

The Galatians Agenda: The Truth About Paul's Epistle – Part 1

Galatians is Christianity's "go to" book to prove that the Law given at Mount Sinai was destroyed by Yeshua on the Cross as a worthless thing and Paul can prove it, they say! What people don't know is that two major translation problems plague Paul's writings. Mention that to some people and the ire in them explodes because, to them, translation errors means God's Word is corrupted. But they do not realize that YHVH preserved His Word through the original Greek codices and Hebrew scrolls. Nothing is lost when we look into those original texts.

Translation problems, such as those found in the King James 1611 version and forward, point to Christian religious men upholding false doctrines and inserting biased agendas against YHVH's Law in their choice of the additional words which make the text flow from Greek to English. But perversion of the scriptures was not new in the 17th century. YHVH's Word had been increasingly perverted in the Jews' religion, Judaism. Perversion of the Gospel message also was already happening within just a few years of the start of spreading the Gospel and is the reason Paul wrote that Timothy should "rightly divide the Word of Truth" (2 Timothy 2:15).

PAUL'S PROBLEM

The perversion of the Gospel happened because Paul had arranged for non-Jewish converts (commonly called "Gentiles) to worship and hear Moses read on the Sabbath. He had done this, rightfully so, for new believers to learn the Law of Moses. Contrary to Christian doctrine, Paul actually wanted Gospel believers to know, understand and do the Torah.

The perversion of the Gospel happened even before the Acts 15 Jerusalem Council decided on "Judaism or no Judaism" for non-Jews. Having the non-Jews attend synagogue services provided a harvest of low hanging fruit for the Judaizers, both believing and unbelieving, who taught the non-Jewish converts they must accept Judaism to be saved.

Why would Jews think non-Jews must accept Judaism when they already had their faith in Yeshua? From the Jewish viewpoint, Judaism is the Kingdom of God. They have always viewed their religious practices and traditions as coming straight from YHVH Himself through the oral law. Paul argues against this in the Book of Galatians chapter 4.

This issue of requiring non-Jews to accept Judaism as part of the Gospel was discussed and solved in the Jerusalem Council in Acts 15:1-21 after the problem arose in Galatia. From Galatia, this perversion had begun to spread until the believing Jews in Judea brought the issue to the Jerusalem Council where it was decreed that non-Jewish converts should not be required to convert to Judaism.

According to Acts 15:9, during the discussion on whether non-Jewish converts must continue into Judaism, we read:

Acts 15:8 God, who knows the heart, testified about them [the non-Jews], giving them [the non-Jews] the Holy Spirit, just like he did to us [Jews].

Acts 15:9 He made no distinction between us [Jews] and them [non-Jews], cleansing their [non-Jews'] hearts by faith.

In other words, the answer to those believing Jewish brethren's opinion that the Gentiles needed to also come into Judaism, the answer was "no". God had made it clear that His Spirit was given to everyone who accepted His authority through Yeshua's blood. No religious conversion

was required after anyone converted to the Kingdom. In fact, it shows us that religion is not the answer and is not accepted by YHVH. Receiving the Holy Spirit is only of the heart for the purpose of believers doing what ancient Israel would not and could not: obey YHVH's Law and be His Kingdom on earth!

The Jews had taken advantage of the grace of YHVH which He built into the Torah to continue sinning just because they could and wanted to, flaunting their rebellion in YHVH's face knowing that He would "have to" forgive them if they ever decided to quit sinning. But now non-Jews could take advantage of the Torah's grace as believers in Yeshua the Messiah and this made them equal to the Jews in God's eyes without Judaism. This, in fact, did away with Judaism. It is Jewish law that Paul denounced, not YHVH's law. Let it be known that Paul adhered to the Torah, contrary to Christian doctrine, which teaches that Paul did away with the Torah of YHVH. This is easy to see when we return to the original Greek texts and also if we do so understanding some things about the King James 1611 translation.

TRANSLATION PROBLEMS

Two major problems confront the readers of Paul's letters. The first is his use of the common idioms of his day. I will address these as we study. The other is a 2-part translation error in the King James 1611 version which most, if not all, Bible versions follow because the false doctrine of YHVH's law being done away after the Cross is so deeply embedded in Christianity.

The KJV 1611's translation error has to do with the insertion of the word "the" where it 1) does not belong and 2) was never italicized as an additional word. The KJV proudly states that it italicized all inserted words, but that is not true and can quickly be seen when we look at the actual Greek texts. This points to either a deliberate or an accidental obfuscation of Paul's words. I tend toward it being a deliberate act but the reasons are more than I can contain in this teaching.

Either way, Paul's messages are the most perverted in Christian doctrine. The Church has used their perverted understanding of Paul's writings to prove that God has done away with all of His law except for those precepts which benefit the Church to socialize the people rather than having them align with the Kingdom of Heaven, submit their flesh to YHVH's will and become like Yeshua who kept YHVH's law (aka the Law of Moses) and showed us how to do the same, expecting that we would follow in His footsteps and practices.

In failing to italicize the "the" where it needed to be, the KJV 1611 translators failed to make a distinction between the two laws Paul contrasted against each other. The problem happened because Greek only has one word for "law" – 'nomos' (Strong's G3551). Paul had to speak of Jewish law and YHVH's law using the same word! He made the distinction between the two laws by writing 'nomos' (law) alone, and without "the" in front of it, to indicate Judaism. He used the phrase 'ho nomos' (the law), deliberately writing "the", the Greek word 'ho' (Strong's G3588) in front of 'nomos' to indicate YHVH's law. The English translators added the unitalicized "*the*" in front of 'nomos' where it stood alone. As we will see as we study, the stand alone 'nomos' is always referenced by Paul in the negative and its meaning in writing 'nomos', "law" by itself, was to contrast Jewish law with God's law. There are many instances of this, which we will see as we study.

Let me say this another way to drive the point home. Every time 'nomos' (law) appeared singularly, alone and by itself in the text, the English translators added "the" in front of it and did not *italicize* it to let readers know it had been added. Readers were reading or hearing from the pulpit nonsensical sentences in Paul's Epistles in which were what appeared to be his conflicting views on "*the (italicized) law*" and "the law" without italics. The clergy blamed the nonsense on Paul's writings being too hard for the average reader to understand. They then proceeded to explain

that Paul was “doing away” with YHVH’s Law; something that Paul had no authority under Heaven to do. Even Yeshua, the Word incarnate, did not do away with the Torah.

If you, like others, have trouble understanding what Paul wrote, please consider what is written in this teaching. We will spend the next few weeks closely examining Paul's actual words rather than what people say he said.

This presentation was made using eSword, the free and downloadable Bible software provided by Rick Meyers. I used the parallel mode to copy and paste the entire book of Galatians and have commented on Paul’s words as needed. The parallel view shows the English words with the Greek letters which will help us to clearly see what Paul actually said versus what people say he said.

CHAPTER 1

KJV+	WEB
<p>1 Paul, G3972 an apostle, G652 (not G3756 of G575 men, G444 neither G3761 by G1223 man, G444 but G235 by G1223 Jesus G2424 Christ, G5547 and G2532 God G2316 the Father, G3962 who raised G1453 him G846 from G1537 the dead; G3498)</p>	<p>1 Paul, an apostle (not from men, nor through man, but through Jesus Christ, and God the Father, who raised him from the dead),</p>
<p>Paul had not been placed as an Apostle by the Disciples as Matthias was in Acts 1:12-26. This is one of the two main reasons some reject Paul’s writings. The other reason is because the way the English translators have translated his writings makes him appear fickle to the point of possible mental illness, even being a man with dual and conflicting personalities, saying in one place that the law is good, just and holy (Romans 7:12) and in another that the law is a curse (Galatians 3:10-13).</p>	
<p>2 And G2532 all G3956 the G3588 brethren G80 which are with G4862 me, G1698 unto the G3588 churches G1577 of Galatia: G1053</p>	<p>2 and all the brothers who are with me, to the assemblies of Galatia:</p>
<p>There was not only one assembly in Galatia, but many. Galatia was a province with many cities and Paul had planted the Gospel in all of them. Each assembly had become an influence on the others so that, when a problem arose in one assembly, it soon corrupted the others. Thus, Paul wrote to all of the Galatian province assemblies.</p>	

3 Grace ^{G5485} be to you ^{G5213} and ^{G2532} peace ^{G1515} from ^{G575} God ^{G2316} the Father, ^{G3962} and ^{G2532} from our ^{G2257} Lord ^{G2962} Jesus ^{G2424} Christ, ^{G5547}

3 Grace to you and peace from God the Father, and our Lord Jesus Christ,

Blessing God's people with grace is a 1st century idiomatic expression to remind us that Yeshua's death and resurrection has made it possible for mankind to be restored and reconciled back to the Heavenly Father. The grace spoken by Gospel adherents over each other, and which YHWH built into His Law from the foundation of the world, had now become magnified after the Cross as reminder of YHWH's great love for mankind. So greeting a person with "grace to you" was actually to bless that person with the Gospel message.

Grace had always been available but had become of greater focus after the Cross because the grace of YHWH in the Torah had been fulfilled, had been filled with meaning, in Yeshua's sacrifice. His sacrifice demonstrated God's love to the point of being willing to die to save us! And this grace is not only for the Jews but to non-Jews, as well. Thus, being greeted with "grace" was an idiomatic expression verifying the Gentile believers' place as citizens of the renewed Kingdom.

4 Who gave ^{G1325} himself ^{G1438} for ^{G5228} our ^{G2257} sins, ^{G266} that ^{G3704} he might deliver ^{G1807} us ^{G2248} from ^{G1537} this present ^{G1764} evil ^{G4190} world, ^{G165} according ^{G2596} to the ^{G3588} will ^{G2307} of God ^{G2316} and ^{G2532} our ^{G2257} Father: ^{G3962}

4 who gave himself for our sins, that he might deliver us out of this present evil age, according to the will of our God and Father—

5 To whom ^{G3739} be glory ^{G1391} for ever and ever. ^{G1519} ^{G165} ^{G165} Amen. ^{G281}

5 to whom be the glory forever and ever. Amen.

After giving glory to our God and Father, Paul will now proceed to explain the reason for his letter to Galatia. He had somehow come to know something about them that distressed him and which he wanted to correct.

6 I marvel ^{G2296} that ^{G3754} ye are so ^{G3779} soon ^{G5030} removed ^{G3346} from ^{G575} him that called ^{G2564} you ^{G5209} into ^{G1722} the grace ^{G5485} of Christ ^{G5547} unto ^{G1519} another ^{G2087} gospel: ^{G2098}

6 I marvel that you so soon are being moved away from Him who called you into *the* grace of Christ, to another gospel,

7 Which G3739 is G2076 not G3756 another; G243 but G1508 there be G1526 some G5100 that trouble G5015 you, G5209 and G2532 would G2309 pervert G3344 the G3588 gospel G2098 of Christ. G5547

7 and there isn't another "good news." Only there are some who trouble you, and want to pervert the Good News of Christ.

Paul had heard about the problem of believers being pulled away from the Gospel of faith in Yeshua by some people in their assemblies that were "troubling them".

Paul had made arrangements with the synagogues in each city to accept the Greek and Asian believers into their congregations. The movement of Yeshua was called "The Way" at the time and the first believers in "The Way" had been Jews but the spread of the Gospel of faith among Jews had been fast. There were Jewish believers in Yeshua almost everywhere. But as the Gospel message was spread by Paul to the non-Jews, a place was needed where the new believers could hear Moses read every Sabbath (Acts 15:21). Paul understood this concept even before the Jerusalem Council convened in Acts 15. Which proves the point that Paul wanted new believers to hear the Torah and live by it. But this caused a major wrangling point in almost all of Paul's Epistles as he struggled to explain the difference between man's religious constructs and YHVH's Kingdom.

8 But G235 though G2532 G1437 we, G2249 or G2228 an angel G32 from G1537 heaven, G3772 preach any other gospel G2097 unto you G5213 than G3844 that G3739 which we have preached G2097 unto you, G5213 let him be G2077 accursed. G331

8 But even though we, or an angel from heaven, should preach to you any "good news" other than that which we preached to you, let him be cursed.

9 As G5613 we said before, G4280 so G2532 say G3004 I now G737 again, G3825 If any G1536 man preach any other gospel G2097 unto you G5209 than G3844 that G3739 ye have received, G3880 let him be G2077 accursed. G331

9 As we have said before, so I now say again: if any man preaches to you any "good news" other than that which you received, let him be cursed.

Paul gives the same warning twice in a row because it takes two or three instances of a testimony to establish it in Heaven. The Gospel message is so important that even if Paul were to come preaching a different gospel at some time in the future, we must never believe it. We must stick with his original message. His testimony is that the Gospel he taught is correct which makes it still correct today because of the double reproof.

The Gospel message is that Yeshua lived, died, resurrected, ascended to Heaven to His throne beside His Sovereign Father, He is the King of Israel and He is God. Do not heed anything else! There were some people among the believers in Yeshua who perverting one or all of these precepts.

Of utmost importance of us today is that Yeshua is our God. This has come into dispute among the brethren. Paul taught the doctrine that Yeshua is our God in Romans 9:5, 1 Corinthians 8:6, Philippians 2:5-6, Colossians 1:15-17, 2:9, Titus 2:13, Philemon 2:6. Paul was not the only Apostle to declare that Yeshua is our God. But among us today are those who say they believe in Yeshua, yet they reject Him as their God. Do not do this! The Old Testament tells us hundreds of times that salvation comes to us only through God. If Yeshua is not God, then how do you have salvation and eternal life through Him?

10 For G1063 do I now G737 persuade G3982 men, G444 or G2228 God? G2316 or G2228 do I seek G2212 to please G700 men? G444 for G1063 if G1487 I yet G2089 pleased G700 men, G444 I should not G3756 be G2252 G302 the servant G1401 of Christ. G5547

10 For am I now seeking the favor of men, or of God? Or am I striving to please men? For if I were still pleasing men, I wouldn't be a servant of Christ.

Paul asks the Galatians to decide if his message required persuasion of man and God? Do men need persuading? Yes. Does God need persuading? No. Why? Because the message is **from** God! The Galatians would have to choose whether his words were his own or from God.

He proceeds to declare that if his message was geared toward pleasing people then he is not a servant of Messiah. Paul knew what Yeshua preached which was that no one can please man and God at the same time (Matthew 6:24). Another proof that Paul actually did learn directly from Yeshua Himself.

And then Paul tells them where the message he is about to deliver to them comes from.

11 But G1161 I certify G1107 you, G5213 brethren, G80 that the G3588 gospel G2098 which was preached G2097 of G5259 me G1700 is G2076 not G3756 after G2596 man. G444

11 But I make known to you, brothers, concerning the Good News which was preached by me, that it is not according to man.

12 For G1063 I G1473 neither G3761 received G3880 it G846 of G3844 man, G444 neither G3777 was I taught G1321 it, but G235 by G1223 the revelation G602 of Jesus G2424 Christ. G5547

12 For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ.

Paul's testimony is that the Gospel message he taught them is not from him but God Himself. It is a message from Heavenly Kingdom to the earth. It is not a religious, manmade, earthly message. He then reveals how he came to understand the Gospel message.

Many say Paul is a liar for claiming he received the Gospel message directly from Yeshua Himself. I have already shown examples of Heavenly doctrine that Paul could only have received from Yeshua directly because they are doctrines that Yeshua Himself preached and Paul taught them before any of the Gospels were written. His Epistles were the first New Testament documents. So people who reject Paul's messages based on his claim to have learned the Gospel from God and not from man is a result of jealousy, a jealousy which none of Yeshua's Apostles (former Disciples) exhibited toward Paul.

13 For ^{G1063} ye have heard ^{G191} of my ^{G1699} conversation ^{G391} in time past ^{G4218} in ^{G1722} the ^{G3588} Jews' religion, ^{G2454} how that ^{G3754} beyond measure ^{G2596} ^{G5236} I persecuted ^{G1377} the ^{G3588} church ^{G1577} of God, ^{G2316} and ^{G2532} wasted ^{G4199} it: ^{G846}

13 For you have heard of my way of living in time past in the Jews' religion, how that beyond measure I persecuted the assembly of God, and ravaged it.

Paul will now begin to speak of the problem in Galatia, the "Jews' religion", 'Ioudaismos' (Strong's G2454). This word is translated as 'Judaism' in some English Bibles and it tell us that the perversion of the Gospel to the non-Jews is coming from Jews, even from believing Jews as we see in Acts 15:1.

One of the most difficult things in the world is to divest oneself of the religious burden and accept the lighter burden of God's Kingdom.

Matthew 11:30 For my yoke is easy, and my burden is light."

It is a work of the Holy Spirit in us to see how religion perverts God's plain Word. Paul had received the understanding of the Kingdom from Yeshua directly while in Arabia and understood the perversions of the Jews' religions, henceforth "Judaism", in this teaching.

The nature of the perversions are not immediately provided in this verse. The specific perversion will become clear as we study what Paul actually said. All we know at this point in the text is that was because of Judaism's perversions of what YHVH actually said that Paul had persecuted believers.

14 And ^{G2532} profited ^{G4298} in ^{G1722} the ^{G3588} Jews' religion ^{G2454} above ^{G5228} many ^{G4183} my equals ^{G4915} in ^{G1722} mine own ^{G3450} nation, ^{G1085} being ^{G5225} more exceedingly ^{G4056} zealous ^{G2207} of the traditions ^{G3862} of my ^{G3450} fathers. ^{G3967}

14 I advanced in the Jews' religion [Judaism] beyond many of my own age among my countrymen, being more exceedingly zealous for the traditions of my fathers.

The perversion that caused Paul to persecute believers came from Judaism's traditions. Paul revealed here in verse 14 that Judaism consists of Jewish traditions. That is the ancient and modern definition of the Jewish religion, Judaism. It is 100% manmade traditions perverted from the concepts and instructions given by YHVH. Rather than do what YHVH wanted, they took His words and perverted them to suit themselves. Paul understood this and was in line with Yeshua's words even though he had not learned of Yeshua's words through the teachings of men, namely in the Book of Mark which had not yet been written.

Mark 7:8 "For you set aside the commandment of God, and hold tightly to the tradition of men—the washing of pitchers and cups, and you do many other such things."

Mark 7:9 He said to them, "Full well do you reject the commandment of God, that you may keep your tradition.

Mark 7:10 For Moses said, 'Honor your father and your mother;' and, 'He who speaks evil of father or mother, let him be put to death.'

Mark 7:11 But you say, 'If a man tells his father or his mother, "Whatever profit you might have received from me is Corban, that is to say, given to God";'

Mark 7:12 then you no longer allow him to do anything for his father or his mother,

Mark 7:13 making void the word of God by your tradition, which you have handed down. You do many things like this."

Paul already knew what Yeshua had taught and was able to quote Yeshua even though the first Gospel book of Mark had not yet been written according to most scholars. This is more proof that Paul heard directly from Yeshua!

The "traditions" of Judaism is the Greek word, 'paradosis' (Strong's G3862). Already then, we see that one of the purposes of this Epistle is to contrast the traditions which define Judaism with the Gospel of Yeshua.

This is an important piece to note. There is a great contrast between Judaism and the Gospel because Judaism seeks salvation through the works of Judaism's traditions while the Gospel message is that salvation comes only through our God, Yeshua.

15 But ^{G1161} when ^{G3753} it pleased ^{G2106} God, ^{G2316} who separated ^{G873} me ^{G3165} from ^{G1537} my ^{G3450} mother's ^{G3384} womb, ^{G2836} and ^{G2532} called ^{G2564} me by ^{G1223} his ^{G848} grace, ^{G5485}

15 But when it was the good pleasure of God, who separated me from my mother's womb, and called me through his grace,

16 To reveal ^{G601} his ^{G848} Son ^{G5207} in ^{G1722} me, ^{G1698} that ^{G2443} I might preach ^{G2097} him ^{G846} among ^{G1722} the ^{G3588} heathen; ^{G1484} immediately ^{G2112} I conferred ^{G4323} not ^{G3756} with flesh ^{G4561} and ^{G2532} blood: ^{G129}

16 to reveal his Son in me, that I might preach him among the Gentiles, I didn't immediately confer with flesh and blood,

17 Neither G3761 went I up G424 to G1519 Jerusalem G2414 to G4314 them which were apostles G652 before G4253 me; G1700 but G235 I went G565 into G1519 Arabia, G688 and G2532 returned G5290 again G3825 unto G1519 Damascus. G1154

17 nor did I go up to Jerusalem to those who were apostles before me, but I went away into Arabia. Then I returned to Damascus.

Paul needed time to deal with himself and to understand the falsity of Judaism. He needed to understand the difference between religion – Judaism - and the Kingdom which is the Gospel message of Yeshua.

Paul stayed away from all believers in Yeshua for some unspecified amount of time, and then later went to be with Ananias and those who rescued him during his blindness in Acts 9. He remained isolated from those in Jerusalem even though he would have travelled there for three times a year for the Feasts of YHVH. He simply did not seek out the other Apostles while he was there. And then three years after spending time alone struggling with his own religious burdens, he went to visit Peter and James.

18 Then G1899 after G3326 three G5140 years G2094 I went up G424 to G1519 Jerusalem G2414 to see G2477 Peter, G4074 and G2532 abode G1961 with G4314 him G846 fifteen G1178 days. G2250

18 Then after three years I went up to Jerusalem to visit Peter, and stayed with him fifteen days.

19 But G1161 other G2087 of the G3588 apostles G652 saw G1492 I none, G3756 save G1508 James G2385 the G3588 Lord's G2962 brother. G80

19 But of the other apostles I saw no one, except James, the Lord's brother.

It took Paul three years before he could face Peter and James. These were the first Apostles to accept Paul as an Apostle. Verse 24 says they glorified God because of Paul. His acceptance by Peter and James, then John and the other Apostles confers on him the Apostleship that has come under fire in our day. The assemblies in Greece and Asia Minor, which Paul planted, qualifies him as a relevant and credible source for understanding the Gospel, and its difference from Judaism .

20 Now G1161 the things which G3739 I write G1125 unto you, G5213 behold, G2400 before G1799 God, I G2316 (G3754) lie G5574 not. G3756

20 Now about the things which I write to you, behold, before God, I'm not lying.

<p>21 Afterwards^{G1899} I came^{G2064} into^{G1519} the^{G3588} regions^{G2824} of Syria^{G4947} and^{G2532} Cilicia;^{G2791}</p>	<p>21 Then I came to the regions of Syria and Cilicia.</p>
<p>22 And^{G1161} was^{G2252} unknown^{G50} by face^{G4383} unto the^{G3588} churches^{G1577} of Judaea^{G2449} which^{G3588} were in^{G1722} Christ:^{G5547}</p>	<p>22 I was still unknown by face to the assemblies of Judea which were in Christ,</p>
<p>23 But^{G1161} they had^{G2258} heard^{G191} only,^{G3440} That^{G3754} he which persecuted^{G1377} us^{G2248} in times past^{G4218} now^{G3568} preacheth^{G2097} the^{G3588} faith^{G4102} which^{G3739} once^{G4218} he destroyed.^{G4199}</p>	<p>23 but they only heard: “He who once persecuted us now preaches the faith that he once tried to destroy.”</p>
<p>24 And^{G2532} they glorified^{G1392} God^{G2316} in^{G1722} me.^{G1698}</p>	<p>24 And they glorified God in me.</p>

Paul was planting the Gospel in Greece and Asia Minor before he ever visited Peter and James and long before he appeared in Jerusalem’s general assembly. He worked alone and with men unknown in Jerusalem (like Barnabas) doing the work that Yeshua Himself sent Paul to do. Paul did not consult with anyone; he did not seek advice; he simply went to do the work and ***then*** he went to visit Peter and James. His work became his testimony to his direct call by Yeshua which did not come through the Jerusalem Council.

We can see now that Paul’s agenda to the Galatians was to counter Judaism which some Asia Minor believers had apparently accepted. He told them of his dismay that they were leaving the Gospel for Judaism. And that is the correct way to say it, too. If you go into religion, you have left the Gospel. If you stay in religion after coming to the Gospel, you still remain in religion. We must all do what Paul did and divest ourselves of our Christian or Jewish religious ideas. Religion leads us away from the Gospel. Religion is dirty rags; man’s own works and effort in trying to reach God.

Isaiah 64:6 For we have all become like one who is unclean, and all our righteousness is like filthy rags. We all fade like a leaf; and our iniquities, like the wind, take us away.

Paul understood this and contrasted Judaism against the Gospel, not only in Galatians but elsewhere.

We must read the scriptures keeping in mind what YHVH actually said rather than what we want them to say. Otherwise, we will remain spiritually blind. Most people think Galatians was written by Paul to refute YHVH's law. It was written to refute Judaism and to compare Judaism to the Gospel of faith.