

Epistle to the Galatians Comments by Alexander Ogienko

Epistle to the Galatians – chapter 1

Today we are going to begin studying the message of Galatians, a very important message.

In fact, the apostle Paul himself is still not clear to many of today's interpreters.

I was watching the Messianic Jewish ministers' comments on the Epistle to the Galatians last night. And unfortunately, I see the main point emphasized everywhere. It is everywhere in Christian commentaries. In his Epistle to the Galatians, the apostle Paul states that Gentile believers do not need the Torah, but the grace of Jesus Christ is sufficient.

And what is the essence of grace, no one has ever explained.

What law is the apostle Paul speaking of in his letter to the Galatians?

In other words, I want to tell you that understanding the apostle Paul's teaching – it's so important that if you distort that teaching, Paul says twice, **let them be damned**.

Many, of course, think of Paul as a Jew who had renounced the Torah.

But here in Acts, the apostle Paul speaks of himself:

Acts 22:1-3:

“Men, brethren and fathers, now listen to my justification before you. But when they heard that he spoke to them in Hebrew, they were even more quiet.

*He said: I am a Jew, born in Tarsus of Cilicia, brought up in this city at the feet of Gamaliel, **(Gamaliel one of the most famous Torah teachers was in Jerusalem at that time)**, carefully instructed in the fatherly law, a zealot for HASHEM, like all of you”*

I mean look. We know that Paul is from the tribe of Benjamin, but in verse 3 Paul says, I am a Jew. So you can be from any tribe and still be a Jew.

What does it mean to be a Jew?

Well, originally, **the word Yehuda is the one who praises HASHEM. I will praise HASHEM** – that's what Leah said when Yehuda was born.

And in the New Testament we read: in Corinthians, in the first epistle, the apostle Paul says that a true Jew is one who boasts in the HASHEM, not with his mouth, **but with his inner nature, showing His light to the world.**

So, we see that the apostle Paul, being of the tribe of Benjamin (he says this in Philippians chapter three) that **he considered himself a Jew for the rest of his life.** And yet the apostle Paul never renounced the Torah of Moshe and considered himself a subordinate of HaMashiach!

What does that mean?

If we look at our father Abraham, we already see there how HASHEM commanded Abraham to teach his children to follow the way of the Lord – the way of the HASHEM. It is in the eighteenth chapter of Genesis we can read about it.

And the prophet Jeremiah has an explanation **that Moshe's Torah – is the Way of the HASHEM.**

Now, the apostle Paul never abandoned the Torah of Moshe.

But that's what happened. I understand that everything is the will of the HASHEM and this is His intention. And don't blame the Jewish people for this, that they heard HASHEM's voice when they stood at Mount Horeb and said, let HASHEM not speak to us, let Moshe go up to talk to HASHEM. And they will listen and do what HASHEM says.

And the HASHEM said: — *Well Moshe, so be it, get up.*

And at this moment, the HASHEM decides to give this law – services in the tabernacle in the image.

What is the essence of the law of this tabernacle ministry in the image?

In the seventh chapter of the Prophet Jeremiah, we read that when HASHEM brought His people out of Egypt, He did not give the people the commandment of burnt offering and sacrifice. That is, there was no question of animal sacrifice at all.

But this is the commandment he gave: *Obey My voice and observe all that I commanded you to observe.*

And what the HASHEM commanded to observe, we see as far back as Abraham. There are commandments and commands and statutes.

The HASHEM says to Yitzchak in chapter 26 of the Book of Bereshit.

This is the testimony of HASHEM Himself about our father Abraham.

There HASHEM says to Yitzhak:

Genesis 26:4-5: *“I will multiply your offspring like the stars of heaven, and I will give to your offspring all these lands; in your seed all the nations of the earth will be blessed, because Abraham obeyed my voice (see the obedience to the voice), and kept what I was commanded to keep my precepts, my statutes, and my laws.”*

Even when we look at chapter 17 of Bereshit, when Abraham is circumcised and then on the third day messengers from HASHEM come to him. **We see that this happens on the eve of the Feast of Pesach.**

Because when the messengers went to Lot's house, Lot is there baking unleavened bread for them. Now, if we compare this to the statutes of the Feast of Pesach, we see that before the Feast of Pesach and Unleavened Bread begins, all who were to come out of Egypt, both the Gentile believers and the children of Israel. They all had to be circumcised because those who were uncircumcised, they had no right to eat the lamb. And those who did not eat of the lamb, they had no right to go out with the children of Israel out of Egypt. And when they all came, both the believers from among the Gentiles who had entered into the covenant of Abraham, and the children of Israel unto mount Horeb it is written, that they were all with one accord together, and said: ***all things, said the HASHEM, we will do.***

Therefore, returning to the apostle Paul, to the fact that he remains under the law of HaMashiach.

By this he means to say that from the moment Yeshua HaMashiach came, died and rose again, a new era began for all those who follow the path of Abraham.

The HASHEM **restores** through faith in Yeshua HaMashiach, this is a service in the inner human temple. As it was with Abraham, as it was with the children of Israel when they came out of Egypt. And when this inner ministry begins, there is no longer any need to sacrifice animals for sin.

But the thing about human thinking is that it is so inert. Now we are going to look at the first chapter of Galatians. We will see there that after some time in the Jerusalem congregation, when the apostle James led this congregation. The apostle Paul, having already been ministering to the Gentiles for a long time, comes to Jerusalem. The apostle James motivates him to sacrifice animals for those brothers and sisters who have taken a vow.

And the apostle Paul does just that.

And before that we see when the apostle Peter comes to Paul. And in the Epistle to the Galatians in the second chapter we also read about it. After all, Peter was the first to receive the revelation that the Gentile whom the HASHEM had cleansed, he should not be considered unclean. You can eat with him at the same table, under the same roof, in the same house.

And when he came to Cornelius, *he did so.*

And then some time passed, Peter comes to Paul, eating with the Gentiles, all together.

And then the messengers come from James.

And suddenly Peter is embarrassed and shuns the Gentiles, as if to make it clear that he does not want to come in contact with this uncleanness, which comes from the uncircumcised Gentiles. And Paul is outraged there. But we'll get to that.

I mean to say that even a man like the apostle Peter, who personally received a revelation from HASHEM about **how** HASHEM treats the Gentile believers.

And that they don't need circumcision because they have already received the Spirit without circumcision of the outer foreskin. And they have already become temples, and in them this ***process of purification of the soul and renewal of the soul has already begun, because this is the essence of salvation.*** Now we are going to read about it.

So, apostle Paul, having received all these revelations, which he is telling about in the first chapter, he goes to teach it to Gentiles. And he received these revelations just on the road to Damascus. You remember.

In the Epistle to the Ephesians he says in chapter three: «I, the least of all the saints, have been given this grace to preach the gospel to the Gentiles». ***See: the boundless riches of Mashiach.***

What do you think is the unsearchable riches of HaMashiach, if in chapter ten of the first Corinthians Paul says that **from Mashiach flows the Torah of Moshe?**

Then here Paul is clearly saying that I, as the least of all the saints, **have been given the grace to preach the Torah, the living Torah.**

That Torah which is from Mashiach. Which does not give righteousness to man through animal sacrifice, but through the renewal of man's inner nature.

When already Mashiach, who lives in man, is the righteousness of this man.

And here he (Paul) *fulfills this very ministry* of preaching to the Gentiles the boundless riches of Mashiach.

That is, if we ask ourselves: **What did Paul preach to the Gentiles?**

What did he teach them? What was the essence of the gospel of the glad

tidings?

We are going to read Galatians today from the Eastern Interpretation.

I chose it because it's in plain language. Usable language.

What did the apostle Paul teach the Gentiles?

What was the essence of the gospel Paul preached to the Gentiles?

We see, in Ephesians he says: *to preach to the Gentiles the boundless riches of Mashiach.*

This is our introduction to the letter to the Galatians, in order to understand the apostle Paul himself and the idea behind the letter to the Galatians. What prompted him to write this epistle and what is the essence of this epistle. We are going to read about it in the first chapter.

So, in order for us to clearly understand the essence of apostle Paul's gospel.

Many say that he is a Jew who renounced the Torah. That he authored the Christianity of today. The Christianity that renounced the Torah of Moses. Christianity, which declared the Jews to be a cursed people at the Council of Nicaea. And that it was all based on the teachings of the apostle Paul.

Our task – is to see that the apostle Paul – is the true apostle Paul. **He is completely different.**

And the teaching that the apostle Paul gave is completely different from the teaching that is being presented today. As Paul says in chapter one: *"A different gospel is being preached than the one I preached"*

So look, Paul says:

Rom 15:25-27: *"Now I am going to Jerusalem to minister to the saints, for Macedonia and Achaia are diligent in giving some alms to the poor among the saints in Jerusalem. They are zealous, and they are debtors to them. For if the Gentiles have become partakers in their spiritual..."*

What do you mean the Gentiles were made partakers in their spiritual things? Well, **in theirs**, you understand. It means in the holy men in Jerusalem, the Jewish people. **After all, the Torah was given by HASHEM to the Jewish people.** And Paul says that through his preaching the Gentiles became participants in their spiritual things. That is, Paul did everything to bring those who believed from Gentiles into this spiritual Jewish worldview.

In the worldview of the Jews, in the Revelation about the One God. This is the perception of the world through the Revelation about the One Creator, by whom everything lives and moves and exists, and there is nothing but Him. And this is all *for pagan thinking.*

It is an explosion in the brain. I would put it this way.

I remember when I first received the Torah Soncino and started reading the commentaries on the weekly chapters based on the Christian teachings that were already in me.

You know, my mind was boiling and I could not understand anything. It would seem that I could understand the letters, I could understand the words, but I could not understand the meaning, the idea.

Then I heard a Midrash once. It really spoke to me.

A Jew comes to a rabbi and sincerely says to him: You know, I don't understand this law, how it works.

The rabbi answers him: You know I would be happy to explain to you how it works. But you can't understand it now. I'll explain it to you, but you can't understand it. Here's the deal. For three months (90 days) you won't eat any improperly slaughtered animals.

No eating non-kosher.

The fact that that man did not eat pork, the issue was solved. But he buys the meat he has in the store, beef or chicken. And he doesn't realize that these animals are slaughtered not according to the rules of Torah. That there is blood inside them. And he eats this meat with the blood of animals.

And this blood, it makes him unclean, it closes his soul to this light.

And this rabbi, looking at him, says: "You know, let's say you don't eat non-kosher meat for 90 days and then come to me. And I will explain everything to you, **and you will understand everything.**

You know, it works. It works.

Well, that's the way to do it. It's hard for us Gentile believers to understand how it works.

Now that we already understand that the human soul has a dual nature.

There is a heavenly component and there is an earthly component. And the whole plan of our salvation is to make the earthly component of human soul united with the heavenly one. And for this purpose it should be enlightened with this heavenly light. And it will be filled with this light. It will shine to the world. But it cannot be enlightened with this light, because it is closed from this light. Well, like in the daytime, let's say, the sun is shining through the window, and you just lower the blinds so that the rays of the sun do not penetrate into the room, so that it is not hot.

So, this uncleanness as well as **any uncleanness**, which gets inside us, in our soul, it makes our soul closed to the **perception** of this LIGHT.

That is why the apostles decided at the Council of Jerusalem, where the Gentile believers should start: to keep away from non-kosher meat, not to eat blood or anything with blood, to keep away from adultery, from fornication, and to go to the synagogue and immerse themselves in the Torah. And that's the way the process would go.

And the apostles did not command circumcision.

Why is circumcision needed?

If a Gentile should come to the feast and offer these feast animal sacrifices in Jerusalem.

He cannot enter into that temple to offer those sacrifices because he is not circumcised.

And this was the basis of these good thoughts of those Jews who came to Galatia and told them that if you are not circumcised, you cannot be saved. Because uncleanness remains on you. You can't offer sacrifices in the temple, you can't be cleansed from sin, and so on. But Paul receives a revelation on a whole other level. And so the teaching that he receives, as he says in chapter one, it's not from man. **HASHEM Himself, through Yeshua HaMashiach, gives him this teaching.** And the way he

receives it, we are going to read about it now.

So what did Paul preach to the Gentiles?

We see in Ephesians he says: *the unspeakable riches of Mashiach*. In Romans he says: *made partakers in **their** spiritual things*. Another point the book of Acts chapter 16 look what in Paul's preaching (this is in Philippi was).

Remember, there was a servant girl, possessed by a spirit of divination, who was making a great profit for her masters, who followed Paul and cried out that these men were servants of the HASHEM and were proclaiming to us the Way of Salvation. She followed Paul for many days in this manner, and Paul finally became enraged, turned and said to this spirit: **"In the name of Yeshua HaMashiach, I command you to come out of her"**. And the spirit went out the same hour. And then her lords, seeing that here was this hope of revenue gone.

They seized Paul and Silas and brought them to the leaders.

And this is what they said:

Acts 16:20: *"And they brought them to the captains, and said, these people, **being Jews...**"*

So this is already an external testimony about Paul (a testimony from the Gentiles).

"These people, being Jews, revolt our city and preach customs which we Romans ought neither to accept nor practice."

Paul and Silas are accused of teaching the Gentiles the Jewish way of life.

To keep the Sabbath, not to worship any idols or stars, to celebrate the feasts of the HASHEM, to give up unclean food. And these are all in the perception of these people (Gentiles) – **Jewish customs**. And the Romans should neither accept nor fulfill them. From this we can see what the essence of the gospel that the apostle Paul preached is.

Indeed, there is so much information in the very teachings of the apostle Paul that **without knowledge of the Torah, without immersion in the Jewish spirit of Scripture**, it is sometimes very difficult to understand what the apostle Paul is saying. And so the apostle Peter emphasizes this very point, that there is something in Paul's letters that is difficult for the rest of us to understand.

2 Peter 3:16 *"as he speaks of this in all the epistles ..."* (he is talking about Paul, our beloved brother) *"His letters contain some things that are hard to understand"*

That is, it is not quite clear to ordinary people.

And further he says that **the ignorant and the unapproved, that is, people who are not instructed in the beginnings of doctrine.**

Remember, Apollos came and, being a Jew, but not having the revelation of the Way of the Eternal through Yeshua HaMashiach, preached the Torah and taught about the Eternal rightly. It is written there in Acts. **That is, the beginning of the path is in the Torah.** And it is correct.

So, the ignoramuses, the confirmed ignoramuses, turn this inconveniently intelligible thing from the apostle Paul to their own destruction, as well as the rest of Scripture.

That is, if you are not immersed in the Torah, then you will distort the whole scripture.

Peter writes that the ignorant and unapproved turn to their own destruction, as other scriptures do.

"And so you, beloved, being forewarned of these things, beware lest you be carried away by the delusion of the lawless one."

(That is, the delusion of **transgressors** of HASHEM's Torah). And not to fall away from their affirmation.

To summarize all of this, we can say for sure that the Christianity that it looks like today **was not born by Paul.**

It was born by those who misinterpreted the apostle Paul because of their dislike for the Torah, Moshe, and those entrusted with it.

Well, closer now to the letter to the Galatians.

Many consider this letter to be the centerpiece of the apostle Paul's teaching regarding the abolition of the Mosaic Law for New Covenant believers.

That is, when the apostle Paul in his letter to the Galatians speaks of the covenant from Mount Sinai to those who are born into slavery, and it goes on to say: cast out the woman and her son. Today's interpretations say, based on this very place, that just here Paul says that it is necessary to expel the Torah and the Jews.

But in fact, the apostle Paul says something completely different.

If we briefly formulate **the essence** of apostle Paul's teaching, it speaks about this necessity of transition from the external service in the tabernacle according to the image to the internal service in the inner tabernacle. And the essence of this ministry is to crucify our old nature on the rack of execution, the essence of which is the law of the HASHEM.

And not just crucified. But exactly where this old nature is crucified on this Law, to give this law an opportunity to sprout there. This is how the renewal of the inner nature of our soul takes place. The Word in our inner man becomes flesh. And this is how HASHEM removes the dwelling place within us in Yeshua HaMashiach.

Let us now pray this prayer of the apostle Paul, with which he prays for the Gentile believers in his letter to the Ephesians. May this prayer be heard and fulfilled in the Name of Yeshua HaMashiach.

Eph 3:14-19: *"For this reason I bow my knees before the Father of our Mr. Yeshua HaMashiach, from whom every family in heaven and on earth is named, may He give you, according to the riches of His glory, to be firmly established by His Spirit in the inner man, to dwell in faith HaMashiach into your hearts, so that you, rooted and established in love, can comprehend with all the saints what is the breadth and length, and depth and height, and understand the love of HaMashiach that surpasses understanding, so that you may be filled with all the fullness of the HASHEM".*

So, the message to the Galatians. You know, like on envelopes: from so-and-so to so-and-so.

Well, this is the beginning of it.

Galatians 1:1-2: *"From Shaul, the messenger of Mashiach, chosen not by people and not by man, but by Yeshua HaMashiach and the Heavenly Father, who raised Yeshua from the dead. And from all the brothers who are with me, to the communities*

of believers in Galatia."

Already here, at the very beginning of the epistle, we see that the apostle Paul emphasizes the special status of his mission. Pay attention: *from Shaul the messenger of the Messiah, chosen not by people and not by a man.*

That is, the apostle Paul immediately says that he is not the messenger of, for example, the twelve apostles of Yeshua. That is, he did not receive ordination from any of them, nor did he receive any assignment to go evangelize. He immediately says here that he receives this election and message, that is, apostleship, from HASHEM Himself through Yeshua HaMashiach.

I would say that apostle Paul immediately defines his status. And from this we can see that one of the goals that the apostle Paul set for himself by writing this letter is:

First, to protect and assert their own apostolic status, authority. To show that he was not called to ministry by people, not by men. And the teaching and the revelation that he has received is not from man or men. And that's where this message begins. And this is where this message begins.

And the second main purpose for which he writes this letter is to establish in the minds of the Galatians, and all other believers who had come under the influence of these Judaizers from Jerusalem. **That for a Gentile believer who becomes a follower of Yeshua HaMashiach, he does not need to have his outer foreskin circumcised, and he does not need to sacrifice animals in the temple.** Because he already has a perfect sacrifice for sin, and his service is no longer on the outside, but on the inside.

And it is this, not circumcision and animal sacrifice, which makes him a co-heir of all the promises that HASHEM gave to Abraham.

Do you remember how it all began? You can read in Acts how it all began. I understand that one of the main reasons for the message to the Galatians was because of these events.

Acts 15:1-2

"People came from Judea to Antioch who began to teach the brethren, 'Unless you are circumcised according to the rite prescribed by Moses, you cannot be saved.'

And these are the people who are in the congregation of the apostle James. Jerusalem community.

So they are glad that the Gentiles believed and they kind of want to help them and they say that in order for you to really be saved: you need to be circumcised, and you need to come to the Feasts of Regalim in Jerusalem and sacrifice animals and everything else.

Before that, there was this way for the Gentiles. It was there all the time.

It was through circumcision to enter into the society of the Children of Israel. But from the moment when the HASHEM spoke to Peter and then sent him to Cornelius the Roman centurion, and Peter there witnessed that Cornelius and his household receive

the Spirit without any external circumcision.

Then he comes to Jerusalem. These are his brothers who are zealots of the law. They are indignant, saying how you, being a Jew, went to the Gentiles and ate with them.

And Peter tells them how it was. And then when the resolution of this issue begins in Acts, in chapter 15, Peter stands up and says that from the beginning, the HASHEM gave me this understanding. **That if HASHEM has given them the Spirit, which means that He's going to teach them the knowledge of Mashiach, the knowledge of the Word of HASHEM, just like us, through His Spirit.** They will come to synagogues, and synagogues all over the world will listen to the Law of Moses, and the Spirit will teach them.

The Spirit of HaMashiach.

He said, "Why then do you want to burden the Gentiles with this circumcision and animal sacrifice? They can't bear it. We could not handle it ourselves.

And our fathers couldn't handle it". **Because the service according to the flesh and atonement of sins through animal sacrifice does not change the inner nature of man.**

And this is exactly what Peter is talking about. There, already at the Council of Jerusalem.

And after that James makes his decision.

So they understand everything very well. But before that so many events happened. There were those Jews at Paul's place in Galatia. There Paul writes a letter to the Galatians. Then Paul himself will go to Jerusalem to deal with this issue.

That is the topic is very important, and it requires special consideration and understanding.

What is the main meaning of what is happening there.

So there came from Judea to Antioch people who taught that unless you were circumcised according to the rite prescribed by Moshe, you could not be saved. This led to disagreement and a heated argument between them. With Shaul on one side and Barnabas on the other.

Then Shaul and Barnabas instructed to go with a few other believers to Jerusalem and discuss the matter with Yeshua Mashiach's apostles and elders.

And what of all this can be seen? That at that time the attitude toward service in the temple that was still standing. After all, this is all happening at a time when the second temple was still standing.

The Jews, who grew up in this tradition, and with their mother's milk absorbed these customs: to go to Jerusalem on holidays, to sacrifice animals. It is so deep in them, and they do not want to separate themselves from the Jewish people. Although they already have Mashiach Yeshua. And, in general, they understand **how** HASHEM teaches man His law.

Now, look. Then many, many years will pass, but I already said, in chapter two we will see that apostle Peter after some time begins to lose this revelation, which he received before the HASHEM sent him to Cornelius: *Do not regard as unclean the*

one whom the HASHEM has cleansed. So three times showing unclean animals on a sheet, the HASHEM said to Peter.

And here, then, we see that Peter had already bent to this opinion, which was dominant in the Jerusalem community. And we can understand: it was impossible to do otherwise.

Because they are Jews, they are Jewish believers, they grew up in it. And their difference with those Jews around them is that they saw in Yeshua the promised Mashiach, who is in the Torah. And that's it.

Yeshua came to the temple with them. And he came to the feasts.

I say this to show that as long as the second Temple stood. This is the mindset of the Jews who accepted Yeshua as their Mashiach; it did not change in their attitude to these laws of service in the tabernacle in the image. That is, in the visible temple with the priests, with the sacrifices.

They remained faithful to this tradition.

And it is clear that you can't blame them for that. And it is clear that those who are Jews, they came and began to teach the Gentile believers because they wanted to do well to them. It's like there's no such thing as someone purposely wanting to do something.

They all want to do goodness.

And so look, in Acts chapter 21, it's already been a long time. It's already after Galatians, after everything. In Acts chapter 21, already the apostle Paul's ministry is almost coming to an end. Verse 17 and verse 26 is written. This I'm going to read on purpose so that we will then, when we come to the Law given after because of the offense spoken of in Galatians chapter three. So that we begin to understand where is the difference between the Torah, commandments, commands, statutes of HASHEM, which even Abraham knew about. And which HASHEM commanded to teach all the descendants of Abraham.

This He said to Abraham himself. I'll read it Bereshit 18 chapter, so that you understand the difference, what it is about in the Epistle to Galatians and where everybody makes a mistake in understanding, in their attitude to the Law.

Genesis 18:18-19: The HASHEM says – *"From Abraham will surely come a great nation and mighty, and in him all the nations of the earth shall be blessed, for I have chosen him to command his sons and his house after him to walk in the way of Adonai."*

Walk in the way of Adonai.

Tell me, how does Abraham know the way of Adonai if the Torah is given later?

Jeremiah says in chapter five:

Jeremiah 5:4: *"And I said to myself, it may be that the poor are foolish, because they do not know the way of Adonai, their Torah, their HASHEM."*

It is clear that there was already a Torah then. Moshe wrote it down.

But before Moshe, how many years had passed? 300 years, probably...

Yaakov is in Egypt, and there are Yitzhak and Abraham.

So, HASHEM already says to Abraham:

Command your house to walk the way of Adonai after you.

How can Abraham command to walk in the way of Adonai, if there was no Torah yet?

The Torah that Moshe wrote down.

But at the same time we see that Abraham kept Pesach and he was circumcised. And when HASHEM says to Yitzchak, He Himself testifies that the blessing of Abraham is transferred to Yitzchak because Abraham listened to the voice of HASHEM and kept the commands, statutes, commandments – everything is written there. That is, all of this Abraham had.

That is, the way of the Lord was already with Abraham.

And what is the difference between the way of the Lord, which contains all the commandments, commands and statutes given by the HASHEM, and through which He reveals to us the laws of the structure of the universe and how spiritual forces work in this world. And what happens in our visible world is only a reflection of what happens there.

And HASHEM already gives all this to Abraham and Jacob. So, this is the Torah.

These are the commandments, the statutes, the commands of the HASHEM. And when Abraham sinned, how do you think he cleansed himself from sin? He just inwardly sought repentance. Notice, the book of Job is written, the commentators say, by the same Moshe, before he wrote the Torah.

And there Job is talking about the Redeemer, meaning he knows about this Lamb who, as Peter says, was slain before the foundation of the world. **That is the way of Abraham implies this inner purification through faith in the atoning sacrifice of that Lamb, whom HASHEM has already prepared from the beginning of the world.**

That is, the Torah, the commandments, the commands, the statutes of HASHEM were there. But when people refused to listen to HASHEM's voice. Since there is no more this personal communication in the inner temple of a person with HASHEM, and HASHEM promised Abraham to keep his descendants and bring them to the Promised Land. There was an urgent need to solve the issue of their purification somehow and so that they would not fall away from the people. Because a person who sinned, he falls away from the people.

And how to purify him? And here it is just like that.

And the law is given - service in the tabernacle according to the image. And it is this very law apostle Paul calls the law, ***which was given after 430 years because of offenses.***

If we look at the 12th chapter of the book of Exodus (Shmot) we see that it is after 430 years that HASHEM leads His people out of Egypt. And one would think that this is the law given after because of the offenses, he is referring to the Torah of HASHEM. But no, we have just seen that Abraham already had the Torah. And this law that is spoken of here, this is exactly what this law is about – the service in the Tabernacle according to the image.

Even when the people came out of Egypt, HASHEM did not give them this law of serving in the image. It was not until three months later when they came to Horeb. During this time they had already at Massah and Meribah doubted that HASHEM was with them.

The Epistle to the Hebrews speaks of this three times. And David says in the Psalm that after these days, HASHEM has appointed another day when there will be this

opportunity to restore a personal relationship with HASHEM.

He says: ***Do not harden your hearts when you hear that voice again.***

So it is very important to see this difference.

The Law given after the reason of the offense is very closely intertwined with all the commandments, appearances and statutes of HASHEM from the Torah.

And it is intertwined in such a way that it allows a person who sinned against one of some commandments, through offering animals in the Temple, to be reconciled with HASHEM and to be cleansed from this sin and to keep his state of belonging to the society of Israel.

And if you see this difference, then the letter to the Galatians will be completely understandable for you. And then you will realize that Paul is not fighting against the Torah.

On the contrary, he is affirming the Torah.

But he says **that it must come from within**, through faith in Yeshua as the atoning sacrifice and through faith in Mashiach as the Word of HASHEM from whom the Torah of Moses flows.

But we see that these revelations that Paul had, to the Gentiles he preached this. But in the Jerusalem congregation, it's like they weren't very accessible yet.

We have begun to read chapter 21 of the book of Acts. I wanted to show you this moment.

Paul comes to Jerusalem after a long period of ministry to the Gentiles.

Acts 21:18-20:

"The next day, Shaul went with us to James, all the elders were there. Shaul greeted them and spoke in detail about what the HASHEM had done among the Gentiles through his ministry. They listened to him, glorified the HASHEM. Then they said to Shaul, brother, you see how many thousands of Jews believed in Yeshua and they are all zealots of the law"

So it is not a question of them being zealous for the Torah, of course.

But it is about the fact that they are zealous for the service in the Temple, which is in Jerusalem.

Acts 21:21:

"And they heard about you that you teach the Jews living among the Gentiles to deviate from the law of Moses, and advise them not to circumcise their sons. And not to live according to our customs at all"

(That is, such rumors about him reach)

Paul teaches that there is no need to be circumcised, no need to sacrifice in the temple, we have a perfect sacrifice. The Jews also listen to this and are perplexed.

Of course, they cannot accept it, for ***they do not understand*** what Paul wants to say.

And he wants to say that this time of inner work has come.

Do not harden your hearts when you hear the voice of the HASHEM through faith in Yeshua.

So here's what happens next.

Look what Jacob advises him.

Acts 21:22-24:

"What to do? They will certainly hear that you have come. Therefore, do what we tell

you. Among us there are four people who have taken a vow. Take them, go through the rite of purification with them and pay for them so they can shave their heads"

Well, apparently we're talking about the Nazarene vow. Isn't it?

Acts 21:24: *"Then everyone will see that the rumors about you are not true, and that you live by the law."*

And look what happens next.

So here it is, "that you live under the Law." What is behind it as understood by the apostles.

Bear the cost of these sacrifices to be offered in the temple.

And "then all will see that you will offer these sacrifices, and all will realize that you are living under the Law." So you keep offering animal sacrifices in the temple.

Acts 21:25:

"As for the believers from other nations, we wrote to them about our decision: they must abstain from food sacrificed to idols, from blood, from the meat of strangled animals, from debauchery."

And we also said: Do not do to others what you would not do to yourself. This is in the Synodal translation. But since these are translations made from the Vulgate, this episode is not described everywhere. And I understand that this is deliberate, to break this connection.

Because not to do to another what you don't want to do to yourself – **is the beginning of Torah study**. This is the golden rule of Hillel, who said to the Gentile, when he said: *Teach me Torah while I stand on one leg*.

He says: **Do not do to another what you do not wish for yourself. Go further to learn. The Law of Moses is preached every Sabbath in all the synagogues.**

Now, look at verse 26.

Acts 21:26:

"The next day Paul took the men and purified (mikvah) himself along with them. Then he went to the temple to give notice of the date when the days of purification would end and the offering would be made for each of them".

James tells Paul that when you have done all these things, that is, when you have been cleansed, when you have sacrificed in the temple. Then everyone will see that you are still living under the law.

And this understanding of "still living according to the law", it implies that James is kind of forcing Paul. Paul teaches a *different thing*.

And he compels him to offer sacrifices in the tabernacle in the image. And Paul does it.

And when I was thinking, why on earth did Paul sign up for this. Here I remember his words.

"To the Jew was as a Jew, to the Gentile was as a Gentile. To the lawful, as a lawful man."

Through this it becomes clear what he wanted to say.

That is, he was not hypocritical, but he did not want to create a stumbling block.

But the essence of his teaching is that now is the time when everyone who receives Yeshua, he already regains this ability – to hear the voice within.

And from that point on, the tabernacle begins to be set up inside. And all the service

takes place inside.

And these images, which through the service in the tabernacle according to the image, they just help and give understanding of that, in particular, for us, living today. How this service should take place.

So we go back to the letter to the Galatians. We started with the fact that in verse 1-2 apostle Paul says that he is not a messenger of men, and he was not chosen by men. That he received this election and messengership from the HASHEM Himself.

Then in Galatians he confirms his special position, his election, his apostleship by the fact that he directly from the HASHEM Himself, through Yeshua HaMashiach, transmits the blessing to the Galatians.

That is, not through intermediaries. He doesn't convey greetings from the apostles. Or a blessing from the apostles. Like "I was sent there to give you a blessing. An apostolic blessing from the apostles, Yeshua's disciples from Jerusalem".

But watch what he says.

Gal 1:3-5:

"Grace and peace to you from our HASHEM Heavenly Father and from our Commander Yeshua HaMashiach, Who, by the will of our Heavenly Father, gave Himself for our sins in order to deliver us from this world of evil. To Him be glory forever. Amen"

So the **first point** – is what is important here from these verses for us. He once again emphasizes here his apostolic status as a messenger of HASHEM Himself and Yeshua HaMashiach. And it is as if He is personally conveying this blessing from the Father.

And the **second important point**. Here, notice. He says that Yeshua, by the will of the Heavenly Father, gave Himself for us, to deliver us not from hell.

You remember the gospel sermon today, Repent or you will burn in hell. Yes?

And Paul says: ***Yeshua, according to the will of the Father, gave Himself for us to deliver us from this corruption and evil that this world is filled with.***

And so this statement of the apostle Paul, it kind of immediately focuses us on the heart of the apostle Paul's whole teaching.

How can we deliver ourselves from this world, which is corrupt and full of evil? How can we do that? We have to live in this world anyway.

Only the commandment of the HASHEM can separate us from this world.

When we look at how the temple is arranged, we see that the courtyard is fenced with white curtains.

And this is the essence of our holiness, which separates us from this world.

And inside the courtyard we already see: there is an altar of burnt offering, there is a laver, at the entrance there is a veil on five pillars, passing through which we judge ourselves. There is the table of showbread, there is the minora of pure gold, there is the altar of incense, and there is the Ark of the Covenant where HASHEM is revealed between the kruvim over the lid.

It's all within us, it's all of us.

And so Paul says here already that the purpose of his teaching – is to deliver us from this evil world through the knowledge of Yeshua HaMashiach. To Him be the Glory forever and ever. Amen.

Further, the apostle Paul threatens excommunication from the congregation of Yeshua to those who would distort his teaching, which he had taught, as the text makes clear, earlier to the Galatians.

That is, he taught them everything, they understood everything, they accepted this teaching, they believed.

And then suddenly people come and begin to bring them another doctrine, and they accept this doctrine. And this causes Paul so much opposition, grief, discontent, indignation.

Gal. 1:6-9:

I am astonished that you are so quickly deserting the one who called you to live in the grace of Mashiach and are turning to a different gospel — which is really no gospel at all. Evidently some people are throwing you into confusion and are trying to pervert the gospel of Mashiach.

But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let them be under HASHEM's curse! As we have already said, so now I say again: If anybody is preaching to you a gospel other than what you accepted, let them be under HASHEM's curse!

So we see how concerned the apostle Paul is about the distortion of this joyful message that he taught the Galatians. He twice speaks about the curse of these false messengers.

And from this it becomes clear how important it is for every Christian today to know the true preaching of apostle Paul. That glad tiding which he preached at that time to the Gentile believers.

And we emphasized at the beginning: entered into **their** spiritual, untraceable riches of *Mashiach*.

"These Jews preach laws and customs which we Romans ought not to fulfill."

So we see the apostle Paul carrying this Jewish teaching into the midst of Gentile believers. But he taught them to serve the HASHEM and fellowship with the HASHEM in the inner temple.

He did not call them to serve in the tabernacle according to the image.

And in confirmation of the truth of his service he again says.

Gal. 1:10: *"Whose approval do I need: people or the HASHEM? Maybe you think that I am trying to please people? (Question). If I aspired to this, then I would not be a slave of Mashiach"*

In other words, for the apostle Paul, the main thing – is to convey and affirm the teaching that he received from the HASHEM Himself through Yeshua HaMashiach. And he is not going to bow down to people, to their authorities, to their opinions.

Yes, indeed, everyone studies Torah. But those revelations that the apostle Paul had...

He is ready to lay down his life for them, but not to yield.

Let's summarize yesterday's lesson briefly to continue the conversation. We focused on verse ten of chapter one. From these ten verses we saw, in general, **the main purpose** of the apostle Paul's letter to the Galatians.

First, he says that he did not receive his mission from men, but from HASHEM

Himself and Yeshua HaMashiach. And he wants to confirm this status and convey to all Galatians, including all Gentile believers, that he really was not ordained by the eleven apostles, he was not sent by men, that he received this mission himself, when he met Yeshua HaMashiach on the road to Damascus.

And we're going to talk more about that today. Therefore, he is not lower than the apostles in his messenger status. No lower than the apostle Peter, who at that time was the eldest among the disciples of Yeshua HaMashiach.

This is the first point. That is, the apostle Paul is affirming his mission, which is from HASHEM Himself through Yeshua HaMashiach.

Secondly, he emphasizes the main purpose of his ministry, which is to bring these glad tidings that Yeshua, by the will of His heavenly Father, gave Himself for us to deliver us from the corruption and evil of the world. And with this statement, the apostle Paul immediately reveals to us the heart of his teaching. That is, what he is going to say next is about how this deliverance from corruption and evil, which this world is filled with, takes place.

And the third point that Paul emphasizes at the beginning of his letter is his deep concern that some people are trying to lead the Galatians away from the doctrine that Paul has already taught them and that they have accepted.

And he speaks twice of cursing those who would try to distort that teaching.

And all because he views an attack on the teaching that HASHEM gave him as an attack on HASHEM Himself and Yeshua HaMashiach.

Therefore, he is prepared to confront anyone who would seek to distort or disparage the revelations he has received from the HASHEM Himself.

And here it is important to note that what the apostle Paul teaches is not the opinion of one more person who can be listened to and accepted, or ignored, or mocked.

Like: *well, we'll talk to you about that another time, or I'll think about it some more.*

All of the apostle Paul's revelations – **are the Word of the HASHEM.** It is the teaching that HASHEM Himself gave him through Yeshua HaMashiach. And that is why he is so zealous to **preserve** that word from distortion and is not going to please men.

Gal. 1:10: *"Whose approval do I need: the people or the HASHEM? Maybe you think that I am trying to please the people? If I aspired to this, then I would not be a slave of HaMashiach"*

The apostle Paul goes on to give his personal testimony of how he received these revelations.

Gal. 1:11-12: *"Brethren, I want you to know that the Good News that I proclaimed to you is not something human. I was not taught it by people and did not receive it from people, but I received it through revelation of Yeshua HaMashiach"*

As we see, the apostle Paul here again emphasizes that everything he teaches is not received from men, but by revelation from Yeshua HaMashiach Himself.

The Greek word for revelation is (αποκάλυψη) "apocalupsis".

The Revelation of the apostle John is roughly the same title – the apocalypse, we pronounce.

In Greek – "apocalupsis", opening, exposure, disclosure, removal of the veil.

In other words, all of the apostle Paul's teaching comes through Yeshua HaMashiach, who revealed or revealed Himself in the apostle Paul himself.

And further on, the apostle Paul begins to talk about how it was.

Gal. 1:13-14:

"You heard about my former way of life in Judaism. That I cruelly persecuted the holy people, the community of the HASHEM and devastated it. In Judaism, I succeeded more than many of my peers. I was exceptionally zealous, defending the traditions of our ancestors"

So, we see that the apostle Paul begins his testimony with the way of life he lived before he met Yeshua HaMashiach. And with this testimony he wants to give proof of what he said above.

That is, the manner in which he received this teaching.

First, that he is a messenger of HASHEM Himself.

Secondly, that the teaching is not from people, but from HASHEM Himself.

Let's look at the book of Acts as it was and what happened to him on the road to Damascus.

Acts. 22:3-10:

"I am a Jew, a native of Tarsus in Cilicia, but I was brought up in this city by Gamaliel and was exactly taught the Law of our fathers. I am a zealot for the cause of the HASHEM, like each of you today.

I persecuted and tormented death of the followers of the Path of Yeshua, arrested men and women and sent them to prison. Witnesses of this are the high priest and the entire Council of Elders (Sanhedrin).

I even received letters from them to fellow tribesmen in Damascus and went there to arrest all the followers of Yeshua there and bring them to Jerusalem for punishment. On the way, when I was already approaching Damascus, about noon, a blinding light suddenly shone on me from the sky. I fell to the ground and heard a voice that said to me: "Shaul! Shaul! Why are you persecuting Me?" I asked: "Who are you, Lord?" He replied, "I am Yeshua of Nazareth, whom you are persecuting." My companions saw the light, but they did not understand what the voice was saying to me. I asked, "Lord, what shall I do?" The ruler replied: "Get up and go to Damascus. There you will be told everything that you have to do."

And in chapter 26 of the Book of Acts, when the apostle Paul makes his defense speech before King Agrippa, he says a little more there and reveals the essence of his message, which he received from the mouth of the HASHEM through Yeshua HaMashiach.

I'm reading everything from the Eastern-meaning translation. You know, like we talked about in the first lesson. Since the speech is more understandable here.

Acts. 26:15-18:

"I asked: "Who are You, Master?" — "I am Yeshua whom you are persecuting," replied the Master, "Rise up and stand on your feet, I have come to appoint you as My servant and a witness of what you have seen and what I will show you. I will save you from your people and from the Gentiles to whom I am sending you to open their eyes and turn them from darkness to light, from the power of satan to the HASHEM, so that their sins may be forgiven and that they too may be among those whom I have sanctified by faith in Me."

So, we see from this testimony that the apostle Paul was indeed sent to this ministry not by people, but by Yeshua HaMashiach himself. We see Yeshua saying that ***I have appeared to you to appoint you as My servant and witness.***

And Paul was sent just to, notice! Turn the Gentiles from darkness to light. How should this happen? Here, this sequence is very important.

So we see from this testimony that the apostle Paul was indeed sent to this ministry, not by men, but by Yeshua HaMashiach Himself. We see Yeshua saying, ***"I have appeared to you to appoint you as My minister and witness"***.

And Paul is sent precisely to do just that. Notice: to turn the Gentiles from darkness to light.

In what manner is this to take place? Here is this order, it is very important.

That is to turn the Gentiles from darkness to light.

We know that the Torah is the teaching of the Light.

Then Yeshua says: *From the power of satan to the HASHEM, that their sins may be forgiven and that they too may be among those whom I have lightened by faith in Me.*

That is, the first priority – is ***to illuminate them with light. The teaching, which is in the Torah.***

And next, through faith in Yeshua's atoning sacrifice, *that they may receive forgiveness and inheritance with those who are sanctified.*

This is this point that the forgiveness of sins and receiving the inheritance comes after the immersion in the light.

This is very consonant with all the festivals, regalim and what Isaiah says in chapter 53.

Is. 53:11: "Through the knowledge of Him, My righteous Servant will justify many and bear their sins"

That is immersion in the light.

Immersion in the commandments of the HASHEM, in the teachings of the Light.

And then, through cognition. And we know that Torah is the inner content of HaMashiach, and thus there is immersion in HaMashiach.

And the HaMashiach, now dwelling within them, Whom they have come to know, is their justification.

And it is because of this, through the knowledge of HaMashiach Yeshua, that He will take their sins upon Himself and bear them, and bring them to Azazel, as happens on the feasts of Yom Kippur.

And they are sealed in the heritage of the people of HASHEM. *The lot with the sanctified.*

So this Marasha here is the inheritance that HASHEM gave to the Jewish people.

An inheritance that can't be sold, can't be given up. You can only pass it from father to son.

The Gentile believer will inherit this inheritance ***of the sons of Jacob.***

Thus, we see that the apostle Paul is indeed sent by Yeshua HaMashiach Himself, indeed sent to turn the Gentiles to the Light.

And we see that this is the process **that begins with the preaching of the Good News, which is the Torah of Moses.** And the way this preaching will take place, the way this teaching was formed in apostle Paul. This is what he is going to talk about next.

Gal. 1:15-17: *"But when the HASHEM, who chose me before I was born..."*

Notice. That is, here is the whole path of the apostle Paul. That he was a Jew, who was born in Tarsus, became a disciple of one of the most famous teachers of the Torah, and the best disciple of Gamaliel. All this is not accidental. That is, HASHEM leads Paul through life, gives him all the necessary knowledge, teaches him Torah, all the revelations that Gamaliel had. And he was the best teacher of Torah at that time!

"... who chose me before I was born and called me by His grace..."

What is the essence of HASHEM's grace? **This is the nature of the HASHEM, which is in the Torah.**

"... wanted to reveal His Son to me so that I proclaim the Good News about Him to the pagans, I did not consult with any of the people. I did not go to Jerusalem to meet with the messengers of HaMashiach called before me, but immediately went to Arabia and then returned to Damascus."

Here is a very important point for understanding how Paul gave birth to this doctrine, which he then began to preach some time later. After he returned from Arabia to Damascus.

Important point. When HASHEM revealed His Son to Paul, as we know the Son of HASHEM – **is the living Word of HASHEM.** That is, for him the Torah was suddenly transformed and he saw in it that Yeshua HaMashiach, whose followers he persecuted.

And HASHEM commands through Yeshua HaMashiach to now bring this light of the Torah to the Gentiles.

Then you imagine, as a zealot of the fathers' traditions, carefully instructed in the traditions of the fathers. What an upheaval of consciousness he would have to undergo, how deeply he would have to rethink the entire understanding of the Torah and the depth of the revelations he had received in Yeshua HaMashiach. He, needed time to rethink it all, which is why he, mind you, did not go to the eleven apostles in Jerusalem. (Well, they were communicating with Yeshua HaMashiach, receiving teachings from His mouth). He didn't go to talk to them about it; he went to Arabia and stayed there for a while. (Arabia, as reference books say, means the state of Nabataea, which was located on the territory of the modern Jordan, the southern part of Israel and on the Sinai Peninsula).

I when I start to think about what it could be. We are talking about the southern part of Israel in the Sinai Peninsula. I have such a feeling that I have not found any confirmation of this anywhere. I think that apostle Paul went **to that mountain of the HASHEM**, to the place where Elijah went in his time. Remember, when he fled from Jezebel and there he received the last instruction from the HASHEM. And then the HASHEM took him in a chariot of fire to Himself in heaven.

And this is the same mountain where Moshe went when he saw the burning bush there and received the task from HASHEM to lead his people out of Egypt.

I think that is where Paul went. Because those revelations, that understanding, which suddenly opened to him, it required some inner spiritual work, rethinking and some confirmation inside. You know, there was prayer, there was a reflection, and there was a lot of spiritual work that had to take place inside apostle Paul.

That is, it was necessary to rethink all this knowledge, which he received at the feet of Gamaliel.

And to **connect** it with the Revelation about the Son of the HASHEM. And as a result to **rethink** the whole nature of redemption and forgiveness of man and the fulfillment of the plan of the HASHEM to create Him in the image and likeness of the HASHEM.

So, in the end, this is what apostle Paul received. It was necessary to rethink it to such a level, in order to combine and reveal this spiritual depth of prophecies, which HASHEM gave in the Torah and prophets.

And at the same time this teaching should be **easy to understand** for the Gentile believers. Because it is to them that Mashiach Yeshua sends the apostle Paul and says: ***I am releasing you from your people.*** That is, **no one will interfere with you and control what you will teach.**

Imagine one thing for a traditional Jew. Here are those who live in Jerusalem, including those believing priests and Levites. As we read in the book of Acts.

Many of the ministers believed that Yeshua is Mashiach.

So it is one thing for a traditional Jew to see Yeshua as his Mashiach. He would remain in his traditional Judaism. The temple was still standing then. He would offer sacrifice in the temple.

As we talked about in the last lesson.

And it is quite another thing to see this dwelling place of the HASHEM within oneself.

To show how, by walking in the way of the Lord by the way of HaMashiach, to acquire that sanctuary within yourself. That is, in fact, during this time of reflection with Paul, exactly what Yeshua spoke about in the Gospel of Matthew took place.

Mat. 13:52:

"Then Yeshua said to them: "So, every teacher of the Torah, who has learned the news of the Kingdom of the HASHEM, is like the owner of the house, who takes out of his pantries both new and old"

That is, what he had received from Gamaliel. This was to be combined with the revelation about the Son.

Therefore he, without consulting any man, but only HASHEM and Yeshua HaMashiach.

After rethinking all this, **combining** the Torah and the Revelations He received about the kingdom of HASHEM within man, he returns to Damascus. And further he says:

Gal. 1:18-24:

"Then, after three years, I visited Jerusalem, met Kifa and stayed with him for fifteen days. I did not see any more of the messengers of Mashiach, except Jacob, the brother of our Lord Yeshua. I assure you before the HASHEM that that everything that I am writing to you is not a lie. Then I went to Syria and Cilicia, and personally the communities of believers in Yeshua HaMashiach in Judea did not personally know me at that time. They only heard rumors that the one who used to persecuted them, now proclaims the faith that he himself once wanted to destroy. And they glorified the HASHEM for me"

Thus, Paul visited the apostle Peter after this doctrine had been formed in him, which he began to preach to the Gentiles. And after staying with Peter for 15 days, he went to the countries of Syria and Cilicia with his preaching of the glad tidings to the

Gentiles.

So we talked yesterday about the essence of this preaching, so I will not repeat myself today.

Epistle to the Galatians – chapter 2

And then apostle Paul continues his testimony. This is the second chapter from the first verse.

Gal. 2:1-2:

"Fourteen years later I was in Jerusalem again, this time with Barnabas. We took Titus with us.

I proclaim among the Gentiles. I did this in a personal conversation with those who were considered the main ones among the believers, in order to check if I had not labored and labored in vain"

In other words, we see that only 14 years later Paul comes to Jerusalem. And by revelation. That is, he was told to go to Jerusalem to present to the leaders of the Jerusalem congregation the doctrine that he was preaching to the Gentiles. That is, by that time Paul had already established himself as an apostle to the Gentiles. He had seen the miracles that the HASHEM was doing through him. And at the same time he receives a revelation from the HASHEM that he should now go to Jerusalem and share this teaching with the apostles. And he goes unhesitatingly to fulfill this command.

If you look at the big picture of what was going on at this time in the Jerusalem congregation. I think it was the right time for the Jerusalem congregation to hear this sermon of the apostle Paul. This is the teaching of the apostle Paul. To test his preaching of Yeshua HaMashiach to the Jewish people. Because of the way the apostle Peter behaved when he came to visit Paul in Antioch. It is telling that even Peter began to lose the revelations he had received about the Gentiles when the HASHEM sent him to Cornelius the Roman centurion.

Here the apostle Paul does not casually mention that they took Titus with them.

The whole point is that Titus, he is Greek by nationality, and he is uncircumcised of the external foreskin. And for a Jew to be in fellowship with an uncircumcised person, well, you need a personal revelation from HASHEM. And that is the revelation that HASHEM gave to Peter.

Acts. 10:25-28:

"When Peter arrived, Cornelius met him and, falling down at his feet, bowed down to him. But Peter raised him up, saying, "Get up, I am also a man." Talking with Cornelius, Peter entered the house where the many people. He said to them: "You yourselves know that it is forbidden for a Jew to communicate with a foreigner and go into his house..."

Not like eating with him.... With a Gentile, Judah is forbidden all fellowship. Much less going into the house of a Gentile. Remember how we read in the Gospels that the priests did not enter Pilate's Praetorian lest they be defiled. Now that's kind of the same theme. And then Peter goes on to say:

Acts. 10:29:

"But the HASHEM showed me that I should not call a single person defiled or unclean" "and therefore, when they came for me, I went without objection"

That is, Peter actually received this revelation from the HASHEM.

We see how the apostle Paul is jealous for the revelations that the HASHEM gave him. And next we see what happens to a man, even though he is an apostle. When he **ceases** to keep the revelation that HASHEM gives him. Well, everything in order.

And so, the apostle Paul writes in his letter to the Galatians that the very apostles of Yeshua HaMashiach, who were considered great authorities at the time among all believers in Yeshua HaMashiach throughout the world, communicated with Paul in the presence of Titus and yet did not require Titus to be circumcised. In the next verse, though, Paul says that there were still some there, whom he calls false brothers, who in all likelihood began to lay claim to Titus. To forbid him from being in fellowship with the Jews. That is, to put him out of doors.

Gal. 2:4-6:

"And this question was raised by false brothers who secretly penetrated into our midst, wanting to deprive us of the freedom that we received in Yeshua HaMashiach, and again enslave us. But we did not succumb to them in anything for a minute so that you (the Galatians) preserve the truth of the Good News, and those who were recognized as the greatest authority in the Jerusalem community of believers (although for me personally their high position meant nothing, because the HASHEM judges a person regardless of faces), nothing they did not demand more than the Good News that I proclaimed"

So the authorities in the Jerusalem congregation did not demand that Titus be circumcised. On the contrary, they were convinced that I had been entrusted to proclaim the glad tidings to the uncircumcised. Just as Peter was entrusted to proclaim the glad tidings to the circumcised.

Gal. 2:8-10:

"After all, the HASHEM, Who acted through Peter in his ministry as the Messiah's messenger for the circumcised, also acted through me in the ministry for the Gentiles. James, Peter and John - those who are considered pillars among the believers, gave me and Barnabas a hand as a sign that they recognize the ministry given to me by grace and agree that we should go to the Gentiles, and they to the circumcised. They only asked that we not forget to help the poor, which I do with great diligence"

Thus, Paul, continuing his testimony to the Galatians, says that they did not yield to the false brethren. And as a testimony to the truth of Paul's teaching, he emphasizes that the most famous, that is, Yeshua's apostles, demanded nothing of Paul, fully accepting his teaching to the Gentiles.

And these famous ones, as we see, did not lay hands on the apostle Paul, but shook hands with him and confirmed that he is indeed the messenger of HaMashiach to

preach the glad tidings to the Gentiles, just as the apostle Peter is the messenger of Yeshua HaMashiach to preach the glad tidings to the sons of Jacob.

That said here is an important point. The apostles asked Paul to remember to help the poor in Jerusalem. And apostle Paul did it always with zeal, thus giving a testimony to everyone and everywhere where he preached, that the main center of all believers is Jerusalem. And it is written about it in the prophet Isaiah.

Is. 2:3:

"Many peoples will go and say: - Let's go, let's go up to the mountain of the Eternal, to the house of the HASHEM Jacob. And He will teach us His ways, and we will walk in His paths. For the Torah will come out of Zion, and the word of the Eternal from Jerusalem "

That is, the apostle Paul does not claim a separate ministry. He considers himself subordinate to Mashiach, subordinate to His Word. And he fulfills His commissions. This is all to connect the Gentile believers with Jerusalem. **That is where the center is.**

Gal. 2:11-13:

"When Peter came to Antioch, I told him everything to his face, because he was guilty. He used to eat with the Gentile believers, but when some people from the community of Jacob came, he began to withdraw and stopped associating with the former Gentiles for fear of those who were circumcised. Other Jews began to act as hypocritically as he did, so that their hypocrisy led even Barnabas astray."

And Barnabas is Paul's assistant, they served together. And he is well immersed in Paul's teaching.

Gal. 2:14:

"When I saw that they were not acting in accordance with the truth of the Good News, I said to Peter in the presence of everyone: "You are a Jew, but you live like a Gentile, and not like a Jew. Why do you force the Gentiles to follow Jewish traditions?"

Here we again see how hard it was for the apostle Paul to keep clean, without distortion, the teaching that he received from the HASHEM through the revelation of Yeshua HaMashiach.

First point. Peter, who had that revelation, he loses that revelation.

Second point. Barnabas, who is his closest associate, begins to do the same thing.

It appears that Paul, after 14 years of ministry, is confronted with the fact that all those closest to him do not keep this revelation. If even the apostle Peter, who received the revelation from HASHEM Himself that whom HASHEM had cleansed through faith in Yeshua HaMashiach, should not be considered unclean. And here we see Peter, when he came to Antioch, first ate with the Gentile believer. And then, when they came from James, he began to shun. That is, until this coming from James' community of Jews, he did not consider himself defiled. He felt perfectly well. And there was fellowship, and ate at the same table, and lived under the same roof. But then suddenly the Jews came from Jerusalem and Peter was kind of defiled.

But as soon as the Jews came from the Jerusalem community, which at that time was headed by the apostle James, the maternal brother of Yeshua HaMashiach. Peter bends to the opinion of the people.

And this greatly angered the apostle Paul, who, as we read in the first chapter of Galatians. He said that for him the opinion of people means nothing at all. The most important thing for him was to preserve the revelations that the HASHEM had given him.

And in fact, this is a very important lesson for all of us. About how we should treasure the personal revelations that HASHEM gives us through Yeshua HaMashiach. And we must not bend to any authority or opinions of others.

Here in Philippians, the apostle Paul puts it this way:

Phil 3:13-16:

"Brethren, I do not consider myself to have reached; but only, forgetting what is behind and stretching forward, I strive towards the goal, towards the honor of the high calling of HASHEM in Mashiach Yeshua. but what you think about differently, then the HASHEM will reveal this to you. However, to what we have reached, we must think and live by that rule"

So here apostle Paul says: You should live exactly what the HASHEM Himself has revealed to you. And if we do something wrong, the HASHEM will reveal it to us. The important thing is not to honor yourself as an accomplished person, but to keep going forward and forgetting the background, i.e. not to dwell on negativity, on one's falls. If there is sincere repentance and a desire not to do such things again, then the atoning sacrifice of Yeshua HaMashiach is the blood shed for us. It purifies us.

And it is important for us to continue to move forward and grow in the knowledge of Mashiach.

A few more words should be said about the meaning of the apostle Paul's words to Peter that 'if you are a Jew, but you live as a Gentile and not as a Jew, why do you make the Gentiles follow Jewish traditions?'

It is evident from all that we have said above that Peter's revelation of the attitude of believing Jews toward believing Gentiles had not taken hold in the Jerusalem congregation. Perhaps this is why Peter himself is put into a situation where he now has to be a hypocrite. **That is, if you do not keep the revelations that the HASHEM Himself gives you. If you do not preach and affirm them. Sooner or later you will have to bend to the opinion of other people.** This is an important lesson for all of us.

So, when Peter came to Antioch, he adhered to the revelation he had from the HASHEM. (Well, at the time he was sent to the Roman centurion Cornelius).

But when the men from the congregation of James came, it was many years later, and I don't know for what reason James became the leader of the congregation in Jerusalem. And Peter kind of stepped aside.

Peter begins to shun fellowship with the Gentiles and no longer eats with them at the same table. It is clear that the food was kosher. I once listened to the sermons of Christian teachers in my youth, and they said that Peter was sitting there, eating pork, and when he saw the Jews, he began to hide this pork. And we are free. Jesus cleaned it all up, now we can eat it all. But no. We are talking about the fact that Jews are forbidden to socialize with Gentiles, to be in the same house with them.

Much less eating with a Gentile at the same table.

And this hypocrisy of Peter, who is, in general, a pillar, you might say, an authority. It

begins to affect Barnabas, who is a disciple of Paul. And he, too, begins to shun fellowship with Gentile believers. Barnabas, he is a Jew, circumcised. And in the end, this behavior of Peter and Barnabas kind of forces the Gentile believers to be circumcised in order for them to have fellowship with the Jews. And so Paul says to Peter: – *“If you have hitherto regarded the Gentile believers as your equals, have had fellowship with them.”*

So you were no different from the Gentile believers who had received the Spirit. Just as you are, Peter. Now why do you humiliate them? Why do you force them to be circumcised? Why are you trying to force them to live according to Jewish traditions, to offer animal sacrifices in the temple? What are you doing?

And he openly confronted Peter. And he says, *we have withheld the freedom that HASHEM has given us in Yeshua HaMashiach.*

And then the apostle Paul goes on to reveal **the essence of true circumcision**, which is not according to the flesh, but which is in the hearts.

Gal 2:15-16:

“We are by nature Jews, and not of the Gentiles, sinners; however, having learned that a person is not justified by the works of the law, but only by faith in Yeshua HaMashiach, we also believed in HaMashiach Yeshua, in order to be justified by faith in Mashiach and not by the works of the law; for by the works of the law no flesh will be justified.”

What does it mean to be Jewish by nature?

To be a Jew by nature is to be dedicated from birth, to follow the way of Abraham. And circumcision on the eighth day testifies to this.

When a Jew circumcises his son on the eighth day, he testifies that he assumes full responsibility for instructing this infant in the teachings of the Torah, and that this infant, when he grows up, will teach the same to his children. This is what it means to be Jewish by nature.

That is, to absorb the Torah from the mother's milk.

Paul goes on to say that during all this time, when we Jews sinned, we were justified by coming to the temple in repentance, by sacrificing animals, and through this we were justified. **This is how the phrase, works of the law, is to be understood.**

But, as a rule, this justification did not change the character of the man or the thoughts of his soul.

He came to the feasts of regalim every year, repented of the same sins, and nothing inwardly changed. And so we, the apostle Paul says, have now learned that both we Jews and Gentile believers, we are all justified by faith in Yeshua HaMashiach through the knowledge of Him. That is, justification is not through animal sacrifice, but justification through the knowledge of Yeshua HaMashiach, Who, dwelling in man, both Jew and Greek, is the justification of that man. And no flesh is justified before HASHEM by animal sacrifice.

Because true justification, it comes through the renewal of the thoughts of the soul of man into the likeness of the word of the HASHEM.

This is the essence of knowing the true Yeshua HaMashiach. And the apostle Paul goes on to say.

Gal 2:17-18:

But if, in seeking to be justified in HaMashiach, we Jews find ourselves also among the sinners, doesn't that mean that HaMashiach promotes sin? Absolutely not! If I

rebuild what I destroyed, then I really would be a lawbreaker.

So the apostle Paul says: *If we, while we know Yeshua HaMashiach, continue to sin, it does not mean that Yeshua HaMashiach, who lives in us, is a sinner. It means that somewhere in ourselves we are not yet dead to sin. **Therefore, we must not live in that sin, but must continue to be transformed into HaMashiach.***

And the way this must be done, the apostle Paul goes on to say in the following verses.

Gal 2:19-20:

“For through the law I died to the law so that I might live for HASHEM. I have been crucified with Mashiach and I no longer live, but Mashiach lives in me. The life I now live in the body, I live by faith in the Son of HASHEM, who loved me and gave himself for me.

In Romans 3:3, the apostle Paul says that sin is recognized by the law. **That is, everything that is not according to the Torah is sin.** Apostle John also tells us **that everything that is not according to the Torah is lawlessness. And lawlessness is sin. Living a life not according to the laws of the Torah is sin.**

Yeshua tells us that the Spirit of HaMashiach will come and rebuke you about sin. And the essence of this sin is that the Word of HASHEM has been revealed to you, and they have rejected that word and are not living according to the word.

So, everything that is not according to the Torah is sin. And in order to live for HASHEM, it is necessary to crucify this sin on the rack of execution, which is the Law, i.e. the Torah.

And as we know, the Torah is the inner substance of HaMashiach, because from Him flows this spiritual food and spiritual drink that the fathers drank in the desert. So when we crucify our old nature on this rack of execution that drove us to sin. Crucify it all, in the word of the HASHEM. **At that very moment we give place to that Word in us.** That is, we crucify the old nature on the Word and through this we give place to this Word in our souls. That's how it works. Such a simple mechanism.

If we simply say that Jesus Christ died for our sins, we received the Spirit, but we do not fill our souls with the knowledge of Mashiach, then Yeshua says: Then this unclean spirit that went out, it will come back. And not just one.

So it is very important to go forward. **It is very important to fill your soul with Mashiach.** That's how we crucify Mashiach, to give Mashiach a place in us! And then we can say that it is no longer me who lives, but Mashiach lives in me.

And in spite of what Paul says to each of us, I am living in this mortal body, and in fact, I don't always get it right. **I believe that my repentance is my prayer and faith in the atoning sacrifice of Yeshua HaMashiach who shed His blood for my sins as well.** Through it all, I can be forgiven, cleansed, and able to have fellowship with Heavenly Father again in the name of Yeshua HaMashiach to move forward.

And then the apostle Paul says:

Gal 2:21: *I do not set aside the grace of HASHEM, for if righteousness could be gained through the law, Mashiach died for nothing!*

Here's this verse. It is one of the fundamental verses. Well, there are others, of course, on the basis of which, if misinterpreted, one can come to the idea that no one

is justified by the fulfillment of HASHEM's commandments. And the one who is justified, it means that for him Mashiach died in vain. In fact, the apostle Paul here speaks about the law of sacrificing animals in the temple. That is, about the law of serving in the tabernacle in the image. What he was talking about just above. **That justification does not come by sacrificing animals, but through the knowledge of Yeshua HaMashiach.**

Thus, the apostle Paul is saying that if we, having believed in Yeshua HaMashiach, think that we can be justified before HASHEM through sacrificing animals in the temple, **then Yeshua atoning sacrifice for those who think that way will be in vain.**

It simply will not work in his life.

This concludes the second chapter of Galatians, and I'll stop here today as well.

Epistle to the Galatians – chapter 3

So, we have our third lesson today on Galatians.

We have reached chapter 3, and let's begin by summarizing the first two chapters.

The first point to note is this. ***With which Paul begins his epistle.***

And with the fact that he tells the Galatians that the doctrine he preached to them was not received from man, but from the HASHEM Himself through the revelation of Yeshua Mashiach.

Therefore, Paul is intensely jealous for the purity of this revelation and twice speaks of the damnation of those who would distort this revelation. And from this we have concluded for ourselves that it is very important for every believer in Yeshua Mashiach to immerse himself and receive this Revelation, which is hidden in the teachings of the apostle Paul.

Because the inheritance of the future world is connected with this.

And the essence of Paul's revelation is **that righteousness comes to a person not through the sacrifice of animals, not through service in the tabernacle in the image. And through dying for oneself for the sake of HaMashiach living in it.** And the righteousness of man comes from HaMashiach who lives in man. And Paul asserts that this righteousness is available to all who have taken the path of Abraham. Not only to Jews, but also to Gentiles.

Paul is saying that the Mashiach unites both Jew and Gentile. And he breaks down with the teaching that Yeshua Himself gave, the barrier that used to be between them. Between Jew and Gentile. And so now every man in whom Mashiach dwells is not defiled by fellowship with the Gentiles. **Because Yeshua's righteousness preserves, purifies, sanctifies the man in whom He dwells.**

Another point – is the fifth point that the apostle Paul makes in these first two chapters. The apostle Paul says that if the law of animal sacrifice had enabled man to attain inner purity, then the death of Yeshua Mashiach would not have been necessary.

In fact, the entire depth of the revelation of the apostle Paul is briefly formulated here. **One must recognize Mashiach Yeshua by dying to self so that He may live in man.**

And the righteousness of a person is precisely from the righteousness of Mashiach Yeshua who lives in this person.

Well, here we go to the third chapter.

Gal 3:1-5:

You foolish Galatians! Who has bewitched you? Before your very eyes Yeshua Mashiach was clearly portrayed as crucified. I would like to learn just one thing from you: Did you receive the Spirit by the works of the law, or by believing what you heard? Are you so foolish? After beginning by means of the Spirit, are you now trying to finish by means of the flesh? Have you experienced so much in vain—if it really was in vain? So again I ask, does HASHEM give you his Spirit and work miracles among you by the works of the law, or by your believing what you heard?

So, after a brief testimony of how Paul received this teaching, he begins to chide the Galatians for having heard this teaching from Paul himself in his day. Having believed in it, through that faith they received the Spirit of Mashiach into their hearts. And now suddenly, according to the teachings of the false brethren who had crept in, they were suddenly engaged in the works of the law.

And thus, having turned away from the righteousness of the HASHEM, they turned to justifying themselves by the works of the law. That is, through animal sacrifice.

“Are you so foolish? After beginning by means of the Spirit, are you now trying to finish by means of the flesh?” — says Paul.

In fact, this is exactly what happened to the people that HASHEM brought out of Egypt. Think back, when the people came out of Egypt through the making of the Covenant of Mashiach, it was then that all received the Spirit. The evidence of this conclusion of the Covenant of Mashiach was the circumcision that everyone who ate the Pesach sacrifice did. Because if one was not circumcised, then one could not participate in the *Pesach Seder*, the offering of the sacrifice and the eating of that lamb.

That is, everyone received the Spirit, and then they did not want to listen to the voice of the HASHEM. They said: *let HASHEM not speak to us. Go you, Moshe, talk to HASHEM, and we will do what HASHEM says through you.* The prophet Jeremiah in chapter 7 has exactly this to say.

So Paul begins by bringing the Galatians to the point that **you've** been through this before **and you need to see it in the Scriptures.**

Jeremiah 7:22-24

For when I brought your ancestors out of Egypt and spoke to them, I did not just give them commands about burnt offerings and sacrifices, but I gave them this command: Obey me, and I will be your HASHEM and you will be my people. Walk in obedience to all I command you, that it may go well with you. But they did not listen or pay attention; instead, they followed the stubborn inclinations of their evil hearts. They went backward and not forward.

In other words, the children of Israel, when they came out of Egypt, began in spirit. Because HASHEM did not give them the commandment of burnt offering at that time. And the commandment of burnt offering. It already automatically implies service in the tabernacle in the image, when morning and evening you have to offer a lamb as a burnt offering.

So the children of Israel, coming out of Egypt, having received the Spirit, having been commanded by the HASHEM to obey His voice, because you can't obey His voice if you don't hear the Spirit. Then all of a sudden they doubted the presence of HASHEM in their midst. Remember Massa and Meriva?

And in the end they ended up doing the works of the law, because HASHEM had promised Abraham that He would bring his descendants into the Promised Land. Although Moshe himself told the children of Israel, who were already entering the Promised Land, that HASHEM was not bringing them there because they were righteous.

That is, in a nutshell, the journey of the children of Israel through the wilderness to the Promised Land, starting from the very exit. And apostle Paul wants to show this whole picture to the Galatians so that they would think where they suddenly decided to return to.

It is written in the book of Dvarim 9: 3-5

Deuteronomy 9:3-5:

“Know now that your Eternal HASHEM is coming before you like a consuming fire; He will destroy them and bring them down before you, and you will drive them out and destroy them quickly, as the Eternal spoke to you. When the Eternal, your HASHEM, drives them out from before your face, do not say in your heart that because of my righteousness the Eternal has brought me to possess this land, and that because of the wickedness of these peoples the Lord drives them out from before your presence; not for your righteousness and not for the righteousness of your heart you go to inherit their land, but because of the wickedness of these peoples, the Eternal, your HASHEM, drives them out from your face, and in order to fulfill the word that the Eternal swore to your fathers Abraham, Isaac and Jacob”

That is, even though the children of Israel had not attained that righteousness which would be worthy to be brought into the Promised Land.

Since, on the one hand, the measure of the iniquity of the Amorites has already been filled, that allotted time of 400 years has passed, as HASHEM told our Father Abraham. And also HASHEM promised Abraham that He would take his descendants into the land. And so, when the people refused to listen to the voice of HASHEM, the only option that would allow HASHEM to preserve the descendants of Abraham, Yitzchak and Jacob and bring them to the Promised Land was just **this service in the Tabernacle according to the image.**

And so the apostle Paul, who knows the Torah well and has revealed to the Galatians the teaching of the Way to true righteousness. Now, looking at what is happening to the Galatians, realizes that this has already happened in the history of Israel. And, in general, from this the further argumentation of the apostle Paul, which he consistently sets forth in his letter to the Galatians, becomes clear.

For example, further on he begins to speak about the faith of Abraham, and it becomes clear why he begins with the faith of Abraham. And then he goes on about afterward needing the law given because of transgressions. And it becomes clear why now the apostle Paul is talking about it.

He needs to use the example of what happened to the children of Israel when they came out of Egypt, when they began in the spirit, i.e., began to walk in the way of Abraham, and ended at Mount Horeb with the covenant from Mount Sinai, which brings them into slavery. And through all of this to the Galatians, and in the person of the Galatians to all those who want to suddenly begin to walk this path, to give a convincing argument that the path they have chosen will ultimately lead them to slavery. And on that path they will not find the righteousness of HASHEM.

Especially since once they have already denied *the true* Yeshua Mashiach and His atoning sacrifice, and lost their new birth through it. Then it will be very difficult to be born again. After all, Mashiach came only once **as an atoning sacrifice.**

So he immediately suggests that they look at Abraham, at his way, to compare it with

what is happening to them now.

Gal 3:6-8:

So also Abraham "believed HASHEM, and it was credited to him as righteousness". Understand, then, that those who have faith are children of Abraham. Scripture foresaw that HASHEM would justify the Gentiles by faith, and announced the gospel in advance to Abraham: "All nations will be blessed through you."

Thus, already here the apostle Paul draws the attention of the Galatians to the fact that the HASHEM already from Abraham provided this way for the Gentiles. That is, the HASHEM expects from the Gentiles that they will follow the path of the faith of Abraham, as it is written:

Gal 3:8-9:

"And the Scripture, foreseeing that the HASHEM would justify the Gentiles by faith, announced to Abraham, 'In you all nations will be blessed.' So the believers are blessed with faithful Abraham"

And here is one very important point of Abraham's faith that is essential for all believers who are on Abraham's path. **And that is Abraham's faithfulness.** In other words, Paul says that believers can receive the blessing of Abraham, if they are as **faithful** as our Father Abraham, about whom HASHEM Himself testified to Yitzhak in Bereshit 26 chapter. We already said this yesterday, but I'll read it again from verse 3. HASHEM says to Isaac:

Gen 26:3-5:

Stay in this land for a while, and I will be with you and will bless you. For to you and your descendants I will give all these lands and will confirm the oath I swore to your father Abraham. I will make your descendants as numerous as the stars in the sky and will give them all these lands, and through your offspring all nations on earth will be blessed, because Abraham obeyed me and did everything I required of him, keeping my commands, my decrees and my instructions."

As we see, Abraham, having received the Spirit from the HASHEM. I understand that it was already at that time, when at the age of 75 years he heard the call of the HASHEM: *Come out of your land, out of your kindred, out of your father's house.* And he left Haran and went to a land he did not know.

We see that during the rest of his wandering he did not reject the commandments, commands and statutes of HASHEM. **On the contrary, he grew in the knowledge of the Messiah, through faithfulness to all that the HASHEM had commanded.**

Why do I say, did not reject it? Because today those commentaries that exist on the Galatians letter in one version or another claim that here the apostle Paul is saying that it is no longer necessary to keep the commandments, the commands, the statutes of the HASHEM. If a person has received the Spirit He is already justified by faith in the atoning sacrifice of Jesus Christ. He does not need laws, commandments, commands, statutes, i.e. the Torah of HASHEM.

But about Abraham we see that he was faithful to the HASHEM. And HASHEM Himself gives evidence that Abraham not only obeyed the Spirit, but it was this obedience to the voice of HASHEM that guided Abraham in knowing the commandments, commands, statutes of HASHEM.

And through this Abraham grew into the fullness of the age of Mashiach. And in

the end he gained this righteousness by faith. And as we know the history, Abraham's way was not smooth; it was full of temptations and trials.

After this introduction, the apostle Paul then goes on to compare the law of service in the image, where righteousness was not achieved through inward work, but through the sacrifice of animals.

Gal 3:10-11:

For all who rely on the works of the law are under a curse, as it is written: "Cursed is everyone who does not continue to do everything written in the Book of the Law." Clearly no one who relies on the law is justified before HASHEM, because "the righteous will live by faith."

Thus, the apostle Paul, comparing the way of Abraham, which leads everyone who became on that path to the righteousness of the HASHEM through the knowledge of Mashiach. With the way of man's justification by the works of the Law through serving in the tabernacle in the image. And he says that **by this law** no one is justified before HASHEM. And it is clear from what Avvakum says: *The just shall live by faith.*

Here we need to understand very thoroughly, in order to understand what apostle Paul wants to say to the Galatians, and through them to us.

First of all, who is righteous? It is the one who fulfills the commandments of the HASHEM.

Both the Torah and the New Testament give us almost the same definition of righteousness.

In the book of Dvarim Moshe says to the people:

Deuteronomy 6:25:

"And in this our righteousness will be, if we strive to do all these commandments in the presence of the Lord our HASHEM, as He commanded us."

So our righteousness, then, is if we endeavor to keep all the commandments in the sight of the HASHEM, our HASHEM One, as He has commanded us.

In the New Testament, in the Gospel of Luke, in the first chapter, it is written about the parents of Johanan the Immerser.

Luke 1:5-6:

In the time of Herod king of Judea there was a priest named Zechariah, who belonged to the priestly division of Abijah; his wife Elizabeth was also a descendant of Aaron. Both of them were righteous in the sight of HASHEM, observing all the Lord's commands and decrees blamelessly.

So, righteousness comes to a person when he fulfills the commandments of the HASHEM without blemish.

Avvakum wrote:

Hab 2:4: "Behold, an arrogant soul will not rest, but the righteous shall live by his faith"

What does "the righteous shall live by faith" mean?

This is a very important question to which the Torah sages have been searching for an answer for many generations.

So this question is answered by the apostle Paul in the following verses.

Gal 3:12-14:

"But the law is not by faith; but whoever does it, he will live by it. Mashiach redeemed us from the curse of the law, by making an oath for us, – for it is written:" Cursed is everyone who hangs on a tree, " – so that the blessing of Abraham through Messiah Yeshua spread to the Gentiles, so that we may receive the promised Spirit by faith"

Let's deal with this answer of Paul's to the question of *what it means that "the righteous by faith shall live."*

We already understand what it means to be righteous. The one who fulfills the commandments of the HASHEM blamelessly.

And what does it mean: ***the righteous will live by faith.*** This is what we need to understand.

We should start with understanding what apostle Paul wants to say when he says:

The law is not according to faith, but whoever fulfills it, he will live by it.

If we think about it, the one who sacrifices an animal for his sin, he believes that through this sacrifice he is modeled with the HASHEM and that the priest cleanses him from sin. And how then can we say that one fulfills the law of animal sacrifice without believing this commandment?

So there is something Paul is trying to say that at first glance is hard to see. But if you think about it, from what he says next, a simple conclusion can be drawn.

The faith of the one who fulfills the law and will live by it is different from the faith by which the righteous will live. And this faith is different in that through the faith, through which the righteous will live, **the Spirit of the HASHEM in Mashiach will live in man.** That is, that the Spirit of HASHEM lives in man and **through** this the righteous becomes alive. **It is through the belief that Mashiach Yeshua took upon Himself our sins of not keeping the commandments of HASHEM.**

That is, all of this is possible when a person through faith in the fact that Yeshua Mashiach Yehoshua took away our sins by not fulfilling the commandments of HASHEM. Through this faith, the Spirit of HASHEM, the Spirit of Mashiach, in whom HASHEM dwells, enters into the heart of that person. This is the moment when the revitalization of the human soul takes place through the revival of Mashiach in it.

Think back, when HASHEM created man from the dust of the earth, He breathed into him the Breath of Life. And in the Lamentations of Jeremiah chapter 4 we read that the Breath of Life – is the Mashiach of the Eternal One. I'm going to read how it's written now.

Lamentations 4:20: *The Lord's anointed, our very life breath, was caught in their traps.*

We thought that under his shadow we would live among the nations.

It is about the daughter of Edom, the inhabitant of the land of Utz, who Mashiach Adonai caught in the pits.

So here we see that that breathe of life that we read about in:

Genesis 2:7:

"And the Eternal formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul"

So it is this breath of life – Mashiach Adonai – that makes the righteous alive.

The righteous by faith shall live.

And we remember that after Adam's soul became alive, when HASHEM breathed into him the breath of life, HASHEM brings Adam into Gan Eden. And tells him to cultivate the tree of life. And at the same time warns him: Do not eat of the tree of the knowledge of good and evil, because if he does, his soul will lose life.

And that is why apostle Paul already in Ephesians chapter 2 says about it.

Ephesians 2:1: "And you who are dead in your trespasses and sins"

So people live according to the flesh, but their soul is not alive.

Because Mashiach is not animated there.

Eph 2:2-5:

in which you used to live when you followed the ways of this world and of the ruler of the kingdom of the air, the spirit who is now at work in those who are disobedient. All of us also lived among them at one time, gratifying the cravings of our flesh and following its desires and thoughts. Like the rest, we were by nature deserving of wrath. But because of his great love for us, HASHEM, who is rich in mercy, made us alive with Mashiach even when we were dead in transgressions—it is by grace you have been saved.

That's the key point, see? How – the righteous shall live by faith?

There must be revitalization with Mashiach. ***Revived with Mashiach.***

And the apostle Peter says that we are born again **of the seed of the HASHEM – the essence of the words of the HASHEM.**

1 Pet 1:23

"As reborn, not of corruptible seed, but of incorruptible, from the word of the HASHEM, who lives and abides forever."

It is like this. Through faith in Yeshua HaMashiach, through faith in the atoning sacrifice of Yeshua HaMashiach, by which He took upon Himself all the curses that, were upon us for not keeping the commandments of HASHEM.

He took it all upon Himself in order that we, having received this forgiveness and purification, could receive the Spirit of HaMashiach inside of us.

And in essence, there is a revival of that imperishable seed, which is inside us. Because HASHEM originally created man with a dual nature of soul: a heavenly one, in which Mashiach lives, and an earthly component.

So, the moment of accepting Yeshua Mashiach by faith, there is a rebirth of this heavenly component of the human soul. And it is this Seed, which apostle Peter speaks about in the first chapter of the first Epistle that is reborn. And apostle Paul continues to speak about this very Seed.

Gal 3:15-16:

"Brethren, I say according to human reasoning: even by a man, no one cancels or adds to a testament confirmed. But the promises were given to Abraham and to his Seed.

Here the **"seed"** must be capitalized. What further Paul explains what he wants to say.

It is not said: "and to descendants", as if about many, but as about one: "and to your

seed", which is Mashiach"

Here Peter says we are born again of this seed, which is Mashiach.

And we know that this is the word of the HASHEM. *You are the Mashiach, the Son of the HASHEM who lives.* Peter said when he received this revelation from the HASHEM.

So what Paul is saying here is that in HASHEM's promise to Abraham that his descendants would receive the Spirit and inherit the earth, it's not talking about the seed. It's about a plurality of descendants, but it's about the seed in the singular.

That is, the promise to Abraham that his descendants will inherit the Promised Land will only apply to those who have this Seed of HaMashiach Which dwells in Abraham.

The apostle Paul goes on to say that this promise is enshrined in the Mashiach covenant, which was made with Abraham 430 years before the law of the tabernacle service was given in the image.

Which is what the apostle Paul calls the law given afterward because of transgressions.

Let us read:

Gal 3:17:

"I say that the covenant about the Messiah, previously confirmed by the HASHEM, the law, which appeared after four hundred and thirty years, does not cancel so that the promise loses its force"

So the apostle Paul is saying that this law, which was given 430 years after the covenant of the Mashiach, was made. This law does not cancel the promise that was made to Abraham.

That in thy seed all nations shall be blessed.

Let's read what the Torah tells us about these 430 years.

This is the book of Shemot 12: verse 40-41.

Why is this so important?

Well, first of all, many people have a wrong understanding when they read these verses. Let me say right away that Paul is talking about the Torah that HASHEM is giving to the people of Israel. As we have seen, Abraham already had the Torah. And we talked in the last lesson about the fact that it was **this Torah that HASHEM had already commanded Abraham to teach to all his descendants, so that they would walk in the way of the HASHEM.**

So here is the book of Shemot. It says:

Exodus 12:40-41:

"The time in which the children of Israel dwelt in Egypt was four hundred and thirty years. After four hundred and thirty years, on this very day, all the army of the Lord went out of the land of Egypt by night"

Well, you know how much effort has been spent to explain these 430 years. And as if nowhere there is no clear explanation where to start counting these 430 years. Because judging by the genealogies of the fathers who entered Egypt and left with Moshe from Egypt, it is clearly seen that the net time of staying in Egypt was 210 years. And HASHEM tells Abraham that it was 400 years.

And in the Torah we see that after 430 years, they came out. Yes?

So the apostle Paul gives us a clarification.

It turns out that the time of stay of the children of Israel in Egypt began to be counted from the moment when HASHEM made a covenant with Abraham about Mashiach. That covenant, which is in Bereshit 17 chapter. The essence of which is – **"Go to yourself, stepping on yourself, to My Face, and become pure"**

And it was 430 years after the conclusion of this Covenant, when HASHEM brought the people out of Egypt and proclaimed His Covenant at Mount Horeb that the children of Israel said to Moshe: *Let HASHEM not speak to us.*

And so HASHEM, in view of the promise He made to Abraham, gives the commandment of burnt offering and sacrifice to the children of Israel. The commandment that He did not give them when they came out of Egypt. That is giving this whole law. The service of the tabernacle in the pattern with the preparation of the priests and their service of cleansing the children of Israel from sin through animal sacrifice. And as we read from the prophet Jeremiah, in the beginning, when HASHEM brought the children of Israel out of Egypt, He did not give them such a commandment.

And so, based on this evidence, Paul tells the Galatians that the covenant with Abraham was made earlier. And that promise to give the Spirit to all who would receive the seed of Mashiach is still valid today. And the law that was given later because of transgressions, it has a temporary validity. And it goes on to say.

Gal 3:18-19:

For if the inheritance depends on the law, then it no longer depends on the promise; but HASHEM in his grace gave it to Abraham through a promise. Why, then, was the law given at all? It was added because of transgressions until the Seed to whom the promise referred had come.

Here again **"seed"** must be capitalized, **because it refers to Mashiach to whom the promise refers.**

(It is to Mashiach that the promise refers, the apostle Paul has already stated this several verses earlier). *The law was given through angels and entrusted to a mediator.* (This is the law that is given after by reason of the offenses)

Thus, the apostle Paul assures the Galatians that the law of serving in the tabernacle in the image with animal sacrifices to purify from sin is temporary and is given until the time of the coming of the seed. That is, until the coming of Mashiach into the soul of man.

We know that Mashiach came already in his first coming 2000 years ago. But for the children of Israel the mystery of hardening works, so for them He has not revealed Himself yet. And it is all for the salvation of the Gentiles. That is why the apostle Paul is so careful to say that before the coming of Mashiach into the soul of man.

Therefore, you Galatians should not go back to this tabernacle ministry in the image. This is what the apostle Paul is trying to say to the Galatians. Because this seed has already come into your life and you have already received the Spirit. You now need to live in such a way as to keep the Spirit of Mashiach in you, for this is the essence of the righteous one who will live by faith.

Paul goes on to say that the law of service given because of the offense is also from the HASHEM, though taught through a mediator.

Gal 3:20: *"But there is no mediator under one, but the HASHEM is one."*

That is, if you believe that HASHEM is One and there is no one but Him, then you

should realize that through this law HASHEM's love for His people is also manifested. Because if there was no this law, which was given after the reason of crimes, then anyone who sinned against HASHEM's commandments because of ignorance could not restore the covenant relations with HASHEM and would automatically fall out of the society of the children of Israel.

And the law of tabernacle service in the image allowed the children of Israel, even when they sinned, to remain in a covenant relationship with the HASHEM through the offering of these atoning sacrifices and priestly service in the tabernacle in the image.

The apostle Paul goes on to say, as if to summarize it this way:

Gal 3:21:

Is the law, therefore, opposed to the promises of HASHEM? Absolutely not! For if a law had been given that could impart life, then righteousness would certainly have come by the law.

That is, here he again says that the ultimate goal – is that **the righteous will live by faith**.

That is, if this law through animal sacrifice could revitalize the human soul so that the Spirit of A-Mashiach, wherein dwells the Spirit of the Highest, then we could say that righteousness can be achieved through animal sacrifice.

In summary, the apostle Paul is saying that this law that was given afterward, it does not contradict the promises that HASHEM made to Abraham. **This law was given to preserve the children of Israel until the time of the coming of the Seed. This law cannot vivify.**

That is, the law of sacrificing animals does not cleanse the inside of a person from sin so that the Spirit of HaMashiach can enter there.

Because if that were the case, then indeed the true righteousness that comes from the HASHEM living in man would be from the law of animal sacrifice.

And in Hebrews, the author of this epistle also says this very thing.

See how he says this in Hebrews chapter 10, verse 1 and beyond.

Hebrews 10:1-4:

The law is only a shadow of the good things that are coming (let's emphasize the word law right away, so that we can understand later, next we will see what law we are talking about),—not the realities themselves. For this reason it can never, by the same sacrifices repeated endlessly year after year, make perfect those who draw near to worship. Otherwise, would they not have stopped being offered? For the worshipers would have been cleansed once for all, and would no longer have felt guilty for their sins. But those sacrifices are an annual reminder of sins. It is impossible for the blood of bulls and goats to take away sins.

Here, then, is another confirmation that the word law in this text does not refer to the Torah, but to the law of service in the Tabernacle in the image, which through priestly service helped the children of Israel to cleanse themselves from sin and to remain in the people of HASHEM.

And since every year they offered the same sacrifices for the same sins by coming to the Feasts of Regalim. Then from this we see that this law, it cannot give life. That is those reasons, which induced a person to commit sin; they continued to live in a person.

And man can only get rid of these causes by bringing them to the rack of execution and giving Mashiach a place there. And when Mashiach already dwells in man, then where He already dwells, man no longer sins. That is why the apostle Paul goes on to make this conclusion:

Gal 3:22:

"But the Scripture (note, there he always said the law, the law, the law, and now he says "but the Scripture", that is, the Torah and the prophets (TaNaH), imprisoned everyone under sin, so that the promise (which was given to Abraham) it was given to believers by faith in Yeshua HaMashiach"

It is through this faith in Yeshua Mashiach that this promise comes, and it is in this way that the righteous will live by faith in Yeshua Mashiach.

And further apostle Paul speaks about the important role of the law in the service of the tabernacle according to the image, as a child guide to Mashiach. That is, it cannot be abandoned, because the Torah is an image for us. And the law recognizes sin.

That is we see through it that there is sin and how to get rid of it.

Well, let's read it first, then we'll talk more about it.

Gal 3:23-25:

Before the coming of this faith, we were held in custody under the law, locked up until the faith that was to come would be revealed. So the law was our guardian until Mashiach came that we might be justified by faith. Now that this faith has come, we are no longer under a guardian.

Do you remember where Paul began to explain this idea that the righteous shall live by faith?

That there is a faith by which the children of Israel sacrifice animals and are cleansed from sin, and they live by that law. And there is a faith through which the just shall live. And we saw that "shall live" means a living soul. A soul in which the Spirit of the HASHEM has arrived. A vitalized soul. This is what Avvakum is talking about.

So, the apostle Paul sums up with his proof of the need for a tutor, this law given after because of the crimes, he was like a tutor for the sons in Israel. And he emphasizes that the ultimate goal of this tutor is to lead everyone to HaMashiach. **And since the Torah for us are images, and in these images the entire spiritual plan of the HASHEM's plan for the creation of man in the image and likeness of the Son of the HASHEM is hidden.** Then we, New Testament believers should understand that the law of serving in the image should teach us how to draw closer to the HASHEM in Yeshua HaMashiach. How can we kill ourselves on this execution stand so that the Mashiach lives in us.

In Romans it says that sin is recognized by the law. But the law of serving in the image teaches us how to put to death that sinful nature in us that caused us to sin. So that eventually the Mashiach will dwell there, as the apostle Paul spoke of at the end of chapter two:

Gal 2:19-20:

"By the law I died to the law, that I might live for the HASHEM. I was crucified with Mashiach, and it is no longer I who live, but Mashiach lives in me..."

And so the apostle Paul goes on to say:

Gal 3:25-26:

"But after the coming of faith (that is, that faith by which "the righteous shall live"), we

are no longer under the guidance of a schoolmaster (that is, we are not under the guidance of this faith, through the law of service in the tabernacle according to the image, through the sacrifice of animals.) For you are all sons of HASHEM by faith in Messiah Yeshua;"

You have already become every temple in which the Spirit of the HASHEM dwells. You have already been born of the HASHEM. You have become children of HASHEM. As the apostle John speaks about it.

That is, at the coming of that faith which regenerates us with the seed of Mashiach, we no longer need to sacrifice animals in the temple. We already have the perfect sacrifice, through faith in which the Son of the HASHEM begins to dwell in our heart.

And now, through the knowledge of the Son of the HASHEM, whose testimony will be the renewal of our soul's thoughts, all of us – Jews and Gentiles, slaves and free men and women – will all become one. That is, united in Yeshua Mashiach.

This is what the apostle Paul is talking about in the next two verses:

Gal 3:27-28:

"All of you who were baptized into the Mashiach have put on the Mashiach. There is neither Jew nor Gentile; there is neither slave nor free; there is neither male nor female: for you are all one in Mashiach Yeshua"

That is, we should not think that there will be no more male and female, no more Jew and Gentile.

This is about something else. It is about everyone becoming one.

Everyone becomes **one** through the fact that Mashiach lives in everyone.

And here is Mashiach *living* in everyone. He is what makes us one with each other and with Heavenly Father. And this is what Yeshua prayed for all of His disciples and for those who would believe the testimony of His disciples.

In the Gospel of John, Yeshua said these words:

Jn 17:23:

"I am in them (that is, in everyone who has received Him), and You are in Me (that is, the HASHEM in Yeshua. That is why I always say "we receive the Spirit of HaMashiach, and in the Spirit of HaMashiach, in us, lives the Spirit of the HASHEM" and it is from the HASHEM who lives in HaMashiach in us that we acquire the righteousness of the HASHEM); may they be perfected in one (Yeshua says, I am in them, You are in Me, that they may be perfected in one)"

That is, this unity comes to us not through the external, but through the internal.

Many times, based on this verse, I have told those who profess the Triune HASHEM, who eat non-kosher food, who celebrate pagan holidays.

They were inviting us, the whole congregation, to celebrate together. Let's glorify HASHEM, let's unite on what unites us. We all believe that Jesus Christ died for our sins.

I say, yes, I would with all my heart. But just because we embrace and stay together, it will not make us one. **What will make us one is when that Mashiach who lives in me, the same true Mashiach Yeshua, lives in you. That's what He's going to make us one.** And then we won't need to be persuaded to love each other, to embrace each other. We will be as one, one body of Mashiach, praising Him for all He has done for us.

Jn 17:23: "...let the world know that you sent me and loved them as you loved me," says Yeshua.

And so when there is this unity with Mashiach, it is this unity that makes us the seed of Abraham. Notice that apostle Paul started from the fact that the promise was given to Abraham's seed, and he spoke about one thing – about the seed of Mashiach, which was in Abraham.

And the HASHEM there said, that everyone who has this seed in him, that's the one who will receive this promise.

And the essence of the promise – is inheritance of the future world, inheritance of the Promised Land.

So here's chapter three.

The apostle Paul in verse 29 talks about this very thing:

Gal 3:29:

"If you are HaMashiach (that is, if the Mashiach lives in you, if you are one with Him), then you are the seed of Abraham (exactly the seed to which the HASHEM gave the promise) and heirs according to the promise".

Epistle to the Galatians – chapter 4

TONIGHT MARKS THE 50TH DAY OF THE OMER'S ACCOUNT. AND TOMORROW MORNING WE ALL NEED TO STAND BEFORE HASHEM WITH THE BEGINNINGS (BIKURIM) OF THE NEW BREAD HARVEST, AS IT IS WRITTEN IN THE TORAH:

Lev. 23:15-17:

*From the day after the Sabbath, the day you brought the sheaf of the wave offering, count seven full weeks. Count fifty days up to the day after the seventh Sabbath, **and then present an offering of new grain to the Lord. From wherever you live, bring two loaves made of one-fifth of an ephah of the finest flour, baked with yeast, as a wave offering of first fruits to the Lord.***

AS YOU CAN SEE FROM THE TEXT OF THE TORAH. **SHAVUOT – IS THE FEAST OF FIRST FRUITS.** IT IS AN IMMEDIATE PART OF THE FEAST OF PESACH AND COMPLETES THE THEME OF THE EXODUS FROM EGYPT.

TODAY WE WILL CONTINUE READING THE BOOK OF GALATIANS, WHICH WE BEGAN TO UNDERSTAND IN THE DAYS OF THE FEAST OF PESACH.

AND THEN WE STOPPED AT **CHAPTER 4** OF GALATIANS.

THE CENTRAL THEME OF GALATIANS 4 IS THE COVENANT OF MOUNT SINAI, WHICH IN THE WORDS OF THE APOSTLE PAUL – "BIRTHS INTO SLAVERY".

The apostle Paul is addressing the Galatians, those who have decided to have their outer foreskin circumcised:

Gal. 4:21-26:

*Tell me, you who want to be under the law, are you not aware of what the law says? For it is written that Abraham had two sons, one by the slave woman and the other by the free woman. His son by the slave woman was born according to the flesh, but his son by the free woman was born as the result of a divine promise. These things are being taken figuratively: the women represent **two covenants.***

One covenant is from Mount Sinai and bears children who are to be slaves: this is Hagar. Now Hagar stands for Mount Sinai in Arabia and corresponds to the present city of Jerusalem, because she is in slavery with her children. But the Jerusalem that is above is free, and she is our mother.

AND AT FIRST GLANCE IT SOUNDS COMPLETELY UNINTELLIGIBLE: HOW CAN I NAME SUCH A SOLEMN MOMENT AS THE GIVING OF THE TORAH, WHICH IS THE CULMINATION OF THE EXODUS OF THE PEOPLE OF THE HASHEM FROM EGYPT, BY THE TESTAMENT OF MOUNT SINAI, THE LAW THAT BORN INTO SLAVERY?

AND ON WHAT BASIS DOES THE APOSTLE PAUL CONFIRM THAT THE COVENANT OF THE LORD WITH ABRAHAM CONNECTS ALL THOSE WHO ENTERED INTO THIS COVENANT WITH HEAVENLY JERUSALEM?

WE NEED TO KNOW NOW, WE NEED TO UNDERSTAND, IS THERE A CONNECTION BETWEEN THE COVENANT OF ABRAHAM AND THE COVENANT OF MOUNT SINAI?

WHICH OF THESE COVENANTS IS THE MAIN ONE?

IF IT IS CONSIDERED THAT THE COVENANT OF MOUNT SINAI WAS CONCLUDED 430 YEARS AFTER THE COVENANT OF ABRAHAM, THEN MAYBE

IT SHOULD BE CONSIDERED PRINCIPAL?

Or it's all the same?

THE COVENANT OF MOUNT SINAI IS AN INTERMEDIATE STAGE, OR IN ANOTHER WAY, A MEANS, AN INSTRUMENT, OF ATTAINING THE ABRAHAMIC COVENANT, AS IT IS WRITTEN IN THE LETTER TO THE ROMANS:

Rom. 10:4:

because the "TELOS" (ultimate goal) of the Torah is aMashiach, to the righteousness of every believer

TELOS - G5056 (Strong's ✓) τέλος - 1. end, termination, completion; 2. purpose;

The apostle Paul in **Rom 10:4** says:

Because the ultimate goal of the Torah is HaMashiach, to the righteousness of everyone who believes

Therefore, let us try to answer these questions today, which we have set before us, in order to see the whole picture of what is happening to the people of the HASHEM, including us.

AND WE NEED TO START BY GETTING OUT OF EGYPT.

So, it all begins with HASHEM's liberation of man from Egyptian slavery, i.e., **from the power of the prince of this world.**

AND AS WE REMEMBER FROM THE STATUTES OF THE FEAST OF PESACH:

HASHEM BRINGS OUT OF EGYPTIAN BONDAGE THE ONE WHO HAS ENTERED INTO THE ABRAHAMIC COVENANT WITH HASHEM. As it is written:

Ex. 12:43-49:

And the LORD said unto Moses and Aaron, This is the statute of the Pesach: no foreigner shall eat it; (PESACH OUR MASHIAH) but every servant bought with silver, when thou hast circumcised him, may eat it (MASHIAH – SON OF THE HASHEM Word of the HASHEM); the settler and the hireling shall not eat it.

In one house shall it be eaten; you shall not take the meat out of the house, nor shall you crush its bones. The whole community of Israel shall perform it.

But if a stranger dwells among you, and desires to keep the Pesach to the Lord, circumcise all his males, and then let him proceed to keep it, and be as a natural inhabitant of the land; but no uncircumcised man shall eat it; one law shall be for both the natural inhabitant and the stranger who dwells among you.

So, the Torah TELLS US WHAT (WE SHOULD) **"EAT THE LAMB OF PESACH"!** (AND FOR US, THE DISCIPLES OF Yeshua HaMashiach, IT'S ABOUT KNOWING HaMashiach, the Son of HASHEM, FROM WHOM AS THE NEXT SPIRITUAL STONE THE TORAH FLOWS)

SO THEN, THAT ONLY THOSE WHO ENTERED WITH THE HASHEM IN THE COVENANT OF ABRAHAM CAN TASTE THE LAMBS OF PESACH: — **"GO TO YOURSELF, STEPPING ON YOURSELF, TO THE FACE OF THE ETERNAL AND BECOME PURE"!**

THE VISIBLE EVIDENCE OF WHICH IS THE EXTERNAL FORESKIN CIRCUMCISION.

*(For the direct descendants of Abraham, the sons of Jacob)

If we speak of the disciples of Yehoshua HAMASHIAH, whom the Torah calls COMERS, then for them the visible witness of their entrance into the Covenant of Abraham is a water immersion in the Name of Yehoshua HaMashiach.

And the Pesach statutes tell us that on the other day of the Pesach feast, i.e., AT DAWN ON THE 16TH DAY OF THE FIRST MONTH; YOU NEED TO BRING A SHEAF OF SHAKING FROM THE BEGINNINGS OF BARLEY EARS FROM NEW HARVEST. AS WRITTEN:

Lev. 23:10-11:

Speak to the Israelites and say to them: "When you enter the land I am going to give you and you reap its harvest, bring to the priest a sheaf of the first grain you harvest. He is to wave the sheaf before the Lord so it will be accepted on your behalf; the priest is to wave it on the day after the Sabbath.

AND IN PREVIOUS DISCOURSES WE HAVE SAID THAT BARLEY IS THE FOOD OF THE ANIMAL SOUL AND INDICATES THE EARTHLY COMPONENT OF THE HUMAN SOUL.

AND THE VERY FIRST, SIMPLEST SPIRITUAL UNDERSTANDING OF THE MEANING OF THIS SHAKING SPRINKLE – IS THE TESTIMONY OF THE ONE WHO CAME OUT OF EGYPT ABOUT THE DEDICATION OF HIS EARTHLY COMPONENT OF THE SOUL TO THE SERVICE OF HASHEM.

THERE IS ANOTHER LEVEL OF UNDERSTANDING OF THIS SHEAF OF SHAKING THAT POINTS TO THE RESURRECTION OF A PERSON WHO HAS DEDICATED HIS SOUL TO THE SERVICE OF HASHEM IN A GLORIFIED BODY. JUST AS OUR MASTER YEHOSHUA HAMASHIACH, THE FIRSTBORN FROM THE DEAD WAS RESURRECTED AS THE FIRST SHEAF OF SHAKING.

SO, IT IS FROM THIS DAY OF DEDICATION OF THE EARTHLY COMPONENT OF THE HUMAN SOUL TO THE SERVICE OF THE HASHEM THAT THE 49 DAYS OF THE OMER ACCOUNT BEGIN. WHEN ON THE 50TH DAY WE HAVE TO BRING THE BEGINNINGS OF THE BREAD OF THE NEW HARVEST, WHICH ARE THE EVIDENCE OF THE RENEWAL OF THE EARTHLY COMPONENT OF OUR SOUL INTO THE LIKENESS OF THE SON OF HASHEM, WHOM HASHEM HAS REVIVED IN OUR SOUL, IN THE HEAVENLY COMPONENT OF OUR SOUL.

THIS IS THE SPIRITUAL TIME PERIOD WE'RE ENTERING NOW.

THE ESSENCE OF WHICH – IS TO BRING A NEW GRAIN OFFERING TO THE ETERNAL.

THEN BEGINS THE SUMMER OF THE ETERNAL, A FAVORABLE SUMMER, FULL OF TRIALS AND TEMPTATIONS. **WHICH WILL END WITH THE BRINGING IN OF THE WHOLE HARVEST OF BREAD, THE EVIDENCE OF WHICH WILL BE THE FRUITS OF OUR SPIRIT.** AS WRITTEN:

Gal. 5:22-24:

But the fruit of the spirit is love, joy, peace, longsuffering, kindness, goodness, charity, faith, gentleness, self-control. On such there is no law. But those who belong to Mashiach have crucified the flesh with passions and lusts.

That is this whole process of counting Omer for those who came out of Egypt, if you look at the Torah; it is connected with this very process of mortification of our flesh, with its passions and lusts.

It is so that in this place we may already manifest the beginnings of the fruits of the SPIRIT:

LOVE, JOY, PEACE, FORBEARANCE, KINDNESS, GOODNESS, MERCY, FAITHFULNESS, HUMILITY, SELF-CONTROL.

IT IS IMPORTANT TO NOTE THAT IN JEWISH TRADITION, THE "COUNTING OF THE OMER" LINKS THE EXODUS FROM EGYPT WITH THE GIVING OF THE TORAH.

I.E., THOSE WHO CAME OUT OF EGYPT GO TO THE DESERT OF SINAI, WHERE, ACCORDING TO HASHEM'S WORDS, WHICH HASHEM TOLD MOSHE AT THE BURNING BUSH, THE SONS OF ISRAEL WERE TO SERVE HASHEM ON THIS MOUNTAIN.

And this is where the inconsistency comes in. The Torah says that the sons of Israel come out of Egypt in order to do the service the HASHEM on the mountain.

On the mountain where HASHEM spoke to Moshe at the burning bush.

And Jewish tradition maintains that the Jewish people came out of Egypt precisely to receive the Torah on the mountain. And if we add to it that in (**Genesis) Bereshit 18:19** the Eternal commands our father Abraham to teach his house and his descendants after him **to walk in the way of Adonai**.

And the prophet Jeremiah says that **the way of Adonai – is the Torah of the HASHEM**.

Then indeed, at first glance, it would seem that the sages got something wrong.

The Torah can't be wrong, after all.

But if we penetrate deeper into the essence of what happened at Mount Sinai, it will become clear that since the children of Israel were not able to fulfill the service of HASHEM on the fiftieth day after leaving Egypt on the mountain, and also refused to listen to the voice of HASHEM.

So for the sake of the promise to Abraham, HASHEM announces His Torah and His Covenant anew to the people and gives them the commandment of burnt offering and sacrifice in order to preserve the descendants of Abraham until the time of the coming of HaMashiach in their hearts, to lead them to HaMashiach and to enable them to stand on the path of Abraham again.

Ex. 3:11-12

But Moses said to HASHEM, "Who am I that I should go to Pharaoh and bring the Israelites out of Egypt?" And HASHEM said, "I will be with you. And this will be the sign to you that it is I who have sent you: When you have brought the people out of Egypt, you will worship HASHEM on this mountain."

AND BEHOLD, THE SONS OF ISRAEL STAND AT MOUNT SINAI. And the HASHEM FINDS THAT NONE OF THE SONS OF ISRAEL CAN COME UP TO HIM ON THE MOUNTAIN *to do service there*. Though the PEOPLE WERE PREPARING TO MEET THE HASHEM, THEY WASHED THEIR CLOTHES AND MOSHE SANCTIFIED THE PEOPLE. As it is WRITTEN:

Ex. 19:20-22:

*As the sound of the trumpet grew louder and louder, Moses spoke and the voice of HASHEM answered him. The Lord descended to the top of Mount Sinai and called Moses to the top of the mountain. So Moses went up and the Lord said to him, "**Go down and warn the people so they do not force their way through to see the Lord and many of them perish. Even the priests, who approach the Lord, must consecrate themselves, or the Lord will break out against them.**"*

FROM THIS TORAH TEXT WE SEE THAT THERE IS HOPE THAT THE PRIESTS WILL BE ABLE TO GO UP TO THE MOUNTAIN TO SERVE HASHEM AND AT THAT TIME THE PRIESTS WERE THE FIRSTBORN OF THE PEOPLE OF THE

CHILDREN OF ISRAEL.

BUT AS WE SEE FURTHER ON, IT TURNS OUT THAT THE PRIESTS CANNOT DO IT EITHER:

Ex 19:24-25:

*The Lord replied to (Moshe), "Go down and bring Aaron up with you. **But the priests and the people must not force their way through to come up to the Lord, or he will break out against them.**" So Moses went down to the people and told them.*

AND ULTIMATELY WE SEE THAT ONLY MOSHE COULD ASCEND THE MOUNTAIN TO THE HASHEM.

I.E., ACCORDING TO THE STATUTE OF THE HOLIDAY OF SHAVUOT, THE CHILDREN OF ISRAEL, WHO FOLLOWED THE PATH OF ABRAHAM AND LEFT EGYPT, WERE TO BRING THE BEGINNINGS OF NEW BREAD TO THE MEETING WITH HASHEM ON MOUNT SINAI, WHICH IS THE EVIDENCE OF THE RENEWAL OF THEIR SOULS INTO THE LIKENESS OF THE IMAGE OF THE SON OF HASHEM. **BUT THERE WAS NO FRUIT.**

THEN HASHEM DECLARES HIS COVENANT TO THE CHILDREN OF ISRAEL.

The people, hearing the voice of HASHEM, were afraid and asked Moshe to tell HASHEM, NOT TO SPEAK TO THE SONS OF ISRAEL ANYMORE.

But LET HASHEM SPEAK TO MOSHE, AND MOSHE SHALL TELL THE SONS OF ISRAEL ALL THAT THEY SHOULD DO:

Ex 20:18-19: (written right after HASHEM spoke His 10 speeches)

When the people saw the thunder and lightning and heard the trumpet and saw the mountain in smoke, they trembled with fear. They stayed at a distance and said to Moses, "Speak to us yourself and we will listen. But do not have HASHEM speak to us or we will die."

AND HERE IS A VERY INTERESTING MOMENT.

AFTER THESE WORDS OF THE PEOPLE, THE PEOPLE REMAIN STANDING AFAR OFF, AND MOSHE ENTERS INTO THE DARKNESS WHERE THE HASHEM ABIDES.

AND HASHEM GIVES MOSHE THE LAWS THERE.

THE SLAVE LAW. MURDER LAW. PERSONAL INJURY LAW. THE LAW OF DAMAGES.

THE LAW CONCERNING THE TREATMENT OF IDOLATERS AND BESTIALITY.

THE LAW OF BIGNESS LOVE. THE LAW ON THE OFFERING OF SEEDLINGS.

THE LAWS OF THE SEVENTH DAY AND THE SEVENTH YEAR. THE LAWS OF THE FEASTS OF REGALIM.

THE PROMISE TO SEND AN ANGEL WITH THE CHILDREN OF ISRAEL, IN WHICH IS THE NAME OF THE HASHEM, WHO SHALL LEAD THEM INTO THE PROMISED LAND.

AND IT ALL HAPPENS ON THE DAY THAT THE HASHEM UTTERED HIS TEN COMMANDMENTS.

THEN MOSHE COMES DOWN FROM THE MOUNTAIN AND RECOUNTS IT ALL TO THE PEOPLE, AS THEY HAD ASKED:

Ex. 24:3:

When Moses went and told the people all the Lord's words and laws, they responded

with one voice, "Everything the Lord has said we will do."

THEN ON THE NIGHT OF THE 7TH DAY OF THE THIRD MONTH, MOSHE WRITES ALL THESE WORDS IN A BOOK, WHICH THE TORAH CALLS THE BOOK OF THE COVENANT, AND IN THE MORNING HE READS THE ENTIRE CONTENTS OF THE BOOK TO THE PEOPLE AGAIN:

Ex. 24:4-8:

Moses then wrote down everything the Lord had said.

He got up early the next morning and built an altar at the foot of the mountain and set up twelve stone pillars representing the twelve tribes of Israel. Then he sent young Israelite men, and they offered burnt offerings and sacrificed young bulls as fellowship offerings to the Lord. Moses took half of the blood and put it in bowls and the other half he splashed against the altar. Then he took the Book of the Covenant and read it to the people. They responded, "We will do everything the Lord has said; we will obey."

Moses then took the blood, sprinkled it on the people and said, "This is the blood of the covenant that the Lord has made with you in accordance with all these words."

THAT IS, THE CONTENT OF THE COVENANT IS ALL THE WORDS THAT MOSHE WROTE IN THE BOOK.

AND THIS COVENANT IS SEALED WITH THE BLOOD OF THE ANIMALS WHICH THE YOUNG MEN SACRIFICED OF THE ANIMALS OF THE SONS OF ISRAEL, HALF OF WHICH WAS SPRINKLED ON THE ALTAR, AND THE OTHER HALF OF WHICH SPRANG UPON THE SONS OF ISRAEL.

THIS IS HOW THE "COVENANT FROM MOUNT SINAI" WAS MADE.

WHICH THE APOSTLE PAUL CALLS THE COVENANT FROM MOUNT SINAI, WHICH IS BORN INTO SLAVERY.

AND THE TORAH SAGES HAVE A QUESTION: WHY, AFTER SUCH LOFTY WORDS OF THE HASHEM, WHICH BEGIN WITH THE WORDS ABOUT THE RELEASE OF THE CHILDREN OF ISRAEL FROM EGYPTIAN SLAVERY BY THE ANCIENT OF DAYS, DO WE SPEAK FURTHER ABOUT THE LAWS OF JUST JUDGMENT, WHICH BEGIN WITH THE LAW ABOUT THE HEBREW SLAVE? WHAT FINALLY HAPPENED AT MOUNT SINAI IN THE YEAR OF THE PEOPLE'S EXIT FROM EGYPT?

PUTTING ALL OF THIS TOGETHER, WE TODAY, AS DISCIPLES OF YESHUA HAMASHIACH, NEED TO BE CLEAR ABOUT WHETHER THERE IS ANY CONNECTION BETWEEN THE ABRAHAM COVENANT AND THE COVENANT OF MOUNT SINAI?

ARE THEY DIFFERENT COVENANTS, UNRELATED, OR IS THERE SOME CONNECTION BETWEEN THEM? WHICH OF THESE COVENANTS IS THE MOST IMPORTANT?

FOR EXAMPLE, IF WE SAY THAT THE COVENANT OF MOUNT SINAI WAS MADE 430 YEARS AFTER THE ABRAHAM COVENANT, THEN MAYBE IT SHOULD BE CONSIDERED THE MAIN COVENANT?

OR THE OTHER WAY AROUND: IS THE COVENANT FROM MOUNT SINAI AN INTERMEDIATE STAGE OR OTHERWISE A MEANS, OR INSTRUMENT, OF ATTAINING THE ABRAHAM COVENANT?

THE APOSTLE PAUL GIVES US AN ANSWER TO ALL THESE QUESTIONS IN HIS LETTER TO THE GALATIANS.

In the THIRD CHAPTER of the Epistle to the Galatians, the apostle Paul tells us **THAT THE COVENANT OF ABRAHAM, WHICH BINDS MAN TO THE HEAVENLY JERUSALEM, IS SUPREME.** The Sages call it *the Covenant of Ideals*.

When it comes to the commandments, commands, Sabbath statutes, holidays, regalim, kashrut, the Torah Sages point out that **none** of these are the ultimate purpose of the Torah.

These are all tools that should lead to these ideals, which are found in the Covenant of Mashiach, WHICH HASHEM CREATED with Abraham.

There is a very interesting Midrash. I heard it these days for the first time. I used to hear it in a different way.

The Midrash conveys a certain spiritual thought. That is, the sages wanted to put something into this story so that it would reach our understanding.

And the essence of this Midrash is that when Moshe went up to the mountain to receive the Torah, the Angels resisted and said: *HASHEM, do you want to give the Torah to this mortal?*

HASHEM does at this point make Moshe's face become like Abraham's.

HASHEM asks them: *Didn't you dine at his place recently, when you were a guest on Earth?*

And when they heard this and saw this, they backed off and agreed that it was necessary to give the Torah to Abraham.

What is the point of this? What did the Sages mean by that?

The point is that the Sages say that all the commandments that are given in the Torah should lead the one who lives by these commandments to the ideals that Abraham achieved, to the FRUITS OF THE SPIRIT.

Gal. 5:22-24: *But the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control.*

Which is the predominant one? – THE COVENANT OF MOUNT SINAI OR THE COVENANT OF HAMASHIACH, WHICH THE HASHEM MADE WITH OUR FATHER ABRAHAM?

GALATIANS 3 chap. APOSTLE PAVEL TELLS US THAT THE Covenant which the HASHEM made with Abraham, which binds man to the heavenly Jerusalem, is supreme.

IS THE COVENANT OF MOUNT SINAI, IS THE INTERMEDIATE STAGE.

Gal. 3:15-19:

"Brothers, I speak according to the reasoning of men: no one can revoke or add to a testament approved by man.

But the promises were made to Abraham and to his seed. It is not said, "And to his descendants," as if of many, but as of one, "and to thy seed," which is Mashiach.

I say this, that the covenant of Mashiach, before HASHEM had established it, the law appearing after four hundred and thirty years, does not abrogate it in such a way that the promise loses its force.

For if the inheritance is by law, it is no longer by promise (the promise is primary); but to Abraham HASHEM gave it by promise. What is the law for?

It was given after the transgressions, until the time of the coming of the Seed (until the time of the coming of Mashiach), to which the promise refers, and it was given

through angels, by the hand of the mediator."

THE APOSTLE PAUL TELLS US THAT THE COVENANT WHICH THE HASHEM MADE WITH ABRAHAM PREVAILS. PAUL CALLS THIS COVENANT **"THE COVENANT OF AMASHIACH"**.

AND BY THIS COVENANT ALL IN WHOM THE SEED OF ABRAHAM SHALL LIVE, WHICH IS THE ESSENCE OF AMASHIACH, **THE WORD OF THE HASHEM**, WILL BE THE HEIRS OF THE FUTURE WORLD.

AND THE COVENANT FROM MOUNT SINAI, WHICH INCLUDES THE TABERNACLE SERVICE IN THE IMAGE, IS THE GUARDIAN UNTIL AMASHIACH. AS PAUL TALKS ABOUT IT NEXT:

Gal. 3:24: *"Therefore the law was a guide for us unto Mashiach, that we might be justified by faith;"*

AND DEALING WITH THE THIRD CHAPTER OF GALATIANS, WE SAID THAT "JUSTIFICATION BY FAITH" ACCORDING TO THE APOSTLE PAUL IMPLIES **"JUSTIFICATION BY AMASHIACH THROUGH THE KNOWLEDGE OF HIM"**.

AMASHIACH LIVING IN MAN.

AS IT IS WRITTEN IN THE PROPHET YESHAYAHU:

Is. 53:11:

*After He has suffered, He will see the light of life and be satisfied; **by His knowledge** my righteous servant will justify many, and he will bear their iniquities.*

Through knowing Him, He who dwells in the one who knows Him will be the justification of the one who knows Him.

The Mashiach who dwells in man is the justification of that man, and the Mashiach *will bear the sins of that man.*

THIS IS THE ESSENCE OF THE "JUSTIFICATION BY FAITH" OF WHICH THE APOSTLE PAUL SPEAKS.

AND THIS IS THE ESSENCE OF WHAT THE PROPHET ABBAKUM SAID:

Habakkuk 2:4: *See, the enemy is puffed up; his desires are not upright – **but the righteous person will live by his faithfulness***

He who is righteous by his faith will live precisely when Mashiach dwells in his soul.

Gen.2:7: *blew into Adam the breath of life*

In the book of Lamentations of Jeremiah we read that the breath of life is HaMashiach – the Son of the HASHEM, and the soul became alive. ***The righteous by his faith shall live.***

THEREFORE, THE LAW GIVEN AFTER BECAUSE OF OFFENSES, WHICH INCLUDES THE SERVICE OF THE TABERNACLE IN THE IMAGE, WAS GIVEN **"UNTIL THE TIME OF THE COMING OF THE SEED"**.

I.E., UNTIL THE TIME WHEN THE SEED, WHICH IS AMASHIACH, IS REBORN IN THE SOUL OF THE PERSON RECEIVING THIS SEED.

AND THEN HE WILL NO LONGER NEED A GUARDIAN – I.E., THE MINISTRY OF THE TABERNACLE IN THE IMAGE. THEN HE WILL NO LONGER NEED TO SACRIFICE ANIMALS FOR SIN.

THEN AMASHIACH HIMSELF WILL TEACH SUCH A PERSON TO COGNITION THE NAME OF THE HEAVENLY FATHER.

WE COME TO AN UNDERSTANDING OF THE BEGINNING OF CHAPTER 4

I am grateful to HASHEM that He arranges everything in such a way that on the eve of Shavuot - the time when HASHEM spoke His 10 sayings and gave His Torah to the whole world through Moshe, which leads through the knowledge of Mashiach to the fullness of the age of Mashiach, and HASHEM's plan of creating man in the Image and Likeness of the Son of HASHEM is fulfilled.

On this day we read the fourth chapter of Galatians, which tells us all this.

Gal. 4:1-2:

What I am saying is that as long as an heir is underage, he is no different from a slave, although he owns the whole estate. The heir is subject to guardians and trustees until the time set by his father.

SO THE APOSTLE PAUL SAYS THAT THE "HEIR" I.E., THE ONE TO WHOM THE FUTURE WORLD BELONGS. AS A CHILD HE IS NO DIFFERENT FROM A SLAVE, AND IS SUBJECT TO THIS GUARDIAN UNTIL THE TIME APPOINTED BY THE FATHER.

THE TORAH SAGES EXPLAIN VERY WELL THE DIFFERENCE BETWEEN A "**SERVANT OF THE HASHEM**" AND A "**SON OF THE HASHEM**".

A SERVANT OF HASHEM WANTS TO LIVE ACCORDING TO HASHEM'S COMMANDMENTS, BUT HE HAS TO **FORCE** HIS SOUL TO BE OBEDIENT TO **THOSE COMMANDMENTS**.

THIS IS THE ESSENCE OF THE HEIR WHO IS STILL A CHILD.

AT MOUNT SINAI, THE CHILDREN OF ISRAEL GAVE UP THEIR PERSONAL FELLOWSHIP WITH HASHEM. I.E., IN ESSENCE, THEY REFUSED TO ARRANGE THEIR SOULS INTO A DWELLING PLACE FOR THE HASHEM.

AND THAT'S WHY HASHEM COMMANDS THE CHILDREN OF ISRAEL TO BUILD A MISHKAN IN THE WILDERNESS IN THE IMAGE OF THE HEAVENLY AND GIVES THE COMMANDMENT ABOUT BURNT OFFERING AND SACRIFICE. ALTHOUGH WHEN THE PEOPLE CAME OUT OF EGYPT, HASHEM DID NOT GIVE SUCH A COMMANDMENT.

AS IT IS WRITTEN IN THE PROPHET YERMIYAHU:

Jer. 7:22-23:

For when I brought your ancestors out of Egypt and spoke to them, I did not just give them commands about burnt offerings and sacrifices, but I gave them this command: Obey me, and I will be your HASHEM and you will be my people. Walk in obedience to all I command you, that it may go well with you.

That is, when the people came out of Egypt, there was no talk of sacrificing animals. There was no talk of building a tabernacle in the wilderness.

HASHEM said, "*Obey My voice, and I will be your HASHEM, and you shall be My people, and walk in every way that I command you*".

And in essence, this is the same thing that HASHEM commanded Abraham.

SO THE HASHEM, CONSIDERING THE INFANCY OF THE HEIRS OF THE PROMISE, MAKES A "COVENANT WITH THE PEOPLE AT MOUNT SINAI," WHICH WILL BE IN FORCE UNTIL THE TIME OF THE COMING OF THE SEED, AS THE APOSTLE PAUL FURTHER SAYS.

It was because the children of Israel refused to have personal fellowship with HASHEM.

And we realize that personal communication with HASHEM is possible through the ability to HEAR His voice. **And His voice – is HaMashiach Who lives in the hearts of people.**

And when they refused this communication, in fact, they refused to hear Mashiach Himself, Who speaks within and Who is the One who arranges the Abode for HASHEM in the heart of man.

Since the children of Israel refused. HASHEM is merciful, He has promises to Abraham that He will preserve Abraham's descendants and bring them to the Promised Land.

Gal. 4:3-5:

So also, when we were underage, we were in slavery under the elemental spiritual forces of the world. But when the set time had fully come, HASHEM sent his Son (The Only Begotten), born of a woman, born under the law, to redeem those under the law, that we might receive adoption to sonship.

Thus: "HEIRS WHO WERE NO DIFFERENT FROM SLAVES AS CHILDREN" THROUGH FAITH IN THE ATONING SACRIFICE OF YESHUA AMASHIACH, RECEIVE ADOPTION.

And the WITNESS of this adoption – is the Spirit of the Son of the HASHEM, which the HASHEM sends into the hearts of those who accept the atoning sacrifice of Yeshua HaMashiach!

Gal. 4:6:

Because you are his sons, HASHEM sent the Spirit of his Son into our hearts, the Spirit who calls out, "Abba, Father."

THAT IS WHAT Yeshua is telling Nikodim here:

Jn. 3:3:

Jesus replied, "Very truly I tell you, no one can see the kingdom of HASHEM unless they are born again.

AND HERE IS ONE VERY IMPORTANT POINT THAT REVEALS TO US THE NATURE OF THE HOLY SPIRIT. **THIS IS A VERY IMPORTANT POINT.**

I'LL TRY TO EXPLAIN IT TO YOU BRIEFLY, AND THAT'S WHERE WE'LL STOP TODAY. AND IF HASHEM WILLS IT, THE 7TH DAY OF THE THIRD MONTH WILL BE THE SABBATH, WHICH COMES RIGHT AFTER THE HOLIDAY SHAVUOT IS THE DAY WHEN THE PEOPLE WHO CAME OUT OF EGYPT MAKE THE COVENANT FROM MOUNT SINAI. WE WILL CONTINUE OUR STUDY OF GALATIANS.

NOW, IN GALATIANS 4 VERSES 6, THE APOSTLE PAUL SPEAKS OF SENDING INTO THE HEARTS OF THE "HEIRS" THE SPIRIT OF HIS SON.

AND WE UNDERSTAND THAT WE ARE TALKING ABOUT BEING BORN AGAIN.

IN CHAPTER 14 OF THE GOSPEL OF JOHN YESHUA TELLS HIS DISCIPLES THAT HE WILL HAVE TO LEAVE, BUT THAT THE HASHEM WILL SEND THEM ANOTHER COMFORTER, WHICH IS THE HOLY SPIRIT.

AND NOTES THAT AFTER THIS, YESHUA TELLS HIS DISCIPLES THAT HE WILL GO AWAY, BUT WILL NOT LEAVE HIS DISCIPLES ORPHANS, BUT WILL COME

TO THEM AGAIN.

LET US READ HOW IT IS WRITTEN IN THE GOSPEL TO SEE THAT THE COMFORTER IS THE HOLY SPIRIT THAT THE FATHER WILL SEND.

THIS IS THE SPIRIT OF THE SON, THE SPIRIT OF AMASHIACH, WHO CALLS OUT THROUGH US "ABBA FATHER" AND TESTIFIES THAT WE ARE – CHILDREN OF THE HASHEM:

Jn 14:15-20: If you love me, keep my commandments.

That is, in any case, everything begins with the observance of the commandments.

The abode begins with the observance of the commandments.

And I will entreat the Father, and He will give you another Comforter

In the Greek this word of **another** says similar to this, but **different**.

It's like two sheets of white paper-the first one is the first sheet, and the second one is similar but different.

be with you forever, the Spirit of truth, whom the world cannot receive,

"THE OTHER COMFORTER" – IS "THE SPIRIT OF TRUTH"

because he neither sees Him nor knows Him; but you know Him, for He abides with you

That is, at this moment when Yeshua is speaking to his disciples, the Spirit of truth, arrives at their side – **and it will be in you (when the time comes).**

I will not leave you orphans; I will come to you.

And then it's unclear: it seems like he's leaving, and it seems like another *Comforter* is coming.

I will not leave you orphans; I will come to you. **(Is he leaving or not leaving?)**

A little while longer, and the world will no longer see me; but you will see me, for I live, and you will live. In that day you will know that I am in my Father, and you in me, and I in you.

Before this, He spoke of the Spirit of Truth that is near them and now will be in them.

And now, He's saying that I am.

In that day you will know that I am in you and you in Me.

WE CAN SEE FROM THIS TEXT THAT THE "OTHER COMFORTER" IS THE "SPIRIT OF TRUTH" AND IS NOW WITH YESHUA'S DISCIPLES. AND WHEN HASHEM SENDS "ANOTHER COMFORTER" TO THE DISCIPLES, THE SPIRIT OF TRUTH WILL ALREADY BE WITHIN THE DISCIPLES. — *"but ye know Him, for He abideth with you, and shall be in you"*

AND THEN YESHUA SAID:

"In that day you will know that I am in my Father, and you in me, and I in you."

I.E., ON THAT DAY WHEN THE "OTHER COMFORTER" ENTERS THEIR HEARTS – THEY WILL KNOW **THAT IT IS THEIR TEACHER YESHUA AMASHIACH WHO NOW LIVES IN THEM!**

AND YESHUA ENDS THIS INSTRUCTION THIS WAY:

Jn. 14:25-26:

*"All this I have spoken while still with you. But the Advocate, the Holy Spirit, whom the Father will send **in My name**, will teach you all things and will remind you of everything I have said to you.*

FROM THESE WORDS OF YESHUA IT SHOULD BE UNDERSTOOD THAT THERE IS NO TRINITY. THERE IS THE HEAVENLY FATHER, AND THERE IS HIS SON WHO LIVES BY THE FATHER. (AND IT IS SAID OF HIM THAT HE IS THE COMFORTER SPIRIT, THE HOLY SPIRIT OF TRUTH, AND THE SPIRIT OF THE SON).

THE HEAVENLY FATHER SENDS HIM INTO THIS WORLD TO BE BORN OF A WIFE, TO REDEEM THE BYLAWS, THAT THEY MAY RECEIVE THE SPIRIT OF A SON, THAT THEY MAY RECEIVE THIS ADOPTION.

This is the time appointed by the Father. *When they will hear again the voice of the HASHEM.*

AS WRITTEN:

Gal 4:6:

Because you are his sons, HASHEM sent the Spirit of his Son into our hearts, the Spirit who calls out, "Abba, Father."

Today is the seventh day of the third month. Yesterday was the Feast of Shavuot, the day when HASHEM spoke His 10 sayings. The people came to Moshe and said:

Exodus 20:19

and said to Moses, "Speak to us yourself and we will listen. But do not have HASHEM speak to us or we will die."

Deuteronomy 5:27

Go near and listen to all that the Lord our HASHEM says. Then tell us whatever the Lord our HASHEM tells you. We will listen and obey."

Moshe ascends the mountain. HASHEM gives him commandments, commands, statutes. We can say in a nutshell – the whole way of the HASHEM with the feasts regalim. Moshe writes it all down in a book, which is called **the Book of the Covenant**.

And the next day, today is the 7th day of the 3rd month, Moshe puts the altar. Young men bring sacrifices. Moshe sprinkles the blood of the animals brought on the altar with one half of the blood of the sacrifices, and he will sprinkle the other half on the people. But before that he writes down in a book all that HASHEM has told him. He reads before the children of Israel all that HASHEM has said and ends this reading with the words.

Ex. 24:3-8

3 When Moses went and told the people all the Lord's words and laws, they responded with one voice, "Everything the Lord has said we will do."

4 Moses then wrote down everything the Lord had said.

He got up early the next morning and built an altar at the foot of the mountain and set up twelve stone pillars representing the twelve tribes of Israel.

5 Then he sent young Israelite men, and they offered burnt offerings and sacrificed young bulls as fellowship offerings to the Lord.

6 Moses took half of the blood and put it in bowls, and the other half he splashed against the altar.

7 Then he took the Book of the Covenant and read it to the people. They responded, "We will do everything the Lord has said; we will obey."

8 Moses then took the blood, sprinkled it on the people and said, **“This is the blood of the covenant that the Lord has made with you in accordance with all these words.”**

Now in these words that I have read to you now, the HASHEM makes a covenant with you and sprinkles the children of Israel with the blood of animals. And so the Covenant from Mount Sinai was made, which the Apostle Paul calls the Covenant from Mount Sinai, that begets into bondage.

And that's what he talks about in Galatians chapter 4. And today we are going to continue our study of this chapter. We will try to understand why the Apostle Paul calls the covenant made at Mount Sinai

"BY THE COVENANT THAT BEGETS INTO BONDAGE".

But before that, I want to give you an overview. In the last lesson we already touched a little bit on these thoughts, and now I want to expand it a little bit, so that we could see the whole picture of what is happening. And then it will be easier for us to understand **what is the essence** of the "Law given after the reason of crimes" and how important is the Torah of HASHEM, the Teaching, which, notice, He Himself wrote. As we read it in:

Exodus 24:12

*The Lord said to Moses, “Come up to me on the mountain and stay here, and I will give you the tablets of stone with the law and commandments **I have written for their instruction.**”*

That is, this review will help us see the importance of the Torah. That which HASHEM wrote to teach the children of Israel. And not only for the children of Israel, but also for us, the disciples of Yehoshua Mashiach, who are on the path of Abraham.

Because one might think that since they refused to listen to the voice, that's why HASHEM wrote down the Torah for them. And since we hear HASHEM's voice, He gave us His Spirit, the Spirit of Mashiach, breathed into our hearts, then we don't need the Torah, and Mashiach will teach us.

And here is my expectation that this review will help to set the right emphasis and understanding. An understanding of the importance of the Torah that HASHEM gave for the teaching of His children, the children of Israel. And the role of the "Law given after because of transgressions", the essence of which is the service in the Tabernacle in the image with the mediatorial service of the priests and the sacrifice of animals. So let's try to see this whole picture. What is there, ultimately takes place at Mount Sinai, at the time when the children of Israel came out of Egypt and stood before HASHEM after 49 days on the 50th day.

In the previous analysis of the 4th part of the analysis of the letter to the Galatians we have already paid attention to this discrepancy, as it seemed to us at that time. The essence of the discrepancy lies in what the Torah sages say and what the Torah itself says regarding the purpose of the people's exit from Egypt.

The Sages say that HASHEM brought the people out of Egypt to give them the Torah. And the Torah tells us that HASHEM brought the people out of Egypt so that they

could **serve HASHEM on the mountain.**

And at first glance it may seem that the Sages mixed up something. But we understand that the Torah can't be wrong.

And if we delve deeper into the essence of what happened at Mount Sinai, it will become clear that since the children of Israel were not able to serve HASHEM on the mountain on the 50th day after leaving Egypt, and refused to listen to the Voice of HASHEM, then for the sake of the promise to Abraham, HASHEM announces His Covenant to the people anew, writes it on stone tablets and gives it to Moshe.

The teachings that He wrote so that Moshe could teach the Children of Israel the Way of Adonai.

Let us examine this point a little more closely. For herein lies the answer to **the importance of the Torah for us.** The answer to the question of how exactly the Torah can bring us to the fullness of the age of HaMashiach. As the Apostle Paul wrote about it:

Rom.10:4 *Christ is the culmination of the law so that there may be righteousness for everyone who believes.*

Because *telos* (Greek), that is, the ultimate goal of the Torah is Mashiach *to the righteousness of every believer*

The Apostle Paul states that the purpose of the giving of the Torah and the entire Torah is designed precisely to bring us into the fullness of the age of Mashiach, so that the Mashiach who dwells within us will be our justification.

So how do you make sense of it all?

The Torah tells us that the people came out of Egypt to perform service to HASHEM on the mountain. And the Sages say that the people came out of Egypt to receive the Torah on the mountain. But if we take into consideration what HASHEM says to Abraham:

Gen.18:17-19

17 Then the Lord said, "Shall I hide from Abraham what I am about to do?"

18 Abraham will surely become a great and powerful nation, and all nations on earth will be blessed through him.

19 For I have chosen him, so that he will direct his children and his household after him to keep the way of the Lord by doing what is right and just, so that the Lord will bring about for Abraham what he has promised him."

Already this text says, first, that Abraham knew the way of Adonai. **And this way of Adonai taught both Abraham and Abraham's descendants to do righteousness. That is, to live in righteousness and to judge correctly according to the laws of HASHEM.**

And in the prophet Jeremiah we read that the Way of Adonai – is the Torah of the Eternal, the Law of the Eternal.

Jer.5:4,5

4 I thought, "These are only the poor;

they are foolish, for they do not know the way of the Lord, (this is exactly the same path Adonai is talking about here, which HASHEM commanded Abraham to teach his sons his house after himself), the requirements of their HASHEM.

5 So I will go to the leaders and speak to them; surely they know the way of the Lord, the requirements of their HASHEM." But with one accord they too had broken off the yoke and torn off the bonds.

If we add to it, the blessing with which HASHEM blesses Yitzhak, the son of Abraham, notice, because it is the seed of promise, After all, the Torah is in images. And there Hashem says to Yitzchak:

Gen.26:4,5

*4 I will make your descendants as numerous as the stars in the sky and will give them all these lands, and through your offspring all nations on earth will be blessed,
5 because Abraham obeyed me and did everything I required of him, keeping my commands, my decrees and my instructions."*

That is, here Hashem testifies to Yitzchak that Abraham not only obeyed the voice, **but he kept all the commands, all the statutes, all the laws of Hashem.**

And the question is: **How did Abraham have them? How could he have known them?**

And if you put it all together, you can come to the conclusion **that Abraham knew the Torah. He knew the Way of Adonai, and he devoted his entire life to it. And in the end, this Torah became the content of his soul. And we know that the Torah flows from the HaMashiach as from the subsequent spiritual stone.**

And then the question arises: why, after all, do the Sages say that the Torah is bestowed on Horeb?

Whereas many years before, HASHEM commands Abraham to teach his descendants to walk in the way of Adonai, that is, **to walk in the way of Torah.**

And we can also ask: How did Noah attain righteousness and become blameless before the HASHEM and become the heir of the future world? From where did he draw this knowledge of righteousness? On what did he build his faith and his way?

One may also ask about Enoch. On what basis was his teshuvah so pleasing to HASHEM that he was taken to heaven alive?

And teshuvah, as we know, is the way to return to the true self.

And speaking of Adam's salvation, where did he get the bread of witness to partake this bread and save his soul?

Wisdom of Solomon 9:17-18

17 And who could ever have known your will, had you not given Wisdom and sent your holy Spirit from above?

18 Thus have the paths of those on earth been straightened and people have been taught what pleases you, and have been saved, by Wisdom.'

Here we see the whole path of the knowledge of Mashiach. And here we see that this path implies both the giving of the Holy Spirit of Hashem and the giving of the Torah.

Because the Torah is the Wisdom of Hashem.

Wisdom of Solomon 10:1-2, 19

1 It was Wisdom who protected the first man to be fashioned, the father of the world, who had been created all alone, she it was who rescued him from his fall

2 and gave him the strength to subjugate all things.

*the strength to subjugate all things – these verses say that it is **cultivating his soul by the sweat of his brow** as Hashem said (**Gen. 3:19**)*

19 By the sweat of your brow you will eat your food

By eating the bread of the Witness, Adam nevertheless filled his soul with the wisdom of the HASHEM, and this gave him the power to have dominion over all created things in the world.

Putting it all together, we see that knowledge of HASHEM's laws was in Adam's descendants, beginning with Adam himself, the wisest of all men on earth, as the Jewish commentaries say.

Another thing is why HASHEM did not allow Abraham to write down this Torah when He commanded him to teach his descendants to walk in the way of Adonai? Remember, HASHEM tells Abraham that he will have descendants like stars in the sky and they will inherit the Promised Land?

And Abraham asks HASHEM: Why do I know that my descendants will want to follow this path? Let me, I will write down the Torah, give it to them and they will teach it. (Earlier we talked about this in detail).

And the HASHEM then said to Abraham: I will teach them this way just as I taught you. You just give them the knowledge that you have gained, and they will also teach them by word of mouth. And I will teach them by My Spirit.

Although, as we said, when analyzing the chapter of Bereishit, the meeting of Abraham with Malchizedek, when Malchizedek blessed him. (And Malchizedek, the commentaries say that this is the son of Noah Shem). Then there was a transmission of these knowledges, commandments, commandments, and statutes, which Shem had from Noah (his father).

For when Abraham came out of your of the Chaldees, he did not yet have this knowledge.

He obeyed only the guidance of the Spirit of the HASHEM and went to the land where the HASHEM had invited him, whither the Spirit had led him.

And after meeting with Malchizedek, after some time, already at the end of Abraham's life, we see that he fulfils all the commandments, commands, statutes of HASHEM and obeys the voice of HASHEM, and moreover, he came to the fullness of the age of Mashiach and is called the friend of HASHEM.

So, when Abraham asked to write it all down in a book, HASHEM then (this is what the Jewish Midrash says) then said: No, Abraham. I will teach them just as I taught you. And indeed, HASHEM said there: After 400 years, when they are living in a land not their own, I will bring them out and bring them to the Promised Land.

Indeed, in the last lesson we said that when the people came out of Egypt, HASHEM blessed them all with the new birth.

They all received this ability to hear the voice of HASHEM. And it was all through the Covenant of Circumcision, because the Covenant of Circumcision itself is the outward witness of a person that he chooses to walk in the way of Adonai.

To go to the true self, stepping on oneself, to the face of the HASHEM, and to become blameless.

And so they all came out of Egypt, led by the Spirit, and they had knowledge of HASHEM's Laws, because the Levites, having received knowledge of the way of Adonai from their father Abraham, they were in Egypt all the time engaged in studying Torah and serving HASHEM exactly as HASHEM commanded.

And so the Levites go out with the children of Israel. And all are led by the Spirit of the HASHEM.

And so 49 days pass, they come to Mount Sinai. And here, at Mount Sinai, when HASHEM sees this **inability** of the children of Israel to ascend the mountain, and looking at their spiritual state, although they have been counting Omer for 49 days, purifying themselves, He understands **that they should be taught Torah anew as infants.**

That is 49 days of purification for the children of Israel, who in Egypt plunged, as the sages say, to the 49th level of impurity, but only 50. **And from the 50th no one comes back.** HASHEM sees that for a person coming out of Egypt, he has to be taught the laws of Torah anew, like an infant. And so He decides that **He Himself** will write the Torah for the children of Israel to teach them and calls Moshe to the mountain to convey this teaching to him.

Exodus 24:12 *The Lord said to Moses, "Come up to me on the mountain and stay here, and I will give you the tablets of stone with the law (Torah) and commandments I have written for their instruction."*

That is, at the moment when the children of Israel failed to ascend the mountain, HASHEM realizes that it is indeed time to write down this Torah and give it to them. But that's not all; the Children of Israel refuse to listen to the Voice of HASHEM. And here an additional problem arises.

That is, if a person refuses to listen to the voice of HASHEM, then HASHEM can no longer arrange within them an Abode for Himself, to nurture them to the fullness of the age of Mashiach. And then HASHEM, having sworn to Abraham that He would multiply his descendants and that they would inherit the Promised Land. He gives the commandment to set up the Tabernacle in the image of the Heavenly Tabernacle, with the service of priests, with the sacrifice of animals. And all this the Apostle Paul calls "the law given afterwards because of transgressions."

And here is the most important thing in all this. At the very end of his wandering through the desert, that is, after 40 years, when Moshe had already written all the laws of HASHEM, which he had received from Him, being on Mount Sinai, in the book, then he said:

Deut. 31:24, 26

After Moses finished writing in a book the words of this law from beginning to end, "Take this Book of the Law and place it beside the ark of the covenant of the Lord your HASHEM. There it will remain as a witness against you.

And he says this commandment, and this commandment is what he calls this whole book.

All that Moshe says, this commandment, it is already in your hearts.

Deut. 30:11-14

11 Now what I am commanding you today is not too difficult for you or beyond your reach.

12 It is not up in heaven, so that you have to ask, "Who will ascend into heaven to get it and proclaim it to us so we may obey it?"

13 Nor is it beyond the sea, so that you have to ask, "Who will cross the sea to get it and proclaim it to us so we may obey it?"

14 No, the word is very near you; it is in your mouth and in your heart so you may obey it.

And the question arises: how can it be that the Torah, which Moshe writes down for 40 years, that it is already in the heart of a person? And that, in fact, a person doesn't need to say that I didn't have the Torah, and nobody gave it to me, so I couldn't bring the initial fruits of the new harvest.

Moshe says: All this is actually in your heart.

And when the Apostle Paul quotes this same Torah passage, he here instead of the word Commandment, by which Moshe means the entire Torah, he uses the word Mashiach, **making it clear that the entire Torah is Mashiach.**

Romans 10:6-8

6 But the righteousness that is by faith says: "Do not say in your heart, 'Who will ascend into heaven?'" (that is, to bring Christ down)

7 "or 'Who will descend into the deep?'" (that is, to bring Christ up from the dead).

8 But what does it say? "The word is near you;

(This is what the book of Dvarim 30:14 tells us)

it is in your mouth and in your heart," that is, the message concerning faith that we proclaim:

Thus, we can say that the Torah is in man already from his creation, when HASHEM blew into Adam's face the breath of life. And as we know, as the book tells us:

Lamentations 4:20

The Lord's anointed (HaMashiach of Adonai), our very life breath, was caught in their traps.

We thought that under his shadow we would live among the nations.

As a result, it turns out that the Torah in a person's heart is already from Adam.

And the HASHEM gave His Holy Spirit to all those who wished to be transformed into the Image of the Mashiach and taught them.

So it was with Adam, so it was with Enoch, so it was with Noah, so it was with Abraham. And so it was with the children of Israel when they came out of Egypt. It's the same thing. They too received the Spirit, they too received the ability to hear the voice of the HASHEM, and they too had the knowledge of the laws. The Levites were there for them. But they could not bear fruit. 49 days were too short to purify their souls, to circumcise their hearts and bring forth the beginnings of the fruit of the new harvest as evidence of the new renewed nature in the likeness of HASHEM.

And when you put it all together, you begin to realize how great was the mercy of HASHEM, which He shows to the descendants of Jacob at Mount Sinai in the year of the exit from Egypt. Look, HASHEM, seeing the inability of the children of Israel to climb the mountain and bring the beginnings of the grain harvest, that is, the evidence of the renewal of their souls in the likeness of the Son of HASHEM, gives the children of Israel this Torah in text format. **He Himself writes it for the children of Israel.**

For what purpose? **So that they, through the study of this Torah, can discover in themselves that Mashiach who is already in their hearts.**

And these are not just images, as the Apostle Paul says, that the Torah is images written to instruct us.

Here, in general, is the revealed plan of our journey into the likeness of the Son of the

HASHEM.

So the overall picture is this. The HASHEM put His Torah into the heart of man and at that moment, the soul of man became alive. That is, the Spirit of Mashiach revived the soul of a person.

He brings this person into Gan Eden and says: *cultivate the Tree of Life, so that you can now come into the Likeness of My Son, because I have already created you in the Image.*

And this is the Tree of Life The Torah of the HASHEM.

Rev. 22:2 *down the middle of the great street of the city. On each side of the river stood the tree of life, bearing twelve crops of fruit, yielding its fruit every month. **And the leaves of the tree** (read like pages of Torah text) – **are for the healing of the nations.***

Further, as we know, Adam, through his sin, was expelled from Gan Eden. But through repentance to the HASHEM, the HASHEM gives him his Holy Spirit and bread of the witness so that he will cultivate him and fill his soul. And this will be his return to Gan Eden.

And this is the verdict of the HASHEM for all the descendants of Adam, not only for Adam himself. And in essence, this is what today we call the path of Adonai.

Eccl.1:9 *and there is nothing new under the sun.*

This is the way Adam walked, this is the way Enoch walked, this is the way Noah walked, this is the way our father Abraham walked. And this is the way in which HASHEM led the children of Israel out of Egypt.

Because when HASHEM brought His people out of Egypt, through the conclusion of the Covenant of the HaMashiach, they too all became on the path of Abraham, and HASHEM promised this to Abraham. They all received the Spirit; they all became able to hear the voice of HASHEM.

And they had been taught the commandments, the commands, the statutes by their father Abraham. And the Levites kept all this in Egypt. And the confirmation of this understanding is what HASHEM said through the prophet Yermiyahu.

Jer.7:22,23

22 For when I brought your ancestors out of Egypt and spoke to them, I did not just give them commands about burnt offerings and sacrifices,

That is, when HASHEM brought the people out of Egypt, He did not give the commandment to serve in the tabernacle in the image.

23 but I gave them this command: Obey me, and I will be your HASHEM and you will be my people. Walk in obedience to all I command you, that it may go well with you.

We see that this is the way of Abraham. The same thing HASHEM says to Yitzchak about Abraham:

He listened to my voice, kept all my commandments, my commands, my statutes.

I mean, there's nothing new. It's been done before.

Now 49 days had passed since the day of the Exodus from Egypt. The people who had come out of Egypt came to Mount Sinai.

A lot of things happened in those 49 days. I won't dwell on that now.

But according to HASHEM's plan, all those who came out of Egypt should have already done HASHEM's service on the mountain, as He told Moshe when He sent to

lead the people out of Egypt.

Exodus 3:12

*And HASHEM said, "I will be with you. And this will be the sign to you that it is I who have sent you: When you have brought the people out of Egypt, **you will worship HASHEM on this mountain.**"*

That is, those who came out of Egypt should have already brought to HASHEM on the mountain the beginnings of the bread of the new harvest, as the Torah tells us about it. But in 49 days it proved possible for only Moshe to do so.

And so HASHEM came down to Mount Sinai, proclaimed to them the 10 sayings and said, ***This is the content of my covenant with you.*** And the children of Israel were afraid and said that HASHEM should not speak to them again.

If they had not said this, then it would not be necessary to introduce ministry in the tabernacle in the image with the animals to sacrifice.

HASHEM would continue to lead them through the desert and teach them His Torah, which He passed on to them through Moshe, to teach them to reveal the Mashiach within themselves that dwells in their hearts.

And this will happen as they delve into this teaching that HASHEM has written for their teachings.

Now apply to this what the apostles decided at the First Council of Jerusalem:

Do not eat blood, strangled, participate in idolatry, or fornicate.

And this is all to preserve this presence of the Spirit that HASHEM has given to those who have believed in HASHEM through Yeshua Mashiach.

Next, go to the synagogues, there the Law of Moses is read in all the cities.

And then the Spirit of Mashiach will teach you, will reveal in you that Mashiach who is already in your heart from your creation.

So, if the children of Israel had not been afraid and asked that HASHEM not speak to them, then as they walking through the desert and delved into the Torah, the Spirit of Mashiach would have helped to reveal this living Mashiach dwelling in their hearts and fill their souls.

But because they refused to hear the voice of the HASHEM, it was necessary to introduce the service of the tabernacle in the image of what Paul calls "the law given after the offense."

But if they did not refuse to hear HASHEM's voice, then HASHEM would continue to teach them through His Son who was reborn in their hearts.

The Spirit of Mashiach would instruct exactly when they would delve into the Torah that HASHEM had given them to learn, as we read in Shemot 24:12.

This is why the scriptures after these events repeatedly repeat what was said with King David:

Now when you hear His voice.

And because of this, the tabernacle service had to be given in the image. **And because of this, this process of inner work, the renewal of the soul into the likeness of the Son of the HASHEM stopped.**

And if we now put all of this together, and considering that these are all images for our

instruction, then it becomes clear what the Apostle Paul was trying to say:

Rom.10:4 *because the ultimate goal of the Torah is Mashiach, to the righteousness of every believer*

That is, HASHEM wrote the Torah for those whom He is bringing out of Egypt, and it is to help them discover in their hearts that Mashiach whom He has revived in them. And the Spirit of Mashiach will guide them on this path.

And this text of the Apostle Paul tells us how important the Torah is to us as disciples of Yeshua Mashiach.

Why?

Because it is by delving into the Torah and listening to the voice of HASHEM that the renewal of our souls into the likeness of the Son of HASHEM takes place.

After all, not so long ago many of us had a question: if we are born from above, if we are born from above, if we have already had Mashiach reborn in our hearts, and HASHEM gave us His Holy Spirit, then why do we need this Torah with all these commandments, commands, statutes, with all these animal sacrifices? All these are images. And animals are also images of our human soul.

And all the sacrifices, except the sin offering. They tell us how to dedicate our souls to the service of the HASHEM. And our sin offering is already PERFECT.

Thus, HASHEM gave us the Holy Spirit and gave us the Torah to teach us, to help us come to the fullness of the age of Mashiach.

And in essence, if we were spiritual, if our souls were not ruled by emotion, if the nature of the chad of anger did not oppress us. Then maybe we really wouldn't need to put this Torah down on paper.

And we could walk as Abraham did, knowing the commandments of HASHEM and nurturing them in ourselves, in our hearts, nurturing Mashiach.

But, unfortunately, all those who come out of Egypt, they have so filled their souls with this Egypt that they have a very difficult perception of that Image of Mashiach, which is in their hearts.

So, if we are not yet able to manage our emotions, to manage our anger chad nature, then, in essence, we look just like those heirs:

Galatians 4:1,2

1 What I am saying is that as long as an heir is underage, he is no different from a slave, although he owns the whole estate.

2 The heir is subject to guardians and trustees until the time set by his father.

Paul is saying that if there is envy among you, arguments and disputes, malice, you are still carnal. You are still infants in Mashiach and you need to be fed with milk, not solid food.

And milk is the Torah.

1 Corinthians 3:1-3

1 Brothers and sisters, I could not address you as people who live by the Spirit but as people who are still worldly—mere infants in Christ.

2 I gave you milk, not solid food, for you were not yet ready for it. Indeed, you are still not ready.

3 You are still worldly. For since there is jealousy and quarreling among you, are you not worldly? Are you not acting like mere humans?

So this is a very good test for us to see how spiritual we are and how much we still need Torah.

We need to immerse ourselves in the Torah.

Until we get our old nature under control, until we put our soul to death for the sake of the Word of the HASHEM, then we are still carnal. We still need that milk.

Thus, it turns out that the infants in Mashiach are the same heirs as children, who are no different from slaves, as Paul states at the beginning of chapter four.

So it turns out that while we are infants in Mashiach, we also need the Torah, so that when we look into it, we can circumcise our heart from all that is not Mashiach. To cleanse our souls of all that has accumulated there over all the generations from our forebears, so that we can eventually become pure transparent vessels through which the Light of Mashiach will be seen, and our human self will not obscure that Light.

After this introduction, we will continue reading Galatians chapter 4.

Galatians 4:8-11

8 Formerly, when you did not know HASHEM, you were slaves to those who by nature are not HASHEMS.

9 But now that you know HASHEM—or rather are known by HASHEM—how is it that you are turning back to those weak and miserable forces? Do you wish to be enslaved by them all over again?

10 You are observing special days and months and seasons and years!

11 I fear for you, that somehow I have wasted my efforts on you.

When the Apostle Paul speaks of days, months, times and years, it is not a simple place.

But all that I have told you before that will give us an understanding today – what the Apostle Paul means.

The days are Shabbat days, the months are Rosh Chodesh, the times are the Regalim, the years are the Shmita year or the 6 years of labor.

Does the Apostle Paul mean to say that this is all to be discarded now, as many comment on it?

– **Not at all.**

What does the apostle Paul want to say here?

After Paul showed the Galatians the difference between justification by faith, when through the knowledge of Yeshua Mashiach living in a person, is that person's justification.

And the difference with justification by the "law given after because of offenses," when justification is through the sacrifice of animals in the tabernacle according to the image, the apostle Paul draws an analogy that the Galatians understood.

That is, the Apostle Paul revealed two ways of living the believer's life before the eyes of Galatians:

One going the way of Abraham is a **spiritual path that is all centered on doing inner work.** And the Torah reveals to man just how to do it and when it is necessary

to bear fruit to HASHEM of the testimony of the path traveled.

And "the law given after because of transgressions" is all external ministry. A man has sinned. He realizes that he has sinned. He has to justify himself to HASHEM somehow. He sacrifices an animal, and the priest sacrifices an animal. He prays for the man that the HASHEM forgive him this sin and cover this sin.

And as a result, nothing changed in the person's soul. He will come out of the tabernacle, out of the temple, and after a while he will do the same sins again and again.

Because nothing has changed inside.

So, the apostle Paul gives an analogy that is clear to the Galatians.

That is, he wants to show this difference between the spiritual path and the carnal path.

He says: Think back, Galatians, how you served your HASHEMs when you were still pagans. All your service consisted of killing animals to sacrifice to your HASHEMs, and then pleasing yourselves with excessive eating, drinking, and various indecent acts.

As it happened then even to the children of Israel when Moshe went up the mountain for 40 days for the first time and the people made themselves a golden calf. It is written: began to eat, drink, and be merry. And there under this merriment meant various fornication, indecent actions.

So Paul says, Think back how you served your HASHEMs according to the flesh when you were in paganism. Sacrificing animals, slaughtering them there. And then the festive feast, the merrymaking, pleasing yourselves with food, drink, and other entertainment.

But when the HASHEM has revealed to you the True, Living Path into the Likeness of the Son of the HASHEM, the essence of which is to go to the true self, stepping on oneself to the face of the HASHEM, why do you again try to enslave yourselves by serving the HASHEM according to the flesh?

Going from serving the HASHEM in your inner tabernacle, to serving the HASHEM in the tabernacle in the image. This is what the Apostle Paul resents.

The HASHEM appointed His feast days and times precisely that these days in order to come to Him with the testimony of the new nature in the soul in the likeness of the Son of the HASHEM. But you want to turn all this into table feasts with food, drink, not caring at all about your inner spiritual state.

Galatians 4:9

*9 But now that you know HASHEM or rather are **known by HASHEM** how is it that you are turning back to those weak and miserable forces? Do you wish to be enslaved by them all over again?*

Cries the apostle Paul.

And Paul goes on to say:

Galatians 4:11

I fear for you, that somehow I have wasted my efforts on you to reveal to you this spiritual path in the likeness of the Son of HASHEM, revealed to you the spiritual meaning of the Torah, and you now want to give it all up.

This is like exactly what the children of Israel said at Mount Horeb, Let the HASHEM not speak to us: *let Hashem talk to Moshe, let Moshe come into the presence of Hashem and then tell us what we need to do.*

Galatians 4:11 *I fear for you, that somehow I have wasted my efforts on you*

And of the pain of his heart and worry for the Galatians he goes on to speak thus:

Galatians 4:12 *I plead with you, brothers and sisters, become like me, for I became like you.*

That is I'm a human being too, but look how jealous I am for the Messiah how I long to know the Messiah who lives in me. Be like me, because I am a human being just like you.

You've done nothing to offend me.

Galatians 4:13-20

13 As you know, it was because of an illness that I first preached the gospel to you, (i.e., he was sick)

14 and even though my illness was a trial to you, you did not treat me with contempt or scorn. Instead, you welcomed me as if I were an angel of HASHEM, as if I were Mashiach Yeshua himself.

(So you didn't think: what's he talking about? Look, doctor, you heal yourself first, and then you can teach us).

15 Where, then, is your blessing of me now? I can testify that, if you could have done so, you would have torn out your eyes and given them to me.

16 Have I now become your enemy by telling you the truth?

17 Those people are zealous to win you over, but for no good. What they want is to alienate you from us, so that you may have zeal for them.

18 It is fine to be zealous, provided the purpose is good, and to be so always, not just when I am with you.

19 My dear children, for whom I am again in the pains of childbirth until Mashiach is formed (inside) in you,

20 how I wish I could be with you now and change my tone, because I am perplexed about you!

That is, the Apostle Paul says to the Galatians that I remember the time when I preached to you Mashiach, my first time. When the infirm patient came to you. And how you burned your hearts to receive this teaching. But now all of a sudden there are other teachers who just want to wean you away from this Way of Life and draw you away in the service of the flesh so that you become their disciples.

And looking at this the Apostle Paul says *that he is again in the throes of birth until the Mashiach is pictured in them!*

That is, the Apostle Paul calls the Galatians to return to the way of Abraham and work on themselves in the inner tabernacle, through the knowledge of Mashiach, that Mashiach may become the substance of their souls.

Galatians 4:19 *My dear children, for whom I am again in the pains of childbirth until Mashiach is formed (inside) in you*

And, as we said above, in order for the Mashiach to appear within us, each of us needs to take the path of Abraham and go to the True Self, stepping on ourselves, on our ego, to the face of Adonai. The face of Adonai is the Mashiach. And to become pure, to become whole.

And to become whole means for the earthly component of the human soul to become one with the heavenly component of the human soul, i.e. with Mashiach, whom the

HASHEM has revived in our hearts.

And we see that the Apostle Paul is greatly concerned about those who, having begun to walk in the way of Abraham, and suddenly decided to be under the law, under the law of serving in the tabernacle according to the image.

In essence, it is very similar to what happened to those who came out of Egypt, who began their journey by making a Covenant with HASHEM about Mashiach, became on the path of Abraham in order to

you also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to HASHEM through Mashiach

1Pet.2:5

And they ended with the covenant from Mount Sinai with the tabernacle service in the image and the animal sacrifice.

And this is what the Apostle Paul resents very much. And he wants to let the Galatians see that in every possible way. To see that the problem of all those who want to be under "the law given after the reason of crimes", i.e. to justify themselves by sacrificing animals and not to engage in inner work, is that through their choice they pass from the level of organizing their souls in the Abode for the HASHEM to the level of external service. And this ministry cannot vivify, as the Apostle Paul speaks of it earlier:

Gal.3:21,22

21 Is the law, therefore, opposed to the promises of HASHEM? Absolutely not! For if a law had been given that could impart life, then righteousness would certainly have come by the law.

22 But Scripture has locked up everything under the control of sin, so that what was promised, being given through faith in Yeshua Mashiach, might be given to those who believe.

And when a person who has become in the way of Abraham through faith in Yeshua Mashiach, who has received the Spirit of the Son, suddenly begins to justify himself in the case of sin by offering animal sacrifices for sin, the Apostle Paul says that for such an Mashiach died in vain.

Gal.2:21

I do not set aside the grace of HASHEM, for if righteousness could be gained through the law (by law given after the offence), Mashiach died for nothing!"

And all because the justification for the one who walks in the way of Abraham is HaMashiach Himself living in the soul of that person.

Is.53:11

*After he has suffered, he will see the light of life and be satisfied; **by His knowledge** my righteous servant will justify many, and he will bear their iniquities.*

The Apostle Paul closes his indignation by saying that he is perplexed about the Galatians, and if he had the opportunity to come to them now, he would like to speak to them more sternly:

Galatians 4:20

how I wish I could be with you now and change my tone, because I am perplexed about you!

And then the Apostle Paul again turns to the Torah and again wants to show the Galatians this difference between serving according to the flesh and serving the HASHEM according to the Spirit.

Galatians 4:21-31

21 Tell me, you who want to be under the law, are you not aware of what the law says?

22 For it is written that Abraham had two sons, one by the slave woman and the other by the free woman.

23 His son by the slave woman was born according to the flesh, but his son by the free woman was born as the result of a divine promise.

*24 These things are being taken figuratively: The women represent **two covenants. One covenant is from Mount Sinai and bears children who are to be slaves: This is Hagar.***

25 Now Hagar stands for Mount Sinai in Arabia and corresponds to the present city of Jerusalem, because she is in slavery with her children.

This is exactly the Covenant that was made at Mount Sinai on the 7th day of the 3rd month, the year the children of Israel came out of Egypt.

*26 **But the Jerusalem that is above is free, and she is our mother.***

27 For it is written:

*“Be glad, barren woman, you who never bore a child;
shout for joy and cry aloud, you who were never in labor;
because more are the children of the desolate woman than of her who has a husband.”*

28 Now you, brothers and sisters, like Isaac, are children of promise.

29 At that time the son born according to the flesh persecuted the son born by the power of the Spirit.

It is the same now.

30 But what does Scripture say? “Get rid of the slave woman and her son, for the slave woman’s son will never share in the inheritance with the free woman’s son.”

31 Therefore, brothers and sisters, we are not children of the slave woman, but of the free woman.

Thus we see: The apostle Paul asks those who wish to be under this "law given after the offense" with the service in the tabernacle according to the image: Do you not listen to the Torah? For the Torah tells you through images that Abraham had two sons:

*22 For it is written that **Abraham had two sons**, one by the slave woman and the other by the free woman.*

*23 **His son by the slave (Agar) woman was born according to the flesh, but his son by the free woman was born as the result of a divine promise.***

And now it is important for the Galatians to understand why the Apostle Paul calls the covenant from Mount Sinai a covenant that gives birth to slavery?

Although those teachers who came to them and said, If you are not circumcised, you will not be saved, they just want to bring the Galatians into this very relationship with the HASHEM.

And at the beginning of this lesson we talked in detail about what happened at Mount Sinai when HASHEM began to announce His Covenant to the people.

The people approached Moshe and asked Hashem not to speak to them again.

In the Torah we read that HASHEM heard this request of the people and commands Moshe to tell the people that they may return to their tents. This is the saddest thing to be heard by the children of Israel on that solemn day when HASHEM announced His speech and gave His Torah to the people. You can read about it:

Deut. 5:27-31

27 Go near and listen to all that the Lord our HASHEM says. Then tell us whatever the Lord our HASHEM tells you. We will listen and obey."

*28 The Lord heard you when you spoke to me, and the Lord said to me, "**I have heard what this people** said to you. Everything they said was good.*

(All is well for the HASHEM - it is as a front of work for Him).

29 Oh, that their hearts would be inclined to fear me and keep all my commands always, so that it might go well with them and their children forever!

*30 "**Go, tell them to return to their tents.***

31 But you stay here with me

(That is, there was an opportunity to stay in the tents of HASHEM).

so that I may give you all the commands, decrees and laws you are to teach them to follow in the land I am giving them to possess."

This is where the mercy of the HASHEM is again and again greater than Heaven.

This is where the HASHEM makes his decision that from then on the children of Israel would serve Him in the tabernacle in His image through the mediating Leviticus priesthood with the commandment of a burnt offering.

And we said above that in this decision of HASHEM is His great mercy to the descendants of Abraham, to preserve them until the Coming of the Seed, **that is, until the time when they will again have this ability to hear the voice of HASHEM in their hearts.**

Why, then, does the Apostle Paul call this "covenant giving birth to slavery"?

As we said above, **the whole point is that the slave, for all his desire to live according to HASHEM's commandments and love for HASHEM, must constantly force himself to do so, because his old nature constantly wants its own way.**

And as a result, every year he has to offer the same sacrifices for the same sins.

Because the carnal nature of the human soul cannot change itself.

It is quite another thing for the Son who lives in the Father's house. In the Son, the nature of the soul is an exact analogy of the nature of the HASHEM. Moreover, the HASHEM lives there, in this Abode, in the Son, and the Son is the Word.

Therefore, the Son does not need to force Himself to live according to the commandments of the HASHEM. For Him, this is the natural way of His life.

That's the difference between a slave and a Son.

And everyone who walks the path of Abraham cultivates the Son in his soul through the knowledge of the Mashiach.

Because the children of Israel at Mount Horeb refused to have personal contact with the HASHEM, and thus refused to cultivate a Son in their souls. That is why, having made a Covenant with the HASHEM from Mount Sinai, they became slaves.

And that is why the apostle Paul calls this covenant "the covenant from Mount Sinai, which begat into the slavery."

The apostle Paul says that we see many examples in the scriptures where the one born according to the flesh persecutes the one born according to the spirit. All because the flesh always resists the spirit.

Galatians 4:29

At that time the son born according to the flesh persecuted the son born by the power of the Spirit. It is the same now.

Romans 8:5-10

5 Those who live according to the flesh have their minds set on what the flesh desires; but those who live in accordance with the Spirit have their minds set on what the Spirit desires.

6 The mind governed by the flesh is death, but the mind governed by the Spirit is life and peace.

7 The mind governed by the flesh is hostile to HASHEM; it does not submit to HASHEM's law, nor can it do so.

8 Those who are in the realm of the flesh cannot please HASHEM.

9 You, however, are not in the realm of the flesh but are in the realm of the Spirit, if indeed the Spirit of HASHEM lives in you. And if anyone does not have the Spirit of Mashiach, they do not belong to Mashiach.

10 But if Mashiach is in you, then even though your body is subject to death because of sin, the Spirit gives life because of righteousness.

And then in his letter to the Galatians, the Apostle Paul, continuing to reveal the spiritual depth of the Torah imagery, speaks of how one must deal with the slave and her son in order to become a son of the free.

Gal.4:30,31 So what does Scripture say?

*30 But what does Scripture say? "**Get rid of the slave woman and her son, for the slave woman's son will never share in the inheritance with the free woman's son.**"*

31 Therefore, brothers and sisters, we are not children of the slave woman, but of the free woman.

And the question arises: what does a man have to do to cast out this slave and her son and become free?

The answer is very simple: **It is necessary to expel from one's soul this old carnal nature, which refuses to die to itself in order to receive the Word of the HASHEM.** Who is willing to sacrifice animals for the same sins every year to justify herself.

And as a result, there were no changes in my soul. No update occurs.

And Yeshua says *that* such follow Him in vain.

Matt. 16:24-25

24 Then Jesus said to his disciples, "Whoever wants to be my disciple must deny themselves and take up their cross and follow me.

25 For whoever wants to save their life will lose it, but whoever loses their life for me (and He is - the Word of the HASHEM), will find it.

And this process of casting out the servant and her son begins with the rebirth of the incorruptible Seed in the soul, which is Mashiach – the Word of the HASHEM.

As the Apostle Peter says in the first chapter of his first epistle, verse 23.

And then, through the knowledge of Him, by delving into the Torah, one becomes free.

John 8:31,32

31 To the Jews who had believed him, Jesus said, "If you hold to my teaching, you are really my disciples.

32 Then you will know the truth, and the truth will set you free."

What does it mean to arrive at His Word? – **He is the Word of Hashem, and Hashem's Torah flows from Him as from a subsequent spiritual stone.**

To abide in this Word is to immerse oneself in it, to live by this Word, and to witness faithfulness to this Word with one's life.

As Yeshua said, keep the commandments

And I and my Father will come and make our abode within you.

John 14:23

23 Jesus replied, "Anyone who loves me will obey my teaching. My Father will love them, and we will come to them and make our home with them.

As a result, it becomes clear why the Apostle Paul asserts that the Covenant of HaMashiach binds us to the Heavenly Jerusalem, and why the slave woman must be banished.

Because the slave woman and her son will not inherit the heavenly Jerusalem.

Because the Heavenly Jerusalem – is the Tabernacle of the Hashem with men.

A person who walks the path of Abraham through the knowledge of Yeshua HaMashiach is being built into this Tabernacle by the Spirit of the HASHEM. As the Apostle Paul says:

Eph.2:19-22

19 Consequently, you are no longer foreigners and strangers, but fellow citizens with HASHEM's people and also members of his household,

20 built on the foundation of the apostles and prophets, with Yeshua Mashiach himself as the chief cornerstone.

21 In him the whole building is joined together and rises to become a holy temple in the Lord.

22 And in him you too are being built together to become a dwelling in which HASHEM lives by his Spirit.

Epistle to the Galatians – chapter 5

We are in our 6th lesson today on the letter to the Galatians.

We're up to chapter 5 and before we begin to break down chapter 5, let's note the highlights of the first 4 chapters. What we've already covered.

The first point to note is where the Apostle Paul begins his letter to the Galatians. He says that the doctrine he taught the Galatians was not received from men, but from the HASHEM Himself by revelation through Yeshua Mashiach. And the Apostle Paul treasures this teaching and says that if anyone wants to change anything in this teaching, that person will be in big trouble.

The essence of the Revelation that HASHEM gave to the Apostle Paul through Yeshua Mashiach, which the Apostle Paul wants to bring to the Galatians. (Who were confused by the teachers who came to them and said, unless you are circumcised according to the Law of Moses, you cannot be saved).

The essence of this revelation, which the apostle Paul wants to convey to the Galatians, is that righteousness does not come to man through sacrificing animals in the tabernacle in the image for sins, but through dying to self for the sake of Mashiach to live in him.

This is the main point of the entire message to the Galatians.

And to explain this process of dying to self for the sake of Mashiach, which is the Word of the HASHEM:

Matt.16:16 *Simon Peter answered, "You are the Messiah, the Son of the living HASHEM."*

The apostle Paul introduces two concepts:

- The first concept is **righteousness by faith**;
- And the second concept – is **the cross of Christ**, although it is correct to say the Rack of Execution Mashiach.

Both of these concepts need clarification because they have been distorted by the theology of Roman Christianity to date.

For example, when it comes to righteousness by faith, many people think it is about believing in the atoning sacrifice of Yeshua Mashiach. That is, believe that Jesus took away all your sins and now you are righteous.

And in fact, with this faith in the atoning sacrifice of Yeshua Mashiach, a person's journey into righteousness by faith is just beginning.

It is faith in the atoning sacrifice of Yeshua Mashiach that enables a person to receive the Spirit of Mashiach, or in other words, ***regeneration from the Word of HASHEM.***

For example, when it comes to righteousness by faith, many people think it is about believing in the atoning sacrifice of Yeshua Mashiach. That is, believe that Jesus took away all your sins and now you are righteous.

And in fact, with this faith in Yeshua Mashiach's atoning sacrifice for man, his journey into righteousness by faith is just beginning.

It is faith in the atoning sacrifice of Yeshua Mashiach that enables a person to receive the Spirit Mashiach, or in other words, **regeneration from the Word of HASHEM.**

And then, under the guidance of the Spirit, this journey of knowing Mashiach through dying to self for the sake of Mashiach to live in the believer begins.

And ultimately the whole point of righteousness by faith:

Galatians 2:20 and *I no longer live, but Mashiach lives in me. The life I now live in the body, I live by faith in the Son of HASHEM, who loved me and gave himself for me.*

In other words, righteousness by faith comes to a person from the righteousness of Mashiach who **dwells** in that person. And this righteousness comes as one comes to know Mashiach, the Living Word of HASHEM.

The concept of the Cross of Christ also needs clarification, as many today think that it is the cross on which Yeshua was crucified.

I kind of intentionally use the terms that are used in Roman Christianity because it is my heart's desire that the people there hear this teaching so that it is understandable and digestible to them.

So don't let that confuse you.

So here's the concept of the Cross of Christ. Many people think that this is the cross on which Jesus was crucified. But if you look at the teachings of Yeshua Mashiach Himself, you can see that He talks about this Cross even 3 years before He was crucified on the execution rack.

And when Yeshua spoke of the Cross, it is clear from the context that He was not talking about His crucifixion, but about the way of salvation of the human soul.

Let's look at what Yeshua Himself says about the Cross.

Mt.10:38, 39

Whoever does not take up their cross and follow me is not worthy of me. Whoever finds their life will lose it, and whoever loses their life for my sake will find it.

So the soul remains, you see? But it's no longer its own. Mashiach lives in it.

In other words, the concept of the Cross existed in the Jewish faith even before Yeshua was crucified.

Jewish sages explain the essence of this Cross through the image of Yitzhak, the son of Abraham, who with a bundle of kindling goes up to Mount Moriah, where he will have to become a burnt offering.

That is, all this says that this way of changing oneself, I would say so: it has long been known in the Jewish faith, and without it, in general, one cannot move anywhere. And if we talk about spiritual growth of a person – no process of spiritual growth is possible.

Then what is the essence of the Cross of Christ?

It is clear from Yeshua's words that this is about losing one's soul for the sake of HaMashiach.

And it is not a matter of putting one's soul to death, HASHEM forbid! May the HASHEM be merciful to us!

It is about renewing the thoughts of the human soul in the likeness of the thoughts of the Son of HASHEM, i.e. in the likeness of the Word of HASHEM.

Prov. 23:7 *for as his thoughts are in his soul, so is he;*

That is, in order to change a person's soul thoughts, or rather, in order for a person to change, he needs to change his soul thoughts.

But it is difficult to change one's own thoughts of the soul, because it is the life experience of each person.

The only One who can change these thoughts is the Son of the HASHEM. This is the Truth, which is eternal and unchanging.

And when a person accepts this Truth in his heart, renouncing his thoughts, this is how the likeness of the human soul into the likeness of the Son of the HASHEM takes place.

The question arises, how do we do all this? The answer is right there, Yeshua says:

Mt.10:38, 39 *Whoever does not take up their cross and follow me*

We need to take up our cross and follow Mashiach.

That is, why does everyone need to take up his own cross? Because everyone has his own flaws in his soul, and the HASHEM knows the way of everyone, by which he should be guided to help him get rid of these flaws.

What does this "my cross" look like? What is it made of?

The essence of this Cross is explained to us by the Apostle Paul. Just in his letter to the Galatians he says that the essence of "my cross is the law that helps a person to die to self for the sake of Mashiach. And this process of dying to self is what the apostle Paul calls crucifixion to Mashiach.

Galatians 2:19, 20

For through the law I died to the law so that I might live for HASHEM. I have been crucified with Christ and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of HASHEM, who loved me and gave himself for me.

That is, the very concept is to crucify Mashiach. And that means:

and I no longer live, but Christ lives in me

That is, to give place in one's soul to the thoughts of HaMashiach Himself, that is, The word of the HASHEM.

The life I now live in the body, I live by faith in the Son of HASHEM, who loved me and gave himself for me.

So what the apostle Paul is saying here is that things don't always work out very smoothly. There are falls. A person sins. But the faith that the Son of the HASHEM, and the HASHEM Himself loves you, and for your sake He gave His Son, it gives you the strength to get up and walk on this path of TRANSFORMATION.

And when we read the words of the apostle Paul: ***For through the law I died to the law***

The question then arises: *What law is the apostle Paul referring to?*

And in this context, it is the **Torah** we are talking about.

About all the teachings of the HASHEM with: commandments, regulations, statutes.

With Edot, Hukat, Mishpatim. **This is all that HASHEM has given His people to**

teach them.

And also in his letter to the Galatians, the apostle Paul speaks "of the law given afterward because of transgressions." And it is important to note that this "law given after because of transgressions", He is an integral part of the Torah itself and describes the service in the tabernacle in an image with instructions to the priests on how to offer animal sacrifices for burnt offerings, how to offer animal sacrifices for the sin offering, and so on.

And the apostle Paul tells the Galatians, which chose to have the outer foreskin circumcised, that the main problem with **"the law given after because of offenses"** is that serving in the tabernacle in the image with animal sacrifice cannot vivify the soul of man.

Gal.3:21, 22

Is the law, therefore, opposed to the promises of HASHEM? Absolutely not!

That is, here we are talking about **"law given after because of offenses."**

*For if a law had been given that could impart life, then righteousness would certainly have come by the law. But Scripture has locked up everything under the control of sin, so that what was **promised, being given through faith in Yeshua Mashiach, might be given to those who believe.***

The promise. It is about the giving of the spirit, i.e., that the regenerated soul should be put back on the path of inward work and not outward service. So that once again the service begins to take place in the inner temple of man, which is, in fact, part of the heavenly Jerusalem.

Thus, it becomes clear that that animal sacrifice for sin cannot vivify the soul of man.

Vivificate means to reform into the likeness of the Son of the HASHEM. To fill the soul with the nature of the Son of the HASHEM, to fill it with life.

But at the same time, and this is important to note, this "law given after because of offenses" clearly points out to man the flaws in his soul that need to be corrected.

And that by the law sin is recognized by the apostle Paul says in:

Rom.3:19, 20

Now we know that whatever the law says, it says to those who are under the law

That is, we are talking about those who entered into this covenant from Mount Sinai.

so that every mouth may be silenced and the whole world held accountable to HASHEM. Therefore no one will be declared righteous in HASHEM's sight by the works of the law; rather, through the law we become

When the apostle Paul speaks of the works of the law, many people again think that he is talking about the fulfilment of the commandments given by HASHEM in the Torah. And this is a great misconception.

When the Apostle Paul speaks of the works of the law, he is not talking about the Torah. He is not talking about man's obedience to the commandments of HASHEM.

When the apostle speaks of the works of the law, he speaks of the sacrifice of animals for sin, which the sinner must bring to the tabernacle in the image through the ministry of the priests.

Now these are the works of the law. **And these are the works of the law that cannot vitalize the soul of man.**

WHY: Because there is no renewal of the thoughts of his soul in his soul, which are, in

fact, the root of these sins.

Thus, we come to an important revelation: if sin is recognized by the law, it means that thanks to this law a person begins to understand what needs to be corrected in his soul.

If a person is ready to do it, then this law becomes for him the Cross of Christ that is the cross on which he must be crucified. And on this cross this flaw of man's soul is crucified for the sake of giving place to the commandment of the HASHEM. For sin is when a man transgresses a commandment.

And when a person gives place in himself to this Word of the HASHEM, to this commandment, then the roots of this tree that bears fruit with sins are removed.

The Apostle Paul, who knew the Torah well as a wise teacher, explains step by step to the Galatians, including us, the disciples of Yeshua Mashiach. (And both those who believed from the Gentiles and the Jews who believed in Yeshua Mashiach). That after they received the Spirit and became in the way of Abraham, their desire to return to tabernacle service in the image would disqualify them from transforming their souls into the likeness of the Son of the HASHEM.

And this argumentation he consistently sets forth on the example of what happened to the children of Israel when they came out of Egypt. When they, having begun in spirit, that is, having begun to walk in the way of Abraham, "treading on themselves and going to the Face of the HASHEM," when they began to walk in the way of Abraham at Mount Horeb, they ended up with the Covenant from Mount Sinai being born into slavery.

And we talked about this in Part 5 when we looked at Galatians chapter 4.

And the essence of this slavery is that those who came into this covenant from Mount Sinai offer the same sacrifices year after year for the same sins, and nothing changes in their souls.

Hebrews 10:1-4

The law is only a shadow of the good things that are coming—not the realities themselves. For this reason it can never, by the same sacrifices repeated endlessly year after year, make perfect those who draw near to worship. Otherwise, would they not have stopped being offered? For the worshipers would have been cleansed once for all, and would no longer have felt guilty for their sins. But those sacrifices are an annual reminder of sins. It is impossible for the blood of bulls and goats to take away sins.

In order to do that we must destroy the sins. We must destroy this tree that bears the fruit of these sins.

It is impossible for the blood of bulls and goats to take away sins.

She can't do that.

Because it is all external, but it needs work inside of man, in his soul.

So, the author of Hebrews tells us that the blood of bulls and goats cannot destroy sins so that man will not commit them anymore. And therefore the same sacrifices are offered year after year for the same sins.

But the Cross of Christ, that is, the Rack of Execution of Yeshua Mashiach (Torah) can do that.

And this is the main point that the apostle Paul wants to convey to the unwise Galatians.

After this brief introduction we come to Galatians chapter 5.

CHAPTER 5

Galatians 5:1

It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery.

We already understand the yoke of covenant slavery from Mount Sinai. What is the essence of this slavery?

The essence of this slavery is that man sacrifices every year for the same sins, and he does not achieve any freedom from sin. That is the essence of this slavery.

And what does it mean: Stand therefore in the freedom that Mashiach has given us?

What kind of freedom are we talking about?

In the big picture, **it is about freedom from the power of sin. In that freedom one must stand.**

Yeshua Mashiach, by His death and resurrection, has broken the power of sin in man. And anyone who receives Yeshua Mashiach into his heart and believes in His name is born of HASHEM and becomes a child of promise according to Yitzchak.

And as we read in Galatians 4, that we already belong to the heavenly Jerusalem.

Galatians 4:31, 26

Therefore, brothers and sisters, we are not children of the slave woman, but of the free woman.

But the Jerusalem that is above is free, and she is our mother.

This is the thing about freedom. The very concept of freedom of which the apostle Paul speaks.

And in order to stand in this freedom, it is necessary to follow Mashiach with our steadfastness of execution in order to give Him a place to dwell in our souls through co-crucifixion with Mashiach.

That is, we must realize that we stand in the freedom that Mashiach has given us.

We are not talking here about iniquity, not about the absence of the Torah, which Jesus supposedly abolished.

And here we are talking about daily hard spiritual labor, when we need to delve into the Scriptures and into ourselves and renew our thoughts, the thoughts of our souls in the likeness of the Word of HASHEM, co-creating with Mashiach, while remaining faithful to this Word, passing through temptations and trials.

Galatians 5:2-5

Mark my words! I, Paul, tell you that if you let yourselves be circumcised, Mashiach will be of no value to you at all. Again I declare to every man who lets himself be circumcised that he is obligated to obey the whole law. You who are trying to be justified by the law have been alienated from Mashiach; you have fallen away from grace. For through the Spirit we eagerly await by faith the righteousness for which we hope.

Today in the Church of Rome, based on this text of the Apostle Paul, they teach people that people who try to live according to the commandments of the HASHEM, which He gave in His Torah, remain without Christ and fall from grace.

And such an assertion is a big misconception.

I think you've all read in the book of Acts:

Acts 21:27-29 We need this to understand what Paul is saying to the Galatians who believed and why they do not need circumcision.

When the seven days were nearly over, some Jews from the province of Asia saw Paul at the temple. They stirred up the whole crowd and seized him, shouting, "Fellow Israelites, help us! This is the man who teaches everyone everywhere against our people and our law and this place. And besides, he has brought Greeks into the temple and defiled this holy place."

That is, if an uncircumcised Gentile enters the temple, he defiles the holy place, that is, the temple.

(They had previously seen Trophimus the Ephesian in the city with Paul and assumed that Paul had brought him into the temple.)

Why did the apostle Paul oppose external circumcision for Gentile believers?

It would seem that the way of proselytes in Judea had already been known since the time of Abraham, and there was nothing illegal about it. Then why is the apostle Paul so adamantly against Gentiles being called names?

The point is that from the moment Yeshua Mashiach came into this world and by His death and resurrection destroyed the power of the sinful flesh in man, then the way of inner work was opened for people, the way of organizing the human soul into a dwelling place for HASHEM.

And this is the way of crucifixion with Mashiach, so that Mashiach lives in the soul of man.

And in order that man could walk this way, the HASHEM has provided for man a perfect sacrifice for sin. And anyone who accepts this sacrifice no longer needs to offer animal sacrifice in the temple for his sins. And if now, having this perfect sacrifice, the Gentile believer circumcises his outer foreskin, he is now obliged, like all Jews, descendants of Jacob, to sacrifice animals.

And this is what the apostle Paul is talking about when he says that anyone who is circumcised; he must fulfill the whole law.

So it is not that Apostle Paul says that the one who is circumcised, he has to fulfill the whole Torah: whether you are circumcised or not. The Torah – is a teaching about the Light.

And Paul says that when a man is circumcised, then whether you want to or not, he must, on every occasion of transgression, come to the temple and offer a sin offering.

Fulfill the whole law.

Moreover, the apostle Paul immediately goes on and says:

That all who think to justify themselves before HASHEM through animal sacrifice remain without a perfect sacrifice.

And as a result, they go from serving in the inner spiritual tabernacle, which is part of the heavenly Jerusalem, to serving in the outer tabernacle in the image, while losing the opportunity to grow spiritually into the fullness of the age of Yeshua Mashiach.

That is, everything comes to a halt.

Thus, they end up losing the freedom given to them in Mashiach and subjecting themselves again to the yoke of bondage.

And then the apostle Paul goes on **to define true freedom.**

Galatians 5:6 *For in Mashiach Yeshua neither circumcision nor uncircumcision has any value. The only thing that counts is faith expressing itself through love.*

In other words, the chief evidence of true freedom is: *neither circumcision nor uncircumcision has any value. The only thing that counts is faith expressing itself through love.*

Gal.2:20 *and it is no longer I who live, but Mashiach lives in me.*

Paul goes on to express the hope that the Galatians, after reading this letter, will put away false teaching and return to the doctrine that the apostle Paul preached to them.

Gal.5:7-10

You were running a good race. Who cut in on you to keep you from obeying the truth? That kind of persuasion does not come from the one who calls you. "A little yeast works through the whole batch of dough." I am confident in the Lord that you will take no other view. The one who is throwing you into confusion, whoever that may be, will have to pay the penalty.

So Paul tells the Galatians that those who confused them with false doctrines will be condemned by the HASHEM.

All the more so because at the beginning of his letter to the Galatians Paul had anathematized those teachers who had confused the Galatians and distorted the gospel of Mashiach.

Paul further says to the Galatians:

Galatians 5:11, 12

Brothers and sisters, if I am still preaching circumcision, why am I still being persecuted? In that case the offense of the cross has been abolished.

As for those agitators, I wish they would go the whole way and emasculate themselves!

That is, the apostle Paul says that if he had preached to them circumcision of the external foreskin, he would not have been persecuted or persecuted by any of the Jews.

But because the apostle Paul **preaches inward circumcision of the heart**, there are many who oppose it.

After all, in order to circumcise one's heart, one must die for the sake of Mashiach.

And many do not want to do that. And this is the same thing that happened at Mount Horeb:

Deuteronomy 5:24-27

*And you said, "The Lord our HASHEM has shown us his glory and his majesty, and we have heard his voice from the fire. Today we have seen that a person can live even if HASHEM speaks with them. **But now, why should we die?** This great fire will consume us, and we will die if we hear the voice of the Lord our HASHEM any longer. For what mortal has ever heard the voice of the living HASHEM speaking out of fire, as we have, and survived? Go near and listen to all that the Lord our HASHEM says. Then tell us whatever the Lord our HASHEM tells you. We will listen and obey."*

This decision of the children of Israel was, in fact, the reason why HASHEM gives "the law given after because of transgressions," which became, as it were, an integral part

of the Covenant from Mount Sinai.

That is, the tabernacle service in the image came, and with it came slavery.

Because Paul says, the Covenant from Mount Sinai – is a Covenant that begets into slavery.

And we have already said what kind of slavery we are talking about.

So we see that the apostle Paul is persecuted precisely because he calls for justification not by animal sacrifice, but by the new nature of the soul, **which has been renewed into the likeness of the Son of the HASHEM.**

As you can see, there is nothing new. It was already there. And the apostle Paul, realizing this, says:

Gal.5:12-14

As for those agitators, I wish they would go the whole way and emasculate themselves!

Life by the Spirit. You, my brothers and sisters, were called to be free. But do not use your freedom to indulge the flesh; rather, serve one another humbly in love. For the entire law is fulfilled in keeping this one command: "Love your neighbor as yourself."

Somehow we've already talked about the contradictions that are in the commandment:

"Love your neighbor as yourself."

And the essence of this contradiction is that no matter how much a person loves his neighbor; his love for himself will still come first.

And in order to free himself from this egoistic "I" he needs to crucify with Mashiach.

And it is for this purpose that HASHEM gave us His Torah:

Gal.2:20 *and it is no longer I who live, but Mashiach lives in me.*

And then I can love my neighbor as myself. And my love for my neighbor is revealed in the fact that I help him and support him on his way to his true self.

So that HaMashiach may live in him as well as in me. Because I love myself, not the old one.

But I love HaMashiach who *lives* in me.

Galatians 5:15-26

15 If you bite and devour each other, watch out or you will be destroyed by each other.

Here you can see what happens between people when they have self-love in the first place, with their selfish "I" first

If you bite and devour each other, watch out or you will be destroyed by each other.

Next, the apostle Paul urges us to act according to the spirit, that is, to make efforts to be transformed into the likeness of the Son of the HASHEM.

16 So I say, walk by the Spirit, and you will not gratify the desires of the flesh.

17 For the flesh desires what is contrary to the Spirit, and the Spirit what is contrary to the flesh. They are in conflict with each other, so that you are not to do whatever you want.

18 But if you are led by the Spirit, you are not under the law.

Thus, if we walk the path of co-crucifixion with Mashiach, then we are not under the law.

That is, we do not need to sacrifice animals for sin because:

- First, we have a perfect sacrifice.

- Second, since we are walking the way of co-crucifixion, we are no longer sinning; we

are giving place to Mashiach.

And then the apostle Paul goes on to list all these works of the flesh that point to the problems of the human soul that are required in co-crucifixion with Mashiach.

*19 **The acts of the flesh** are obvious: sexual immorality, impurity and debauchery;*

20 idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions

21 and envy; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of HASHEM.

In order to act according to the spirit, we need to curb all these manifestations of the works of the flesh.

That is, there must be a rack of execution with which we must follow HaMashiach.

And it is on this rack of execution that we will crucify all the roots of these sins.

Because the works of the flesh are already fruits. And these fruits grow on the tree. If we remove the roots of that tree, there is no more fruit.

And the evidence that we act according to the spirit will be the fruits of our spirit, that is, a renewed soul.

*22 **But the fruit of the Spirit** is love, joy, peace, forbearance, kindness, goodness, faithfulness,*

23 gentleness and self-control. Against such things there is no law.

*24 Those **who belong to Christ Jesus have crucified the flesh with its passions and desires.***

So, the apostle Paul tells the Galatians the most important thing they should strive for on their journey of following Mashiach – **these fruits of the Spirit that testify to the new nature of the human soul.**

And, as we see, in order to grow these fruits of the Spirit, you have to crucify your flesh with its passions and lusts on the rack of execution.

*25 **Since we live by the Spirit, let us keep in step with the Spirit.***

*26 **Let us not become conceited, provoking and envying each other.***

In other words, the apostle Paul is saying that the evidence that we are living by the spirit will be the **absence** of the manifestations of our selfish self with its vanity, irritation, envy.

Therefore, each of us needs to keep track of this moment in ourselves every moment: are we living according to the spirit or according to the flesh?

As soon as you feel some pride in yourself or some irritation, even a small one, or some envy towards someone, maybe in a small way. This is where you need to stop and deal with it, to correct your lamps, to act according to the spirit.

This is the end of the analysis of Galatians chapter 5. I hope that you have already been able to identify the main basic points of this message and that it is already revealed to you in the way the apostle taught it to the Galatians.

And we need all this in order to reveal this other gospel, which distorts the gospel of Mashiach.

To reveal to the people living in this world that they may see this one path, the

path of transformation of our souls, the path of crucifixion with HaMashiach.
Only this path leads to the next world.

We have one more chapter left, and I believe with the help of the HASHEM, it will be addressed soon.

**I thank HASHEM for all His Revelations that He gives us!
In the name of Yeshua Mashiach. Amen.**

Epistle to the Galatians – chapter 6

Today we are going to look at Galatians chapter 6.

At the end of Galatians chapter 5, the Apostle Paul says that:

Galatians 5:22-24

Those who belong to Mashiach have crucified the flesh with its passions and desires.

And the testimony of living by the spirit is:

But the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control.

If we manifest these qualities in our daily lives, then the qualities of the old nature, such as vanity, irritation, and envy, should no longer be manifested in us.

And that is what the Apostle Paul ends chapter 5 with. I'm going to read Galatians 25-26 because they are directly related to what's going to come next in chapter 6.

Gal.5:25, 26

Since we live by the Spirit, let us keep in step with the Spirit.

And how to walk according to the spirit in the verses earlier is just that, and it was when we testify by living according to the spirit, by those fruits of the spirit that are manifested in our lives.

Let us not become conceited (to be proud of oneself, to exalt oneself), provoking and envying each other.

How often we get annoyed when we don't like something about others.

We want to make everyone fit in.

It's all a manifestation of man's selfishness.

And then the Apostle Paul continues the theme of the behavior of the spiritual, that is, those who live according to the spirit in their fellowship with their fellow brothers and sisters.

Galatians 6:1

*Brothers and sisters, if someone is caught in a sin, you who live by the **Spirit should restore that person gently**. But watch yourselves, or you also may be tempted.*

First, if someone sins, we should not turn away and pretend that it does not apply to us. It doesn't concern us. It's his business. Let him deal with the HASHEM himself.

Paul says that he who sins must be corrected. And it should be done in a spirit of meekness.

And some may have a question: How do you do that - "correct in a spirit of meekness"?

The answer is found in the previous verses.

That is, the one who lives by the Spirit, talking to the sinner, will not be annoyed, angry and reproachful, like "How could you, you are a believer". And so on. Thereby exalting him. As if to say that he is not like that, and therefore he has the right to point to another person.

And this is the essence of exaltation.

On the contrary, if a person lives by the Spirit, he is in complete control of this old nature of his.

The nature of the child of wrath, his ego. And he should talk to the sinner, showing him love, mercy, kindness, compassion. Kindly, friendly.

And all this is the real manifestation of the fruits of the Spirit.
And in essence, it is a testimony of the knowledge of HaMashiach. That's what spiritual people do.
But the spiritual ones will be angry, irritated, offended when rebuking the sinner.
Therefore, if you feel these qualities in yourself, it is better to refrain from correcting the sinner. Otherwise, if you start, you will fall into temptation.

And Paul says: **observe each one of you, lest you be tempted.**

Galatians 6:2 *Carry each other's burdens, and in this way you will fulfill the law of Mashiach.*

In other words, if you are able to remain in love and mercy for the one who has sinned, and if you are able to correct him in a spirit of meekness, remaining in patience, longsuffering towards him, interceding for him before the Heavenly Father, then this is how you will fulfill the Torah of HaMashiach.

And here it is very important to understand what is the essence of the Torah of HaMashiach.

1 Corinthians 10:4 *and drank the same spiritual drink;*

The Torah is the doctrine of Light. This is how the Torah is translated. It flows from Mashiach as spiritual food and spiritual drink for the people of HASHEM.

for they drank from the spiritual rock that accompanied them, and that rock was Mashiach.

That is, by eating this food, His people grow spiritually.

Matthew 22:38-40

Yeshua is saying that the entire Torah and the prophets are established on love of HASHEM and love of neighbor.

This is the first and greatest commandment. And the second is like it: 'Love your neighbor as yourself.' All the Law and the Prophets hang on these two commandments."

That is, the foundation of the Torah of the prophets – is love for HASHEM and love for neighbor.

The essence of the Torah of HaMashiach is precisely in this love of HASHEM for man, which lives in the commandments, commands, statutes given in the Torah.

And it is based on this understanding of the Torah of Mashiach that the Apostle Paul writes to us:

Romans 13:8-10

Let no debt remain outstanding, except the continuing debt to love one another, for whoever loves others has fulfilled the law - Torah. The commandments, "You shall not commit adultery," "You shall not murder," "You shall not steal," "You shall not covet," and whatever other command there may be, are summed up in this one command: "Love your neighbor as yourself." Love does no harm to a neighbor. Therefore love is the fulfillment of the law - Torah.

Thus, when a disciple of Yeshua Mashiach lives according to the spirit, manifesting:
– *love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control.*

It is by this that he fulfills the Torah of Mashiach.

Galatians 6:3 *If anyone thinks they are something when they are not, they deceive themselves.*

That is, if a brother or sister, when talking to a sinner, becomes irritated, angry, reproachful, thereby exalting himself over him, then in fact by doing so he testifies about himself that he is no longer fulfilling the Torah of HaMashiach, and in the end he deceives himself, in essence, being nothing.

Galatians 6:4 *Each one should test **their own actions**. Then they can take pride in themselves alone, without comparing themselves to someone else*

What work is the apostle Paul talking about? – ... *should test **their own actions**.*

That's exactly the point. **Establishing yourself in the Abode of the HASHEM.**

In other words, everyone should observe himself, not others. To look into oneself, to examine the movement of one's soul in this or that situation. To see what forces move him at this or that moment: the nature of the child of anger or the spirit of gentleness of HaMashiach.

If he sees that he is truly moved by compassion, friendliness, love for his neighbor, then he will have praise in himself.

And when he honors himself, exalts himself over another, it is as if he is praising himself, because he thinks that he has the right to do it, because he is better. In reality, being nothing.

Galatians 6:5 *for each one should carry their own load.*

That is, the extent to which you can already fulfill the Torah of Mashiach will determine what you need to go through next in order to eventually learn to walk in a spirit of meekness and love.

The Apostle Paul goes on to tell us the importance of supporting those who instruct us by the Word.

Galatians 6:6-8

Nevertheless, the one who receives instruction in the word should share all good things with their instructor. Do not be deceived: HASHEM cannot be mocked. A man reaps what he sows. Whoever sows to please their flesh, from the flesh will reap destruction; whoever sows to please the Spirit, from the Spirit will reap eternal life.

In other words, if you support the one who is instructing you in the Word, then he will not have to worry about how to pay his rent or feed his family, and he can labor full time in the Word.

Thus, the one who supports the one who instructs you in the Word, by doing so he is sowing into his spirit, **for that Word which he will hear from the one who instructs him is what will bring him into eternal life.**

The HASHEM, through the prophet Malachi says exactly that, Paul adds nothing new here.

Malachi 3:8-12

“Will a mere mortal rob HASHEM? Yet you rob me.

“But you ask, ‘How are we robbing you?’ “In tithes and offerings.

You are under a curse – your whole nation – because you are robbing me.

Bring the whole tithe into the storehouse, that there may be food in my house.

Test me in this,” says the Lord HASHEM, “and see if I will not throw open the floodgates of heaven and pour out so much blessing that there will not be room

enough to store it.

I will prevent pests from devouring your crops, and the vines in your fields will not drop their fruit before it is ripe," says the Lord HASHEM. "Then all the nations will call you blessed, for yours will be a delightful land," says the Lord HASHEM.

So the HASHEM says that if you bring your tithes to the HASHEM, then there will be spiritual bread in His house. And then you will be called blessed by all nations, because you have sown into the spirit and reaped eternal life.

And when there is no food for the priests in the house of the HASHEM, then they each scatter to their own field to feed themselves and their family. And then they have no time to prepare spiritual bread for the people.

The story is just as the people returned from Babylonian captivity.

Nehem.13:10-12

I also learned that the portions assigned to the Levites had not been given to them, and that all the Levites and musicians responsible for the service had gone back to their own fields. So I rebuked the officials and asked them, "Why is the house of HASHEM neglected?"

Then I called them together and stationed them at their posts.

All Judah brought the tithes of grain, new wine and olive oil into the storerooms.

I realize that many New Testament believers are convinced that tithes had to be brought when the temple stood. Now there are plenty of such teachings, and now there is only giving to the poor, "Yeshua said, 'Whoever wants may, whenever he wants, bring to them, and the rest is not necessary.'"

What to say to that?

I will say that Yeshua Mashiach is the one whose content is the Torah of HASHEM.

He is the same yesterday, today, and forever. And His Torah, which flows from Him like spiritual food and spiritual drink, does not change no matter what time we live in.

Galatians 6:8 *Whoever sows to please their flesh, from the flesh will reap destruction; whoever sows to please the Spirit, from the Spirit will reap eternal life.*

Phil. 4:15-19

*Moreover, as you Philippians know, in the early days of your acquaintance with the gospel, when I set out from Macedonia, not one church shared with me in the matter of giving and receiving, **except you only**; for even when I was in Thessalonica, you sent me aid more than once when I was in need. Not that I desire your gifts; what I desire is that more be credited to your account. I have received full payment and have more than enough. I am amply supplied, now that I have received from Epaphroditus the gifts you sent. This is how HASHEM feels about your sacrifices.*

They are a fragrant offering, an acceptable sacrifice, pleasing to HASHEM.

And my HASHEM will meet all your needs according to the riches of his glory in Mashiach Yeshua.

To HASHEM our Father be glory forever and ever! Amen.

That is when HASHEM fills every need in us according to His riches in glory by Mashiach Yeshua.

This means that HASHEM fills the nature of our souls with the nature of Mashiach, corrects all flaws, and heals all diseases. And ultimately, by being filled with the nature of Mashiach, we inherit eternal life.

And, of course, He will also send daily bread, and He will pour out blessing to the overflow, and He will protect, as He says in the prophet Malachi. So that we will not only be able to feed our families and pay for our homes, but we will also have something to give to those in need.

And this is what the Apostle Paul is talking about:

Galatians 6:9 *Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up.*

Doing good to everyone. This is exactly what makes us Sons of our Heavenly Father, as Yeshua Mashiach tells us.

Matt.5:45

that you may be children of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.

And further on, the Apostle Paul says:

Galatians 6:11 *See what large letters I use as I write to you with my own hand!*

Here the apostle Paul wants to say that what happened in the congregation of the Galatians excited him so much that he had to write so much with his own hand. That is, to give such a fundamental teaching on the way of justification by Yeshua Mashiach, on not circumcising the outer foreskin.

And then the Apostle Paul goes on to say:

Galatians 6:12

Those who want to impress people by means of the flesh are trying to compel you to be circumcised.

The only reason they do this is to avoid being persecuted for the cross of Christ (Mashiach's execution rack is the Torah of the HASHEM)

And many think that the cross of Christ – the place of execution of Mashiach – is the cross on which Yeshua was crucified. If that were the case, then the Apostle Paul would have said, persecuted for the Cross of Yeshua.

But when Paul speaks of Mashiach, he is speaking of the Torah of the HASHEM, which for all who have become on the path of Abraham becomes the very rack of execution on which we crucify our flesh with its passions and lusts in order that the Torah of the HASHEM may become the substance of our souls and be written on our hearts.

This is what the apostle Paul is talking about:

Galatians 2:19,20

“For through the law (Torah) I died to the law so that I might live for HASHEM. I have been crucified with Christ (Mashiach)

Here it can be seen that Torah and is a steadfast execution.

I have been crucified with Christ (Mashiach) and I no longer live, but Christ (Mashiach) lives in me.

That is, when I crucify my old nature on the stand on the Word of HASHEM, it is precisely to give place in myself to this very Word of the HASHEM – Mashiach.

The life I now live in the body, I live by faith in the Son of HASHEM, who loved me and gave himself for me.

And this is not something new. It is Paul's meaningful **revelation of the essence of Yeshua Mashiach's teaching about the rack of execution, the cross.** As He said:

Mt.10:38, 39

Whoever does not take up their cross and follow me is not worthy of me. Whoever finds their life will lose it, and whoever loses their life for my sake will find it.

That is, the entire teaching of the apostle Paul is a revelation of this teaching of Yeshua Mashiach about the rack of execution. And we see that Yeshua speaks of this rack of execution even before He was crucified on the cross.

The Apostle Paul goes on to say:

Galatians 6:13

Not even those who are circumcised keep the law (Torah), yet they want you to be circumcised that they may boast about your circumcision in the flesh.

And about this Yeshua put it this way:

Matthew 23:15

“Woe to you, teachers of the law and Pharisees, you hypocrites! You travel over land and sea to win a single convert, and when you have succeeded, you make them twice as much a child of hell as you are.

In other words, external circumcision of the foreskin does not save the day.

Although these teachers, when they came to the Galatians, said exactly that. And that was the reason for the Council of Jerusalem.

Acts 15:1

Certain people came down from Judea to Antioch and were teaching the believers: “Unless you are circumcised, according to the custom taught by Moses, you cannot be saved.”

And Paul says that circumcision of the outer foreskin does not save.

And then goes on to say that for the Apostle Paul himself is the cross of Christ, (i.e., the steadfast execution of Mashiach).

Galatians 6:14

May I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world.

That is, those who urged circumcision with the external foreskin. When they achieved this, they then boasted everywhere that they circumcised there and there according to our preaching.

See how we spread the Torah of Moshe.

May I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world.

That is, he can boast of the Mashiach who dwells in him.

When a person crucifies himself on the execution rack of Mashiach, he no longer loves what is in the world. All idols are the values of this world. They don't own a person like that.

The main values for such a person who died to this world are the values of the Kingdom of Heaven, love for the HASHEM, and love for Mashiach, for His commandments, commands and statutes.

And then the Apostle Paul goes on to talk about what true circumcision looks like, which is in the heart according to the spirit.

Galatians 6:15

Neither circumcision (of the external foreskin), nor uncircumcision means anything;

what counts is the new creation.

The new creation is man in the Image and Likeness of the Son of the HASHEM.

Galatians 6:16

Peace and mercy to all who follow this rule – to the Israel of HASHEM.

Who became a new creature by crucifying their flesh with passions and lusts on the rack of the Mashiach – to them all shalom and favor from HASHEM and the Israel of HASHEM.

Mashiach – is the Son of HASHEM.

And all those who have given Mashiach, the Son of HASHEM, a place in themselves.

And that Israel is the name of Mashiach is written in the prophet Yeshayahu.

For those who will listen to the tapes may not have the revelation that is in the congregation of Beit Shalom. Therefore, it will be helpful to be reminded once again.

Is.49:1-6

Listen to me, you islands; hear this, you distant nations:

Before I was born the Lord called me; from my mother's womb he has spoken my name.

He made my mouth like a sharpened sword, in the shadow of his hand he hid me; he made me into a polished arrow and concealed me in his quiver.

He said to me, "You are my servant, Israel, in whom I will display my splendor."

And there are many people reading it here. Even Jewish commentators say that this is talking about the nation of Israel. But let's look at what HASHEM says next.

*But I said, "I have labored (**slave Israel**), in vain; I have spent my strength for nothing at all.*

Yet what is due me is in the Lord's hand, and my reward is with my HASHEM."

*And now the Lord says – **he who formed me in the womb to be his servant (slave Israel),***

*to bring Jacob back to him **and gather Israel to himself (slave Israel),***

*for I am honored in the eyes of the Lord **and my HASHEM has been my strength***

The essence is the ruling power of the HASHEM.

My HASHEM is My strength.

And this is the essence of the Son of the HASHEM – Mashiach – Israel.

And anyone who gives himself a place to Mashiach Yeshua becomes the Israel of HASHEM.

He (HASHEM) says:

*"It is too small a thing for you to be my servant (**to the servant of Israel**)*

to restore the tribes of Jacob and bring back those of Israel I have kept.

*I will also make you (**to the servant of Israel**) a light for the Gentiles,*

that my salvation may reach to the ends of the earth."

Here we already see for certain that the servant Israel is not the nation of Israel. But HASHEM will use His servant Israel to restore the tribes of Jacob and bring the remnant of scattered Israel back to the Promised Land.

But that is not all. It is this servant named Israel that HASHEM will make into a light of the nation's so that My salvation will reach to the ends of the earth.

And the confirmation that it is Yehoshua Mashiach we find:

Now there was a man in Jerusalem called Simeon, who was righteous and devout.

He was waiting for the consolation of Israel, and the Holy Spirit was on him.

It had been revealed to him by the Holy Spirit that he would not die before he had seen the Messiah. Moved by the Spirit, he went into the temple courts.

When the parents brought in the child Jesus to do for him what the custom of the Law required,

Simeon took him in his arms and praised HASHEM, saying:

“Sovereign Lord, as you have promised, you may now dismiss your servant in peace. For my eyes have seen your (Yeshua), salvation, which you have prepared in the sight of all nations:

a light for revelation to the Gentiles, and the glory of your people Israel.”

Is.49:6

He (HASHEM) says: “It is too small a thing for you to be my servant (to the servant of Israel)

to restore the tribes of Jacob and bring back those of Israel I have kept.

I will also make you (to the servant of Israel) a light for the Gentiles that my salvation may reach to the ends of the earth.”

More than 700 years have passed since Isaiah's words, and there is a man living in Jerusalem:

Then there was a man in Jerusalem named Simeon. He was a righteous and godly man, seeking the comfort of Israel; and the Holy Spirit was upon him

And the Spirit of the HASHEM said to him, "Behold, today you will see the Mashiach of the HASHEM, that salvation which I have sent for all nations, that Mashiach who will be the Glory of the people of Israel. Behold, come and see.

And Simeon comes and sees this child and speaks the same words.

So, putting it all together, we see that the Israel of HASHEM is the Mashiach, the Son of the HASHEM. And it is all those who gave Him a place in themselves.

The essence of the Glory of the people of Israel.

And further the Apostle Paul says:

Galatians 6:17 *From now on, let no one cause me trouble, for I bear on my body the marks of Yeshua.*

We can see from everything that it was not easy for Paul to carry this message of the cross of Mashiach. Even as we look at the book of Acts, we see how many hardships came into the life of the Apostle Paul. He doesn't hold back and recounts all the things he had to go through to deliver this message. **This is teaching about the rack of the execution of Mashiach, this is teaching about the journey of the soul of man into the likeness of the Son of the HASHEM.**

2 Corinthians 11:21-29

To my shame I admit that we were too weak for that!

Whatever anyone else dares to boast about – I am speaking as a fool – I also dare to boast about.

Are they Hebrews? So am I. Are they Israelites? So am I. Are they Abraham's descendants?

So am I.

Are they servants of Christ (Mashiach)? (I am out of my mind to talk like this.) I am more. I have worked much harder, been in prison more frequently, been flogged more severely, and been exposed to death again and again.

Today, if we look at the words of the apostle Paul in light of the prosperity doctrine that the Christian church is filled with, we can say, "Listen, Paul, if this happens to you, you are definitely not blessed. Something is wrong with you. You need to look at why these things are happening in your life."

Five times I received from the Jews the forty lashes minus one.

Three times I was beaten with rods, once I was pelted with stones, three times I was shipwrecked,

I spent a night and a day in the open sea,

They stoned him, threw him, and then he got up as if nothing had happened.

I have been constantly on the move. I have been in danger from rivers, in danger from bandits, in danger from my fellow Jews, in danger from Gentiles; in danger in the city, in danger in the country, in danger at sea; and in danger from false believers.

I have labored and toiled and have often gone without sleep; I have known hunger and thirst and have often gone without food; I have been cold and naked.

Besides everything else, I face daily the pressure of my concern for all the churches.

Who is weak, and I do not feel weak? Who is led into sin, and I do not inwardly burn?

All these are the sores of the Master Yeshua upon the body of the apostle Paul, and he says:

– "Guys, don't burden me, for I have given you detailed teachings on the Mashiach's execution rack, all you have to do is follow it."

(Galatians 6:18) The grace of our Master Yeshua Mashiach be with your spirit, brothers and sisters. Amen.