* Exodus event—delivering the believer from the ultimate tyranny of sin and death. This sacrifice was driven entirely by a deep covenant love (*Chesed*), giving Paulos the ultimate assurance that his status in the family of HaShem is eternally secure.

The Big Picture Summary

From a Messianic perspective, Galates 2:20 is Paulos's ultimate declaration of independence from **nationalistic legalism** and his ultimate declaration of dependence on **Messianic intimacy**. He is saying: "*My old identity markers no longer define my standing before HaShem. I died to that old system. Now, the living Messiah empowers my daily walk from within, and I am entirely sustained by His perfect faithfulness.*"

David Stern's **Complete Yehudim Bible (CJB)** translation of Galates 3:1–2 uses precise terminology like "**legalistic observance of Torah commands**" and "**Yeshua the Messiah... put to death as a criminal.**" When read from a **Messianic Yehudim perspective**, Paulos is not attacking the Torah itself; he is forcefully correcting a profound misunderstanding of how the Ruach HaKodesh and covenant status are received.

Verse 1: The Spiritual Bewilderment

"You stupid Galates! Who has put you under a spell? Before your very eyes Yeshua the Messiah was clearly portrayed as having been put to death as a criminal!"

- "**You stupid Galates!**" (*O anoētoi Galatai*): Paulos is not attacking their IQ; he is attacking their spiritual discernment. The word implies a failure to apply spiritual logic.

- **"Who has put you under a spell?"**

(*Bewitched*): Paulos uses the imagery of the "evil eye" or a sorcerer's spell because the Galatians' sudden shift makes no logical sense. They had witnessed the transformative power of the Good News of Yeshua, yet they were acting as if they were under a hypnotic, deceptive influence by the counter-missionaries.

- **"Clearly portrayed as having been put to death as a criminal"**: In Yehudim law, crucifixion was the ultimate mark of shame—a sign of being cursed by HaShem (Deuteronomy 21:23). The CJB explicitly highlights the word "**criminal**" to emphasize the raw horror of the cross. Paulos's point is sharp: *If right standing before HaShem could be achieved through a social or legal upgrade, then Yeshua's*

death as a cursed criminal was completely pointless.

Verse 2: The Core Messianic Argument

"I want to know from you just this one thing: did you receive the Spirit by legalistic observance of Torah commands or by trusting in what you heard and being faithful to it?"

- **"Legalistic observance of Torah commands":** Where standard translations say "works of the law," the CJB translates this as *legalistic observance*. This translation is crucial for Messianic theology. The Torah is holy, just, and good (Romans 7:12); however, using it *legalistically*—as a boundary marker to convert Goyim into Yehudim to secure their salvation—is a distortion.
- **The Litmus Test of the Spirit:** Paulos asks a rhetorical question about their history. When the Galates first received the Ruach HaKodesh (*Ruach HaKodesh*), spoke in

tongues, and experienced miracles, **they were still uncircumcised Goyim**. They hadn't undergone ritual conversion, they hadn't taken on the yoke of traditional identity markers, and they weren't keeping the ceremonial laws. HaShem gave them the Spirit purely because they heard the message of Yeshua and trusted it.

- **"Trusting in what you heard and being faithful to it"**: The CJB beautifully unpacks the Greek word *pistis* (faith) as a two-fold action: **trusting** (inward reliance) and **being faithful** (outward loyalty).[1]

The Verdict

From a Messianic perspective, Paulos's argument in these two verses functions as an airtight logical trap:

If the presence of the Ruach HaKodesh is the

ultimate proof of a person's acceptance into the family of HaShem, and the Galates received that Spirit *before* they ever attempted to become legally Yehudim, then **forcing them to convert now is completely backward**. They would be trading the supernatural power of the Spirit for a human, fleshly identity checklist.

Here is the **exposition of Galates 3:3–5** from the Complete Yehudim Bible (CJB), continuing Paulos's sharp logical cross-examination through a **Messianic Yehudim perspective**.

Let's look at the text first:

"Are you so stupid? Having begun with the Spirit's power, do you now think you can reach the goal by human effort? Have you suffered so much for nothing?—if it really was for nothing! Does the one who supplies you with the Spirit and works miracles among you do it because you observe Torah commands legalistically or because you trust in what you heard and are faithful to it?" (Galates 3:3-5, CJB)

1.1. **Verse 3:** The Illogic of "Perfecting" the Spirit with the Flesh

"Are you so stupid? Having begun with the Spirit's power, do you now think you can reach the goal by human effort?"

- **"Human Effort" vs. "The Flesh" (*Sarx*):**

Standard translations use the word "flesh" here. In Western theology, "the flesh" is almost always interpreted as carnal, sinful desires (like lust or greed). But in a 1st-century Messianic context, Paulos is using "flesh" (*sarx*) to mean **physical, ethnic identity markers and human lineage**—specifically the physical mark of circumcision.

- **The Messianic Argument:** Paulos is pointing out a glaring theological contradiction. The Galates *began* their spiritual journey via the supernatural,

internal power of the Ruach HaKodesh (*Ruach HaKodesh*).

Now, the legalistic agitators have convinced them that they are "incomplete" unless they cut their physical flesh (undergo ritual conversion to become legally Yehudim). Paulos asks: *How can a physical surgical operation on human flesh possibly upgrade or perfect a supernatural work already completed by the Ruach HaKodesh?* It is an impossible step backward.

1.2. **Verse 4:** The Threat of Wasted Suffering

"Have you suffered so much for nothing?—if it really was for nothing!"

- **The Social Cost of the Good News of Yeshua:** When these Galates originally turned away from their pagan Greek

culture to worship the HaShem of Yisrael through Yeshua, they faced severe social ostracization, family rejection, and persecution from their pagan neighbors.

- **The Tragic Irony:** If they now submit to the counter-missionaries and decide that they must become legally Yehudim to truly be saved, they are effectively agreeing that their original faith in Yeshua was invalid. Paulos warns them: *If you change your identity to escape the stigma of the cross, you render all the persecution you previously endured completely meaningless.*

1.3. **Verse 5:** The Source of Miracles

“Does the one who supplies you with the Spirit and works miracles among you do it because you observe Torah commands legalistically or

because you trust in what you heard and are faithful to it?"

- **The Ongoing Present Tense:** Paulos shifts his language to the active present tense: HaShem *is supplying* the Spirit and *is working* miracles among them right now.
- **The Ultimate Litmus Test:** Paulos forces them to look at the raw, experiential evidence in their own congregations. HaShem did not wait for them to finish a formal conversion process before pouring out His power. He didn't check if they were circumcised before performing miracles. The divine, supernatural confirmation of their salvation was given solely because they **trusted the message of Yeshua and walked in loyalty to it.**

The Big Picture Messianic Verdict

From a Messianic perspective, verses 3–5 act as a final dismantling of the legalistic framework. Paulos creates a stark contrast between **Spiritual Reality** and **Human Status Adjustments**:

The Spirit's Path	The "Human Effort" (Flesh) Path
Initiated by HaShem's grace	Initiated by a surgical procedure
Confirmed by ongoing miracles	Confirmed by a legal change of status
Relies on the faithfulness of Yeshua	Relies on a pedigree-driven identity checklist

Paulos's point is absolute: A Goyim who has the Ruach HaKodesh inside them is already a **first-class citizen of God's Kingdom**. Trying to add ritual conversion to that reality doesn't perfect them—it insults the sufficiency of Messiah.

To establish his point beyond all doubt, Paulos pulls out his theological ace card. He takes his opponents' favorite biblical hero—**Avraham**—and turns him into the ultimate historical proof text for the Goyim mission.

In the first century, the counter-missionaries were likely telling the Galates, *"If you want to be part of Avraham's family and inherit the blessings, you have to do what Avraham did: get circumcised."* Paulos completely flips this argument upside down in **Galates 3:6–9**.

Let's look at the text from the Complete Yehudim Bible (CJB):

*"It was the same with Avraham: **'He trusted in HaShem, and it was faithful trust that was credited to his account as righteousness.'** You take note, then, that those who have this faithful trust are the ones who are really Avraham's sons. Also the Tanakh [Scriptures], foreseeing that HaShem would consider the Goyim righteous on the ground of faithful trust, announced the Good News to Avraham in advance: **'In connection with you, all the Goyim [nations/Goyim] will be blessed.'** So then, those who rely on faithful trust are blessed along with Avraham, the man of faithful trust."*

1.1. **Verse 6:** The Timeline of Abraham's Righteousness

Paulos quotes Genesis 15:6: *"He trusted in HaShem, and it was faithful trust that was credited to his account as righteousness."*

From a **Messianic Yehudim perspective**, the historical timeline here is everything:

- When HaShem declared Avraham righteous in Genesis 15, Avraham was **still an uncircumcised Goyim** living in the Land of Canaan.
- Avraham did not receive the commandment of circumcision until **Genesis 17**, which occurred roughly **14 to 24 years later**.
- **Paulos's Brilliant Logic:** If Avraham was declared perfectly righteous by HaShem *decades before* his circumcision, then circumcision cannot possibly be the

prerequisite for a person to be right with HaShem. **Avraham is the prototype of a Goyim who is justified by faith alone.**

1.2. **Verse 7: Redefining "Abraham's Sons"**

"You take note, then, that those who have this faithful trust are the ones who are really Avraham's sons."

In the Second Temple era, Yehudim identity was fiercely focused on genealogy and physical lineage. People believed that physical descent from Avraham, sealed by circumcision, was the primary golden ticket into the covenant family.

Paulos radically broadens the definition of the family. He states that the **true DNA** of Avraham is not a biological marker in the flesh, but a **spiritual marker in the heart**. A Goyim who possesses the same raw, radical trust in HaShem that Avraham had is legally

and spiritually recognized by HaShem as a legitimate son or daughter of Avraham.

1.3. 3. **Verse 8:** The Original Good News of Yeshua was for the *Goyim* (Nations)

“Also the Tanakh, foreseeing that HaShem would consider the Goyim righteous on the ground of faithful trust, announced the Good News [Good News of Yeshua] to Avraham in advance: ‘In connection with you, all the Goyim will be blessed.’”

Paulos quotes Genesis 12:3. He asserts that the **Good News of Yeshua** (*Besorah*) is not a brand-new invention that throws away the Old Testament (Tanakh). Rather, the Good News of Yeshua was **preached to Avraham** at the very beginning of the biblical story.

God’s blueprint was always **global**. The ultimate goal of choosing Avraham and the nation of Yisrael was never meant to be an exclusive, insular country club. The goal was to use Yisrael as a vehicle to bring the blessing

of salvation to **all the Goyim (the Goyim nations)**.

1.4. **Verse 9: Shared Blessing without Assimilation**

“So then, those who rely on faithful trust are blessed along with Avraham, the man of faithful trust.”

Paulos concludes this section with a verdict of equal status. Goyim believers are **blessed along with Avraham**, sitting at the exact same table of covenant inheritance.

Crucially, they receive this blessing *as Goyim*. They do not need to culturally or legally erase their non-Yehudim identity to get closer to HaShem. They follow the exact footprint of Avraham’s pre-circumcision faith.

The Big Picture Messianic Verdict

By using Avraham, Paulos cuts the ground right out from under the legalistic agitators. He proves that the New Covenant community—composed of Yehudim remaining Yehudim and Goyim remaining Goyim, united in Messiah—is not a departure from the Torah. It is the **exact, literal fulfillment** of the ancient promise HaShem made to Avraham under the stars.

Here is the exposition of **Galates 3:10–14** from the Complete Jewish Bible (CJB). This passage contains some of the most misunderstood phrases in all of Paulos's writings.

When looked at from a **Messianic Yehudim perspective**, Paulos is not saying that the Torah itself is a curse. Rather, he is explaining how Messiah rescued Yisrael from a specific legal penalty so that the blessing of Avraham could flood out to the Goyim nations.

Let's read the text first:

"For all who rely on legalistic observance of Torah commands are under a curse, since it is written, 'A curse on everyone who does not keep on doing everything written in the Book of the Torah.' Now it is evident that no one comes to be declared righteous by HaShem through legalism, since 'The person who is righteous will live on the ground of faithful trust.' Furthermore, legalism is not based on trust; on the contrary, 'The person who does these things will attain life through them.' Messiah redeemed us from the curse pronounced in the Torah by becoming cursed on our behalf; for it is written, 'A curse on everyone who is hanged on a tree.' This happened so that in union with Messiah Yeshua the blessing of Avraham might come to the Goyim, so that through faithful trust we might receive the promise of the Spirit." (Galates 3:10-14, CJB)

1.1. **Verses 10–12:** The Trap of Legalism and Perfect Performance

- **"Rely on legalistic observance":** Paulos sets up a logical boundary. If someone decides to secure their right standing with HaShem by legally converting and taking on the Torah as a merit-based system or an exclusive identity filter, they are bound

to a standard of **absolute, flawless perfection.**

- **The Quote from Deuteronomy:** Paulos quotes Deuteronomy 27:26. The "curse" is the divine penalty for breaking the covenant. Because human history has proven that no individual (except Yeshua) has ever kept the Torah perfectly, relying on human performance under the law as a way to force HaShem to declare you righteous only guarantees failure. It activates the covenantal curse of exile and spiritual death.
- **Faith vs. Legalism:** Paulos contrasts two principles by quoting the Prophets and the Torah:
 1. **Habakkuk 2:4:** *"The righteous will live on the ground of faithful trust."*

(Life comes through deep relationship and reliance on HaShem).

2. **Leviticus 18:5**: *"The person who does these things will attain life through them."* (If you choose the legalistic path of earning your way, your life depends entirely on your own flawless execution).

1.2. **Verse 13:** What is the "Curse of the Torah"?

"Messiah redeemed us from the curse pronounced in the Torah by becoming cursed on our behalf; for it is written, 'A curse on everyone who is hanged on a tree.'"

- **The Misconception:** Marcionite or anti-Torah theology claims that the Torah *itself* is the curse.
- **The Messianic Correction:** The Torah is not the curse. The Torah is holy and good. The "**curse of the Torah**" is a legal term

meaning the *penalty* prescribed by the Torah for violating HaShem's holy standards.

- **The Great Exchange:** Paulos quotes Deuteronomy 21:23. By dying on an execution stake (a "tree"), Yeshua deliberately subjected Himself to the symbolic and legal status of being "cursed." He acted as a corporate substitute for Yisrael. He took the legal weight of the broken Sinai covenant upon Himself, paid the debt in full, and effectively canceled out the condemnation hanging over those who failed to keep it.

1.3. **Verse 14:** The Floodgates Open to the Goyim

“This happened so that in union with Messiah Yeshua the blessing of Avraham might come to the Goyim, so that through faithful trust we might receive the promise of the Spirit.”

This is the ultimate climax of the passage.

Why did Yeshua have to bear the curse of the broken covenant?

Historically and **prophetically**, as long as Yisrael was trapped under the spiritual weight of a broken covenant and exile, they could not fully execute their global destiny to be a light to the nations. By redeeming Yisrael from the curse, Yeshua cleared the legal roadblock.

Now, through the resurrection, **the blessing of Avraham is unlocked for the whole world.**

A Goyim does not have to step under the legal weight of the Sinai covenant to get to HaShem. **Instead**, through union with Yeshua, they step straight into the Abrahamic blessing, receiving the Ruach HaKodesh simply through **faithful trust**.

The Big Picture Messianic Verdict

Yeshua didn't die to save us from the *commandments* of HaShem; He died to save us from the *condemnation* of our failures. For a Goyim to try to undergo circumcision and take on legalistic Torah observance for salvation is the ultimate tragedy. It means they are leaving the absolute freedom of the Abrahamic blessing to step under a legal performance system that Messiah just died to rescue them from.

Here is the exposition of **Galates 3:15–18** from the Complete Yehudim Bible (CJB). In this passage, Paulos displays his brilliant rabbinic legal mind. He uses a common human legal concept—a firm contract or a last will and testament—to construct an unassailable chronological argument.

Let's look at the text first:

“Brothers, let me make an analogy from everyday life: when a man’s covenant [will/contract] has been ratified, no one can annul it or add codicils to it. Now the promises were spoken to Avraham and to his seed. It doesn’t say, ‘and to seeds,’ as if speaking of many, but, ‘and to your seed,’ speaking of one, who is the Messiah. What I am saying is this: the Torah, which came four hundred and thirty years later, does not annul a covenant previously ratified by HaShem, so as to make the promise void. For if the inheritance comes from the Torah, it no longer comes from a promise; but HaShem gave it to Avraham by way of a promise.” (Galates 3:15-18, CJB)

1.1. **Verse 15:** The Irrevocability of a Ratified Covenant

“Brothers, let me make an analogy from everyday life: when a man’s covenant has been ratified, no one can annul it or add codicils to it.”

- **The Secular Analogy:** Paulos uses the Greek word *diathēkē*, which in everyday Roman and Greek society referred to a **last will and testament** or a legally binding contract.

- **The Legal Rule:** Once a contract is formally signed, sealed, and ratified, it becomes permanent law. Not even the person who wrote it can arbitrarily go back later, rip it up, or add sneaky new conditions (*codicils*) that change the original terms.
- **The Messianic Application:** Paulos is saying: *If human beings respect the absolute finality of a signed legal contract, how much more must we respect a covenant signed and sealed by the unchanging Creator of the universe?*

1.2. **Verse 16:** The Singular "Seed" and the Messiah

"Now the promises were spoken to Avraham and to his seed. It doesn't say, 'and to seeds,'

as if speaking of many, but, 'and to your seed,' speaking of one, who is the Messiah."

- **A Classic Rabbinic Argument:** Paulos uses a highly detailed textual interpretation technique common among first-century rabbis (midrashic analysis). He zeroes in on the singular grammatical form of the Hebrew word for seed (*Zera*) used in Genesis.
- **The Corporate One:** While "seed" can collectively mean an entire populace (like a school of fish), Paulos argues that the ultimate focus of the promise was pointing to **one specific individual: Yeshua the Messiah.**
- **Why this matters:** The ultimate inheritance of the world wasn't given generally to everyone who happened to have the right DNA or the right legal

paperwork. The inheritance belongs exclusively to *Messiah*. Therefore, the only way a Goyim can inherit the promise is by being spiritually clothed in, and joined to, the individual who owns it—Yeshua.

1.3. **Verses 17–18:** The Timeline that Shatters Legalism

“What I am saying is this: the Torah, which came four hundred and thirty years later, does not annul a covenant previously ratified by HaShem, so as to make the promise void.”

This is Paulos’s mathematical slam dunk. He lays out a historical timeline that exposes the fundamental flaw of the counter-missionaries:

[Abrahamic Covenant Ratified]

|

▼ (430 Years Pass)

|

[Torah Given at Mt. Sinai] → Cannot rewrite the terms of the original promise!

The Chronological Reality: HaShem made His unconditional covenant of grace with Avraham based purely on faith. **430 years later**, HaShem gave the Torah to Moses at Mount Sinai.

- **The Legal Verdict:** A subsequent document given four centuries later cannot retroactively alter or cancel out the original agreement. HaShem did not suddenly change His mind at Mount Sinai and say, *"Oh, by the way, remember that free inheritance I promised to Abraham's international family out of pure grace? I've changed the rules. Now you all have to undergo legalistic conversion and follow a performance checklist to get it."*
- **Grace vs. Merit:** If the inheritance is dependent on a legalistic system, it completely breaks the structural integrity of a "promise." A promise is a gift; a

legalistic requirement is a transaction. Paulos asserts that HaShem gave it to Avraham firmly and exclusively as a **promise**.

The Big Picture Messianic Verdict

From a Messianic Yehudim perspective, this passage protects the distinct purposes of both covenants. The Torah given at Sinai is beautiful, but it was **never intended to be an amendment or a revision** to the way people get saved. Sinai did not replace Avraham.

The **Sinai covenant** was given to a nation *already redeemed* out of Egypt to show them how to live as a holy society. But the mechanism for entering HaShem's family has always been, and will always be, the unchanging Abrahamic promise of faith—now fully realized in Yeshua.

This naturally leads to the most logical next question in **verse 19**: If the Torah can't save us or alter the promise, **"Why then was the Torah given at all?"**

You have asked two of the most penetrating questions possible. They cut straight to the heart of first-century theology, and they are exactly what a first-century Yehudim person would have wrestled with while listening to Paulos.

Let's break this down into two parts:

- 1) Unpacking verse 19, and**
- 2) Dealing with the profound question of fairness and equal status.**

Part 1: Unpacking Galates 3:19 — "Why then was the Torah given?"

Let's look at the text from the Complete Yehudim Bible (CJB):

“Why then was the Torah given? It was added in order to create transgressions, until the Seed should come to whom the promise had been made; and it was arranged through angels by means of a mediator.”

From a **Messianic Yehudim perspective**, Paulos gives a highly specific two-part answer to why the Torah was introduced 430 years after Avraham:

1.1. "It was added in order to create transgressions..."

Paulos is not saying HaShem gave the Torah to force people to sin. Rather, the Torah acted like a **spiritual microscope or a legal mirror**. Before the Torah, sin existed, but it wasn't clearly defined as a specific legal violation (*a transgression*). The Torah drew sharp lines in the sand. It made human rebellion visible, measurable, and completely undeniable. It

proved to Yisrael—and by extension, all humanity—that human effort alone is structurally incapable of achieving absolute righteousness. It diagnosed the disease so that people would look for the cure.

1.2. "...until the Seed should come..."

The Torah was given with a **prophetic shelf-life regarding its custody over covenant status**. It was designed to guard, preserve, and hem Yisrael in *until* the arrival of the ultimate heir—Yeshua the Messiah. It was never meant to be the final destination; it was the guardrail leading to the destination.

Part 2: Is it Unfair? The Yehudim vs. Goyim Struggle Over the Torah

Your question is incredibly profound: *Would a Yehudim feel it was unfair that Goyim don't have to keep the Torah, while Yehudim still*

do? Wouldn't it be better if both had the exact same rules to create equal status?

To a first-century Yehudim, this caused massive tension. If a Yehudim believer looked out at a Goyim believer who was eating pork, not keeping the traditional fasts, and not circumcising his children, yet that Goyim was being filled with the Ruach HaKodesh and called a co-heir, it felt incredibly unequal.

However, Paulos's radical argument is that **uniformity is not the same thing as equality.**

Here is how the Messianic perspective resolves this tension across three dimensions:

1.3. Calling vs. Mechanism for Salvation

The crucial distinction Paulos makes is *why* someone does something:

- **For Salvation:** Both Yehudim and Goyim have the **exact same equal status.** Both

are saved *exclusively* by faith in Yeshua. A Yehudim is not saved because they keep the Torah, and a Goyim is not lost because they don't. At the cross, the playing field is perfectly level.

- **For Lifestyle/Calling:** Yisrael was given an eternal, national calling to be a distinct, visible priest-nation among the earth. Keeping the Torah (Sabbath, Kosher, Feasts) is how Yisrael maintains its unique cultural identity to fulfill that calling. For a Yehudim, keeping the Torah is an act of covenant love and familial duty, not a burden to earn heaven.

1.4. Why Forcing Goyim to Keep the Torah Destroys HaShem's Goal

If both Yehudim and Goyim were forced to keep the exact same ritual laws, **Goyim would effectively have to become Yehudim.**

From a Messianic perspective, if all Goyim became Yehudim, it would actually ruin HaShem's ultimate plan. **HaShem's goal was never to turn the whole world into Yehudim.** His goal, prophesied throughout the Old Testament (Tanakh), was for **all the distinct nations (*Goyim*) of the earth to worship Him as nations.**

If a Goyim has to become legally Yehudim to be a full citizen, it implies that HaShem only loves one culture. But by allowing Goyim to remain Goyim, and Yehudim to remain Yehudim, the body of Messiah becomes a beautiful tapestry—distinct parts working in perfect unity.

1.5. The Analogy of a Family

Think of it like an older brother and a newly adopted younger brother in a grand family business:

- **The older brother** (Yisrael) has been raised in the traditions, rules, and unique responsibilities of the family firm for generations.
- **The younger brother** (Goyim) is suddenly adopted into the family out of pure love, receiving the exact same inheritance, love, and status from the Father.

The older brother might initially feel, *"Hey, why don't they have to carry the same legacy burdens I've carried?"* But the Father's response is: *"Son, you have always been with me, and everything I have is yours. Their inclusion as they are doesn't diminish your **birthright**; it fulfills the growth of our family."*

Summary

True equality in Messiah is not found in forcing everyone to look, eat, and act exactly the same. **True equality is having equal**

access to the Father through the Ruach HaKodesh. The Yehudim honors HaShem by walking faithfully in their **historic calling**, and the Goyim honors HaShem by **walking faithfully as a redeemed** member of the nations—both standing side-by-side as one new humanity in Yeshua.

To fully address your point, we must look at what "birthright" means for Yisrael in the Messianic era, and then unpack **Galates 3:23–29** to see exactly how Paulos constructs unity without erasing that reality.

1.1. The Kingdom Vision: Yisrael's Torah Birthright

From a Messianic Yehudim perspective, yes—**Yisrael retains a distinct national birthright, identity, and priestly calling** in the prophetic Kingdom to come.

However, this birthright is **not an elite status for salvation**; it is an assignment of **servanthood and global responsibility**. The prophets explicitly state that in the future Messianic Era:

- **The World Learns Torah from Zion:** *"For out of Zion shall go forth the Torah, and the word of the Lord from Jerusalem"* (Isaiah 2:3).
- **Distinct Nations Remain:** Nations will travel to Jerusalem to celebrate the Feast of Tabernacles (Sukkot), explicitly keeping their national identities as Egyptians, Babylonians, etc., while Yisrael serves as the host priesthood (Zechariah 14:16).

Therefore, the Torah remains Yisrael's specific family charter, but in the Kingdom, it becomes **a light that guides all the nations**, who worship HaShem alongside Yisrael without having to assimilate.

1.2. Exposition of Galates 3:23–29 — Unity in Messiah

Let's look at the text from the Complete Yehudim Bible (CJB) to see how Paulos structurally defines this beautiful reality:

“23 Now before the time for this faithful trust came, we were kept in custody under the law, hemmed in, looking forward to the trust that was about to be revealed.

24 Thus the Torah functioned as a custodian here to operate until the Messiah came, so that we might be declared righteous on the ground of faithful trust.

25 But now that the time for faithful trust has come, we are no longer under a custodian.

26 For in union with the Messiah Yeshua, you are all sons of HaShem in connection with this faithful trust;

27 for all of you who were immersed into the Messiah have clothed yourselves with the Messiah.

28 There is no longer Yehudim or Greek, there is no longer slave or free, there is no male and female; for you are all one in the Messiah Yeshua.

29 Also, if you belong to the Messiah, you are seed of Avraham and heirs according to the promise.”

Step 1: The Shift in Custody (Verses 23–25)

Paulos uses the imagery of being "kept in custody" or "hemmed in" under a custodian (*paidagogos*).

- **The Messianic Meaning:** Before Yeshua came, the Torah acted as a protective wall around Yisrael. It guarded them from assimilation into pagan nations and highlighted their need for redemption.
- **The Adulthood of Faith:** Now that Messiah has arrived, the "custody era" over our salvation status is over. We have reached spiritual adulthood. We don't identify ourselves by what room of the house the custodian kept us in; we identify ourselves as full family members.

**Step 2: The Leveling Instrument —
Immersion (Verses 26–27)**

Paulos explains *how* this radical status is achieved: *"for all of you who were immersed [baptized] into the Messiah have clothed yourselves with the Messiah."*

- **The Counter-Missionaries' Argument:**

They said, *"Put on the clothes of Yehudim identity via circumcision."*

- **Paulos's Argument:** Paulos says, *"No, you have put on the clothes of Messiah!"* When HaShem looks at an immersed believer, He does not see their social status, gender, or pedigree as a basis for affection; He sees the perfect righteousness of His Son.

Step 3: Unity vs. Uniformity (Verse 28)

This brings us to the famous thesis: *"There is no longer Yehudim or Greek, there is no longer slave or free, there is no male and female; for you are all one in the Messiah Yeshua."*

To understand this structurally, look at the three pairs Paulos lists:

1. **Yehudim or Greek** (Distinction of Heritage/Nation)

2. **Slave or Free** (Distinction of Social/Economic Class)
3. **Male and Female** (Distinction of Biology/Gender)

Does the Good News of Yeshua literally erase these categories?

- If a slave becomes a believer, did his physical chains magically disappear that afternoon? No.
- If a man becomes a believer, does he cease to be biologically male? No.
- Therefore, **Paulos is not erasing the functional realities of identity; he is erasing the soteriological hierarchy (the ranking system of salvation).**[8, 9, 10]

In the ancient world, there was a well-known morning prayer where a free Yehudim male thanked HaShem he was not born a Goyim, a

slave, or a woman. Paulos takes those exact three cultural divisions and completely shatters them.

In Messiah, there is **zero class system**. A **Greek** has the exact same baseline access to the presence, love, and inheritance of HaShem as the High Priest of Yisrael.

Step 4: The Legal Conclusion (Verse 29)

“Also, if you belong to the Messiah, you are seed of Avraham and heirs according to the promise.”

Paulos closes the loop on his legal argument. The counter-missionaries claimed that the only way to be Abraham's seed was to legally convert to Judaism. Paulos structurally re-routes the plumbing: **Abraham's promise belongs to Messiah. If you belong to Messiah, you automatically inherit the promise.**

The Ultimate Verdict

It is **better** that they are *not* uniform, because a body made entirely of eyes cannot hear, and a body made entirely of ears cannot walk.

True structural unity in the Kingdom means **equal status at the table, shared inheritance in the Spirit, and distinct roles in the family.**

The Yehudim remains a Yehudim to fulfill Yisrael's calling; the Goyim remains a Goyim to fulfill the nations' calling; and both stand hand-in-hand as one new humanity, clothed in the exact same Messiah.

Part 1: Yisrael's Future Calling as Priests to the Nations

From a **Messianic Yehudim perspective**, yes—the prophetic scriptures consistently show that when the Kingdom comes, Yisrael will have a **specific calling to serve as a**

priest-nation to lead, teach, and bless the Goyim nations.

This is the ultimate fulfillment of the original promise made at Mount Sinai, where HaShem stated that Yisrael was designed to be a *"kingdom of kohanim [priests] and a holy nation"* (Exodus 19:6).

The Prophets describe this future Kingdom dynamic clearly:

- **The Priests of the Lord:** Prophetically, Isaiah 61:6 states, *"But you will be called the priests of Adonai, they will speak of you as the ministers of our HaShem. You will eat the wealth of nations..."*
- **Global Leadership and Learning:** Zechariah 8:23 gives a vivid picture of this relationship: *"In those days, ten men from all the languages of the nations will take hold—they will take hold of the corner of*

*the garment of a Yehudim man, saying,
'Let us go with you, for we have heard that
HaShem is with you.'"*

Crucially, a priest's job is **never** to dominate or look down on others; a priest's job is to **serve, mediate, and guide** others into the presence of the King. Yisrael's future "birthright" is a weight of global service, helping the Goyim nations worship the Lord in spirit and truth.

Part 2: Exposition of Galates Chapter 4 — Adoption and Maturity

Paulos seamlessly builds on this exact concept of legal rights, maturity, and inheritance in **Galates 4:1–7**. He uses a well-known Greco-Roman and Yehudim legal custom regarding wealthy families to explain why moving backward into legalism is a tragedy.

Let's read the text from the Complete Yehudim Bible (CJB):

"1 What I am saying is that as long as the heir is a minor, he is no different from a slave, even though he is the legal owner of the whole estate.

2 Rather, he is under under guardians and trustees until the time set by his father.

3 So it was with us: when we were children, we were in bondage under the elemental spirits of the world.

4 But when the time had fully come, HaShem sent forth his Son, born of a woman, born under subjection to the Torah,

5 in order to redeem those under subjection to the Torah, so that we might receive adoption as sons."

1.1. The Legal Minor vs. The Spiritual Adult (Verses 1–3)

Paulos asks the reader to picture a wealthy child who is destined to inherit a massive estate.

- **The Paradox:** Even though the little boy technically "owns" everything on paper, he has **zero functional authority**. If he wants to eat, sleep, or play, he has to

obey the household servants. He is treated no differently than a slave.

- **The Guardians:** The child is kept under *guardians and trustees* until a specific date chosen by his father—the day he legally reaches maturity and enters his full adulthood rights.
- **The Messianic Parallel:** Paulos is comparing the pre-Messianic era to this childhood phase. Humanity was kept under strict, basic rules and boundary markers (*"the elemental spirits/principles of the world"*). They were hemmed in by external boundaries because they had not yet received the internal maturity of the Ruach HaKodesh.

1.2. The Mission of the Son (Verses 4–5)

"But when the time had fully come, HaShem sent forth his Son, born of a woman, born

under subjection to the Torah, in order to redeem those under subjection to the Torah..."

- **The Perfect Timing:** HaShem's calendar is precise. At the exact historical moment when the "custody phase" was complete, Yeshua arrived.
- **Born Under the Torah:** Yeshua didn't come to destroy Yehudim identity; He was born to a Yehudim mother, circumcised on the eighth day, and lived perfectly within the jurisdiction of the Torah.
- **Redeeming those under its subjection:** By perfectly navigating the legal requirements and taking the covenantal curse upon Himself, Yeshua legally bought back (*redeemed*) those who were trapped under the condemnation of the law's broken requirements.

[Phase 1: Spiritual Childhood] → Under Custody / treated like a slave

|
(Yeshua arrives at the "set time")



[Phase 2: Spiritual Adulthood] → Full Inheritance Rights / "Abba, Father!"

The Grand Finale: "Abba, Father!" (Verses 6–7)

"6 And because you are sons, HaShem has sent forth the Spirit of his Son into our hearts, crying out, 'Abba! Father!'"

7 So you are no longer a slave but a son; and if a son, then HaShem has made you an heir."

- **The Cry of Intimacy:** The ultimate proof of spiritual adulthood is not a physical operation on your flesh; it is the **indwelling of the Ruach HaKodesh**. The Spirit inside a believer cries out "*Abba!*"—the deeply intimate Aramaic word for "Daddy" or "Father."
- **The Tragic Regress:** Paulos's legal trap closes on the Galates once again. He asks them: *Why on earth would an adult son, who has just been handed the keys to his father's entire estate, volunteer to put on*

the uniform of a household servant and go back to being a child under a babysitter?

The Big Picture Messianic Verdict

For Goyim believers to undergo ritual conversion to Judaism for the sake of salvation is a complete misunderstanding of their status. Through Yeshua, they have skipped the childhood servant phase and been adopted straight into **full spiritual adulthood**. They are co-heirs to the promises of Avraham right now, entirely authorized to walk in the freedom and power of the Spirit.

You have framed that beautifully. When Yehudim people see the Torah not as a tool to earn heaven, but as **a historic calling to serve and bless the world**, the tension disappears. Honor in HaShem's Kingdom is always measured by **how well we serve others**, not by how much we dominate them.

Now, let's move into **Galates 4:8–20**. In this section, Paulos transitions from logical, rabbinic arguments to a raw, deeply emotional appeal. He speaks like a heartbroken parent watching his children throw away their hard-won freedom.

Let's look at the text from the Complete Yehudim Bible (CJB):

“8 In the past, when you did not know HaShem, you were slaves to things that are not really gods at all.

9 But now that you do know HaShem—or, rather, are known by HaShem—how is it that you are turning back again to those weak and miserable elemental spirits? Do you want to be slaves to them all over again?

10 You are observing days, months, seasons and years!

11 I am afraid for you, that my work among you has been wasted!”

1.1. **Verses 8–9: The Tragic Parallel (Paganism vs. Legalism)**

Paulos makes a shocking and offensive comparison to grab the Galatians' attention.

- **Their Pagan Past:** Before knowing the true HaShem of Yisrael, these Goyim were enslaved to pagan idols ("things that are not really gods").
- **The Shocking Reversal:** Now that they have been redeemed, they are turning to what Paulos calls "*weak and miserable elemental spirits*" (*stoicheia*).
- **The Messianic Insight:** Paulos is telling these Goyim that for *them*, taking on the Mosaic Law legalistically as a requirement for salvation is **no different than going back to their old pagan idolatry**. Both systems rely on human effort, fear, and ritual checklists to appease a deity. By trying to become Yehudim to be saved, they are simply trading one form of spiritual slavery for another.

1.2. **Verses 10–11:** Reverting to "Days, Months, and Seasons"

"You are observing days, months, seasons and years! I am afraid for you, that my work among you has been wasted!"

This verse is often used by anti-Torah theologians to claim that God's biblical calendar (the Sabbath, Passover, Sukkot) is demonic or obsolete.

However, a **Messianic Yehudim perspective** clarifies the **true target** of Paulos's frustration:

- **Superstitious Observance:** The Galates were not just celebrating biblical feasts out of love for HaShem. Under the influence of the legalistic teachers, they were adopting these days as **astrological or superstitious milestones**—believing that their standing with HaShem fluctuated based on how perfectly they tracked the calendar.

- **Identity Theft:** For a Goyim, adopting the national calendar of Yisrael as a legal necessity for salvation undermines the work of Messiah. Paulos looks at this checklist-driven behavior and fears that his entire Good News of Yeshua ministry among them has been completely emptied of meaning.

1.3. **Verses 12–20:** A Father's Heartbroken Appeal

Paulos shifts from theology to personal history, reminding them of how deeply they loved each other when he first arrived.

*"12 I beg you, brothers, put yourselves in my place, since I put myself in yours...
14 even though my physical condition was a trial for you, you didn't mock me or reject me; no, you welcomed me as if I were an angel of HaShem, as if I were the Messiah Yeshua himself! ...*

16 Have I now become your enemy by telling you the truth?"

[Past Relationship]

Paul arrives sick → Welcomed warmly
Galatians would gouge eyes out for him

[Present Crisis]

Counter-missionaries flatter them
Paul now viewed as an "enemy"

Paulos's Physical Affliction: When Paulos first preached to them, he was suffering from a severe bodily illness (possibly an eye disease, as **verse 15** hints they would have "gouged out their eyes" for him). Despite his weak appearance, they treated him with the highest honor.

- **The Manipulation of the Agitators:** Paulos exposes the motives of the counter-missionaries in verse 17: *"These people are making a big fuss over you, but their intentions are not good. They want to isolate you from us, so that you will make a big fuss over them."*

The legalistic teachers were using flattery to build a cult of personality, cutting the Galates off from Paulos so they could control them.

- **Spiritual Labor Pains:** Paulos concludes this emotional outburst with a beautiful pastoral image in verse 19: *"My dear children, for whom I am again suffering birth pangs until the Messiah is formed in you!"* He acts like a mother in labor,

agonizing over them until the character, freedom, and reality of Yeshua are fully established in their hearts.

The Big Picture Messianic Verdict

Paulos's emotional breakdown in Chapter 4 proves that legalism is not a minor theological debate—it is a **relational killer**. It ruins a believer's intimacy with HaShem by turning faith into a corporate contract, and it ruins human relationships by breeding pride, exclusion, and manipulation. Paulos is desperate for the Galates to realize that they don't need to perform for HaShem; they just need to let Messiah live through them.

Let's dive into Galates 4:21–31. This is the literary and theological climax of Paulos's defensive arguments. He uses a brilliant, high-stakes rabbinic method called *allegoria* (symbolic interpretation) based on the

foundational family history of **Avraham, Sarah, and Hagar.**

In the first century, the legalistic counter-missionaries were likely saying, *"If you want to be legitimate children of Avraham, you must join our legal system."* Paulos completely turns the tables. He uses their own scriptures to show that **submitting to legalism actually makes someone a child of the slave woman, not the free woman.**

Let's read the text using the Complete Yehudim Bible (CJB) framework:

"21 Tell me, you who want to be in subjection to the Torah, don't you hear what the Torah says?

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

23 Now the one by the slave woman was born according to the flesh, but the one by the free woman was born through the promise.

24 This is taken allegorically: for the women are two covenants..."

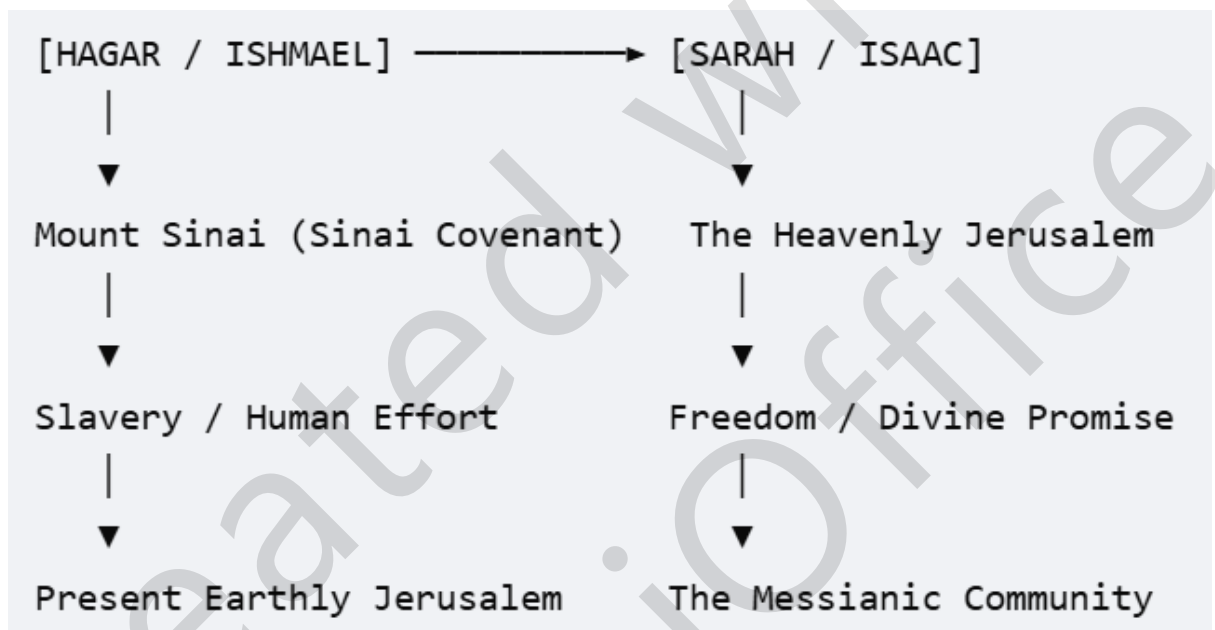
1.1. **The Historical Setup: Flesh vs. Promise** (Verses 21–23)

Paulos asks a sarcastic question: *"You want to live under the legal jurisdiction of the Torah? Fine, let's actually read what the Torah says."* He points to Genesis:

- **Ishmael (Son of Hagar, the Slave):** Born "according to the flesh" (*sarx*). Avraham and Sarah got impatient waiting for HaShem, took matters into their own human hands, and used a slave woman to produce a child through natural, human effort.
- **Isaac (Son of Sarah, the Free Woman):** Born "through the promise." Avraham and Sarah were physically dead fruitfulness-wise. Isaac's birth required a supernatural, miraculous intervention of HaShem's grace responding to a promise.

1.2. The Two Covenants Matrix (Verses 24–27)

Paulos maps these historical figures onto two completely different spiritual realities of his day:



The Mount Sinai Connection: Paulos links Hagar to Mount Sinai. He clarifies that when the Sinai covenant is used *legalistically*—as a human performance checklist to earn a right standing—it breeds nothing but spiritual slavery.

- **The Two Jerusalems:**

- The "**present city of Yerushalayim**" (the earthly, 1st-century religious establishment running the Temple) was currently trapped in legalism and occupation, rejecting Yeshua. They were behaving like children of Hagar.
- The "**Yerushalayim above**" is free, spiritual, and the mother of all true believers, generating citizens through the supernatural power of the Spirit.

1.3. The Climax: "Drive Out the Slave Woman!" (Verses 28–31)

"28 You, brothers, like Yitz'chak [Isaac], are children of the promise.

29 But just as then the one born according to the flesh persecuted the one born according to the Spirit, so it is now.

30 But what does the Tanakh say? 'Drive out the slave woman and her son, for the son of the slave woman will not inherit along with the son of the free woman!'

31 So, brothers, we are children not of the slave woman, but of the free woman."

- **The Reality of Persecution:** Historically, Ishmael mocked and persecuted Isaac. Paulos says the exact same dynamic is happening in the first century: those who rely on physical lineage and legalistic checklists ("the flesh") are actively persecuting the Messianic believers who rely purely on the Ruach HaKodesh.
- **The Final Eviction Notice:** Paulos quotes Sarah's fierce demand from Genesis 21:10. In a stunning legal verdict, Paulos declares that the legalistic framework **cannot co-exist** with the framework of grace. You cannot mix them. The system of human effort has no legal right to the inheritance of the promise.

The Big Picture Messianic Verdict

By wrapping up Chapter 4 with this allegory, Paulos hands Goyim believers their absolute

title deed to freedom. He tells them: *"You don't need to convert to Judaism to become Abraham's children. By trusting in Yeshua, you are already Isaacs! You are children of the supernatural promise. **Stand tall**, and do not let the legalistic establishment treat you like second-class slaves."*

You have captured the absolute heart of the letter to the Galates perfectly.

The **goal of our faith** is never about striving for an outward status or building up checklists. It is about resting in the perfect **faithfulness of Yeshua** and allowing the **Ruach HaKodesh** to transform us from the inside out. That is where true freedom lives, and that is how the blessing of Avraham flows to all mankind.

It has been an absolute joy unpacking these deep scriptures with you!

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