

The Galatians Agenda: The Truth About Paul's Epistle – Part 4

I have shown you what Paul said about the “**Jews' religion**”, **Judaism**, in Galatians chapter 1. You now know the difference between “*the law*” (with the italicized “*the*”) and “**the law**” (“the” without italics) which indicate **Judaism** vs **the Torah** which came to us through a major translation error.

We have also learned the cultural Jewish definitions of “**the circumcision**” (Jews) and “**the uncircumcision**” (Gentiles) in chapter 2, and the meaning of “faith” through the 2 Greek words, the noun ‘**pistis**’ and the verb ‘**pisteuo**’, by which we receive ‘**pistis faith doctrine**’ and ‘**pisteuo active obedience**’ from Galatians 3:1-14.

Today we will learn about “seed” and “seeds”, the “offspring” of the Abrahamic covenant, but we will not complete this very dense chapter today.

KJV+	WEB
<p>15 Brethren, G80 I speak G3004 after the manner G2596 of men; G444 Though G3676 <i>it be</i> but a man's G444 covenant, G1242 yet <i>if it be</i> confirmed, G2964 no man G3762 disannulleth, G114 or G2228 addeth thereto. G1928</p>	<p>15 Brothers, speaking in human terms, though it is only a man's covenant, yet when it has been confirmed, no one makes it void, or adds to it.</p>
<p>Paul is not saying the Abrahamic covenant is a man's covenant. Rather, he compares how a covenant made between men has the same force of law as the Abrahamic covenant made between God and God in Genesis 15:17. Even when a covenant is made between 2 humans, according to Numbers 30, it is not possible for that covenant to be voided by either party, let alone a covenant made by God with God. Nor can any covenant be added to. Paul brings up these 2 points of voiding or adding to a covenant because that is what Judaism has done to the Abrahamic covenant.</p>	
<p>16 Now G1161 to Abraham G11 and G2532 his G846 seed G4690 were the G3588 promises G1860 made. G4483 He saith G3004 not, G3756 And G2532 to seeds, G4690 as G5613 of G1909 many; G4183 but G235 as G5613 of G1909 one, G1520 And G2532 to thy G4675 seed, G4690 which G3739 is G2076 Christ. G5547</p>	<p>16 Now the promises were spoken to Abraham and to his offspring. He doesn't say, “To descendants”, as of many, but as of one, “To your offspring”, which is Christ.</p>

Before explaining how Judaism changed the Abrahamic covenant, Paul now must define the term “offspring”; he must now identify Abraham’s offspring.

Abraham’s offspring or “seed” is the Greek word ‘sperma’ (Strong’s G4690) which is ‘zera’, (Strong’s.H2233) in Hebrew.

Genesis 22:15 Yahweh’s angel called to Abraham a second time out of Heaven,

Genesis 22:16 and said, “I have sworn by myself, says Yahweh, because you have done this thing, and have not withheld your son, your only son,

Genesis 22:17 that I will bless you greatly, and I will multiply your [collective singular noun] offspring [the Greek ‘sperma, Hebrew ‘zera’] greatly like the stars of the heavens, and like the sand which is on the seashore. Your [singular noun] offspring [the Greek ‘sperma, Hebrew ‘zera’] will possess the gate of his enemies.

Genesis 22:18 All the nations of the earth will be blessed by your [singular] offspring [the Greek ‘sperma, Hebrew ‘zera’], because you have obeyed my voice.”

There are collective singular and singular nouns in the verses 17 and 18 but Judaism applies both to the collective Jews. The grammar is specific and I double checked it. Therefore, we know Abraham’s offspring, which will be multiplied (stars and sand), is also the one who will possess the gates of His enemies is a singular, not a plural, entity.

Also, God spoke to Abraham of an only son, Abraham’s only worthy son, Isaac (Romans 9:7), in verse 16. This is a dual reference to the type and shadow Promised Son, Isaac, and the prophesied Promised Son who will come from God.

The stars of the heavens and the sand of the seashore, the collective singular nouns, apply to Israel, the Israel which failed, and to the Israel which will not fail but is also called “the Body of Messiah”. The success of the latter Israel, the one that will not fail, is yet a future situation. But YHVH fulfilled His promise to Abraham already in the failed Israel. How do I know these metaphors of the stars and sand apply to ancient Israel?

Deuteronomy 1:10: "The LORD your God has multiplied you, and here you are today, as numerous as the stars in the sky.

1 Kings 4:20: "The people of Judah and Israel were as numerous as the sand on the seashore; they ate, they drank and they were happy."

Thus we see that in ancient Israel the prophecy was fulfilled. But ancient Israel failed and was removed from the covenants; both the Northern and Southern Houses. YHVH told Jeremiah:

Jeremiah 11:10 They have turned back to the iniquities of their forefathers, who refused to hear my words. They have gone after other gods to serve them. The house of Israel and the house of Judah have broken my covenant which I made with their fathers.

Both Houses broke the covenant so YHVH said to the Northern House:

Hosea 1:9 He said, “Call his name Lo-Ammi; for you are not my people, and I will not be yours.

And to the Southern House of Judah:

2 Kings 23:27 Yahweh said, "I will also remove Judah out of my sight, as I have removed Israel, and I will cast off this city which I have chosen, even Jerusalem, and the house of which I said, 'My name shall be there.'"

This is important for Christians to understand because, if YHVH had not removed the Southern Kingdom of Judah from the Abrahamic covenant, then there remains a group of people who can enter YHVH's Kingdom through religion without going through Yeshua Messiah.

Because ancient Israel failed, the singular Promised Son came to restore His original nation and then to multiply His people into a Body of Messiah that is as numerous as the stars of the sky and the sands of the seashore.

Judaism, however, teaches that the Southern Kingdom's Jews, those 4 tribes out of all 13, are both the singular offspring (the only son) and the multiplicity of stars of the heavens and the sand on the seashore. Judaism and Christianity both render the singular expressions as "collective singular".

The Jews, knowing that YHVH called Ephraim His son in Jeremiah 31:20, and also knowing that Ephraim aka the Northern Kingdom of Israel, was gone, they deduced that they had replaced the Northern Kingdom as "God's son". We read about this in Ezekiel 23, the parable of the 2 sisters. The Jews had replacement theology long before Christianity came along and they were unable to see that God would send His Son because they believed they are His son like Ephraim was His son.

The Jewish "bewitchers" had been teaching the Galatian Gentiles that the Abrahamic faith consisted first of physical circumcision followed by adhering to Judaism laws which they regarded as superseding God's Law because they believe that they command and God obeys. This is according to their oral law which, today, is found in the codified Talmud in Bava Metzia 59b. Without conversion to Judaism, the Gentiles could not be saved, they said, because the Jews are saved through circumcision, the sign of the Abrahamic covenant, and they are the singular and collective offspring. A Gentile could only become one of the offspring by conversion to Judaism. Paul is now setting them straight that it is not conversion to Judaism that saves you but becoming a citizen of YHVH's Kingdom of which Judaism has no part.

YHVH's doctrine about the singular seed was reiterated in:

2 Samuel 7:12 When your days are fulfilled, and you sleep with your fathers, I will set up your offspring ('zera') after you, who will proceed out of your body, and I will establish his kingdom.

2 Samuel 7:13 He will build a house for my name, and I will establish the throne of his kingdom forever.

"Offspring" in 2 Samuel 7:12-13 is, again, the singular Greek 'sperma' and 'zera' in the Hebrew. YHVH is carrying through with His original prophecy to Abraham from Genesis 22:15-18 by specifying that the Promised Son would come through the line of David. At that point, no one knew the specific line the offspring would come through but, from then on, the scriptures were specific about which line Yeshua would come through.

Yeshua had already addressed the Judaism false doctrine of Abraham's offspring.

Matthew 7:24 "Everyone therefore who hears these words of mine, and does them, I will liken him to a wise man, who built his house on a rock.

Matthew 7:25 The rain came down, the floods came, and the winds blew, and beat on that house; and it didn't fall, for it was founded on the rock.

Matthew 7:26 Everyone who hears these words of mine, and doesn't do them will be like a foolish man, who built his house on the sand.
Matthew 21:42 Jesus said to them, "Did you never read in the Scriptures, 'The stone which the builders rejected, the same was made the head of the corner. This was from the Lord. It is marvelous in our eyes?'"

In this parable, Yeshua contrasted Himself as the Rock, the singular offspring, against the Judaism doctrine that says the Jews are both the singular and collective offspring of Abraham; that they are the suffering servant of Isaiah 53 and the stars of the sky and sand of the seashore. That is what this parable is about. Yeshua was debunking this Judaism doctrine by first declaring Himself to be the biggest and actual rock on the sand of the seashore.

And then He proceeded to explain that the Judaism version of "the sand" was a losing proposition.

Matthew 7:27 The rain came down, the floods came, and the winds blew, and beat on that house; and it fell—and great was its fall."

Judaism rejects that the offspring of Abraham is Yeshua and that the multiplicity of stars and sand comes from the nations through Him

Do not build your salvation house on the religions of the Southern and Northern Kingdoms of Judaism and Christianity.

This false doctrine of Judaism is why the Jews still believe they are "the seed", the singular and collective seed of Abraham.

Yeshua, long before Paul came along, set them straight with the Rock and sand parable. He also told them they are not the seed of Abraham:

Matthew 3:9 Don't think to yourselves, 'We have Abraham for our father,' for I tell you that God is able to raise up children to Abraham from these stones... because...

John 8:39 "If you were Abraham's children, you would do the works of Abraham.

The Jews (not all Jews, of course) were not Abraham's children. Not back then, and not today, unless they have come to salvation through Yeshua.

Now Paul will explain something else about the nature of covenants just to put the final nail in the coffin of Judaism.

17 And ^{G1161} this ^{G5124} I say, ^{G3004} that the covenant, ^{G1242} that was confirmed before ^{G4300} of ^{G5259} God ^{G2316} in ^{G1519} Christ, ^{G5547} the ^{G3588} law, ^{G3551} which was ^{G1096} four hundred ^{G5071} and ^{G2532} thirty ^{G5144} years ^{G2094} after, ^{G3326} cannot disannul, ^{G208} ^{G3756} that it should make the promise of none effect. ^{G2673} ^{G3588} ^{G1860}

17 Now I say this: A covenant confirmed beforehand by God in Christ, **the Torah**, which came four hundred thirty years after, does not annul, so as to make the promise of no effect.

18 For ^{G1063} if ^{G1487} the ^{G3588} inheritance ^{G2817} be of ^{G1537} the ^{G3551} law, ^{G3551} it is no more ^{G3765} of ^{G1537} promise: ^{G1860} but ^{G1161} God ^{G2316} gave ^{G5483} it to Abraham ^{G11} by ^{G1223} promise. ^{G1860}

18 For if the inheritance is of **Judaism**, it is no more of promise; but God has granted it to Abraham by promise.

The Promise was made to Abraham 430 years before Israel, Abraham's descendants, stood at Mount Sinai to receive the Torah. But it is that even the Torah cannot annul the Promise. The Torah cannot and certainly Judaism cannot which Paul continues drawing a contrast between. Abraham was not a Jew, and the promise did not come through, by or for Judaism. It came through the covenant that God made with God on behalf of Abraham in Genesis 15:17 on behalf of himself for the benefit of his descendants through Isaac (Romans 9:7).

19 Wherefore ^{G5101} then ^{G3767} serveth the ^{G3588} law? ^{G3551} It was ^{G4369} added because ^{G5484} of transgressions, ^{G3847} till ^{G891} ^{G3757} the ^{G3588} seed ^{G4690} should come ^{G2064} to whom ^{G3739} the promise was made; ^{G1861} and it was ordained ^{G1299} by ^{G1223} angels ^{G32} in ^{G1722} the hand ^{G5495} of a mediator. ^{G3316}

19 Then why is there **The Torah**? It was **added** because of transgressions, until the offspring should come to whom the promise has been made. It was ordained through angels by the hand of a mediator.

We must now do another study, one of Bible translations. We will never understand this verse, and some others, if we stick only with the KJV and its modern children. We have seen in other studies in this group that the KJV was translated with doctrinal biases. The KJV's word choices and usages proves its biases.

There is another choice, and I believe a better one, for studying the scriptures and YHVH's intent. It is the ABP+ (Apostolic Bible Polyglot Plus). It is a word-for-word literal translation of the Septuagint. The KJV is a doctrinal thesis of the New Testament but the ABP+ is not. It applies the same word definitions from the beginning to the end, from the Old Testament to the New Testament, not selecting words that uphold Christian doctrine.

This is important because the ABP+'s word definitions stay the same from the beginning to the end. We will now study the English word "favor". Its definition remains the same in the ABP+ but that is not so with the KJV.

Here is the difference between the KJV+ and ABP+. (The + simply means the translations were connected to Strong's numbering system).

KJV+

ABP+

19 Wherefore ^{G5101} then ^{G3767} serveth the ^{G3588} law? ^{G3551} It was added ^{G4369} because ^{G5484} of transgressions, ^{G3847} till ^{G891}

19 Why ^{G5100} then ^{G3767} the ^{G3588} law? ^{G3551} [³of the ^{G3588} ⁴violations ^{G3847} ²for favor ^{G5484} ¹It was added], ^{G4369}

G3757 the G3588 seed G4690 should come G2064 to whom G3739 the promise was made; G1861 and it was ordained G1299 by G1223 angels G32 in G1722 the hand G5495 of a mediator. G3316

until G891 of which time G3739 [3 should come G2064 1 the G3588 2 seed] G4690 to whom G3739 it has been promised; G1861 it was set in order G1299 by G1223 messengers G32 in G1722 the hand G5495 of a mediator. G3316

The KJV says the Law was added **because of** sins and then says **until** (G891, meaning “terminus”) the “seed” comes, implying that once Abraham’s “seed”, the Promised Son” comes, then the Law will no longer be needed. I believe this translation is deliberately misleading.

The KJV’s “because of” is the Greek word ‘charin’ (Strong’s G5484). In the ABP+, ‘charin’ is “favor”. ‘Charin’ means “through favor of”. The ABP+ never translates ‘charin’ as “because”. That is because (no pun intended) there is a Greek word for “because”. It is ‘hoti’ (Strong’s G3754).

The first use of the English word “favor” is found in Genesis 6:8:

Genesis 6:8 But Noah found favor in Yahweh’s eyes. -WEB

The KJV says Noah found grace. If the KJV were going to be consistent from beginning to end then Galatians 3:19 would say that the Law was added for the purpose of God giving grace to mankind. And this would be understood to be a good thing.

The literal translation of the Greek text in the ABP+ does continue with the same definition of favor or grace all the way through the end of the New Testament so that in Galatians 3:19 we can understand that God gave His Law to mankind as His favor to us.

What would be the purpose of God adding His Law to mankind? To instruct us on turning from sin and toward Him! The Law is a gift of God to mankind!

But the text also says the Law was “until” the Promised Son came. We now have to continue reading the sentence in that verse because we will discover that the job of the Promised Son is mediation between man and God. The verse, in the ABP+s says the Law was “set in order (‘diatasso, Strong’s G1299), arranged or instituted by messengers (who were the Levites) by a mediator (who was Moses).

This subject of this verse is not about the Law, but the mediation of the Law, because Paul is about to explain to the Jews that they are not the mediators of YHVH’s Law! In essence, they have no right to create a religion claiming to “be” YHVH’s Law and they do not have the authority to require the Gentiles to convert to Judaism! It says there is mediation needed between man and God and the mediator was Moses until the Promised Son came.

Verse 19 is not asking whether we still need the Torah. It He now mediates for us as Moses had (according to Exodus 20:18-22, Deuteronomy 5:5, Leviticus 26:46, Hebrews 3:5), and mediation always requires a Law to go by, doesn’t it?

Yeshua had said:

Mat 5:17 “Don’t think that I came to destroy the law or the prophets. I didn’t come to destroy, but to fulfill.

Mat 5:18 For most certainly, I tell you, until heaven and earth pass away, not even one smallest letter or one tiny pen stroke shall in any way pass away from the law, until all things are accomplished.

The KJV translation of Galatians 3:19 does away with the very Law Yeshua said would not be done away!

20 Now ^{G1161} a mediator ^{G3316} is ^{G2076} not ^{G3756} a mediator of one, ^{G1520} but ^{G1161} God ^{G2316} is ^{G2076} one. ^{G1520}

20 Now a mediator is not of one, but God is one.

A mediator does not mediate one party. Moses could not mediate Israel without going to YHVH. That’s because no mediator is ever in charge or ever makes the decisions about the outcome of the mediation. Moses had no such authority to decide anything about Israel’s behavior or what should be done. That is why Moses always prayed to the Father about Israel’s sins. Those prayers, his intercessions, were Moses’s mediation. But the Son’s mediation is better than Moses’s.

Mediation is always between 2 parties, not one. But God is one, God is the Greek ‘heis’ (Strong’s G1520) which is the Hebrew ‘echad’ (Strong’s H259). ‘Echad’ is not a numeral or cardinal “1”. It is a unit of 2, the unit, or uniting, of the Father and the Son. So now, the Promised Son, mediates directly to the Father for us.

We have looked at “seed” vs “seeds” (the plural form of which does not appear in Genesis 22:15-18) and understood that Yeshua is Abraham’s singular “seed” and that those who multiply in the ‘pistis faith doctrine’ after Him are the collective stars and sands which comprise the “Body of Messiah”, the collective singular offspring of Abraham. This is not Judaism. It is Kingdom doctrine.

And we have unraveled the Christian false doctrine that tries to do away with the Law by using biased Bible translations that try to say that now the Promised Son has come we no longer need the Law, the Torah. We do need the Torah because it is the legal source of the mediation between the Son and His Father on our behalf.

What, exactly, does that mean? It means that when we repent of sins, Yeshua can say to the Father, “I already paid for that”. It is not Moses praying for the Father to give us mercy. That is not the same thing as Yeshua saying He already paid the price. That is why Yeshua’s mediation is better than Moses’s. And then we can practice our ‘pistis active obedience’ of the Torah as the expression of our love for YHVH and our desire to enter His Kingdom.