

The Galatians Agenda: The Truth About Paul's Epistle – Part 2

Galatians chapter 1 revealed Paul's disappointment that the assembly he had planted with the Gospel message was now being destroyed by a different Gospel, namely the "Jews religion" and its traditions (Galatians 1:13-14). The "Jews religion" is the Greek word, 'Ioudaismos' (Strong's G-2454). "Traditions" is the Greek word 'paradosis' (Strong's G3862) which Yeshua said the Jews used to "set aside the commandment of God" (Mark 7:8-13). Both elements, Jews' religion and traditions, together are "Judaism". Judaism is not just religion and traditions; it is culture, and one that the Jews believe is God's Kingdom which they call "the world to come".

Judaism had developed during the 400-450 year intertestamental period. This was the time after the temple was rebuilt and the glory of God did not show up. He not only did not give His glory to the Jewish temple, but He didn't speak to the Jews at all; not through prophets and not through texts.

The Jews, the Southern Kingdom of Judah, were the remaining 4 tribes left from David's Kingdom after the Northern House of Israel was divorced and exiled by YHVH. The Jews' arrogance and willingness to murder their own God and King, Yeshua, witnesses to what happened to them after they returned from Babylon. They are a testimony to what happens when God leaves people to their own devices. Wickedness becomes righteousness in their own eyes.

There are gaping differences between YHVH's Kingdom and Jewish culture which Paul sought to explain to the Galatians. The Jews developed a perverted culture that redefined scriptural concepts and words from the Tanach, the Old Testament, particularly from the Torah. For instance, the word "circumcision" was a covenant word, according to YHVH. It became a cultural term under Judaism. As such, circumcision became equated with salvation so that one must convert to Judaism to be saved.

The term, "the circumcision", which we find in the New Testament but not in the Old Testament, is a cultural colloquialism for "the Jews". This term became juxtaposed against "the uncircumcision", a Jewish colloquialism for everyone else who were referred in the New Testament as "Gentiles".

The Jerusalem Council convened after the Judaizers began to convert the Galatian Gentiles to Judaism and Paul wrote his letter to the Galatians to stem the tide. Acts 15:1 tells us the exact perverted Judaism doctrine of circumcision.

Acts 15:1 Some men came down from Judea and taught the brothers, "Unless you are circumcised after the custom of Moses, you can't be saved."

Circumcision was never for salvation. It was for the covenant of Abraham. Salvation, though, was the issue for the Jews; even the believing Jews who seemingly were unable to believe that Yeshua alone was their salvation. The Acts 15 verdict did not rescind, or do away with covenant circumcision (not to be confused with Jewish circumcision) or the Law of Moses. The Council upheld all of the Law of Moses for Gentile believers (Acts 15:10-21) including covenant circumcision because covenant circumcision is part of the Mosaic Law.

The Council required teaching new believers the Torah starting with the basics: to abstain from the pollution of idols, from sexual immorality, from what is strangled, and from blood (Acts 15:20), and, in addition, to attend Sabbath services at a synagogue to hear the Law of Moses read every week so new believers could learn how to keep the Law of YHVH (Acts 15:21). Nothing could be more clear. Gentile believers were to be taught the Law of Moses to know it, understand it and obey it.

The Book of Galatians is Paul’s refutation of Judaism as salvific for anyone, Jew or Gentile.

Galatians chapter 2 will confront us with “*the* law” and “the law” conundrum I already mentioned in part 1 of this teaching series. The KJV+ with Strong’s numbers is provided on the left column and the World English Bible version is on the right so you can see from where the words are translated from the Greek into English and how they sometimes differ.

CHAPTER 2

KJV+	WEB
<p>1 Then ^{G1899} fourteen ^{G1180} years ^{G2094} after ^{G1223} I went up ^{G305} again ^{G3825} to ^{G1519} Jerusalem ^{G2414} with ^{G3326} Barnabas, ^{G921} and took Titus with ^{G4838} ^{G5103} <i>me</i> also. ^{G2532}</p>	<p>1 Then after a period of fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with me.</p>
<p>2 And ^{G1161} I went up ^{G305} by ^{G2596} revelation, ^{G602} and ^{G2532} communicated ^{G394} unto them ^{G846} that gospel ^{G2098} which ^{G3739} I preach ^{G2784} among ^{G1722} the ^{G3588} Gentiles, ^{G1484} but ^{G1161} privately ^{G2596} ^{G2398} to them which were of reputation, ^{G1380} lest by any means ^{G3381} I should run, ^{G5143} or ^{G2228} had run, ^{G5143} in ^{G1519} vain. ^{G2756}</p>	<p>2 I went up by revelation, and I laid before them the Good News which I preach among the Gentiles, but privately before those who were respected, for fear that I might be running, or had run, in vain.</p>
<p>Paul checked in with Peter and James, an act of humility, despite an earlier dispute with Peter which we will read about. He presented his Gospel message to those in Jerusalem for their approval, the “running in vain”.</p>	
<p>3 But ^{G235} neither ^{G3761} Titus, ^{G5103} who ^{G3588} was with ^{G4862} me, ^{G1698} being ^{G5607} a Greek, ^{G1672} was compelled ^{G315} to be circumcised: ^{G4059}</p>	<p>3 But not even Titus, who was with me, being a Greek, was compelled to be circumcised.</p>

<p>4 And G1161 that because G1223 of false brethren G5569 unawares brought in, G3920 who G3748 came in privily G3922 to spy out G2684 our G2257 liberty G1657 which G3739 we have G2192 in G1722 Christ G5547 Jesus, G2424 that G2443 they might bring us into bondage: G2615 G2248</p>	<p>4 This was because of the false brothers secretly brought in, who stole in to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage;</p>
<p>5 To whom G3739 we gave place G1502 by subjection, G5292 no, not G3761 for G4314 an hour; G5610 that G2443 the G3588 truth G225 of the G3588 gospel G2098 might continue G1265 with G4314 you. G5209</p>	<p>5 to whom we gave no place in the way of subjection, not for an hour, that the truth of the Good News might continue with you.</p>
<p>6 But G1161 of G575 these G3588 who seemed G1380 to be G1511 somewhat, G5100 (whatsoever G3697 G4218 they were, G2258 it maketh no matter G1308 G3762 to me: G3427 God G2316 accepteth G2983 no G3756 man's G444 person:) G4383 for G1063 they who seemed G1380 to be somewhat in conference added G4323 nothing G3762 to me: G1698</p>	<p>6 But from those who were reputed to be important (whatever they were, it makes no difference to me; God doesn't show partiality to man)—they, I say, who were respected imparted nothing to me,</p>
<p>7 But G235 contrariwise, G5121 when they saw G1492 that G3754 the G3588 gospel G2098 of the G3588 uncircumcision G203 was committed G4100 unto me, as G2531 the gospel of the G3588 circumcision G4061 was unto Peter; G4074</p>	<p>7 but to the contrary, when they saw that I had been entrusted with the Good News for Gentiles, even as Peter with the Good News for Jews</p>
<p>8 (For G1063 he that wrought effectually G1754 in Peter G4074 to G1519 the apostleship G651 of the G3588 circumcision, G4061 the same was mighty G1754 in (G2532) me G1698 toward G1519 the G3588 Gentiles:) G1484</p>	<p>8 (for he who worked through Peter in the apostleship with the circumcised [the Jews] also worked through me with the Gentiles);</p>
<p>9 And G2532 when James, G2385 (G2532) Cephas, G2786 and G2532 John, G2491 who seemed G1380 to be G1511 pillars, G4769</p>	<p>9 and when they perceived the grace that was given to me, James and Cephas and John, they who were reputed to be pillars, gave to me and Barnabas the right hand of fellowship, that we should go to</p>

perceived^{G1097} the^{G3588} grace^{G5485} that was given^{G1325} unto me,^{G3427} they gave^{G1325} to me^{G1698} and^{G2532} Barnabas^{G921} the right hands^{G1188} of fellowship;^{G2842} that^{G2443} we^{G2249} *should go* unto^{G1519} the^{G3588} heathen,^{G1484} and^{G1161} they^{G846} unto^{G1519} the^{G3588} circumcision.^{G4061}

the Gentiles [the uncircumcision], and they to the circumcision [the Jews].

The yellow highlighted words show the culturally perverted use of the circumcision commandment. Paul uses it because he must. It was the lingua franca of Judaism.

Verse 3 is explicit that the Greek Titus was not “a circumcised” man but this does not mean he was not circumcised according to the covenant. Rather he was not circumcised according to Judaism. He was not a Jewish convert. He was in Jerusalem with Paul who undoubtedly would have gone to the temple. Uncircumcised males were forbidden there. Titus likely also went to the temple because, later, Paul would be falsely accused of the sin of taking uncircumcised males to the temple (Acts 21:27-29). The perverted meaning behind the Jews’ accusation was that Paul had not compelled the men to convert to Judaism.

Verse 3 also tells us that the believing Jews in Jerusalem led by Peter (Cephas), James and John also had not required Titus to be “circumcised”, converted to Judaism, either. All of the Apostles upheld covenant circumcision because they continued obeying YHVH’s Law but they rejected the conversion of Gentiles into Judaism.

10 Only^{G3440} *they would* that^{G2443} we should remember^{G3421} the^{G3588} poor;^{G4434} the same^{G846} ^{G5124} which^{G3739} I also^{G2532} was forward^{G4704} to do.^{G4160}

10 They only asked us to remember the poor—which very thing I was also zealous to do.

11 But^{G1161} when^{G3753} Peter^{G4074} was come^{G2064} to^{G1519} Antioch,^{G490} I withstood^{G436} him^{G846} to^{G2596} the face,^{G4383} because^{G3754} he was^{G2258} to be blamed.^{G2607}

11 But when Peter came to Antioch, I resisted him to his face, because he stood condemned.

12 For^{G1063} before that certain^{G5100} came^{G2064} from^{G575} James,^{G2385} he did eat^{G4906} with^{G3326} the^{G3588} Gentiles:^{G1484} but^{G1161} when^{G3753} they were come,^{G2064} he withdrew^{G5288}

12 For before some people came from James, he ate with the Gentiles. But when they came, he drew back and separated himself, fearing those who were of the circumcision [the Jews].

and G2532 separated G873 himself, G1438 fearing G5399 them G3588 which were of G1537 the circumcision. G4061

13 And G2532 the G3588 other G3062 Jews G2453 dissembled likewise with G4942 G2532 him; G846 insomuch that G5620 Barnabas G921 also G2532 was carried away with G4879 their G846 dissimulation. G5272

13 And the rest of the Jews joined him in his hypocrisy; so that even Barnabas was carried away with their hypocrisy.

Peter's hypocrisy maintained the cultural separation between the Jews (the circumcision) and the Gentiles (the uncircumcision). Yeshua's work on the Cross, though, had restored all of mankind to YHVH, all the "who-so-evers", so there is no Jew or Gentile any longer in the Kingdom (Galatians 3:28). Peter's example so affected the believing Jews that even Paul's companion, Barnabas (a Jew from Cyprus (Acts 4:36) who ministered to the Gentiles with Paul), began to pervert the Gospel, too. Can you see how insidious and deeply rooted in the Jews' minds it was that Gentiles were a shame to YHVH's Kingdom even in Peter's mind? This is what made it so easy for the Galatian Jews to trouble the Gentiles to convert them to Judaism. It is the same superior attitude Jews still have today.

To Peter's credit, he accepted Paul's rebuke and later wrote that Paul is a beloved brother in 2 Peter 3:15 and even equated Paul's teachings to the Tanach or Old Testament scriptures in 2 Peter 3:16. This is another evidence that Paul's modern detractors do not stand on solid ground in their attempt to remove Paul's teachings from scripture.

Peter would later uphold what Paul taught to the Galatians.

Acts 15:7 When there had been much discussion, Peter rose up and said to them, "Brothers, you know that a good while ago God made a choice among you, that by my mouth the nations should hear the word of the Good News, and believe.

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

Acts 15:9 He made no distinction between us and them, cleansing their hearts by faith.

This is what Paul taught Peter.

Acts 15:10 Now therefore why do you tempt God, that you should put a yoke on the neck of the disciples which neither our fathers nor we were able to bear?

Paul was able to stand against this, to not fall prey to the deeply rooted Jewish superiority, because he had been taught directly by Yeshua Himself and was sent to the Gentiles by Yeshua Himself. He remains a kind of "separated Apostle", distinct from the others, to this day. To Peter's shame, his actions were hypocrisy and it was necessary for Paul to stand against it. There are not two Bodies of Messiah, but one.

14 But G235 when G3753 I saw G1492 that G3754 they walked not uprightly G3716 G3756 according G4314 to the G3588 truth G225 of

14 But when I saw that they didn't walk uprightly according to the truth of the Good News, I said to Peter before them all, "If you,

the ^{G3588} gospel, ^{G2098} I said ^{G2036} unto Peter ^{G4074} before ^{G1715} *them* all, ^{G3956} If ^{G1487} thou, ^{G4771} being ^{G5225} a Jew, ^{G2453} livest ^{G2198} after the manner of Gentiles, ^{G1483} and ^{G2532} not ^{G3756} as do the Jews, ^{G2452} why ^{G5101} compellest ^{G315} thou the ^{G3588} Gentiles ^{G1484} to live as do the Jews? ^{G2450}

being a Jew, live as the Gentiles do, and not as the Jews do, why do you compel the Gentiles to live as the Jews do?

What does it mean for a Jew to live as the Gentiles do? It means the Jew has afforded himself the freedom not to participate in Judaism's laws and its traditions. It does not mean that Peter had taken on the cultural sins of the Gentiles or that he was not obeying the Torah.

Now that Paul has addressed other matters like the cultural "circumcision" and "uncircumcision", he will begin to address 'nomos', law.

15 We ^{G2249} *who are* Jews ^{G2453} by nature, ^{G5449} and ^{G2532} not ^{G3756} sinners ^{G268} of ^{G1537} the Gentiles, ^{G1484}

15 "We, being Jews by nature, and not Gentile sinners,

16 Knowing ^{G1492} that ^{G3754} a man ^{G444} is not ^{G3756} justified ^{G1344} by ^{G1537} the works ^{G2041} of *the law*, ^{G3551} but ^{G3362} by ^{G1223} the faith ^{G4102} of Jesus ^{G2424} Christ, ^{G5547} even ^{G2532} we ^{G2249} have believed ^{G4100} in ^{G1519} Jesus ^{G2424} Christ, ^{G5547} that ^{G2443} we might be justified ^{G1344} by ^{G1537} the faith ^{G4102} of Christ, ^{G5547} and ^{G2532} not ^{G3756} by ^{G1537} the works ^{G2041} of *the law*. ^{G3551} for ^{G1360} by ^{G1537} the works ^{G2041} of *the law* ^{G3551} shall no ^{G3756} flesh ^{G4561} be justified. ^{G1344}

16 yet knowing that a man is not justified by the works of *the law* [Judaism] but through faith in Jesus Christ, even we believed in Christ Jesus, that we might be justified by faith in Christ, and not by the works of *the law* [Judaism], because no flesh will be justified by the works of *the law* [Judaism].

Notice I have italicized the word "*the*" where it should have been italicized in 1611.

Here is where Paul begins to speak to directly to the Galatian Jews of the synagogue where the Gentiles attended to hear Moses read every Sabbath (Acts 15:21). And here is where he will begin to make the distinction between Jewish religious law and its traditions (Judaism) and YHVH's Law by using 'nomos' (Strong's G3551), "law", alone without the word 'ho' (Strong's G3588), "the", in front of it.

I want to repeat what I said earlier and let the scripture define the words. The "Jews religion" is the Greek word, 'Ioudaismos' (Strong's G2454). We came across this definition in Galatians 1:13 in last week's teaching. "Traditions" is the Greek word 'paradosis' (Strong's G3862) which Yeshua said the Jews used to "set aside the commandment of God" in Mark 7:8-13. That definition appeared in Galatians 1:14.

“Jews’ religion” and “tradition” describe “Judaism”. Judaism is not just religion and traditions; it is culture, and one that the Jews believe is God’s Kingdom which they call “the world to come”.

We will now address ‘nomos’ and ‘ho nomos’. Jewish law: ‘nomos’. YHVH’s Law: ‘ho nomos’.

Look at G3551 below highlighted in blue. It is the word for “law”, ‘nomos’. The definite article “*the*” (G3588) appears in front of it but it is not italicized. It should be because it stands alone without ‘ho’ in front of it. Since we will not see ‘ho nomos’, the Law, until Galatians 3:10, I will show you what I mean. Here is that scripture so I can show it to you.

10 For ^{G1063} as many as ^{G3745} are ^{G1526} of ^{G1537} the works ^{G2041} of *the law* ^{G3551} are ^{G1526} under ^{G5259} the curse: ^{G2671} for ^{G1063} it is written, ^{G1125} Cursed ^{G1944} is every one ^{G3956} that ^{G3739} continueth ^{G1696} not ^{G3756} in ^{G1722} all things ^{G3956} which are written ^{G1125} in ^{G1722} the ^{G3588} book ^{G975} of *the* ^{G3588} law ^{G3551} to do ^{G4160} them. ^{G846}

10 For as many as are of the works of *the law* [Judaism] are under a curse. For it is written, “Cursed is everyone who doesn’t continue in all things that are written in the book of *the law* [the Torah], to do them.”

Galatians 3:10 is the first time, but not the last, in which Paul will contrast “law” against “the Law”. The translators put “the” in front of the stand alone ‘nomos’. They either should have left “the” out of the sentence or they should have italicized it as an inserted word that was not in the original text. As you can see, I have italicized it.

From now on, I will translate the blue highlighted *the law* ^{G3551} with the italicized “*the*” in the KJV+ column on the left, which I have italicized, as **Judaism** and the green highlighted *the* ^{G3588} law ^{G3551} in the column on the right as **the Torah**. I will do this to make it clear which “law” Paul speaks of but also so you can see that I will not be mistranslating the text.

Galatians 3:10 makes no sense because, if we don’t take into account “law” by itself against “the law” in the original text, it looks like Paul is an idiot! Doing the works of “law” puts you under a curse but cursed you are if don’t do “the law”! Huh!? This is a “damned if you do and damned if you don’t” situation. No wonder people are confused! No wonder they don’t know what God wants or why Yeshua had to die on the Cross. YHVH never has and never will make it impossible to understand or know how to do His will!

Therefore, we must come to the conclusion that Paul used ‘nomos’ (G3551) without the word ‘ho’ or “the” in front of it and ‘ho nomos’ (G3588 “the” with G3551 “law”), “law” against “the law” to make the distinction between Judaism which Jews call “law” and YHVH’s Law which YHVH calls “Torah”.

An unitalicized “the” has been inserted by the English translators in Galatians 2:16 and 3:10 where Paul said in both places, “For as many as are of the works of **law** (‘nomos’ standing alone) are under a curse.” The word “ho” (the) is not in this sentence, yet it appears in the English.

That means a translator inserted it because a noun, “law”, needs an adjective or definite article in front of it to make it flow. But the English “the” was not italicized as it should have been.

Paul speaks of the lone-standing ‘nomos’ in negative terms saying those who follow ‘nomos’ (Judaism) are cursed, but then in the next sentence, he said, “ For it is written, “Cursed is everyone who doesn’t continue in all things that are written in the book of **the law** (**‘ho nomos** **[the Torah]**), to do them.”

Here is what Paul actually said in Galatians 2:16 and 3:10:

“For as many as are of the works of Judaism (the Jews’ religion and traditions) are under a curse.”

It is Jewish law, Judaism, that is the curse, not YHVH’s Torah!

It is sentences like these that the English translators failed to translate properly which causes confusion. Paul is clearly talking about 2 different laws here. One of these laws is a curse; the other is a requirement. The entire Bible is the story of man disobeying YHVH’s Law from the time of Adam forward. Israel brought destruction on themselves through disobedience to the Torah. Tell me if it makes sense for God who never changes to suddenly decide that man is incapable of obedience so He will just punish His Son so He can take away His Law and then, in the end of days, will decide to bring back His Law to judge people by? This is not our God, is not our YHVH. The way the English translators translated the text not only makes Paul look stupid, but it makes our God YHVH look like He cannot be trusted!

Jewish law, Judaism, cannot do anything for you. You can’t be saved or justified by it because it is not part of YHVH’s Law. Judaism is the law which the Jews made up for themselves and which rejects YHVH’s Law. The Jews say their law supersedes the Torah! But YHVH’s Law does justify His people who obey it (Romans 2:13).

Romans 2:13 For it isn’t the hearers of **the law** (**‘ho nomos** **[the Torah]**) who are righteous before God, but the doers of **the law** (**‘ho nomos** **[the Torah]**) will be justified.

Romans 2:13 (For **G1063** not **G3756** the **G3588** hearers **G202** of the **G3588** law **G3551** **[the Torah]**) are just **G1342** before **G3844** God, **G2316** but **G235** the **G3588** doers **G4163** of the **G3588** law **G3551** **[the Torah]**) shall be justified. **G1344**

These examples, and there are others, show us that Paul was making a distinction between 2 different laws. His words are consistent across his Epistles when you look for the “nomos – ho nomos” conundrum.

Just as the law of any nation justifies its citizens who obey its laws and condemns those who do not, so do YHVH’s Laws justify His people who are citizens of His Kingdom. That is what a “law” does. All nations have laws including YHVH’s nation, Biblical Israel (not to be confused with the modern UN-created nation STATE of Israel), and all nations will be judged by YHVH’s Law aka the Torah. There is not a nation on earth that did not have law for its citizens to obey. Why in the world does Christianity then teach that YHVH’s Kingdom does not have a law for His people? Therefore, all believers who have faith in Yeshua must also be deliberately keeping YHVH’s Law, not for salvation but for righteousness and justification. They must not speak against His Law!

Any and all religious law does the same as national laws for adherents of the religion but religious law always falls short of the Kingdom's standards. This is why Yeshua told us to beware of the "leaven (doctrines) of the Pharisees" (Matthew 16:6, Mark 8:15. All religious doctrine parades as God's Law but it is perverted and leads people astray. Yeshua told us to be careful not to be led astray.

The first way we are justified before the Father is through the blood of Yeshua (Romans 3:24). We are able to become citizens of YHVH's Kingdom through the grace provided by Yeshua's sacrifice.

The second way we are justified comes from being doers of the Laws of the Kingdom. We must do both. We must come to the Kingdom through Yeshua and then become lawful citizens of it.

Contrary to Christian doctrine, neither Paul or the other Apostles stopped teaching YHVH's Torah to the new believers. Instead, the new believers were to learn YHVH's Torah by attending Sabbath synagogue services. It was a good plan until the Jews in those synagogues, both believing and unbelieving Jews alike, began to proselytize the new believers into Judaism conversion.

Christian doctrine gets it right when it says doing the works of "the law" puts us under the curse found in Deuteronomy 28:15-68. The problem is that Christian doctrine does not address which law Paul is discussing: their religious law or YHVH's Torah.

The Jews' religion, Judaism, and their laws do away with Yeshua's message and YHVH's Torah. Their Law cancels YHVH's Law and YHVH's Law cancels theirs! We must choose between religious law and YHVH's Torah! And **that** is Paul's point! Yeshua said in Mark 7:13 that Judaism made "void the word of God by [their] tradition, which [they] have handed down (Mark 7:8-13)."

Paul had understood something about Judaism during his time in Arabia. Only Yeshua could have revealed it to him. He had come to understand that Judaism is religion but Yeshua came preaching the Kingdom of God and the Kingdom has its own Law to govern it. It doesn't need Judaism to govern the Kingdom's people. The Torah is perfect, it is good, just and holy, according to Paul (Romans 7:12) and is all that God's people need to govern them.

Paul contrasted faith in Judaism against faith in Yeshua and now he will proceed to contrast Judaism against the Torah.

17 But ^{G1161} if, ^{G1487} while we seek ^{G2212} to be justified ^{G1344} by ^{G1722} Christ, ^{G5547} we ^{G846} ourselves also ^{G2532} are found ^{G2147} sinners, ^{G268} is therefore ^{G687} Christ ^{G5547} the minister ^{G1249} of sin? ^{G266} God forbid. ^{G1096} ^{G3361}

17 But if, while we sought to be justified in Christ, we ourselves also were found sinners, is Christ a servant of sin? Certainly not!

18 For ^{G1063} if ^{G1487} I build ^{G3618} again ^{G3825} the things ^{G5023} which ^{G3739} I destroyed, ^{G2647} I make ^{G4921} myself ^{G1683} a transgressor. ^{G3848}

18 For if I build up again those things which I destroyed, I prove myself a law-breaker.

What did Paul destroy? Jewish “law”, Judaism, and Paul admits to destroying it! The perversion in Christianity and Judaism is that Paul destroyed YHVH’s Law! And we also see that rebuilding what was destroyed, i.e. Jewish “law”, Judaism, by making the new believers in Yeshua convert to Judaism, makes us a transgressor! Christians are not able to see which law was destroyed because of the KJV 1611 huge mistake! It was not YHVH’s Torah which was destroyed. It was Judaism’s laws!

19 For ^{G1063} I ^{G1473} through ^{G1223} **the law** ^{G3551} am dead ^{G599} to **the law** ^{G3551} that ^{G2443} I might live ^{G2198} unto God. ^{G2316}

19 For I, through **Judaism**, died to **Judaism**, that I might live to God.

Because of what Judaism is – a religion - Paul died to it so that he might live only to YHVH by being a doer of YHVH’s Word, YHVH’s Torah, not Judaism’s laws. Religions is spiritually dead and produces spiritually dead people! Paul was dead to Judaism’s works for salvation even though he would later say he became as a Jew when he was among Jews. We have a saying: “When in Rome, do as the Romans do”. But we qualify that with not disobeying YHVH’s Torah to make Roman law supersede YHVH’s. Paul did not make Jewish law to supersede the Torah.

It was, though, that Paul understood that Judaism is not for salvation. Paul had to be freed of the Jewish law, i.e. Judaism before he could live only to God. This was his message to the Jews in the Galatian synagogues.

20 I am crucified with ^{G4957} Christ: ^{G5547} nevertheless ^{G1161} I live; ^{G2198} yet not ^{G3765} I, ^{G1473} but ^{G1161} Christ ^{G5547} liveth ^{G2198} in ^{G1722} me: ^{G1698} and ^{G1161} the life which ^{G3739} I now ^{G3568} live ^{G2198} in ^{G1722} the flesh ^{G4561} I live ^{G2198} by ^{G1722} the faith ^{G4102} of ^{G3588} the ^{G3588} Son ^{G5207} of God, ^{G2316} who loved ^{G25} me, ^{G3165} and ^{G2532} gave ^{G3860} himself ^{G1438} for ^{G5228} me. ^{G1700}

20 I have been crucified with Christ, and it is no longer I that live, but Christ lives in me. That life which I now live in the flesh, I live by faith in the Son of God, who loved me, and gave himself up for me.

21 I do not ^{G3756} frustrate ^{G114} the ^{G3588} grace ^{G5485} of God: ^{G2316} for ^{G1063} if ^{G1487} righteousness ^{G1343} come by ^{G1223} **the law** ^{G3551} then ^{G686} Christ ^{G5547} is dead ^{G599} in vain. ^{G1432}

21 I don’t reject the grace of God. For if righteousness is through **Judaism**, then Christ died for nothing!”

Yeshua died for our sins because His Law, the Torah, said He must die if His people broke the covenant, and they did. He prophesied His death in Genesis 15 and then gave us the Torah at Mount Sinai so that we could understand why He had to come and die to save us and so we would know the requirements of living as citizens in His Kingdom. If salvation comes by Judaism, then the Law of YHVH is worthless.

Our obedience must comply with YHVH's Law, not man's, not religious law whether Jewish or Christian.

Paul fought tooth and nail against mixing Judaism with the Gospel or, worst of all, replacing the Gospel with Judaism!

Many of you listening to this teaching already understand the need to obey YHVH's Torah. Now you understand the mechanics of the text we have been given so you can present this information to others.