

The Galatians Agenda: The Truth About Paul's Epistle – Part 6

Paul spoke about YHVH as the servant who took Israel to school by the hand in Galatians 3:24 and Jeremiah 31:31-33. He will not continue in the vein of believers as children who should become sons.

CHAPTER 4

KJV+	WEB
<p>1 Now ^{G1161} I say, ^{G3004} <i>That</i> the ^{G3588} heir, ^{G2818} as long as ^{G3745} he (^{G5550}) is ^{G2076} a child, ^{G3516} differeth ^{G1308} nothing ^{G3762} from a servant, ^{G1401} though he be ^{G5607} lord ^{G2962} of all; ^{G3956}</p>	<p>1 But I say that so long as the heir is a child, he is no different from a bondservant, though he is lord of all;</p>
<p>2 But ^{G235} is ^{G2076} under ^{G5259} tutors ^{G2012} and ^{G2532} governors ^{G3623} until ^{G891} the ^{G3588} time appointed ^{G4287} of the ^{G3588} father. ^{G3962}</p>	<p>2 but is under guardians and stewards until the day appointed by the father.</p>
<p>3 Even ^{G2532} so ^{G3779} we, ^{G2249} when ^{G3753} we were ^{G2258} children, ^{G3516} were ^{G2258} in bondage ^{G1402} under ^{G5259} the ^{G3588} elements ^{G4747} of the ^{G3588} world: ^{G2889}</p>	<p>3 So we also, when we were children, were held in bondage under the elemental principles of the world.</p>

Who has Paul been talking to here? To the Jews. They were the children of God but having the same legal status of bondservants. This was them under Judaism. The way children learned to conduct themselves and mature, in ancient times, to what was acceptable to their father was through this system of “child-as-bondservant”. Even if the family did not have other bondservants to train a child, the parents trained them as if they were training a bondservant. Thus, Paul speaks to the Jews saying, “We also, when we were children, were held in bondage under the elemental principles of the world” because the Torah teaches the child as a bondservant until such time as the training is sufficient and the child can take his place as a “son”.

4 But ^{G1161} when ^{G3753} the ^{G3588} fulness ^{G4138} of the ^{G3588} time ^{G5550} was come, ^{G2064} God ^{G2316} sent forth ^{G1821} his ^{G848} Son, ^{G5207} made ^{G1096} of ^{G1537} a woman, ^{G1135} made ^{G1096} under ^{G5259} the law, ^{G3551}

4 But when the fullness of the time came, God sent out his Son, born to a woman, born under **Judaism**,

5 To ^{G2443} redeem ^{G1805} them ^{G3588} that were under ^{G5259} the law, ^{G3551} that ^{G2443} we might receive ^{G618} the ^{G3588} adoption of sons. ^{G5206}

5 that he might redeem those who were under **Judaism**, that we might receive the adoption of children.

Yeshua was born to a Jewish woman, one who had been taught in Judaism, so that He might redeem the Jews from Judaism to make them children of God by adoption instead of children of Judaism. "By adoption" is the important concept here because it means Paul understood that the Southern Kingdom was no longer in covenant with YHVH through Abraham.

After the Cross, being a descendant of Abraham, Isaac and Jacob was meaningless. The Southern Kingdom, the Jews, met its demise when its leaders decided to kill their rightful King. Isaiah prophesied that the Southern Kingdom would be widowed in Isaiah 54:4.

Isa 54:1 "Sing, barren [Jerusalem], you who didn't give birth [she never bore righteous children to YHVH]; break out into singing, and cry aloud, you who didn't travail with child [YHVH taunts Jerusalem]: for more are the children of the desolate [the exiled Northern Kingdom] than the children of the married wife [Jerusalem, the Southern Kingdom]," says Yahweh.

Isa 54:2 "Enlarge the place of your tent, and let them stretch out the curtains of your habitations; don't spare: lengthen your cords, and strengthen your stakes.

Isa 54:3 For you will spread out on the right hand and on the left; and your offspring will possess the nations, and settle in desolate cities.

This is a prophecy that the Jews would go into exile after they made the Messiah, from Isaiah 53, to suffer and die. How do I know? Well, first there is the history of what happened in 70 AD. But then there is **this** prophecy:

Isa 54:4 "Don't be afraid; for you will not be ashamed. Don't be confounded; for you will not be disappointed. For you will ***forget the shame of your youth; and the reproach of your widowhood*** you shall remember no more.

Isaiah 53 prophesies of Yeshua's suffering and the continues to explain what will happen to the Jews. This is something neither Jews or Christians can see yet. What happened to them was the Southern Kingdom's widowhood. But to this day, they reject their widowhood and we know that the whore of Babylon says she will not be a widow.

Rev 18:7 However much she glorified herself, and grew wanton, so much give her of torment and mourning. For she says in her heart, 'I sit a queen, and am no widow, and will in no way see mourning.'

In other words, the Jews (and Christians) cannot see and do not acknowledge this part of Isaiah's prophecy over the Southern Kingdom for what they did to Yeshua. Therefore, the Jews, not being in covenant with YHVH for the last 2000 years, need to accept God's plan of adoption.

Paul continues now speaking to the Jews among the Galatian congregations.

6 And ^{G1161} because ^{G3754} ye are ^{G2075} sons, ^{G5207} God ^{G2316} hath sent forth ^{G1821} the ^{G3588} Spirit ^{G4151} of his ^{G848} Son ^{G5207} into ^{G1519} your ^{G5216} hearts, ^{G2588} crying, ^{G2896} Abba, ^{G5} Father. ^{G3962}

6 And because you are children, God sent out the Spirit of his Son into your hearts, crying, "Abba, Father!"

7 Wherefore ^{G5620} thou art ^{G1488} no more ^{G3765} a servant, ^{G1401} but ^{G235} a son; ^{G5207} and ^{G1161} if ^{G1487} a son, ^{G5207} then ^{G2532} an heir ^{G2818} of God ^{G2316} through ^{G1223} Christ. ^{G5547}

7 So you are no longer a bondservant, but a son; and if a son, then an heir of God through Christ.

The household children who were trained like the household bondservants are no longer bondservants because they have accepted the adoption back into the family of God.

8 Howbeit ^{G235} then, ^{G5119} when ^(G3303) ye knew ^{G1492} not ^{G3756} God, ^{G2316} ye did service ^{G1398} unto them which by nature ^{G5449} are ^{G5607} no ^{G3361} gods. ^{G2316}

8 However at that time, not knowing God, you were in bondage to those who by nature are not gods.

Who was it that were in authority but were not gods? The rabbis. Particularly the Pharisees and Sadducees.

9 But ^{G1161} now, ^{G3568} after that ye have known ^{G1097} God, ^{G2316} or ^{G1161} rather ^{G3123} are known ^{G1097} of ^{G5259} God, ^{G2316} how ^{G4459} turn ^{G1994} ye again ^{G3825} to ^{G1909} the ^{G3588} weak ^{G772} and ^{G2532} beggarly ^{G4434} elements, ^{G4747} whereunto ^{G3739} ye ^(G3825) desire ^{G2309} again ^{G509} to be in bondage? ^{G1398}

9 But now that you have come to know God, or rather to be known by God, why do you turn back again to the weak and miserable elements [of Judaism], to which you desire to be in bondage all over again?

10 Ye observe G3906 days, G2250 and G2532 months, G3376 and G2532 times, G2540 and G2532 years. G1763

10 You observe days, months, seasons, and years.

Christian doctrine interprets this as an indictment against the observance of the Sabbath and the Feasts. It is an indictment against the observance of the Feasts as a means to salvation. The days, months, seasons and years of YHVH's calendar is used here as a metaphor for the Torah, the activities of which do not save us. Rather, they instruct us in Kingdom behavior, telling us what YHVH our God and King expects from us.

Paul now addresses both cultures, the Jews and Greeks.

11 I am afraid G5399 of you, G5209 lest G3381 I have bestowed upon you labour G2872 G1519 G5209 in vain. G1500

11 I am afraid for you, that I might have wasted my labor for you.

12 Brethren, G80 I beseech G1189 you, G5216 be G1096 as G5613 I G1473 am; for G3754 I G2504 am as G5613 ye G5210 are: ye have not injured me at all. G3762 G91 G3165

12 I beg you, brothers, become as I am, for I also have become as you are. You did me no wrong,

Paul said he had “become as they were” in regard to the ‘pistis faith doctrine’ and observing the ‘pisteuo active obedience’ of the Torah.

And then he tells them that they had not done him wrong inferring they were doing wrong to Yeshua.

Now Paul, after writing harsh words against Judaism, will soften the blow and even commend them for how they received him when he came to preach the Gospel.

13 Ye (G1161) know G1492 how G3754 through G1223 infirmity G769 of the G3588 flesh G4561 I preached the gospel G2097 unto you G5213 at the first. G4386

13 but you know through weakness in the flesh I preached the Good News to you the first time.

Apparently, Paul was ill or was going through some other struggle when he first taught them.

<p>14 And G2532 my G3450 temptation G3986 which G3588 was in G1722 my G3450 flesh G4561 ye despised G1848 not, G3756 nor G3761 rejected; G1609 but G235 received G1209 me G3165 as G5613 an angel G32 of God, G2316 even as G5613 Christ G5547 Jesus. G2424</p>	<p>14 That which was a temptation to you in my flesh, you didn't despise nor reject; but you received me as an angel of God, even as Christ Jesus.</p>
<p>15 Where G5101 is G2258 then G3767 the G3588 blessedness G3108 ye G5216 spake of? for G1063 I bear you record, G3140 G5213 that, G3754 if G1487 <i>it had been</i> possible, G1415 ye would have plucked out G1846 G302 your own G5216 eyes, G3788 and have given G1325 them to me. G3427</p>	<p>15 What was the blessing you enjoyed? For I testify to you that, if possible, you would have plucked out your eyes and given them to me.</p>
<p>16 Am I therefore G5620 become G1096 your G5216 enemy, G2190 because I tell you the truth? G226 G5213</p>	<p>16 So then, have I become your enemy by telling you the truth?</p>
<p>And now, to the Greeks, Paul says:</p>	
<p>17 They zealously affect G2206 you, G5209 <i>but</i> not G3756 well; G2573 yea, G235 they would G2309 exclude G1576 you, G5209 that G2443 ye might affect G2206 them. G846</p>	<p>17 They [the Judaizers, both believing and unbelieving] zealously seek you in no good way. No, they desire to alienate you [from the faith, the gospel, the 'pistis faith doctrine', the Apostolic creed], that you may seek them [because the Jews want to be sought out as the authority in spiritual matters].</p>
<p>18 But G1161 <i>it is</i> good G2570 to be zealously affected G2206 always G3842 in G1722 a good G2570 <i>thing</i>, and G2532 not G3361 only G3440 when I G3165 am present G3918 with G4314 you. G5209</p>	<p>18 But it is always good to be zealous in a good cause, and not only when I am present with you.</p>

<p>19 My ^{G3450} little children, ^{G5040} of whom ^{G3739} I travail in birth ^{G5605} again ^{G3825} until ^{G891} ^{G3757} Christ (^{G5547}) be formed ^{G3445} in ^{G1722} you, ^{G5213}</p>	<p>19 My little children, of whom I am again in travail until Christ is formed in you—</p>
<p>20 I (^{G1161}) desire ^{G2309} to be present ^{G3918} with ^{G4314} you ^{G5209} now, ^{G737} and ^{G2532} to change ^{G236} my ^{G3450} voice; ^{G5456} for ^{G3754} I stand in doubt ^{G639} of ^{G1722} you. ^{G5213}</p>	<p>20 but I could wish to be present with you now, and to change my tone, for I am perplexed about you.</p>
<p>21 Tell ^{G3004} me, ^{G3427} ye that desire ^{G2309} to be ^{G1511} under ^{G5259} the law, ^{G3551} do ye not ^{G3756} hear ^{G191} the ^{G3588} law? ^{G3551}</p>	<p>21 Tell me, you that desire to be under Judaism, don't you listen to [understand] the Torah?</p>
<p>22 For ^{G1063} it is written, ^{G1125} that ^{G3754} Abraham ^{G11} had ^{G2192} two ^{G1417} sons, ^{G5207} the one ^{G1520} by ^{G1537} a bondmaid, ^{G3814} the (^{G2532}) other ^{G1520} by ^{G1537} a freewoman. ^{G1658}</p>	<p>22 For it is written that Abraham had two sons, one by the servant, and one by the free woman.</p>
<p>23 But ^{G235} he ^{G3588} ^{G3303} <i>who was</i> of ^{G1537} the ^{G3588} bondwoman ^{G3814} was born ^{G1080} after ^{G2596} the flesh; ^{G4561} but ^{G1161} he ^{G3588} of ^{G1537} the ^{G3588} freewoman ^{G1658} was by ^{G1223} promise. ^{G1860}</p>	<p>23 However, the son by the servant was born according to the flesh, but the son by the free woman was born through promise.</p>
<p>24 Which things ^{G3748} are ^{G2076} an allegory: ^{G238} for ^{G1063} these ^{G3778} are ^{G1526} the ^{G3588} two ^{G1417} covenants; ^{G1242} the one ^{G3391} ^{G3303} from ^{G575} the mount ^{G3735} Sinai, ^{G4614} which gendereth ^{G1080} to ^{G1519} bondage, ^{G1397} which ^{G3748} is ^{G2076} Agar. ^{G28}</p>	<p>24 These things contain an allegory, for these are two covenants. One is from Mount Sinai, bearing children to bondage, which is Hagar.</p>

The big misunderstanding in Christianity is that Hagar represents the Torah and Sarah represents that we don't need the Torah anymore because Sarah bore Isaac, the Promised Son, and the Promised Son did away with the Torah for all believers. This is a misunderstanding. It is Judaism that comes from Mount Sinai in the form of the oral law, not the written law. Why? The Jews maintain from the time of Mount Sinai to today, 3500 years, that the oral law (which they developed into the Talmuds) is equal to or can even supersede the Torah, according to (tractate Bava Metzia 59:b).

Babylonian Talmud, Bava Metzia 59b:5

Rabbi Yehoshua stood on his feet and said: It is written: "It is not in heaven" (Deuteronomy 30:12). The Gemara asks: What is the relevance of the phrase "It is not in heaven" in this context? Rabbi Yirmeya says: Since the Torah was already given at Mount Sinai, we do not regard a Divine Voice, as You already wrote at Mount Sinai, in the Torah: "After a majority to incline" (Exodus 23:2). Since the majority of Rabbis disagreed with Rabbi Eliezer's opinion, the *halakha* is not ruled in accordance with his opinion. The Gemara relates: Years after, Rabbi Natan encountered Elijah the prophet and said to him: What did the Holy One, Blessed be He, do at that time, when Rabbi Yehoshua issued his declaration? Elijah said to him: The Holy One, Blessed be He, smiled and said: My children have triumphed over Me; My children have triumphed over Me.

Babylonian Talmud, Moed Katan 16b

The passage continues: "The God of Israel said, the Rock of Israel spoke to me, He that rules over men must be righteous, ruling in the fear of God" (II Samuel 23:3). The Gemara asks: What is this verse saying? What does it mean? Rabbi Abbahu said: This is what the verse is saying: The God of Israel said, the Rock of Israel spoke to me: Although I rule over man, who rules over Me? It is a righteous person. How is it possible to say that a righteous person rules over God, as it were? As I, God, issue a decree and the righteous person nullifies it.

That "the rabbi decrees, and God obeys" is not a literal statement, rather it is an idiom for God's children, the Jews, "triumphing over Him" and that the righteous person can nullify YHVH's Word.

The oral law, codified and written down in the 2nd century AD as the Talmud, constitutes Judaism. Allegorically this is Hagar because Judaism is of the son of flesh, Ishmael.

25 For^{G1063} this Agar^{G28} is^{G2076} mount^{G3735} Sinai^{G4614}
in^{G1722} Arabia,^{G688} and^{G1161} answereth to^{G4960}
Jerusalem^{G2419} which now^{G3568} is, and^{G1161} is in
bondage^{G1398} with^{G3326} her^{G848} children.^{G5043}

25 For this Hagar is Mount Sinai in Arabia, and answers to the Jerusalem that exists now, for she is in bondage with her children.

Authority was transferred from Mount Sinai to Jerusalem during David's time. Now, Hagar is in bondage to the Judaism created in the Jerusalem that now exists. However, it will happen that:

Mic 4:1 But in the latter days, it will happen that the mountain of Yahweh's temple will be established on the top of the mountains, and it will be exalted above the hills; and peoples will stream to it.

Mic 4:2 Many nations will go and say, "Come! Let's go up to the mountain of Yahweh, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." **For the law will go out of Zion, and Yahweh's word from Jerusalem;**

Judaism, in bondage like Hagar, has been stopping YHVH's Torah from going forth from Jerusalem. Instead, for the last 3500 years, Talmud – oral law – has gone forth from Jerusalem. That will soon cease!

26 But ^{G1161} Jerusalem ^{G2419} which is above ^{G507} is ^{G2076} free, ^{G1658} which ^{G3748} is ^{G2076} the mother ^{G3384} of us ^{G2257} all. ^{G3956}

26 But the Jerusalem that is above is free, which is the mother of us all.

When the Rabbis say "it is not heaven", they are dead wrong! There is a Jerusalem which is above, in the Heavenly realm, which still is in authority over the earth. Her earthly city is corrupt but, one day, she won't be corrupt anymore.

All authority remains in heaven. God did not turn over His authority to the Jews as they claim. The Jerusalem above, from which the Torah still goes forth, is our mother.

27 For ^{G1063} it is written, ^{G1125} Rejoice, ^{G2165} thou barren ^{G4723} that bearest ^{G5088} not; ^{G3756} break forth ^{G4486} and ^{G2532} cry, ^{G994} thou that travailest ^{G5605} not: ^{G3756} for ^{G3754} the ^{G3588} desolate ^{G2048} hath ^{G2192} many ^{G4183} more ^{G3123} children ^{G5043} than ^{G2228} she which hath ^{G2192} an husband. ^{G435}

27 For it is written, "Rejoice, you barren who don't bear. Break out and shout, you that don't travail. For more are the children of the desolate than of her who has a husband."

28 Now ^{G1161} we, ^{G2249} brethren, ^{G80} as ^{G2596} Isaac ^{G2464} was, are ^{G2070} the children ^{G5043} of promise. ^{G1860}

28 Now we, brothers, as Isaac was, are children of promise.

We are from Isaac, not Ishmael. We are adopted children because of the Promised Son who came, suffered and died for us and in whom we put all our faith and trust!

29 But ^{G235} as ^{G5618} then ^{G5119} he that was born ^{G1080} after ^{G2596} the flesh ^{G4561} persecuted ^{G1377} him ^{G3588} *that was born after ^{G2596} the Spirit, ^{G4151} even ^{G2532} so ^{G3779} it is now. ^{G3568}*

29 But as then, he who was born according to the flesh persecuted him who was born according to the Spirit, so also it is now.

The Judaizers working their proselytizing on the Galatians were actually persecuting the Children of Promise. Let me put this another way. The children of the flesh through Judaism were persecuting the Children of Promise by proselytizing them!

30 Nevertheless ^{G235} what ^{G5101} saith ^{G3004} the ^{G3588} scripture? ^{G1124} Cast out ^{G1544} the ^{G3588} bondwoman ^{G3814} and ^{G2532} her ^{G846} son: ^{G5207} for ^{G1063} the ^{G3588} son ^{G5207} of the ^{G3588} bondwoman ^{G3814} shall not ^{G3364} be heir ^{G2816} with ^{G3326} the ^{G3588} son ^{G5207} of the ^{G3588} freewoman. ^{G1658}

30 However what does the Scripture say? “Throw out the servant and her son [Hagar, Judaism of the flesh], for the son of the servant will not inherit with the son of the free woman.”

Flesh and blood cannot inherit YHVH’s Kingdom. In this case, “flesh and blood” is an idiom for religion.

31 So then, ^{G686} brethren, ^{G80} we are ^{G2070} not ^{G3756} children ^{G5043} of the bondwoman, ^{G3814} but ^{G235} of the ^{G3588} free. ^{G1658}

31 So then, brothers, we are not children of a servant [Hagar, Judaism], but of the free woman [Sarah, Heavenly Jerusalem and very soon the earthly Jerusalem from where will go forth the Law from Zion].