

Galatians Unearthed Part 21 of 21: 6:7-9; Reap What We Sow; Work and Judgment; Inherit Eternal Life? (6/16/ 2018)

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at https://www.youtube.com/watch?v=V6c_sdXuHnU

***Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document is printed in color. The Hebrew words are generally accompanied by the transliterate, English word. In most cases, the Hebrew is to be read from right to left.**

Today we are going to be concluding our Galatians Unearthed series. This has been a very intense series, and we have gone to great lengths and spared no expense to unearth what the Apostle Paul had to say to the Galatians. This has most certainly not been in vain. Everything we've been going through all of these weeks was worth it considering the state of the Church today and their perspective on the Torah. Galatians is the document used more than any other document or epistle in the Bible to attempt to show Christians they should be abandoning the Law because the Law and grace are the antitheses to one another. Therefore, it is crucial we unearth this epistle in order to understand it and be able to express the context to our Christian brothers and sisters.

With that said, we're going to continue in Galatians 6:7—**Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap.** Paul is very clear. You will reap what you sow. However, notice what Paul does here, and this is so critically important, how does he preface that principle? He does it with a very specific statement—**Do not be deceived.** What does that tell you concerning this principle? It tells you there's deception involved, but then it begs the question, what is deceiving about this? What does the Apostle Paul know that is deceiving? He knows you won't believe you are being deceived.

Think about that. Paul knows your flesh, and he knows the work of HaSatan. Satan is going to come to you and whisper in your ear, "Everything is going to be fine. Don't worry about what you do in this age or during your life. All the works you perform or don't perform are not salvational; therefore, you're going to be OK." Satan comes and sews this stuff into your heart. This is what the Apostle Paul knows. He understands there is deception here with this specific principle.

I want to point something else out. Paul is actually taking us back to the Garden of Eden with this statement. How he constructed this statement—**Do not be deceived**—was well thought out. When you go back to the book of Genesis and read the story about the Garden of Eden, you find Lucifer, the devil, comes to Eve and calls into question the Torah. He calls into question the Law of God, and he says, "Has God really said you're not to eat of every tree of the garden? Did God really say that?" (Genesis 3:1). How does Eve respond? She responds with God's Law, "God has said we may eat of every tree of the garden freely but of the tree of the Knowledge of Good and evil we shall not, for the day we eat of it we will die."

So what literally comes out of Eve's mouth is the proclamation, "This is what God has said. This is His Law." How does Satan respond to her? Let me show you—**Then the serpent said to the woman, "You will not surely die" (Genesis 3:4).** This is his response.

I sometimes make a joke, but it is really not funny. The first Calvinist was not John Calvin. The first Calvinist was the devil who came and said, "You can't lose your salvation. NO, NO, NO, NO. Just because you break God's commandment, it's going to be fine. You will not die. You will not reap what you sow."

This statement gets even more fascinating when you read 1 Timothy 2:14 and find Paul stating it was Eve who was deceived. How does Paul begin the statement in Galatians 6:7? **Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap.** This goes right back to the Garden of Eden. The first lie ever spoken was to take away the fear of God and the wrath of God. It was to do away with God's judgment. What Satan basically said was, "It's going to be fine. No matter what you choose to do in this life does not matter. You know your works are not salvational. It is going to be OK if you fail." Satan puts his arm around us and whispers in our ear, "It is going to be OK. You don't need to worry."

There is one other thing I want to point out regarding what Paul said in Galatians 6:7—**God is not mocked.** In other words, what Paul is saying when he made that statement is God has declared it. The Word has gone forth from His mouth; He will bring it to pass. So if you practice wickedness and embrace sin, you are going to pay hell. Hell Fire is your future. I'm telling you this is the most deceptive thing I have seen in anyone's life, including my own.

Look at our history. We tend to be masters of justification. In order to sleep well at night, we tell ourselves, "It's OK with God. He is a loving God. I know He is loving." Then we habitually continue in sin as though we can live like hell and inherit heaven. It isn't going to happen. So the statement the Apostle Paul is making here is terrifying, but if you live by this principle in Galatians 6:7, you're going to see the Kingdom of God, and Paul knows it.

I want to give you some scriptural examples because this is so heavy. ¹² **Sow for yourselves righteousness; reap in mercy; break up your fallow ground, for it is time to seek the LORD, till He comes and rains righteousness on you.** ¹³ **You have plowed wickedness; You have reaped iniquity. You have eaten the fruit of lies, Because you trusted in your own way, In the multitude of your mighty men (emphasis added, Hosea 10:12-13).**

When you look at these verses, you notice this is exactly what the Apostle Paul just came out and said in Galatians 6:7—**you will reap what you sow.** However, in the Hosea verses, it gets very specific in the reaping and sowing. If we want to plow wickedness, we're going to reap hell. Hell will be our future if we choose to do that. Look at your behaviors and decisions; you know where you're going. Notice what it says at the beginning of Hosea 10:12. It says—**Sow for yourselves righteousness.**

It's important to define the term, righteousness because it is not based upon opinion. How do we define righteousness? It needs to be defined biblically, and how do we define it biblically? We find in Psalm 119:172 it says—**all Your commandments are righteousness.** So when we look at the statement in Hosea that says—**sow for yourselves righteousness**—he is saying, sow the commandments and sow obedience to God's Torah. He is telling us to sow obedience to His Law. If we do that, look what happens. We—**reap mercy.**

That's what it's all about. Do you want the grace and mercy? If so, walk in obedience and do not eat the fruit of lies that tell you it doesn't really matter what we do. Don't deceive yourself by saying, "I believe. I said the prayer; therefore, I'm OK." You're not OK! That's the very same lie the devil told Eve. Your actions will impact your salvation.

Psalms 103:17—**But the mercy of the LORD is from everlasting to everlasting on those who fear Him (emphasis added).** It is very important we understand this because only specific people doing specific actions are going to inherit the grace and be given mercy. The first characteristic we're given here is—**those who fear Him.** One thing I have to ask is how do you fear a God you don't believe in? Why do I bring that up? Because, what is being stated in this verse, as far as having fear of God, means you have faith in Him. This is literally what's being said.

Continuing in Psalm 103:17-18—**who fear Him, and His righteousness to children's children, ¹⁸ To such as keep His covenant, and to those who remember His commandments to do them (emphasis added).** So it all boils down to that principle, we have belief in God, we have to put our faith in Him, and we must keep His commandments. According to the Psalmist, that is how you receive mercy.

That's fascinating because what do we read when we fast forward to Revelation 14:12? **Here is the patience of the saints; here are those who keep the commandments of God and the faith of Jesus.** That is the very structure you can find in the Tanakh. In fact, the structure is consistent throughout the entire Bible. This is the reality. If we are preaching the grace message, this is the message that needs to be preached. We need to listen to the message the Psalmist, Paul, and Hosea are presenting.

Here is what it says regarding the topic in Ecclesiastics 12:13-14—¹³ **Let us hear the conclusion of the whole matter.** In other words, what is about to be said sums up everything in regard to our responsibility—**Fear God and keep His commandments. For this is man's all.** This is the same thing we just read in Psalm 103:17-18. This is what we're called to do. Then look at the reason we should do this—¹⁴ **For God will bring every work into judgment, including every secret thing, whether good or evil (emphasis added).** Every work is going to come into judgment. The terror of the LORD should come over us at this moment because this is frightening! This is why we fear God. This is why we walk in His commandments. If we don't, we will surely die.

When you start noticing all these pieces of Scripture where the LORD testifies of His truth, it is frightening, but we don't want to change. That's the reality. We do not want to change. Our flesh is happy. It is where it wants to be and doing what it wants to do. The devil will tell you it is OK to do it because you said a prayer and you believe; therefore, you don't have to worry. He will tell you the commandments of God are so burdensome. The devil will lie to you and tell you God's yoke is easy, and His burden is light; therefore, you don't need to get involved with all of that commandment keeping because that is all vanity. By doing that, Satan will tell you, you are trying to earn your salvation.

Satan has so many lies he keeps throwing at us. They are coming to us left right from the pulpit, from all over the world, and it's frightening. However, if you just let the LORD God speak, that's when the terror of the LORD comes over you. That is when you say to yourself, "I am ashamed. I have not humbled myself. I am not walking in the LORD's commandments. I am not zealous for these things the way I should be. I should be immersed in His Word and Holiness. I should be consumed by this and not consumed by all the businesses of the world and be trying to fit in with the world and all they do."

I want to take you to the Gospel of Matthew where we find one of my favorite passages when it comes to dealing with the topic of Torah and works. In these verses, we find Yeshua interacting with a young, rich man giving him a valuable answer to the most important question in life. This is what we read in Matthew 19:16—**Now behold, one came and said to Him, "Good Teacher, what good thing shall I do that I may have eternal life? (emphasis added)"**

He just asked the question above all questions. This is all I need to know and concerns me about inheriting the Kingdom of Heaven. There are many times I set this up preemptively when I get into conversations about Torah with people who are antinomian in nature. They tend to have this animosity toward the Torah, and this is not because they have actually researched it themselves per se, because this is the narrative. There's been such hatred and animosity painted in Christianity towards the Torah in that it is the antithesis to the gospel. Because of that, this is kind of a knee-jerk reaction.

I like ask people, "If you believe in Jesus, and you believe he is the perfect teacher and perfect rabbi, and I was to ask Him how to inherit the Kingdom of God, how do you think He would respond? I have yet to get the response Yeshua gave to this young, rich man. That frightens me.

So how does Yeshua respond? Matthew 19:17—**So He said to him, "Why do you call Me good? No one is good but One, that is, God. But if you want to enter into life, keep the commandments" (emphasis added).** The rich, young man just asked the million-dollar question, "How do I inherit the Kingdom of God?" Yeshua responds, "You need to observe the commandments. You need to cling fast to them." These are the very commandments the devil will tell you, you don't need to keep.

So this young man continues in Matthew 19:18-19—¹⁸ **He said to Him, "Which ones?" Jesus said, "'You shall not murder,' 'You shall not commit adultery,' 'You shall not steal,' 'You shall not bear false witness,'** ¹⁹ **'Honor your father and your mother,' and, 'You shall love your neighbor as yourself' "(emphasis added).** The—**love your neighbor as yourself**—contains a multitude of commandments. All these commands just listed would fall under loving your neighbor as in doing no harm to our neighbor but showing the exact opposite which would be showing love, encouragement, and support in a multitude of the different ways. This is how you inherit the Kingdom of God.

Now I didn't include the rest of the story here, but there is something very important to point out lest you think all that matters is keeping the commandments in the Torah, and nothing else matters. That would not be true. As you continue into the story, Yeshua actually tells the rich, young man—²¹ **If you want to be perfect, go, sell what you have and give to the poor, and you will have treasure in heaven; and come, follow Me (Matthew 19:21).**

So again, we have two things. We are to believe in Yeshua, in that we trust Him, and we are to keep the commandments. This is repetitious because you keep seeing this stuff over and over again in Scripture.

Let me show you a similar story; it's not the same story but very similar. In this story, we find Yeshua having a dialogue with a Lawyer. The word lawyer is νομικός (*nomikos*) in the Greek. What it means is one who is an expert in Torah. He has immersed himself in the Torah. He would eat, sleep, and breath Torah. So this is a different situation compared to the rich, young man, yet he asked the same question. Luke 10:25—**And behold, a certain Lawyer stood up and tested Him, saying, "Teacher, what shall I do to inherit eternal life? (emphasis added)."**

What's interesting about this passage is the LORD responds differently than he does to the rich, young man. Yeshua took more of a straightforward, rabbinic approach with the rich, young man by instructing him. However, the Lawyer is an expert in the Torah, and after he asks Yeshua the ultimate question, what do I do to inherit eternal life, look at how Yeshua responds—²⁶ He said to him, "What is written in the Law (Luke 10:26)?"

Today, Christians would say, "Who cares? It doesn't matter what's written in the Law because the Law is done away with." But here the man asks the specific question, "How do I get to heaven?" Yeshua's answer is, "Go back to the Torah and see what it says."

When we preach the gospel, I wonder, is this how we preach it? When we know there are lost people who are going to hell, are we sending them to the very place the Messiah Yeshua sent the Lawyer? Are we sending them back to the Torah?

Continuing in Luke 10:26 where Yeshua asks the Lawyer regarding the Torah—What is your reading of it? In other words, how do you understand the Torah? What does it mean to you? What have you gleaned from it as this expert in the Law? Look at how he responds in Luke 10:27. He too is astute—So he answered and said, "'You shall love the LORD your God with all your heart, with all your soul, with all your strength [Deuteronomy 6:5], and with all your mind,' and 'your neighbor as yourself [Leviticus 19:18].'" He literally goes to the Torah.

So Yeshua puts this man on the spot who asked Him how to get to heaven. This man who has clothed himself in the Torah and has spent all his days studying says, "This is how I read it. I am to love the LORD my God with all my heart, and my neighbor as myself." Well, this is exactly how Yeshua teaches it. This is how He taught Torah. You can read in Matthew 22:40—On these two commandments hang all the Law and the Prophets. You can also find the same thing in Mark 12:29.

Continuing in Luke 10:28—And He [Yeshua] said to him, "You have answered rightly; do this and you will live." We are to do this. We are to do the commandments and be doers of the word not hearers only and therefore deceiving yourselves. So the simple point I'm making here is listen to what Paul is saying. You need to feel the weight of it—Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap (Galatians 6:7).

When you look at it biblically, your works are instrumental for salvation. You may not like that statement, and it may be offensive to you. I have offended many of people, probably for different reasons, especially when I talk about the Torah with the zeal I have for it.

I know I'm not the only person who has experienced this, but sometimes this anger comes over a person because they're completely offended by this concept, that you believe, in any way, works has something to do with salvation. This is because over and over again they've been told it's the exact opposite. Right? Look around at the spiritual temperature of the Church today. What we find is we are living the Apostle Paul's worst nightmare. We are not following the very warning he gave to the Galatians. We have, in fact, succumbed to it.

The campaign the devil began in the garden has reached its crescendo. I will tell you we are living in the days of Noah and it is complete anarchy within the Church itself. Christianity, in general, is saying things that are not true.

How many of you have ever read one of these articles, such as ten famous things that are thought to be in the Bible that aren't actually in the Bible? We see these articles all the time and read them. You would be shocked to know how many things in the narrative of Christianity have crept in, that are not in the Bible, especially pertaining to things such as works and salvation.

I want to give you a couple of examples of this. How many of you have heard of The Five Solas? This is something that is very popular amongst the Protestant movement, especially amongst Reformed Theology. You hear it from the scholars, pastors, and lay-people. You hear it in Bible studies and conversation. So here they are.



So, we're saved by Sola Fide, which is faith alone, and Sola Gratia, which is grace alone. Over and over and over again you hear these things, and they sound good because we know grace and faith are both in the Bible. We keep repeating this over and over again. The problem is this; nowhere in Scripture will you find those phrases. They do not exist except for one time. Faith alone does exist. I will show you what it says in James 2:24—**You see then that a man is justified by works, and not by faith alone (emphasis added).**

Now you cannot make this stuff up! The only time faith alone is mentioned in Scripture is in the negative when James says you can't be saved this way. However, we have Christians running around telling us we're saved by faith alone. Over and over again reputable scholars, without hesitation, are saying we're saved by faith alone. However, we're not saved by faith alone.

This is very specific. We are not saved by faith alone. This is what scares me. How do these things like Sola Fide (faith alone) creep into every-day conversations?

Let me take it a step further. How many of you ever heard the statement—our righteousness is like filthy rags? I have had conversations with pastors and other people where I have been told, “Daniel, just so you know, brother, I'm concerned about you being so zealous for the Torah. What I'm concerned about is you don't seem to understand all our righteousness is like filthy rags. You're not focusing on salvation. You do not understand how salvation works. We need to believe in Jesus.” In other words, all our pursuits and efforts in the Torah are just vanity.

I agree that we need to believe in Yeshua regarding atonement. There is no debate on that topic. Apart from Christ, there's no salvation. But it is interesting how people correlate that passage with the Torah; therefore, I want to take you to the passage because that's not what the passage is saying. Contextually, it is exactly like what we just read in James. It is the opposite of what people think it means.

Isaiah 64:6—**But we are all like an unclean thing, and all our righteousneses are like filthy rags (emphasis added).** So there is the statement people quote. Well, let's go and finish reading that portion and see what it says in Isaiah 64:6-7—**we all fade as a leaf, and our iniquities, like the wind, have taken us away. ⁷ And there is no one who calls on Your name, who stirs himself up to take hold of You; for You have hidden Your face from us, and have consumed us [why?] because of our iniquities (emphasis added).**

Looking at the verse in context we find they are not calling upon His name. They are not trusting in or putting their faith in the God of Israel. They have separated from His Torah, and they are wallowing in sin. This is the context by which the statement—**all our righteousneses are like filthy rags**—was made.

Well, that statement, kept in context, is consistent with the rest of God's Word. Remember what we read last lesson in Ezekiel 33:13? It says—**When I say to the righteous that he shall surely live, but he trusts in his own righteousness and commits iniquity (emphasis added).** Again, for you to abandon the Torah, is for you to trust in your own righteousness. But what is the effect of abandoning the Torah? The verse continues—**none of his righteous works shall be remembered (Ezekiel 33:13).** None of them! Why? **Because of the iniquity that he has committed (Ezekiel 33:13).** In other words, their righteous works became as filthy rags because they have abandoned God, they abandon putting faith and trust in Him, and they are no longer keeping His commandments.

I assure you, our righteous works and deeds we do in this life, when we walk in righteousness with Yeshua, are not filthy rags. We know this from Revelation 19:8—**And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints (emphasis added).**

So you look at the future, and you look at these people who are arrayed in fine linen, they are not wearing filthy garments. They are clothed in pure, bright, white linen. They are given honor because they chose to keep His commandments. That's how important works are. They do play a role in salvation.

Galatians 6:7-9—**⁷ Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap. ⁸ For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life. ⁹ And let us not grow weary while doing good, for in due season we shall reap if we do not lose heart (emphasis added).**

Notice the highlighted statement in those verses— **And let us not grow weary while doing good.** Why does Paul have to preface this—**doing good,** with, **don't grow weary?** Because it's telling you to walk in the path that is holy and to do good or what is called righteousness, it's going to be exhausting. You can expect there is going to be tribulation and battle. That's why it says—**he who endures to the end will be saved (Matthew 10:22).** That is also why it says in Revelation 14:12—**Here is the patience of the saints; here are those who keep the commandments of God and the faith of Jesus.**

So why is Paul going over this? Because the road is narrow, and it is difficult. Paul gives us this as encouragement, but it is also a warning. Then he says—**let us not grow weary while doing good (Galatians 6:9).**

So again, I want to define some terms. What does he mean when he says, good? Let's go back to the Torah, and we will find out what good is. Deuteronomy 6:17-18—**¹⁷ You shall diligently keep the**

commandments of the LORD your God, His testimonies, and His statutes which He has commanded you. ¹⁸ **And you shall do what is right and good in the sight of the LORD (emphasis added).** You're to do what is right and good in the sight of a LORD. Right? Good means keeping the commandments of the LORD. This passage equates right and good to keeping His commandments. It is explicitly His Word.

Let's finish the verse out—that it may be well with you, and that you may go in and possess the good land of which the LORD swore to your fathers (Deuteronomy 6:18). Now I want to be very clear about this passage. This is talking about entering into the Kingdom of God. This is talking about entering into the Promised Land, that is perfect. This is not the land we see in Israel today. The Jewish people are not under any false assumptions. They know a physical land is not what they were promised. What they are experiencing, all the pain, sorrow, and the attacks from their enemies, is going to go away. The earth and all the works are going to burn up, and the Kingdom of Heaven with the third temple is going to descend. Even Rashi talks about this third temple. Everything is going to be perfect. It is during this time the wolf lays down with the lamb. This is the moment in time spoken of in Deuteronomy 6:18—that it may be well with you, and that you may go in and possess the good land of which the LORD swore to your fathers.

This goes right back to the rich, young man coming to Yeshua and asking Yeshua what he has to do to inherit eternal life. What did Yeshua tell the young man? We find in Matthew 19:17 Yeshua told him what is stated in Deuteronomy 6:17-18, "Keep the commandments. Do what is right and good, and you will enter into the land." Yeshua was teaching the Torah in purity and holiness.

Now I want to take you to Ephesians 2:8-9 and look at this passage that is well known in all of Christianity—⁸ **For by grace you have been saved through faith, and that not of yourselves; it is the gift of God,** ⁹ **not of works, lest anyone should boast (emphasis added).** I have to be very, very clear so you understand what I'm conveying today. If you keep all the commandments of Torah, yet you don't have faith in Yeshua, your focus is simply the Torah, you are going to die. You are not going to be saved.

Every single person born into this world is in debt, because we were born into sin. There is not a righteous person among us who does good and does not sin. This comes right out of verses found in Psalm 14 and Romans 3:23—**for all have sinned and fall short of the glory of God.** We need a Savior and redemption. We need someone to come in to clean the slate and cover our sins. That someone is Yeshua. Therefore—⁸ **For by grace you have been saved through faith, and that not of yourselves; it is the gift of God,** ⁹ **not of works, lest anyone should boast (Ephesians 2:8-9).** If it was of ourselves, we would not need Yeshua. But our salvation hinges upon Him. It's not of our works, in the context apart from belief in Him, and this is the context Paul is expressing—**lest anyone should boast.**

The passage doesn't end there. The passage goes on in Ephesians 10 and says—**For we are His workmanship, created in Christ Jesus for good works (emphasis added).** We have already covered what those good works are. They are the commandments of God. This is what we've been created for in Messiah Yeshua. It is for His commandments. Continuing—**which God prepared beforehand that we should walk in them (emphasis added, Ephesians 2:10).**

So again, the Apostle Paul is using Torah language. He is using language that is common in the Torah. I'll give you an example as we go to Deuteronomy 8:6—**Therefore you shall keep the commandments of the LORD your God, to walk in His ways and to fear Him (emphasis added).** So here are the two verses together.

Ephesians 2:10- For we are His workmanship, created in Christ Jesus for good works which God prepared beforehand that we should walk in them

Deuteronomy 8:6- Therefore you shall keep the commandments of the LORD your God, to walk in His ways and to fear Him.

This is exactly what Paul is saying in Ephesians 2:10. We are to keep the commandments and are to walk in them. And this is the exact thing the Torah says in Deuteronomy 8:6. Paul is teaching Torah. That is what he does. He teaches the truth of Torah.

Let me take you to Titus 2:13-14 because it mirrors what we just read in Ephesians 2:10—¹³ looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ, ¹⁴ who gave Himself for us, that He might redeem us from every Lawless deed and purify for Himself His own special people (emphasis added).

Paul says—his own special people zealous for good works. Again, you need to understand this is Torah language. It is also very important you understand that Paul, a Jew, is speaking these words to a Gentile. Paul is telling Titus, we, both Jew and Gentile, are called to be God's—own special people zealous for good works. The words special people in the Greek are λαός (*laos*) περιούσιος (*periousios*). Knowing this will become very important in just moments as we go to Deuteronomy 26:18—Also today the LORD has proclaimed you to be His special people, just as He promised you, that you should keep all His commandments (emphasis added).

In the Septuagint, the Greek words found in Deuteronomy 26:18 for special people are λαός (*laos*) περιούσιος (*periousios*). These are the same words Paul used in his letter to Titus, λαός (*laos*) περιούσιος (*periousios*). When God came to the sons of Jacob, He wanted them to be His special people, for a purpose, which was, they should keep His commandments (See Deuteronomy 4:5-8). So when Yeshua came to gather His special people, it is for the exact same purpose as we find in Deuteronomy 26:18, that they might be His—special people, zealous for good works (Titus 2:14)—for the commandments of God. Let's look at both verses together.

Titus 2:14- who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people zealous for good works

Deuteronomy 26:18- Also today the LORD has proclaimed you to be His special people just as He promised you, that you should keep all His commandments

So we find what is being commanded in both passages is the exact same thing. Because of examples like this, we need to understand, the more you study the Apostle Paul, and the more you study Torah, you cannot get away from the fact Paul is teaching Torah over and over again. Yet so many believers do not even realize the very thing they're professing to reject when they claim Christ did away with the Torah. It is not true because we find Torah obedience taught everywhere in Scripture.

Let me take you to Matthew 25:31-34 to show you a story that really puts the importance of works and salvation into context. These are the words of Yeshua—³¹ **When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory.** ³² **All the nations will be gathered before Him** [this time-period is the judgment day], **and He will separate them one from another, as a shepherd divides his sheep from the goats.** ³³ **And He will set the sheep on His right hand, but the goats on the left.** ³⁴ **Then the King will say to those on His right hand, 'Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world (emphasis added).**

So here is what is interesting. Why are they going to inherit this kingdom prepared for them from the foundation of the world? Here is what we are told in Matthew 25:35-36—**for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in;** ³⁶ **I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.** This is all the Torah fulfilled in one word; you shall love your neighbor as yourself (Matthew 19:19, Leviticus 19:18). This is why they were invited into the Kingdom of God. It is because of their works.

Let's continue on in Matthew 25:41 because this gets scary—**Then He will also say to those on the left hand, 'Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels.** I assure you as Yeshua was teaching this, in the first century, to the Jewish people who had surrounded Him, He was using Torah language, so the Jewish people understood. When the Jewish people heard the word *cursed*, understanding that is what God would say at the last day, make no mistake, they thought of multiple passages in the Torah. One of those passages is Deuteronomy 27:26—**Cursed is the one who does not confirm all the words of this Law by observing them.** Those who do not do the words of God are cursed, and here we find Yeshua telling them they are cursed.

Why are they cursed? Look at Matthew 25:42—**for I was hungry and you gave Me no food; I was thirsty and you gave Me no drink;** ⁴³ **I was a stranger and you did not take Me in, naked and you did not clothe Me, sick and in prison and you did not visit Me.** I want you to think about something. If works have nothing to do with salvation, then certainly Yeshua can't reject us because of works. Yet here we clearly see Yeshua rejecting these people because they didn't do works. They didn't love the LORD their God with all their heart and their neighbor as themselves.

The first time this passage hit me right between the eyes I pondered what the conversations are going to be like on this day because I have a lot of wonderful Christian friends and family who have completely rejected the Torah. They do not believe works have anything to do with your salvation, and they will flat out tell you this. What is going to happen on that day when Yeshua says, "No. You didn't do these things." What are they going to say? Are they going to say, "Time out a second, LORD. I don't know if you know or not, but works don't save us." Can you imagine the horror that is going to come over their faces. They are going to hear Yeshua say things like this—**But why do you call Me 'LORD, LORD,' and do not do the things which I say (Luke 6:46)?**

We are told on that day this is what many Christians are going to be crying out, LORD, LORD! Remember the verses in Matthew 7:21-23? What does Yeshua say at the end of the discussion? He says—**Depart from Me you who practice Lawlessness** [Torahlessness].

Look at what it says in Psalms 50:16-17—¹⁶ **But to the wicked God says: "What right have you to declare My statutes, or take My covenant in your mouth, ¹⁷ Seeing you hate instruction and cast My words [His Torah] behind you?** This is the same context we see in Luke 6:46 and Matthew 7:21-23. These are people who profess Him, and He says—**what right do you have to take my covenant?** They have professed Him, yet they have no right to enter the Kingdom because they have not followed His instructions.

Hosea 8:12—**I have written for him the great things of My Law, but they were considered a strange thing.** Think about all these conversations taking place right now regarding this topic. I have these conversations and start talking about the Torah. Immediately, I get hit with something like, "OK, Daniel. You know it sounds like you are part of a community that stones people." I am sure condescending remarks like this have been spoken to me and you as well. What people don't realize is the things in the Torah are the things that produce righteousness, yet these are the things that are offensive to people. They consider it strange to keep the commandments found in the Torah.

So according to these people, if you keep the biblical Sabbath, you are weird. If you make a distinction between clean and unclean food, that's silly. It is considered strange. Unfortunately, people who are not keeping these things are not looking at things from God's perspective. It is frightening when we have this narrative going out that everything we are commanded to keep within the Torah is bizarre. When you are immersed and zealous for His Word and commandments, it is considered abnormal and weird.

Titus 1:15-16—¹⁵ **To the pure all things are pure.** Do you know what that statement means? It means I am to confirm everything that is righteous and holy in the Bible. If I'm a righteous man, I will confirm that which God states is righteous. Continuing—**but to those who are defiled and unbelieving nothing is pure** [According to them, we don't need to do any of it], **but even their mind and conscience are defiled.** ¹⁶ **They profess to know God, but in works they deny Him, being abominable, disobedient** [To what? His Law], **and disqualified for every good work (emphasis added).** These people described are believers, but in works they are denying Him. Your walk will either bring glory to the Messiah Yeshua, or it will bring dishonor.

This is what Paul calls blasphemy in Romans two. Paul says it is blasphemy when we profess the God of Israel, the LORD Yeshua, yet we do not do the things He says. That is the very definition of blasphemy.

Continuing in Galatians 6:10—**Therefore, as we have opportunity, let us do good to all, especially to those who are of the household of faith (emphasis added).** This is kind of a cool passage. Here we find it stated believers take precedence over everyone else. In your heart, mind, and pocketbook, whatever the case may be, believers take precedent. One of my concerns regarding the application of this verse is we have many Christian churches giving millions and millions of dollars to Israel. The problem I typically have with that is it's going to non-believing organizations. When we read Romans fifteen, our obligation is first and foremost to the Saints especially the Saints in Jerusalem. We want all people to come to faith, but our believing brothers take precedence. This is what Paul is communicating, and this is exactly what the Torah instructs.

Moving on to Galatians 6:11—**See with what large letters I have written to you with my own hand!** There's a lot of debate on this particular passage, but it is hardly worth mentioning because it doesn't affect anything. Did Paul write with such large letters because he had issues with his eyes or was it simply for emphasis? Paul does not give us the answer to those questions. All we know is he wrote in large letters.

The second thing debated is whether he wrote only the closing of the letter to the Galatians, which is something that was common. Look at Paul's other epistles such as 1 Corinthians, Colossians, and 2 Thessalonians where we find he penned only the last part of the epistle. There is, however, a debate regarding the idea Paul may have penned the entire epistle. Be that as it may, whether he dictated it or actually hand wrote the whole thing is irrelevant because it all comes from Him.

Moving on to Galatians 6:12—**As many as desire to make a good showing in the flesh, these would compel you to be circumcised, only that they may not suffer persecution for the cross of Christ (emphasis added).** Here again, we're hit with the reminder regarding the primary purpose of this epistle. It is about circumcision. Notice how Paul draws out the focus of these men as being on the flesh and their desire to make a good showing in the flesh? They are not concerned with the Spirit. Take notice to what Paul says at the end— **they may not suffer persecution for the cross of Christ.**

That is the very thing Paul had suffered for. Paul suffered persecution because of the Gospel he preached regarding Gentiles, who are turning to God, not needing to become circumcised. Now, however, I would certainly say those Gentiles in the faith who would then have sons would circumcise them. There is no question about that topic.

Galatians 6:13—**For not even those who are circumcised keep the Law, but they desire to have you circumcised that they may boast in your flesh (emphasis added).** Paul is nailing this time after time. He recognizes these are products of flesh. The only thing the people who are promoting circumcision for salvation are concerned about is the exterior. That is the surest sign to righteous devils because they are more concerned about how long their tzeit zeets are or whether or not they have a kipa, wear a taleet, how long your beard is, or whatever the case may be. This is where these people put all the focus. They put it on the external. Paul's focus is on the internal. We are to judge with righteous judgment, not according to appearance. That is exactly what Yeshua told us in the book of John.

Moving on to Galatians 6:14—¹⁴ **But God forbid that I should boast except in the cross of our LORD Jesus Christ, by whom the world has been crucified to me, and I to the world.** ¹⁵ **For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation (emphasis added).**

So here again we could literally sum up this entire epistle in one statement. We put our faith and trust in Messiah Yeshua for redemption and forgiveness. Circumcision or uncircumcision isn't going to have anything to do with it. It is all about being a new creation.

Think back to the conversation Yeshua had with Nicodemus in John 3 where Yeshua talked about a rebirth. Unless you are born again, you will not see the Kingdom of God. We need the indwelling of the Ruach HaKodesh (Holy Spirit) so we can fulfill and walk out the New Covenant. Remember what Paul said in Galatians 5:2—**Indeed I, Paul, say to you that if you become circumcised, Christ will profit you nothing.**

These are devastating blows to those camps of people who are out there attempting to teach the same thing Paul was coming against in the first century. Today we are seeing a revival of Torah; therefore, we are going to be dealing with the same things Paul was dealing with where men are coming out and telling believers, Gentiles, that at some point they are going to need to be circumcised if they want to be able to go back to the land of Israel. They are telling them unless they are circumcised in the flesh they are not going to be able to be part of the assembly.

Galatians 6:16-17—¹⁶ **And as many as walk according to this rule** [This is the rule Paul just quoted that neither circumcision nor uncircumcision avails anything], **peace and mercy be upon them, and upon the Israel of God.** ¹⁷ **From now on let no one trouble me, for I bear in my body the marks of the LORD Jesus.**

Think about this. This is how Paul is ending this epistle. He tells them, “Look at me. I bear the marks of Yeshua. I don't want to hear about this topic of circumcision again. I don't want to hear you're falling into this again lest these marks be in vain.” Paul wants them to hold fast.

Paul then closes his epistle with the most appropriate statement from Galatians 6:18—**Brethren, the grace of our LORD Jesus Christ be with your spirit. Amen.** Paul closes with a beautifully soft landing.