



## A Study of Galatians Chapter 3

Galatians chapter 3 begins dramatically in the King James Version of the Bible. *Sha'ul* begins by saying: “Oh foolish Galatians, who has bewitched you?” That’s pretty strong language, but, the Greek word *anóētos* is actually much stronger. It comes from two roots, meaning “without” and “to think.” Strong’s Concordance relates this as “non-thinking, “not reasoning through” or “unmindful.” The bottom line in Strong’s is: “just plain stupid.” Since *Sha'ul* had enough *chutzpah* to say it to the Galatians, we will replace “foolish” with “stupid” in our version.

### Chapter 3

**1 Oh, stupid Galatians, who has bewitched you? Before your eyes, Yeshua HaMashiach was portrayed as having been crucified.** (*Sha'ul* saw the Galatians as having been placed under a spell because they had strayed away from the strong and clear teaching which he previously gave them. His message about the Good News of Messiah and the importance of Yeshua's death was initially life-changing for them. The Greek word *Baskainó*, from which we get bewitched, means “to exercise evil power over someone, like putting them under a spell.” As former pagans who had worshipped demons, *Sha'ul* may have actually meant that they were under demonic control.)

**2 This only I wish to learn from you; did you receive the *Ruach haKodesh* (the Holy Spirit) by legalistic observance of *Torah* (works of the law; *erga nomou*.)** (I believe that the word “*Torah*” is another of the code words used by *Sha'ul*, words which the Galatians would have understood? We previously spoke about circumcision as referring, not just to cutting the flesh, but also to immersion and obedience to written *Torah* and Oral *Torah* which essentially meant “conversion to Judaism.” *Torah* as a code word would mean the same thing, that the Galatians had been bewitched by some of the circumcision faction into also seeking to become proselytes to Judaism, including following Oral *Torah*, that is, all of the other commands supposedly passed down from Moses by word of mouth and sometimes referred to as “traditions.”) **or by the hearing of *emunah*** (*Emunah* means faith, but also faithfulness; not just believing, but also being faithful to what is believed. In that sense, “hearing of faith” implies spiritual hearing received with faith.)

**3 Are you so stupid; having begun in the power of the *Ruach haKodesh* that you now can now be perfected by your own power** (Can you accomplish with your own strength what G-d’s Spirit can accomplish?)?

**4 Have you suffered so much for nothing** (We can only guess at their sufferings, but it was possibly caused by the local pagans of their former religion in their communities.)? **If it is for nothing** (Did your suffering as followers of Yeshua not teach you anything?)?

**5 Is He that is providing the *Ruach haKodesh* and producing miracles among you doing this by your legalistic observance of the *Torah* or by your hearing of *emunah*** (Is ADONAI, who gave you His Spirit, causing the miracles happening in your congregations because you are now legalists rather than people following Yeshua by faith?)?

**6 Even Avraham avinu** (our father Abraham) **believed Elohim, and it was accounted to him for righteousness** (6 *Then he believed in Adonai and He reckoned it to him as righteousness* [Genesis 15:6 TLV]. Because of his belief, his trust, Abraham was declared righteous; was justified, by ADONAI.); **7 know also that those who are of *emunah*** (faith; trust; belief) **are *bonei Avraham avinu*** (sons of our father Abraham. Faith, which began with Abraham, has always been the way to relationship with ADONAI.)

**8 And the *Tanakh*** (the Hebrew Bible) **having foreseen** (Genesis 12 tells us: 3.. “*and in you all the families of the earth will be blessed*” [Genesis 12:3b TLV].) **that Elohim would declare the *Goyim* right through *emunah*, presented the *Beshurat haGe'ulah* to Avraham avinu** (G-d told Avraham about the “good news” which would be offered to his descendants and the Gentiles in the future. A question to consider is: Was the vision of Yeshua in the future basis for his justification? Did he see and believe in the promise given about his Seed, Yeshua.), **saying, “In you all the *Goyim* shall be blessed** [Genesis 12:3b]),” **9 so that those of *emunah* receive the *brachah*** (blessing) **along with Avraham avinu, the believer** (The blessing is the promise of salvation in Yeshua by faith. The same blessing received by Abraham will be received by Gentiles who trust. The blessing of the Gentiles through Abram’s seed Yeshua is what *Sha'ul* referred to in Ephesians 2:12 as “the promise.” Galatians 4:23, in which ADONAI promises Abraham a son is also referred to as “the promise,” and is the first generation fulfillment of his “seed” leading to Yeshua.)

**10 For those that are seeking to be made right through legalistic observance of Torah are under the curse: For it is written, everyone who does not continue doing all that which is written in the Torah is cursed** (There are two ways to look at “everyone who does not continue doing all that which is written in the Torah is cursed.” ADONAI directed Israel to pronounce blessings on Mount *Gerizim* and curses on Mount *Eval* after they entered the Land of Israel. This is one of the curses: 26 “Cursed is the one who does not uphold the words of this Torah by doing them. Then all the people are to say, ‘Amen’ [Deuteronomy 27:26a TLV]). This verse should be understood in the same way that we will understand Leviticus 18:5 in Galatians 3:12 in a few moments. It refers to Israel’s way of life as a protection from the way of life of the Canaanites and the other tribes living in the land. The second way to understand “everyone who does not continue doing all that which is written in the Torah is cursed” is this. Anyone who depends upon legalistic obedience to *Torah* commands for justification is under a curse. But, after justification by faith, we are to continue in doing what is written in the *Torah* as best we can with our limited human capabilities and seeking forgiveness with repentance for our failures. But, we are not doing this for justification. We are doing it after justification as “covenant loyalty” which is really the process of sanctification. Why would ADONAI write His *Torah* on our hearts as a part of the New Covenant if He did not intend for us to keep His commands? 32 “But this is the covenant I will make with the house of Israel after those days” —it is a declaration of Adonai— “I will put My Torah within them. Yes, I will write it on their heart. I will be their God and they will be My people” [Jeremiah 31:32 TLV]. If we have trusted Yeshua as Messiah, ADONAI’s commands have been written on our hearts. How do we know that’s so? We ask the Holy Spirit!).

**11 And it is clear that no one is declared right by legalistic observance of the Torah, for the righteous shall live by emunah** (We have same word here, faith, but we must understand it in terms of faithfulness as well as faith. 4 “Behold, the puffed up one— his soul is not right within him, But the righteous will live by his trust” [Habakkuk 2:4 TLV]. *Emunah* also refers to a person who is just or is justified before ADONAI. The TLV translates the Hebrew word *emunah* as “trust.” I will go further than that. Trust, or faith, is only a part of the life of a righteous person. The *tzadik*, a righteous person, obtains his righteous life initially by trust or faith, but thereafter he shall live by his faithfulness, his firmness, his steadfastness and his fidelity in following and serving ADONAI. Righteousness maintained by faithfulness is not just an idea or an ideal, but is the actual nature of our relationship which through Yeshua we have with ADONAI.).

**12 And the legalistic observance of Torah** (keeping *Torah* in order to obtain righteousness) **is not of emunah** (faith; trusting in the Good News.): **saying that the person who does the commands of Torah shall live by them** (This is the most difficult verse in this chapter. *Sha’ul* seems to be using *remez*, hinting back in Scripture, to another verse: 5 “So you are to keep My statutes and My ordinances. The one who does them will live by them. I am Adonai.” [Leviticus 18:5 TLV]. To understand this verse, we must consider the context of what was said immediately before: 3 “You are not to act as they do in the land of Egypt, where you used to live. Nor are you to act as they do in the land of Canaan, where I am bringing you, nor are you to walk in their customs. 4 You are to obey My ordinances and keep My statutes and walk in them—I am Adonai your God. 5 So you are to keep My statutes and My ordinances. The one who does them will live by them. I am Adonai” [Leviticus 18:3-5 TLV]. It’s clear that Israel was not to follow the practices which went on in Egypt or in Canaan where they were offering their children to idols, religiously tattooing their bodies and boiling young animals in their mother’s milk. The root of the word which is translated “does,” my underline, in the King James Version is *shamar*. It means to guard, to keep, or to watch over. It is used in the sense of “guarding” as honoring or recognizing as worthwhile, but also as preserving G-d’s Word. In other words, if they honored the *mitzvot*, the statutes, as important, then they would obey them as a way of life. We might understand it better this way: “The legalistic observance of commands is in opposition to the way of faith, but the person who honors G-d’s commands shall continue to follow them as a principle way of life rather than follow the idolatrous practices of pagans.” This would certainly apply to the Galatians who were former pagans who had worshipped in temples dedicated to various Roman gods. *Sha’ul* seems to have been admonishing them to follow *Torah* as a way of life, but also that they should understand that justification was only through faith. Nevertheless, the person who is in right standing with ADONAI through faith in Yeshua as Messiah and lovingly, not legalistically, obeys the commands of G-d, shall live because they direct him on the right path. 105 “Your word is a lamp to my feet and a light to my path” [Psalm 119:105 TLV].).

**13 Mashiach has redeemed us from the curse pronounced in the Torah** (The curse in Galatians 3:13 refers to these verses: 22 “Suppose a man is guilty of a sin with a death sentence and he is put to death, and you hang him on a tree. 23 His body is not to remain all night on the tree—instead you must certainly bury him the same day, for anyone hanged is a curse of God” [Deuteronomy 21:22-23a TLV]. This is in reference to a man who is guilty of a sin with a death sentence and has been executed, usually by stoning. His body is hung on a tree as a warning to others, but it must be taken down and buried within the same day.), **and has become a curse for us: for it is written in the Tanakh, he who is hanged on a tree is accursed of Elohim** (A person hung on a tree according to Deuteronomy 21 was there because he was guilty of a crime deserving death. Because our sins judged us guilty and deserving of death, Yeshua became a curse and provided salvation

for us by being hung on a tree, even though He was neither guilty nor deserving of death. He did this so that we might not come under a curse for trying to obtain right standing before ADONAI by trying to keep the *Torah* legalistically. 26 “*Cursed is the one who does not uphold the words of this Torah by doing them*” [Deuteronomy 27:26a TLV]. But, the truth is, legalistically keeping every *Torah* command never did provide righteousness; not before Yeshua came and not after He came. And, no one could do it. A state of righteousness, right standing before ADONAI, under the Covenant at Sinai was by being a part of ADONAI’s Israel community which a person maintained from year to year through repentance and the sacrificial system. You were in right standing unless you violated a command. An Israelite knew what *Torah* prescribed as the way to get back in right standing and either did it or left the community. Sacrifices were only for unintentional sins. The only way to right standing for intentional sins was by sincere repentance. Don’t confuse this with atonement. Under the Covenant at Sinai, there was limited atonement, year to year atonement, whereas eternal atonement is available under the New Covenant. We receive freedom from the curse of legalistically trying to maintain righteousness through our trusting faithfulness in Messiah Yeshua. **14 in order that the *brachah* (blessing) of *Avraham avinu* (the promise of the Good News through his Seed, Yeshua) might come to the *Goyim* through *Yeshua HaMashiach*, that they might receive the promise of the *Ruach haKodesh* through *emunah* (Yeshua was hung on a tree so that Gentiles could receive the Holy Spirit through trusting faith in Yeshua).**

**15 Brothers, I give you an analogy** (a comparison of two things with regard to a similarity in them); **even if a man makes a *b’rit* (covenant), and it is confirmed, no one can annul it or add to it** (If a person swears an oath, no one can cancel it or change it. Only the person making a covenant can change it.).

**16 But, the promises** (the covenant with Abraham) **were given to *Avraham avinu* and to his seed. He (ADONAI) does not say, "and to seeds", speaking as of many, but speaking as of one, *And to your Seed* [Genesis 12:7; 24: 7], who is *Mashiach*** (The analogy is that as the maker of the covenant, only ADONAI can change it or interpret it. The covenant of circumcision was given to Abraham’s physical seeds, the Jews, but the promise of righteousness was given through one seed, Yeshua, to both Jews and Gentiles.).

**17 And I say this, that the *b’rit* (covenant) that was confirmed earlier by *Elohim* regarding *Mashiach* (the promise made to Abraham regarding his seed, Yeshua) is not annulled by the legalistic part of the *Torah* which came into being four hundred and thirty years later** (G-d’s promise to Abraham of righteousness through Yeshua was for all Jews and all Gentiles, and continues to be in effect today. No promise made by G-d is cancelled or superseded by a later one. All covenants continue in effect, with the New Covenant actually being a refinement of the Covenant at Sinai based upon better promises [Hebrews 8:6]. There is currently no active relationship between ADONAI and anyone who is trying to be a part of the Covenant at Sinai. That does not mean that the *Torah* part of it has passed away. It has not. Yeshua said: 18 “*Amen, I tell you, until heaven and earth pass away, not the smallest letter or serif shall ever pass away from the Torah until all things come to pass*” [Matthew 5:18 TLV].). It is the provisions of the Levitical priesthood which are no longer in effect. They are still on the books, so to speak, but inoperable because there is no Temple and no priesthood. Read all of Hebrews chapter 8 and understand verse 13 as referring to the passing away of the Levitical priesthood: 13 “*In saying “new,” He has treated the first as old; but what is being made old and aging is close to vanishing*” [Hebrews 8:13 TLV]. If your Bible says “New Covenant,” it has been doctored; added to. The reason that part of the Covenant at Sinai is now inoperable is because Yeshua became the *Cohen Gadol*, the High Priest, at His death. Two High Priests are not needed. The only relationship between ADONAI and man today in which righteousness may be imparted, other than the Abrahamic Covenant promising the Land of Israel to the Jews, is through the New Covenant.).

**18 For if the inheritance is based on law** (law keeping), **it is no longer based on promise; but, *Elohim* gave it to *Avraham avinu* by promise** (If the promise of salvation which we inherited from our father Abraham is given to us because we were obedient to laws, it is no longer available to us. Our inheritance from Abraham was based only on ADONAI’s promise, a promise which was to be fulfilled in the future. It was prophesied hundreds of years later by Jeremiah and became an active covenant when Yeshua died on the stake. Here again, we see that salvation is not based law keeping.).

**19 What, then is the good of *Torah*? The legal part of *Torah* was added because of transgressions, until the Seed about whom the promise had been made should come** (The Covenant at Sinai was given because ADONAI knew the nature of man and his tendency to sin. His promise about Yeshua was not an afterthought. It was given to Abraham even before the Covenant at Sinai was made.) **and the *Torah* was ordained by *melachim* (ordained by angels.)** (The word ordained is a bit of a problem. The Greek word is *diatassó*, which means “to arrange thoroughly or in proper order.” Moses saw the *melachim* and spoke about it in his blessing of Israel before his death: 2 *He said, “Adonai came from Sinai and dawned on Bnei-Yisrael from Seir. He shone forth from Mount Paran, and He came from the holy myriads— blazing fire for them from His right hand*” [Deuteronomy 32:2 TLV]. Moses referred to *myriads*, tens of thousands, of angels who were with ADONAI at Sinai. This was also attested to by David: 18 “*The chariots of God are thousands and thousands —my Lord is among them as at Sinai, in holiness*” [Psalms 68:18 TLV]. Stephen speaking to the *Sanhedrin* also spoke about the

angels: 53.. “you who received the Torah by direction of angels and did not keep it” [Acts 7:53 TLV]! ADONAI’s angels were there with Him when He gave *Torah*. There is no direct Scriptural evidence that the angels participated in the giving of *Torah*.) **by the hand of a mediator** (Moses was the mediator.).

**20 Now, a mediator** (one who negotiates) **does not mediate for just one** (A mediator stands between two or more, in this case, ADONAI and man. The “promises” which ADONAI gave to Abraham about his seeds physically descended from him and his Seed Yeshua were not conditional and were not dependent upon any set of conditions. This means that the eternal covenant between ADONAI and Abraham which gave his descendants the Land of Israel as well as the promise made regarding his Seed, Yeshua, were not conditional covenants. And, there was a mediator in both cases, Moses at Sinai and Yeshua with the *B’rit Chadasha*.), **but Elohim is echad** (That G-d is one was a major belief of the Pharisees. Our understanding is also that G-d is one, but not a “single” one. *Echad* means one, but it is a compound one or a “unity.” ADONAI is *echad*, one, but also reveals Himself as Father, Son and Spirit. Husband and wife though they are two persons are *echad*, one flesh [Genesis 2:24].).

**21 Is the legal part of the Torah** (the commands) **against the promises of Elohim in the Torah** (Are the commands in *Torah* opposed to G-d’s promises which He gave in *Torah* such as His promise to Abraham?)? **May it not be** (The commands and the promises actually serve different purposes, but they are not in opposition. They couldn’t be. ADONAI gave them both.): **for if a law had been given which could have given life** (righteous life), **then we could have been declared right by the legalistic following of this part of the Torah**. (*Sha’ul* again stresses the point which he made in the previous chapter: 21 “I do not nullify the grace of God—for if righteousness comes through *Torah*, then Messiah died for no reason” [Galatians 2:21 TLV]! Legalism, the keeping of *Torah* cannot provide righteousness and ultimately life. But, no one who follows, obeys, *Torah* in faith is going against the promises of G-d. They are for two different purposes. Faith is for justification, right standing before ADONAI, and obedience is for sanctification, growing more like our Messiah. That’s actually how we are to become more and more like Yeshua; by following His commands.

**22. But the Scripture has placed all things under sin** (The word “placed” is translated from *sugkleiό* (soong-kli’-o), which means to enclose. The word “things” is not present in the Greek text. Consider looking at it this way: “But, Scripture, that is, the Hebrew Bible, has enclosed or imprisoned everyone under sin.” In other words, we are all condemned by the words of the *Tanakh* because our sins are in opposition to what its words tell us to do. The Law cannot give eternal life because we cannot keep it perfectly. *Torah* shows us that we cannot escape our own sin and are imprisoned by it. Without trust/faith in *Yeshua HaMashiach*, everything is sin. There is no righteousness without Him because there is no way to forgiveness or to the remission of sin.) **so that the promise might be given by emunah in Yeshua HaMashiach** (The promise was made by ADONAI to Abraham that through His Seed, Yeshua, we might receive the promise of the Spirit through trusting faith.) **to the ma’aminim** (The promise was to those who believe; believers.).

**23. But before the understanding of emunah** (faith) **came, we were kept under the system of legalistic observance of Torah** (It was ADONAI’s system of *Torah* and sacrifices.), **and prevented from understanding the emunah** (faith or belief through *Mashiach*) **that would afterward be revealed** (The “system” ADONAI provided before He provided faith in His Son is no longer in effect. Year to Year atonement has been replaced by eternal atonement. However, the *Torah* part of it, the teaching and instruction, and G-d’s laws have not been replaced.).

**24. Therefore, the legalistic part of the Torah was our trainer to lead us to Mashiach, that we might be declared righteous by emunah**. (Before *Sha’ul* trusted in Yeshua, he was obedient to *Torah* under ADONAI’s first system. His own testimony reveals that he kept *Torah*: 6.. “as for *Torah* righteousness, found blameless” [Philippians 3:6b TLV]. We don’t interpret this to mean that he was without sin. He was above reproach in his effort to follow *Torah*. He wrote these words after his Damascus Road experience which means that even after he trusted in Yeshua, he continued to follow *Torah*. The *Tanakh*, his “trainer,” which so many now count useless, still continues to lead, not only Jews, but also Gentiles, to find the Jewish Messiah who is depicted throughout it. *Sha’ul*’s Letter to the Romans perfectly supports this point: 4 “For Messiah is the goal of the *Torah* as a means to righteousness for everyone who keeps trusting” [Romans 10:4 TLV]. In other words, the *Torah* points to Yeshua who is the means of righteousness through faith. The Greek word *paidagόgos*, which means “a trainer of boys; a tutor,” underscores *Sha’ul*’s point. As the observant Pharasaic Jew that he was, when he met Yeshua, it all became clear to him. The “trainer” was there to show him the Son who was to be revealed. But, after he trusted in Yeshua, he didn’t stop obeying *Torah*. He also made that clear in another place in his letter to the Romans: 20 “For no human, on the basis of *Torah* observance, will be set right in His sight—for through the *Torah* comes awareness of sin” [Romans 3:20 TLV]. And then: 28 “For we consider a person to be set right apart from *Torah* observance” [Romans 3:28 TLV]. And, then he concludes with: 31 “Do we then nullify the *Torah* through faithfulness? May it never be! On the contrary, we uphold the *Torah*” [Romans 3:31 TLV]. What all this means is that after trusting in Yeshua, *Sha’ul* no longer depended upon daily sacrifices or even on *Yom Kippur* sacrifices in order to maintain his righteous relationship with ADONAI. He maintained it through his faith in the Messiah, but he also faithfully continued to follow *Torah*. And, although

he no longer trusted in animal sacrifices through the Levitical priesthood for righteousness and atonement, he continued to be obedient to *Torah*, which he understood to be direction from ADONAI. This obedience included the offering of sacrifices in the Temple for a Nazirite vow [Acts 18:18; 21:21-26]. What we see in this verse in Galatians, verse 24, is that, *Sha'ul* was essentially describing the history of the Jewish faith. Legalistic observance of the *Torah* was the trainer/teacher for the Jews for the years before Messiah. That legalistic observance of *Torah* pointed to Yeshua and to His righteousness, which in the fullness of time was provided by ADONAI through *emunah* and not by legalistic obedience.).

**25. But after that *emunah* has come** (the promise of faith in Yeshua for righteousness), **we are no longer under a trainer** (for redemption or atonement). **We now no longer need to study the rules (*Torah*) over and over, because through *emunah* they have been written on our heart.** (Jeremiah prophesied: 32 “*But this is the covenant I will make with the house of Israel after those days*” —it is a declaration of Adonai— “*I will put My Torah within them. Yes, I will write it on their heart*” [Jeremiah 31:32a TLV]. The rules which were formerly the trainer have now been written on believer’s hearts. “*My Torah*” in Jeremiah 31:32 is the *Torah* of the Covenant at Sinai, the commands given at Sinai which can be obeyed today plus the righteous commands added in the writings of Yeshua’s *sh’lichim*, the New Testament. Without a Temple, many commands are inactive and many are also not applicable unless one is living in the Land of Israel. What it doesn’t mean is that only the commands in the “New Testament” are written on the heart. It also means that ADONAI through Yeshua has given us the desire to follow the *Torah* which we already know. How do we know it? We study it week after week every year. We go over it and over it, Genesis through Deuteronomy every year, and also study the Prophets and other writings. We know the rules because we understand what *Torah* is. It is “teaching and instruction” which prepares us to live a godly life before ADONAI. Yeshua as our Sacrifice has paid the price for our eternal redemption, but He has never told us that we are not to obey *Torah*. Yes, we are no longer under a trainer or teacher or schoolmaster because that system is no longer in effect. We have graduated from that school by virtue of our acceptance of Yeshua as Messiah through *emunah*. As graduates of any school, we are expected to remember what we have learned and to apply it in our vocation and in our everyday lives. The same is true here; *Torah* is not discarded after graduation through faith.).

**26. For you all are *b'nei Elohim*** (sons of G-d) **through *emunah* in Yeshua HaMashiach.** (Through faith, we are sons, children, of G-d: 15 “*For you did not receive the spirit of slavery to fall again into fear; rather, you received the Spirit of adoption, by whom we cry, “Abba! Father!”* 16 *The Ruach Himself bears witness with our spirit that we are children of God.* 17 *And if children, also heirs—heirs of God and joint-heirs with Messiah—if indeed we suffer with Him so that we may also be glorified with Him*” [Romans 8:15-17 TLV]. We are no longer slaves, but now are sons and joint heirs.).

**27. For as many of you as have had a *tevillah*** (immersion; baptism) **into *Mashiach* have clothed yourself with *Mashiach*.** (To clothe ourselves with Messiah is to put on His character. We are to become like Him. This imagery is also related to immersion about which *Sha'ul* also taught: 3 “*Or do you not know that all of us who were immersed into Messiah Yeshua were immersed into His death?* 4 *Therefore we were buried together with Him through immersion into death—in order that just as Messiah was raised from the dead by the glory of the Father, so we too might walk in newness of life*” [Romans 6:3-4 TLV]. A person who goes under the water in a *mikveh*, the immersion pool, is momentarily not breathing, and momentarily enters the realm of the non-living. In this regard, the *mikveh* represents the womb and a person emerging from the water is, as if “born again.” In a similar way the *mikveh* also represents the grave, and the person emerging from the water is as if resurrected from the dead to a status of new life. When you come up from the water your status has been changed. You have been “born again” and have become a new creature in Messiah Yeshua. You have clothed yourself in Yeshua and put on the “new man.”).

**28. There is neither *Yehudi*** (Jew) **nor *Y'vani*** (literally Greek; a non-Jew), **there is neither bond servant nor free, there is neither male nor female: for you are all *echad*** (one; in unity) **in Yeshua HaMashiach.** (The word “*echad*,” as we said earlier, means one; a unity. In this verse, it refers to the equality and unity of all members of the body of Messiah, regardless of their ethnic origin, servitude status or sex. It doesn’t mean that Jews are no longer Jews and that Gentiles are no longer Gentile. After accepting Yeshua, we all remain the same as G-d originally created us; Jews remain Jews, Gentiles remain Gentiles, men remain men and women remain women. No category is better than the other. As fellow followers of Yeshua, we are now *echad*, one, united with each other through our relationship with Him: 15 “*He did this in order to create within Himself one new man from the two groups, making shalom,..*” [Ephesians 2:15b TLV].).

**29 And, if you belong to *Mashiach*, then you are the seed of *Avraham avinu*, and heirs according to the promise.** (The Galatians of that day and all of us who have trusted Yeshua are heirs according to the promise given to Abraham. The promise is the Good News which would come through Abraham’s Seed, Yeshua: 8 “*The Scriptures, foreseeing that God would justify the Gentiles by faith, proclaimed the Good News to Abraham in advance, saying, “All the nations shall be blessed through you.”* [Galatians 3:8]). Jew and Gentile in Yeshua are all sons of Abraham and sons of G-d.).

### Chapter 3 Synopsis

How stupid can you Galatians be? I clearly explained to you how Yeshua the Messah was hung on a stake. Since you are now legalistically observing *Torah* commands, did you receive the Holy Spirit by this legalism? Are you so stupid so as to believe that your own power will accomplish what the power of the Holy Spirit did when you first began to believe? Were your sufferings for your faith for nothing? Are the miracles being done through the Holy Spirit from G-d being done because you have become legalistic or because you believed in faith?

It was that way with our father Abraham. He believed G-d with faith and was considered righteous and you must understand that all those who trust in Yeshua by faith are sons of Abraham. It was shown in Genesis that G-d would give the Gentiles righteousness through faith. He showed the Good News to Abraham in advance, telling him that in him all the Gentiles would be blessed, those who would believe along with Abraham who believed.

Those who are trying to obtain righteousness through legalism and trying to keep laws are under the curse, the curse which Israelites fell under by abandoning G-d's ways and seeking to follow the ways of the pagans. But, Scripture also makes it clear that obeying laws will not provide righteousness and that attempting to do this will cause a person to be cursed. Righteousness only comes by faith, trusting in Yeshua, and being faithful to follow Him. The message of faith is not obtained by legalism, nevertheless, the lawful commands of *Torah* remain a part of our way of life in ADONAI through Yeshua. Yeshua has rescued us from the curse pronounced in the *Torah* by dying and being hung on a tree for us, so that we might live by faith in Him rather than the futile attempt to perfectly keep the laws of *Torah*, which will place us under a curse. G-d did this for us so that the blessing of Abraham, the Good News, could come to the Gentiles and they might receive the promise of the Holy Spirit through faith.

Here is an analogy. If a man makes a covenant and it is placed into effect, only he can change it. The promise which later became a covenant, (the New Covenant), which ADONAI gave to Abraham was to him and his seed, singular, speaking of Messiah. This covenant of the Good News in Messiah is not annulled nor made of no effect by the laws of *Torah* given at Mount Sinai 430 years later, laws which had nothing to do with the promise. If the inheritance of the promise is dependent upon law keeping, it is not based on promise. But, G-d did give it to Abraham as a promise and not based on keeping laws. What, then, is the purpose of the laws of *Torah*? They were added by ADONAI many years after the promise was given to Abraham because G-d knew the nature of man and his tendency to sin. It was a system for training until Messiah should come directed by its mediator, Moses. But, the lawful commands given by ADONAI at Sinai are not in conflict with the promise made to Abraham regarding the coming of Messiah Yeshua because there is no way that keeping laws can bestow righteousness.

But, the laws of *Torah* have condemned us all because of our sinful actions and cause us to need to receive the promise through faith in Messiah Yeshua. But, before we knew about faith, we continued to follow the system ADONAI set up with laws and sacrifices and we were not allowed by Him to see that which He would later reveal. During this time before faith came, the laws of *Torah* was our teacher and pointed toward the Messiah so that we could eventually attain righteousness through faith. But after faith came, we no longer needed a teacher because we then knew the rules, no longer needing to study them. Through our faith in Yeshua, the rules we learned are now written on our heart.

You in the Galatian congregations are now sons of G-d through faith in Yeshua the Messiah and those of you have been immersed into Messiah have taken on the character of Messiah. Regardless of your original state, Jew, Gentile, servant, male or female, you are now all equal, one in Messiah, spiritually descended from Abraham and heirs of the promise of Messiah given to him.

The overall message in *Sha'ul's* letter to the Galatians continues to be same as it was in chapters 1 and 2: "No person can be justified before ADONAI by obeying any list of rules or teachings." That is his message to us today. He also has shown us that it is only by faith in Yeshua that our sins can be forgiven and receive the promise of everlasting life. That faith in Yeshua does not eliminate our obligation to follow His commands after we have trusted Him. The only question regarding the commands is: "which ones." We, as Messianic followers of Yeshua understand them to be those *mitzvot*, commands, in all of *Torah*, Genesis to Revelation, which remain today after ruling out those commands requiring being in the Land of Israel or require a physical Temple.

