

Galatians 3

Contrast of Torah and Yeshua for becoming Righteous

Paul now begins to flog his audience in earnest. He contrasts righteousness by Torah with faith in Yeshua.

- Remember the issue. It is not observance per se, but having to become Jewish to be righteous, to be cleansed.
- 3:1-3. This is placed as an either/or proposition. They are being asked to turn away from Yeshua and replace Him with becoming Jewish. Abraham's example will be used to show that the nations, NOT just Abraham, were to be blessed. They are being told that ONLY Jews can obtain blessing.
 - They have received the Spirit, now they are abandoning Him for another path.
- An exposition of zeal for Hashem without knowledge. (Romans 10:2).
 - Vs 2. Spirit versus doing Torah How did they receive it first of all? See Acts 10:45; 11:1; 13:48 for some examples of non-Jews becoming believers without conversion to Judaism.
 - How do we come to know Yeshua? Is it by working, or does He open our hearts?
 - See Luke 24:16,31.
 - Patterns of receiving the Holy Spirit: Acts 8:14-17; Acts 19:1-6.
 - A laying on of hands from the Apostles, but no corresponding demand to convert to Judaism. This was the ONLY point of the Acts 15 council.

Galatians 3

Abraham as an Example

3:6-18 Abraham is outlined as the father of faith, way before Torah was given.

- 3:6 See Gen 15:6. As in Acts, faith came from a relationship with G-d, not membership in a family, or adherence to Torah.
- 3:7. Accordingly, those of faith are children of Abraham. Those of the promise.
 - Examples: Matt. 3:9; Luke 3:8; Luke 19:8 (Zaccheus); John 8:39.
 - This means that those not of Israel can be part of the promise. This is the crux of the whole issue in Galatians.
- 3:8-9. Gen 12:3 The task of Abraham is the salvation of the *nations*, not just Israel. All who have faith are related to Abraham. Isaac was an image, a child of promise, a supernatural event.
 - In the same way, all of us, whether we are Jewish or not, (see Zaccheus) are children of Abraham if we have faith.
- 3:10-12. Contrast of faith with “works of Law”
 - Deut 27:26. If we depend upon membership in Israel instead of faith for our relationship with Hashem, we end up being under a curse. See Rom 3:20, Ps 143:2
 - Those who depend upon membership in Israel (the root issue here) are also under a curse, for Torah is simply not able to render a person righteous.

Galatians 3 Continued

- 3:11. Hab. 3:4 is appealed to. Life in Hashem is by faith. The Torah is subservient to this.
- The Torah does not substitute for faith. Paul now uses an ironic reversal to point out that a replacement of membership, which doing Torah is a part of, does not provide life. The faith must be there in order for the Torah to relate to life.
 - Recall the two worlds of Romans. Sin and death and Life in the Spirit of Hashem.
 - Torah in the former condemns, Torah in the second illuminates a path.
 - Paul is accusing them of removing the bridge between the two, Yeshua, and faith in Him, and replacing it with a badge of membership and now earning a place.

3:13-18. Only Messiah brings us from the world of sin and death. If Torah could do so, Yeshua would not be needed.

- This is the issue they are being taught. Becoming Jewish, and taking up the yoke of Torah brings life.
- In the world of sin and death, Torah is indeed a curse, for it shines a light on our deficiencies on the fact of our being dead, unclean, and separated from Hashem.
- In the world of Life in the Spirit of Hashem, it has another role entirely.
- 3:14. The blessings come through Yeshua to all, especially the nations. The Spirit of G-d comes only through Yeshua, not by membership in Israel.

Galatians 3 Continued

3:15-18. The covenant given to Abraham was specifically on behalf of the nations.

- The fulfillment of those promises are in the Seed, Yeshua. (a midrash on a Hebrew anomaly, zerah is as far as I know only used in the singular in the Tanakh, even if meant to be plural. (see for example Deuteronomy 22:9).
- The covenant was ratified and remains in effect, four hundred years before Torah was given. Paul references Gen 12:7; 13:15; 17:7; 24:7.
 - The Torah did not replace, nor did it supplant this ongoing covenant. The Promise remains in effect.
- 3:19-29. Placing the Torah outside of salvation.
 - Vs 19. Transgressions? Whose? All those in the world of sin and death. This includes Israel.
 - 20. The Torah given by angels (Acts 7:53) through the mediator Moses who is not Hashem.
 - 21. Torah NEVER was designed to bring salvation. It cannot make us alive. It cannot bring us from the world of sin and death to Life.
 - It teaches us about those two worlds, it even teaches us about the Messiah Who CAN bring us to Life.

Galatians 3 Continued

Torah and Yeshua

The Role of Torah, for Israel, for the nations.

- Until Messiah comes, the power of a new heart, and Life is simply not possible. Yet, Israel is promised that Covenant, which can only come through Yeshua. That is the point of the seed discussion Paul just finished.
- Torah then, has a role. Both before, and after the coming of Yeshua.
 - Before Yeshua, it is a guardian, a teacher, a shepherd, to keep us until He comes.
 - It does not offer a way to the New Covenant in and of itself. It only illuminates the Messiah and His role.
 - Vs 23. It provides protection, in that it guards us from sin, and preserves us for the coming Messiah.
 - Vs 24. It teaches us of Messiah, to help us come to faith in Him.
- After Yeshua, after we are justified by Him, it still has a role. Torah becomes our tools to teach about the two worlds to those on the outside. It illuminates sin, it helps us to teach of the Messiah (Luke 24:27,32) It still guards our way, but our relationship to it has changed in that we are now no longer in need of being taught the need for Yeshua. We now are in the role of TEACHERS ourselves, and the Torah supports that role.