

## Galatians Unearthed Part 7: 3:10-26; Law's Curse; Live by them; Abraham's Seed; Apart from Law. (1/28/ 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=ERdIZ7g5K90>

**\*Portions of this document have been edited from the video message to better present a written document. All the Scripture verses are from the New King James Version unless otherwise noted and are in the red text. Therefore, it is recommended that this document is printed in color. The Hebrew is to be read from right to left.**

We are going to continue on in our series, Galatians Unearthed. This is Paul's epistle to the Galatians. Last week we left off at verse nine, so let's pick it up in Galatians 3:10—**For as many as are of the works of the Law are under the curse.** To truly appreciate what Paul just said we again have to beat a dead horse and understand the backdrop. What are the thrust and the purpose of Paul writing to the Galatians? Paul wrote them because the Galatians are falling into this trap, this seductive lie; they cannot be saved unless they get circumcised in the flesh despite having already been circumcised with the circumcision made without hands by the Living God.

Despite the Galatians possessing this circumcision done without hands by the living God, there have been certain men who have crept in unnoticed, by stealth as Paul would say, and have persuaded the Galatians that God's circumcision of the heart is not enough. These men have persuaded the Galatians they need to be physically circumcised in order to be saved. This is where we have Paul making the statement—**For as many as are of the works of the Law are under the curse.**

Paul is saying through this statement, "You Galatians think you are doing what is right; you think you are going into righteousness and to salvation because you do this thing. However, it is the exact opposite of what you think." The Galatians are moving into the curse.

To prove this statement, Paul says—**for it is written (Galatians 3:10).** I love how Paul states that. He tells the Galatians that this is not his option. Paul actually tells the Galatians this is from Scripture. He is going to take them to the Torah, specifically to Deuteronomy 27:26, where he quotes out of the Septuagint. What Paul is going to quote is the crescendo of the great curse chapter in Deuteronomy 27 where the twelve curses are laid out. These are the curses that would have been confirmed on Mount Ebal. Several of the curses are: cursed is everyone who makes a graven image; cursed is the one who leads the blind off the road; and cursed is the one who does not honor his mother and father. Then you come to the crescendo, which is this passage, and this is what it says—**Cursed is everyone who does not continue in all things which are written in the book of the Law, to do them.** In order to remind the Galatians as to where they are headed, Paul offers the proof by reminding them through that verse what the Torah says.

Now, why is this passage even scary? How can Paul use this verse to prove his point—**Cursed is everyone who does not continue in all things which are written in the book of the Law, to do them?** Because every one of us has failed to keep the Law. What difference does that make? When you seek to be justified explicitly by the Torah, you're a dead man. That is what Paul is saying.

To further help you understand where Paul is coming from, I want to take you to Galatians 5 where Paul finishes the thought with perfect clarity. This is what he says in Galatians 5:1-2—<sup>1</sup> **Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage.** <sup>2</sup> **Indeed I, Paul, say to you that if you become circumcised, Christ will profit you nothing (emphasis added).**

I still have so much to learn in the faith, in God's Word. I have so much to learn, but one thing I can tell you without reservation is I don't want to go to any place where Messiah Yeshua will not profit me anything because that is a place of death. You don't need to be a theological rocket scientist to figure that one out. However, this is scary because this is where the Galatians are going, and this is exactly what Paul is telling them. He is telling them, "You're going to a place where there isn't Christ. He isn't going to profit you anything in the place you are going."

Moving on to Galatians 5:3—**And I testify again to every man who becomes circumcised that he is a debtor to keep the whole Law.** In other words, you're going to be coming under a curse. This is exactly what he said in Galatians 3:10. Continuing in Galatians 5:4—<sup>4</sup> **You have become estranged from Christ, you who attempt to be justified by Law; you have fallen from grace (emphasis added).** Again, I tell you the reason Paul is willing to suffer persecution for this message, that the Gentiles who are coming in and are being anointed with the Holy Spirit do not need to get circumcised in the flesh, is because salvation is on the line. To pull someone off of the grace of God is to kill them.

The devil is very seductive. He is, unfortunately, brilliantly clever. He will utilize Torah to his advantage, and that is exactly what's happening to these Galatians. The Torah is being perverted, and the truth is not being given to them. Paul, however, is delivering the truth to them.

Moving on to Galatians 3:11—**But that no one is justified by the Law in the sight of God is evident, for "the just shall live by faith."** Isn't that amazing? You are going to see throughout today's message that Paul keeps going back to the Tanakh, the Torah, and the prophets. Why? To support what he's telling the Galatians is the truth. He's trying to get them to understand the totality of the situation. Now he's taken them back to the prophet Habakkuk 2:4. I have to tell you something; if you want to have a deep understanding of what the Torah is all about, you want to understand what the Torah is ultimately instructing us regarding this relationship, you need to understand Habakkuk 2:4.

To further help you appreciate the magnitude of what's being conveyed in the statement, I want to take you to the Talmud because the rabbis have this fascinating discussion on man's responsibility to the Torah and what the Torah is really asking us to do. This is found in Tractate Makkoth—**R. Simlai when preaching said: Six hundred and thirteen precepts were communicated to Moses, three hundred and sixty-five negative precepts, corresponding to the number of solar days [in the year], and two hundred and forty-eight positive precepts, corresponding to the number of the members of a man's body.**

If you have ever wondered where they got the number 613 for the commandments, this goes way back into Jewish tradition and how the rabbis actually understood how many commands the Torah had. In fact, I think there are apps you can find today that list all 613 commandments. The rabbis compartmentalize them into positive and negative. The negatives would be, "Thou shall not take the name of the LORD thy God in vain." A positive would be, "You shall honor your mother and father." So they separate the negative from the positive, but collectively they're saying what the Torah is asking of us is 613 precepts.

How many of you have had conversations about these 613 commandments? I have had them with many people including Christian pastors. They will say, "You are in the Messianic Judaism or First Century Judeo Christianity thing? How do you really do that? Aren't there like 613 commandments in the Torah?" So for Christians, they look at the number, and they're immediately intimidated. They are basically saying, "You know, I have enough problems without you dumping 613 reasons why I'm a loser in addition to my life and the struggles that I'm having."

I have had these conversations so many times where I realize the weight of the matter when Christians perceive all these Laws all they feel is this oppressiveness. Here again, these people are basically saying, "I can't ever do that. Why would you put me up to that? I'm never going to be able to accomplish that."

Well, here is where it gets really interesting. The rabbis have identified 613 commandments. Of course, I would personally debate that number, because what you find is they take the same verse and sometimes break it into two or three different commandments. But be that as it may, let's just go with the number 613. I want you to understand from traditional Judaism, and from the thought behind this, what happens as we continue in this because it gets interesting.

King David then came and reduced the 613 to 11 principles as it is written in Psalm 15:1-5. This is again presented in Tractate Makkoth— [David came and reduced them to eleven \[principles\], as it is written, "A Psalm of David. LORD, who shall sojourn in Thy tabernacle? Who shall dwell in Thy holy mountain?](#) What it's referring to is the idea of who's going to get eternal life. Then it goes on with these 11

[i] He that walketh uprightly, and  
[ii] worketh righteousness, and  
[iii] speaketh truth in his heart; that  
[iv] hath no slander upon his tongue,  
[v] nor doeth evil to his fellow,  
[vi] nor taketh up a reproach against his neighbour,  
[vii] in whose eyes a vile person is despised, but  
[viii] he honoureth them that fear the Lord,  
[ix] He sweareth to his own hurt and changeth not,  
[x] He putteth not out his money on interest,  
[xi] nor taketh a bribe against the innocent.  
He that doeth these things shall never be moved.

principles.

What the rabbis realized was King David just condenses the entirety of the Torah into 11 principles. The whole of Torah can be kept by going to Psalm 15. When you look at it from that perspective, the Law is not that intimidating.

Well, that's not the end of the conversation. It goes on to say—[Isaiah came and reduced them to six \[principles\], as it is written,](#)

[\[i\] He that walketh righteously, and  
\[ii\] speaketh uprightly,](#)

[iii] He that despiseth the gain of oppressions,  
[iv] that shaketh his hand from holding of bribes,  
[v] that stoppeth his ear from hearing of blood,  
[vi] and shutteth his eyes from looking upon evil;  
he shall dwell on high. (Isa 33:15-16a)

So now they recognize that David did something amazing, but Isaiah does something more amazing by taking 613 commandments and condensing them to 6. At this point, to legitimately fulfill the Torah, we keep 6 principles. That is amazing!

The rabbis continue—Micah came and reduced them to three [principles], as it is written, It hath been told thee, O man, what is good, and what the LORD doth require of thee:

[i] only to do justly, and  
[ii] to love mercy and  
[iii] to walk humbly before thy God. (Micah 6:8)

Well, it is not over—Again came Isaiah and reduced them to two [principles], as it is said, Thus saith the LORD,

[i] Keep ye justice and  
[ii] do righteousness [Psalm 56]

So now we have the entire Torah condensed to those two principles. Now it gets even more interesting—Amos came and reduced them to one [principle], as it is said, for thus saith the LORD unto the house of Israel, Seek ye Me and live. (Amos 5:4). To this R. Nahman b. Isaac demurred, saying: [Might it not be taken as,] Seek Me by observing the whole Torah and live? — But it is Habakkuk who came and based them all on one [principle], as it is said, but the righteous shall live by his faith. (Hab 2:4) (Talmud, Makkoth 24a, *Soncino version*)

This is the crescendo. They came to the realization, “I have 613 commandments in the Torah, but they can all be reduced down to one principle. The prophet Habakkuk said— **the righteous shall live by his faith**. That is the very thing Paul, a Jew, just quoted to the Galatians in Galatians 3:11.

Do you want to understand Torah? Do you want to understand what King David said in this statement— **who shall sojourn in Thy tabernacle? Who shall dwell in Thy holy mountain (Psalm 15:1)?** If you do, you need to pay attention to what Habakkuk said—**the righteous shall live by his faith**.

Moving on to Galatians 3:12—**Yet the Law is not of faith, but "the man who does them shall live by them."** That is an amazing statement. First and foremost we need to understand—**the Law [Torah] is not of faith**. In other words, those who get circumcised in the flesh are not guaranteed inheritance into Abraham’s family. As we looked at last week, just because somebody is a physical descendant of Abraham doesn't necessarily mean they're in the Kingdom. Yes, God will fulfill His promise to Israel through physical descendants of the flesh through a remnant. There's no question about that. But if

you're a Jewish person today, you can't just sit back and say, "Well, Abraham is my father." That doesn't work. It is only by faith because Abraham was a man of faith. So—the Law [explicitly in and of itself] is not of faith, but "the man who does them shall live by them."

That verse is a little tricky because it can be used either in a positive context, or it can be used in the negative context, and that's pretty important. If you want to understand how the Apostle Paul is trying to convey this to the Galatians, you first must determine how this is being used.

To open your eyes up to the reality of this statement so that you understand it better, I want to take you to the Torah. There I want to show you how this statement is used because Paul is drawing from this. Leviticus 18:4-5—<sup>4</sup>You shall observe My judgments and keep My ordinances, to walk in them: I am the LORD your God. <sup>5</sup>You shall therefore keep My statutes and My judgments, **which if a man does, he shall live by them:** I am the LORD (emphasis added).

Now there's no question about this verse. Here are God's commandments; just do them, and guess what? You live. This is explicitly stated in a positive sense. But here's the interesting thing. As we go on through the Tanakh, we find it has a negative context as well. Look at Nehemiah 9:29—**And [You] testified against them, that You might bring them back to Your Law. Yet they acted proudly, and did not heed Your commandments, but sinned against Your judgments, 'Which if a man does, he shall live by them.'** And they shrugged their shoulders, stiffened their necks, and would not hear (emphasis added). There's no debate here. The entire passage is in the negative context, "You do not do what I tell you. You fail to keep My commandments; if a man does, he will live by them." That's really interesting! This is totally in the negative context. A good way to understand that statement—**Which if a man does, he shall live by them**—would be to say, "You reap what you sow."

So when you see this statement—**Which if a man does, he shall live by them**—think—you reap what you sow because that very statement can be used in the positive. If I say to someone who is a man of good works, who opens wide this hand to the poor, who follows Yeshua and proclaims His name, you're going to reap what you sow, that is going to put a smile on his face because he's been walking with the LORD. He has been doing good.

However, we have someone else stealing, cheating, committing, adultery, and doing all these evil things, and I tell him, "You're going to reap what you sow." That is not so good. So we have the exact same statement—**which if a man does he shall live by them**—with completely different context.

Let me show you one more that is showing both the positive and the negative simultaneously. Ezekiel 20:10-11—<sup>10</sup>Therefore I made them go out of the land of Egypt and brought them into the wilderness. <sup>11</sup>And I gave them My statutes and showed them My judgments, **'which, if a man does, he shall live by them (emphasis added).'** This is explicitly in the positive context. Now look what happens as we continue in Ezekiel 20:13—**Yet the house of Israel rebelled against Me in the wilderness; they did not walk in My statutes; they despised My judgments, 'which, if a man does, he shall live by them'; and they greatly defiled My Sabbaths. Then I said I would pour out My fury on them in the wilderness, to consume them (emphasis added).** One time it's used in the positive, and then it is immediately used again in the negative. So this is a context of, "You will reap what you sow."

Now, this begs the question. Go back to Galatians 3:12—**Yet the Law is not of faith, but "the man who does them shall live by them (emphasis added)."** The question is, what is the context because the context will completely change the passage? Every time I showed you that statement, whether from Leviticus, Nehemiah, or Ezekiel, how did we know if this was negative or positive? We know through the immediate context. Even in my example that I gave you, "I'm talking to a good person who's doing good works; therefore, you shall reap what you sow." You understand that statement is going to be good for the man.

So pertaining to the Galatians 3:12 verse—**Yet the Law is not of faith, but "the man who does them shall live by them,"** what is the immediate context? What did we just read in Galatians 3:10? **Those who are under the works of the Law are under a curse.** This is not good; this is a completely negative context. Then Paul says in Galatians 3:12—**Yet the Law is not of faith.**

The tricky thing here, and this trips up a lot of people, is the word that we have in the English in a lot of Bible translations is the word "but." **Yet the Law is not of faith, but "the man who does them shall live by them (emphasis added)."** When we have an adversative conjunction versus a connective conjunction, that can muddy the waters. In other words, when we use the word "but," this conjunction means there's a change of direction. Here is an example: Bill is a really good looking guy, but he's mean. So it shows there's a change in direction in moving a positive to a negative or a negative to a positive.

That, however, is not the case with the Galatians 3:12 verse. In translating this verse to English, the "but" shouldn't be there. The word that should have been used is "moreover" because it is a connective. The Greek word used here is *ἀλλά*, (*alla*), and it can be both, "but" and "moreover." It is up to the translators to put it in there. In this case, "moreover" would have been a better choice because it is a continuation of a thought. This is explicitly being used in the negative context. Continuous proof of this is to understand what Paul is going to say next. You have to appreciate this and the negative context because then he goes on and says—**Christ has redeemed us from the curse of the Law (Galatians 3:13).** This is all about being brought under a curse, and then Paul gives the good news in Galatians 3:13—**Christ has redeemed us from the curse of the Law.**

When you think about what Paul is describing in Galatians 3:10-12 in that a man who does them shall live by them, what does Paul know? What is he getting at? He quoted Deuteronomy 27:16 for a reason. Because none of us have kept the Law faithfully. All of us have come under the curse of the Law for all have sinned and fallen short of the glory of God. That is the context here.

Then we get to Galatians 3:13—**Christ has redeemed us from the curse of the Law, having become a curse for us (for it is written, "Cursed is everyone who hangs on a tree").** Notice how Paul went back to the Torah— **for it is written** He is actually drawing from Deuteronomy 21:22 where it details those who are worthy of death are to be killed and then hung on a tree. And then the very last verse in Deuteronomy 21:23 says— **for he who is hanged is accursed of God.**

Paul is drawing this to the Galatians' attention saying, "Look at what Yeshua did. Look at what he became. He became what you should have. It should have been you hanging on the tree." Every one

of us have failed under the Law and have been cursed. Yeshua has reversed the curse having become a curse for us. That's the beautiful gospel. That's the message of hope. Through that hope, we can have life, forgiveness, a future, and an inheritance that was promised to Abraham only because Yeshua became that curse.

As Paul continues, he's going to tell us why in Galatians 3:14—**that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.** Obviously, this blessing came upon Israel first, but Paul is telling the Galatians to, “Wake up! Do you understand what happened on the cross? That's where all the focus needs to be. The only reason you have the blessing of Abraham is that blood [Yeshua's] was drawn. It is because of that circumcision.”

Remember what Paul said in Colossians 2:11— **In Him you were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ.** Paul calls it the circumcision of Christ. What happened on the cross literally was the circumcision of Christ. So when Gentiles confess Yeshua as LORD, as Master, and as Savior, they are getting circumcised by Christ. They are putting on the circumcision of Christ. This is why I keep telling you these Galatians are already circumcised, and you can't do better than Christ.

There's a story in Exodus 4, and it makes no sense. It has been the cause of major debates. There are people who have written articles questioning why this story is in the Bible. It is like someone took this story and forced it into the text. It doesn't seem to fit; it comes out of nowhere. There's no consistency.

The story is about Moses and that God desired to kill him. Zipporah, his wife, came to meet Moses. After God desired to kill Moses, Zipporah then circumcises her son's foreskin and literally throws the foreskin at Moses' feet and says—**“You are a husband of blood!”—because of the circumcision (Exodus 4:26).**

Think about that statement— **You are a husband of blood!”** That story is not an accident. The prophet that was to come was to be like the Prophet unto Moses (Deuteronomy 18:15-19). Moses is a template of that. It is interesting that Scripture says God desired to kill him. What did God desire to do to the Prophet like unto Moses? God desired to kill him. God put him on a cross.

What is amazing is here you have the bride of Moses, who is symbolically Israel, the bride, the people being redeemed, throwing the circumcision, the blood, of her son and saying— **You are a husband of blood!”** When you think of the cross, this is what Paul is seeing. He's looking at the cross where there is blood being drawn. That is what happens with circumcision; you have to draw blood. It is the cutting away of the flesh; it's the drawing of blood. Yeshua was dripping with blood on the tree. That is the circumcision of Christ. That is powerful!

This is what Paul saw. He was trying desperately to explain this to them. He is surrounding these Galatians every way you could possibly imagine. He is using Scripture after Scripture after Scripture trying to pull them out of the fire of ignorance. And then you look at this in Galatians 3:14—**that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith** (emphasis added).

I reiterate, and we covered this a little bit already, how do we receive the Holy Spirit? It is through faith alone in the Messiah Yeshua. You believe in your heart that God raised Him from the dead, and you make that confession with your mouth, that's when you get this anointing. All throughout Scripture we see what that anointing entails, and what it really means. It means your name is written in the Lamb's Book of Life. That mark of circumcision made without hands, that anointing of the Holy Spirit, is proof of inheritance. It is proof you're a child of Abraham.

That was Paul's issue. How do you add to that? How do you outdo the circumcision of Christ? It is impossible.

Galatians 3:15-16—<sup>15</sup> Brethren, I speak in the manner of men: though it is only a man's covenant, yet if it is confirmed, no one annuls or adds to it. <sup>16</sup> Now to Abraham and his Seed were the promises made. He does not say, "And to seeds," as of many, but as of one, "And to your Seed," who is Christ. Now, this is interesting because Paul identifies the seed as Yeshua. If you go back to Genesis 22, what you will find is, at least on the physical plateau of who's been talked about here, it's Isaac. But here again, you see Paul drawing the Galatians back and saying, "Look at Isaac. He's a prophetic template of the Messiah Yeshua." That is awesome!

Think about Genesis 22 for a second. The typologies and context of Genesis 22 are unreal. God commands Abraham to take his son, but God doesn't say, "Take your son. He says, 'take your only son, Isaac.'" It is a peculiar statement because Isaac isn't Abraham's only son. In fact, Ishmael was born long before Isaac. Ishmael was a teenager before Isaac was ever born, and yet the LORD, when He comes to Abraham, says, "Take now your only son Isaac." That's fascinating because I read in the New Testament where the Father is calling Yeshua His only begotten son.

Go back to the context of Genesis 22. God commanded Abraham to take Isaac his only son to where? To Jerusalem. Take him there and bind him that he might be sacrificed. That is the very context we see unfolding between the Father and Yeshua as we get into the New Testament.

With Isaac, we have all these typologies that exist. Do you know Abraham's servant actually called Isaac, master? Abraham had more children after Isaac; he had all these descendants, and he didn't give them anything. He gave everything he had to Isaac (Genesis 25). That is fascinating because when we read John 16, Yeshua says, "Everything that the Father has is mine."

Everything that the Father had was given to His Son. Everything Abraham had was given to his son. The typologies in Genesis 22 are unreal, and Paul is taking them back there and showing them they need to go back to Genesis 22 and look at this seed. This seed is really Isaac.

There is something I want to point out in Genesis 22:18 pertaining to the seed. It says—**In your seed all the nations of the earth shall be blessed, because you have obeyed My voice.** The seed is the key, and you need to identify it because through that seed all the nations of the world, Gentiles, Galatians, are going to be blessed through that seed. Then Paul identifies who that seed is and where that blessing is coming from. It is coming from the Messiah Yeshua.

Continuing on in Galatians 3:17—**And this I say, that the Law, which was four hundred and thirty years later** (This is important because he's talking about from the time of promise, four hundred thirty years went by, and then there was the giving of the Law) **cannot annul the covenant that was confirmed before by God in Christ, that it should make the promise of no effect.** In other words, what Paul just said was despite the Law coming in four hundred thirty years after the covenant God made with Abraham through Isaac, the Law does not make the promise given to Abraham void. It's still active; it still exists. This is important to remember as we continue.

Galatians 3:18—**For if the inheritance is of the Law, it is no longer of promise; but God gave it to Abraham by promise.** Think about this. Did God give it to Abraham while he was circumcised or while uncircumcised? That is another point Paul has stressed. Abraham was given the promise not while circumcised but while uncircumcised. So for these Galatians to obtain that promise, they have to believe in it. You have to understand that promise, and at that point, they didn't believe they could possess this inheritance unless they received circumcision in the flesh.

Now we get to the big question. Continuing in Galatians 3:19—**What purpose then does the Law serve? It was added because of transgressions.** Do you understand what Paul said in Romans 7:7— **I would not have known sin except through the Law. For I would not have known covetousness unless the Law had said, "You shall not covet."** Go to Romans 3:20—**for by the Law is the knowledge of sin.** Those passages indicate and correlate to this very statement. Sin is in the world. Why bring the Law into it? Because of sin in order to open the eyes up and give man the ability to distinguish between good and evil. That is what it's about. That is why the Law was brought in.

Paul is not done. Galatians 3:19—**till the Seed should come to whom the promise was made; and it was appointed through angels by the hand of a mediator (emphasis added).** I want you to notice here Paul identifies two specific points in time. These are critical moments in history. There is the giving of the Law, the era of the Law, and then you have the era of the Messiah, the era of the fulfillment of what God promised to Abraham, which was the era of the seed to come.

Here is what's interesting about this. This is nationally understood in traditional Judaism. How Paul is laying this out here is the expectation in traditional Judaism of how it would unfold. I will show you this from Tractate Sanhedrin—**The house of Elijah [said], "For six thousand years the world will exist. For two thousand it will be desolate, two thousand years [will be the time of] Torah, and two thousand years will be the days of the Messiah (Babylonian Talmud, Sanhedrin 97a-b).**

You see there's a time of chaos where there is no Law, but then God brought the Law in. But that wasn't the end of it. There was something else He was going to do. Then the seed was going to come, and there is something very important to understand about this. Notice with each movement things get better and better? There was a time of chaos, but it got better because the LORD brought the Law. Then it got even better than the Law because then He brought the Messiah. Absolutely beautiful!

Going back to Galatians 3:19—**What purpose then does the Law serve? It was added because of transgressions, till the Seed should come (emphasis added).** I want to come back here because we're not done with this passage. Anytime I bring up the Torah, and I'm talking about the validity of the Law

with believers, this is a passage that comes to the table. The reason is if you just isolate this and look at it as it's written, it appears Paul is giving the impression the Law was to be in effect, totally established, until the seed is revealed. At that moment, the Law is rendered useless. It's rendered null and void.

When you go to interpret passages, and you're thinking in your mind about what Paul is really saying here, you need to understand one of the most basic principles of hermeneutics. The definition must be consistent with the totality of the Word of God. You must be able to build a case on it. If you find that you read something and think, "Well, what about this passage, and what about this other passage," and you start doing this in your head, you're not interpreting the passage right. You may also figure out there is something you just don't understand that you need to investigate further. I can tell you right off the bat; there isn't a question in my mind, I can't come away with the understanding of this passage to mean Paul is referring to the Law having been made null and void with the coming of Christ. I say this because of Paul's own words found in Galatians and his other epistles such as Romans. There is passage after passage where Paul is clearly establishing the Law, fulfilling the Law. This is what he does in Galatians and Romans, so we know right off the bat there is no way Paul is nullifying the Law.

Then we have the crown jewel that prohibits you from interpreting this passage as though when Christ came, the Law would be made null and void. That verse is in Matthew 5:17—**Do not think I came to destroy the Law and the Prophets**. This is Yeshua speaking, and He tells us—don't even think it. I want to be clear about His statement. Yeshua was talking to a Jewish audience, and there is one thing you need to appreciate is the context of Yeshua expressing this to a Jewish audience. I want to be very clear. His Jewish audience never for a moment even contemplated a Messiah coming who would do away with the Law. In other words, that statement is really bizarre in the context of which it's written. It would make no sense at all to the Jewish people. They would be like, "What are you talking about? You are claiming to be the Messiah, and you are telling us you are not doing away with the Law? We know because we are expecting the Messiah to come and teach us the Torah. That is what we are waiting for."

So the point I'm making here is you need to read Matthew 5:17 because it is very peculiar. What is Yeshua doing? He is prophesying. It is a prophecy given by Him knowing what men would do and the way they would interpret His coming. He knew He was the seed, and He knew exactly where men would go with this. He knew men would say, "Because Christ came, the Law has been done away with." That is why he prophesied—**do not think that I came to destroy the Law and the prophets**. This is why we can't try to interpret the Galatians verses as rendering the Law null and void. We can't go there based on Yeshua's prophetic warning to us.

I want to say something as we're looking at this. There is something you need to understand about the Torah. There is the promise given by God to Abraham. Then four hundred thirty years go by, and God gives the Torah. Was that the fulfilling of the promise? Was that the end of the story? Was the giving of the Torah God's completion of His total plan? Absolutely not. It was part of His plan, but it wasn't the completion of His plan. The completion of the plan would be His only begotten Son and what was accomplished on the cross.

Let me point out something else about the Law. It pertains to why the LORD brought it first. Why not go from promise to fulfillment to promise? You see this throughout Scripture where you have these righteous men who will send their servants before them. Yeshua sent them out two by two before him to go and testify that Yeshua was coming.

That is interesting because what the Torah and the Prophets are. They are witnesses of the King; they are witnesses of the seed. Look at what Paul says in Romans 23:1—**But now the righteousness of God [Yeshua] apart from the Law is revealed, being witnessed by the Law and the Prophets.** This means the Word has become flesh. He has come. It is not just words on a page anymore. The words have come off the pages and become flesh. You see, the two greatest witnesses that testified of who Yeshua is are Moses and the Prophets.

When the gospel went out, there is something we find. Read Acts 24, 26, and 28. Read 1 Corinthians 15. Every time the disciples went out, they said no other things than that which the Torah and the Prophets said. When they would come, they use the Torah and the Prophets. They kept holding up the Torah and the Prophets saying, “Here are the witnesses. We have two witnesses that testified Yeshua is the seed. We have two witnesses that testified He is the Messiah.” God had to send the Law first because it is a valid witness.

Continuing in Galatians 3:20-21—<sup>20</sup> **Now a mediator does not mediate for one only, but God is one.** <sup>21</sup> **Is the Law then against the promises of God? Certainly not (emphasis added)!** What do we know about the— **Certainly not?** It is an anchor statement. Do you think Paul understood what he just said might make you take his statement out of context by saying the Law was given until the seed was to come? Then at that point, the Law would be done away with? He knows this is how it might be interpreted, so he throws the anchor overboard—**certainly not. Is the Law then against the promises of God?** Go and think about that statement.

You have to stop and ponder that because if the Law was against the promises of God, that would mean the Torah is the antithesis to Yeshua, and they are incompatible. They cannot cohabitate or operate together.

It is interesting that Marcion the heretic came out in the second century and was spewing his perversity all over by dividing Law from the gospel. His basis of that was they were incompatible in that the Law is vehemently against the gospel, and the gospel is vehemently against the Law. That was the basis that Marcion went out on.

Paul just responded to that; Marcion’s idea is not the deal. The Law is not against the promises of God. Paul tells them not to go there; Law and gospel are working in tandem because they are building a house. The LORD is building His house. He is laying the foundation which was the promise, and on that, he put the Law, but the house is not complete until the seed comes, and then it becomes complete. So they are working together.

Paul goes on in Galatians 3:21—**For if there had been a Law given which could have given life, truly righteousness would have been by the Law.** So again the Law in and of itself has no power to save.

Why? Because we have all sinned and fall short of the glory of God (Romans 3:23). The Law only has the power to convict and condemn, but it does not have the power to save.

Continuing in Galatians 3:22—**But the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe.** It is given to those who are like Abraham. Abraham's belief was accounted to him for righteousness.

Galatians 3:23-24—<sup>23</sup> **But before faith came, we were kept under guard by the Law, kept for the faith which would afterward be revealed.** <sup>24</sup> **Therefore the Law was our tutor to bring us to Christ, that we might be justified by faith.** Here Paul reveals that the Law was entrusted with the responsibility to guard, keep, and rear the children. Not just that, but Paul also points out it was to testify.

Moving on to Galatians 3:25-26—<sup>25</sup> **But after faith has come, we are no longer under a tutor.** <sup>26</sup> **For you are all sons of God through faith in Christ Jesus (emphasis added).** If you simply look at this statement as it is, it pretty much seems the Law is rendered useless, null, and void. There is no question the way Paul uses the word tutor is to represent the Law.

So Paul is saying we are no longer under the Law; we're all sons of God through faith. Where have we heard that statement before? We have heard it from Paul in Romans 6:14—**For sin shall not have dominion over you for you are not under Law but under grace (emphasis added).** This is the same statement Paul made in Galatians 3:25.

So looking at those verses, are we supposed to understand this as the Law has nothing more to say? Of course not because Paul continues in Romans 6:15—<sup>15</sup> **What then? Shall we sin, because we are not under Law but under grace? Certain not!** That's one of Paul's anchor statement preventing us from misunderstanding his intentions.

So after Faith has come, we don't go on walking in sin. We utilize these principles set forth by the pedagogue knowing that the father of the house has actually entrusted him with these principles which we are to live by. When you think about this, this is where we're supposed to be. So the conclusion is this. No, we're not under the condemnation of the Law, and we're going to talk a lot more about being under the Law and really what that means later on in the series. However, the Law can no longer convict me. That great power the Law has can no longer convict me if, in fact, I call upon the name of Yeshua. If, in fact, I live a life that is honorable to Him not continuously walking in sin but walking in holiness and righteousness.

I want to close with this verse in Romans 8:1-4—<sup>1</sup> **There is therefore now no condemnation for those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit.** <sup>2</sup> **For the Law of the Spirit of life in Christ Jesus has made me free from the Law of sin and death.** <sup>3</sup> **For what the Law could not do in that it was weak through the flesh, [Again I tell you; it's not that the Law is weak. How is it weak? It is weak through us.] God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh,** <sup>4</sup> **that the righteous requirement of the Law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.**

We are actually going to get deeper into that eventually. But this simply lays out the reality the Law can't save you; it instead condemns you. That circumcision on the cross where Yeshua bled for us is what's going to give us an inheritance into Abraham's family and the Kingdom of God.