

## 6. GALATIANS

Version 6.3: 8-6-17

1:1 Sha'ul, an ambassador,  
not because of human beings  
nor through human beings,  
but on the contrary, through **YAHUSHUA**, The Messiah,  
and **YAHWEH**, The Father,  
who has raised Him up from being dead,

Sha'ul means asked, requested.  
**apostolos** - a delegate; specially, an ambassador of the Gospel; officially a commissioner of The Messiah (with miraculous powers). An ambassador is a personal legal representative of the one who sends him.  
Most translations use the phrase "raised Him from the dead". This is not a correct translation.  
**egeiro** is the word for "raised up". It literally means to waken or arouse.  
**ex nekros** is the term for "from, or out of, dead". There is no article supplied in the text. *Nekros* is an adjective, not a noun. The noun would be "death", which is *thanatos* in the Greek. It was common to refer to those who died as those who "sleep". Thus, the concept is that one who has died has been aroused from their state of being asleep (dead).

1:2 and all the brothers who are with me  
to the assemblies of Galatia.

Galatia means milky.

1:3 Favor to you and well being  
from **YAHWEH**, The Father,  
and our Master, **YAHUSHUA**, The Messiah,

**eirene** is the Greek word typically translated as peace. It also carries the connotation of prosperity. It's used to translate the Hebrew word, **shalom**, which means far more than peace. It means total well being in every aspect of your life.  
"Grace" means to be granted favor by another.

1:4 who gave Himself for the sake of our offenses,  
in order that He might deliver us  
out of this present hurtful age,  
according to the purpose of **YAHWEH**, even our Father,

**poneros** - hurtful, i.e. evil.  
Typically translated as 'evil', it's important to recognize that this term includes all that's hurtful. Even slight damage or harm to another is included. It doesn't have to be something 'awful'.  
This is not the traditional way this verse is translated. However, the Greek cases indicate this is actually the sense of this phrase - a reminder that not only is **YAHWEH** The Father of The Messiah, but He is also OUR Father - being "born again" through belief in Him.

1:5 to whom *be* honor  
from this age into ages of eternity.  
Amen.

1:6 I wonder why you  
are so quickly carried away from Him  
who called you into the favor of The Messiah  
into a different gospel,

1:7 which is not different  
except that some are agitating you  
and want to transform you into something  
other than the good news of The Messiah.

1:8 However even if we  
or a messenger from The Heaven  
proclaim any good news to you  
other than what we have  
proclaimed to you he is to be excommunicated!

This is a strong statement. There are many false gospels that are taught. The warning is to stay away from them – or get kicked out of the body of believers. Sha'ul knows full well the dangers of such heresies. We are to follow The Truth of YAHWEH, and no other. Anyone who is not willing to do so needs to be put out of the fellowship. **aggelos** is the Greek word for messenger. It's pronounced ahn-geh-los, from which we get 'angel'. But this is not proper. A messenger is not necessarily an 'angel'. It is one sent on behalf of another with a message.

1:9 As we have said before,  
and also say again this day,  
if anyone proclaims good news to you  
contrary to what you have received,  
he is to be excommunicated!

**anathema** – a religious ban, excommunicated.  
Second warning.  
This stands with The Old Covenant practice of having two or three witnesses to confirm something.  
This is the second witness.

1:10 Indeed, do I now  
persuade human beings or **YAHWEH**?  
Why do I seek to please human beings?  
Indeed, if I have pleased human beings  
I have not ever been a slave of The Messiah.

**doulos** - a slave. Most "translations" use the term "servant". That's a "nice" way of talking about one who is in bondage to their owner as a slave.  
A slave is one who has been bought and paid for by the "owner". In this case Sha'ul is making the point that he, as every other believer, has been bought and paid for by the "ransom price" that The Messiah paid for us by means of giving His life to set us free from our offense debt - the "price" of which is **death!**

1:11 Now I make known to you, brothers,  
that **the good news**  
**which was proclaimed through me**  
**is not according to a human being.**

1:12 Indeed, I neither received it from a human being,  
nor was I taught it *by such*,  
but rather *it was received*  
**through the revelation of **YAHUSHUA**, The Messiah.**

**This is an extremely important statement!**  
Sha'ul was NOT taught by human beings!  
**He was taught by The Messiah, YAHUSHUA, through direct personal REVELATION!**  
Because of this Sha'ul knows things that no other "apostle" knew or understood.  
In effect, this gives Sha'ul a unique "gospel". He has had revealed to him, by the risen Messiah, secrets never before revealed.  
If you understand this you will be far better able to understand the differences between what Sha'ul teaches and the rest of The New Covenant "gospels".

1:13 Indeed, you have heard of my former behavior  
in the Yisra'elite faith, how I persecuted  
the assembly of **YAHWEH** beyond measure  
and ravaged it.

The term "Judaism" is traditionally used in this verse. This is **not correct**. It is properly "the Yisra'elite faith". Why is this so? Its because this faith was not exclusive to those of the tribe of Yahudah (Judah in most translations). There are 12 tribes in Yisra'el, not one. Their faith is in the same One, YAHWEH. The use of "Jew" or "Jewish" or "Judaism" is not correct. Yet human tradition has promoted this lie for millennia.

1:14 And I advanced the Yisra'elite faith  
beyond many of my contemporaries  
among my own kind,  
being more exceedingly zealous  
for the traditions of my forefathers.

The "traditions of men" was an issue YAHUSHUA spoke out against most strongly during His earthly ministry. Sha'ul was taught by Gamali'el, one of the foremost teachers of his time, and one of the most strict Yisra'elite teachers of that day. Sha'ul was a Yisra'elite zealot, and was diametrically opposed to the teachings of The Messiah – until his encounter on the road to Damascus. It's crucial to keep this in mind when reading Sha'ul's letters. It's also crucial to understand that "the traditions" Sha'ul was following were the very thing that resulted in his personal encounter with the resurrected Messiah.

1:15 But when it pleased **YAHWEH**  
Who set me off by a boundary from my mother's womb  
and He called me through His showing me favor,  
1:16 revealing His Son to me  
in order that I might proclaim Him among the Gentiles,  
I did not immediately consult with flesh and blood,  
1:17 nor did I go up to Yerushalaim  
to those who were ambassadors prior to me.  
But on the contrary, I went off into Arabia  
and returned again to Damascus.

Sha'ul was not taught by "the disciples" or any other human being. He was taught by The Risen Messiah. Yerushalaim means complete teaching of deliverance. Arabia means dusky; mixed. Damascus means sackcloth weaver.

1:18 Then after three years I went up to Yerushalaim  
to see Peter. And I remained with him fifteen days.

Peter means a stone.

1:19 But I saw none of the other ambassadors  
except Ya'akob, The Master's brother.

Ya'akob means heel catcher.

1:20 Now concerning the things  
which I write to you, behold!  
In the presence of **YAHWEH** I do not lie!

Behold is a very common Hebrew term. It's always emphatic. It always means "Pay attention!"

1:21 After that I went into the regions  
of Syria and Cilicia.

Syria means exalted.  
Cilicia means hair cloth.

1:22 But I was unknown by face  
to the assemblies of Yahudah  
which were in The Messiah.

1:23 But they were hearing only,  
"He who formerly persecuted us  
now proclaims the faith  
which he once tried to ravage."

1:24 And they praised **YAHWEH** because of me.

## Chapter 2

2:1 Then after fourteen years  
I went up again to Yerushalaim  
with Barnabas. And I also took Titus with me.

Barnabas means son of consolation.  
Titus means nurse, child rearer.

2:2 And I went up according to a revelation

and set forth for them that good news  
which I proclaim among the Gentiles,  
but privately to those who were of reputation,  
lest by any means I was running, or had run, in vain.

These details are overlooked by most today. They ignore Sha'ul's actual experiences, and his own explanation that he was not taught like the rest of the "apostles". His education concerning faith in The Risen Messiah came directly from The Messiah Himself – not from human beings. This gives Sha'ul's "gospel" a distinction no other possesses.

2:3 And not even Titus who was with me, being a Greek,  
was required to be circumcised then

Greek means unstable; the miry one.

2:4 because of false brothers brought in unknowingly  
who came in by stealth to spy out our freedom  
which we have in The Messiah, **YAHUSHUA**,  
in order that they might bring us into bondage;  
2:5 to whom we did not yield in subjection  
even for one moment,  
in order that the truth of the good news  
would continue to remain with you.

2:6 Now from those who seemed to be something,  
whatever they were, it matters not to me.  
**YAHWEH** accepts no human being's appearance.  
Indeed, to me those who were esteemed  
added nothing to me.

*diaphero* - to bear through, i.e. transport.  
Literally, "it carries no weight with me."

2:7 But on the contrary,  
having seen that the good news for the uncircumcised  
had been committed to me,  
just as the good news for the circumcised  
was *committed* to Peter,  
2:8 indeed, He who worked effectively in Peter  
for the ambassadorship to the circumcised  
also worked effectively in me  
for the sake of the Gentiles.

2:9 And when Ya'akob, Cephas, and Yahnathan,  
who seemed to be pillars,  
recognized the favor that had been given to me,  
they gave to me and Bar Nabas  
the right hand of partnership,  
in order that we should go to the Gentiles  
and they to the circumcised.

Cephas means a a stone. Cephas is Peter.  
Yahnathan means gift of YAHWEH.  
Bar Nabas means son of the prophet.

2:10 They desired only  
that we might remember the poor,  
the very thing which I also was eager to do.

2:11 Now when Peter had come to Antioch  
I opposed him to his face because he was to be blamed,

Antioch means driven against.

2:12 because before certain men came from Ya'akob  
he would eat with the Gentiles.  
But when they had come  
he withdrew and separated himself,  
fearing those who were of the circumcision.

2:13 And the rest of the Yisra'elites  
also acted hypocritically with him,

so that even Bar Nabas  
was carried away by their hypocrisy.

2:14 And when I saw that they were not straightforward  
concerning the truth of the good news  
I said to Peter in front of them all,  
"If you, being an Yisra'elite,  
live in the manner of Gentiles  
and not as the Yisra'elites,  
why do you require the Gentiles  
to live as Yisra'elites?"

2:15 We who are Yisra'elites by nature,  
and not offenders from among the Gentiles,

2:16 understand that a human being  
is not rendered innocent  
by means of works of The Torah  
but only through trust in **YAHUSHUA**, The Messiah.  
And we also have trusted in the Messiah, **YAHUSHUA**,  
in order that we might be rendered innocent  
by trust in The Messiah and not by works of Torah,  
on the very account that by works of Torah  
no flesh will be rendered innocent.

The Torah is what is commonly called "The Law of Moshe". The Yisra'elites were taught that by "doing" what The Torah "required" they would be "saved". Sha'ul is making the point that this was not possible. The only true deliverance comes from trusting 100% in the person and work of The Messiah, YAHUSHUA. Faith and belief are both based on trust. The Greek words can be translated in all three ways. The most important element in your relationship with YAHWEH is your trust in Him and in His Word. Without trust you are not redeemed!

2:17 Now if while seeking to be rendered innocent  
by The Messiah we ourselves  
also are found offenders  
is The Messiah, therefore, a minister of offense?  
May it never be so!

2:18 Indeed, if I build again  
those things which I demolished  
I establish myself as a violator.

This would be a violator of The Torah. The reason lies in the reality that after YAHUSHUA's death and resurrection The Torah no longer holds sway over one's life as it did previously. Deliverance is by trust in YAHUSHUA, not by the works of The Torah - the exact point Sha'ul is making.

2:19 Indeed, I, because of The Torah,  
have died to The Torah  
in order that I might live to **YAHWEH**.

Sha'ul's being "dead to the Torah" did not mean The Torah had become void. It is still required for the Yisra'elites who rejected their Messiah. But for one who believes in and trust The Messiah for their redemption The Torah no longer controls one's life. Now one is to live as belonging to YAHWEH and being accountable to Him, not to The Torah.

2:20 I have been crucified with The Messiah!  
Nevertheless, I live!

Now it is no longer I who live, but rather,  
**The Messiah is living in me!**

Was The Messiah physically living in Sha'ul? No. But the Divine Nature of The Messiah - which is identical with the Divine Nature of YAHWEH - was indeed now dwelling inside of Sha'ul. This is the result of the new birth. The divine nature is "poured out" upon a person - they are endowed with it, or it is bestowed upon them. This is where the concept of "fell upon" comes from.

And this is the *pneuma hagion* - sacred breath - traditionally translated as "The Holy Spirit".  
 It is **not** a separate "person", part of some purported "trinity".  
**There is no trinity.**  
 It is "the new nature", the Divine Nature, now dwelling in the Believer.

And that which I now am living in the flesh  
 I am living by trust in The Son of **YAHWEH**,  
 Who is loving me  
 and has surrendered Himself for my sake!

2:21 I am not setting aside the favor of **YAHWEH**!

**Indeed, if justification is through Torah  
 then The Messiah has died in vain!**

### Chapter 3

3:1 Oh foolish Galatians!  
 Who has manipulated you  
 so that you are not convinced  
 by the truth, before whose eyes  
**YAHUSHUA**, The Messiah,  
 was clearly portrayed among you  
 as having been crucified?

3:2 This alone I want to learn from you!  
 Did you receive The Divine Nature of **YAHWEH**  
 by works of The Torah or by the hearing of faith?

3:3 Are you that foolish?  
 Having begun by The Divine Nature of **YAHWEH**,  
 are you now being made complete by the flesh?  
 3:4 Have you experienced something as great as this  
 in vain, if indeed it was in vain?

3:5 Now then, He that is supplying  
 The Divine Nature of **YAHWEH** to you  
 and working signs among you,  
 is it by works of The Torah, or by hearing of faith,  
 3:6 even as Abraham

*"believed **YAHWEH**,  
 and it was accounted to him as justification."*?  
 (Gen. 15.6)

**3:7 Know therefore that those who exist by faith,  
 these same ones are children of Abraham.**

3:8 Now the Scripture, foreseeing that **YAHWEH**  
 would justify the Gentiles by faith,  
 announced the good news to Abraham in advance:

*"In you all the nations will be blessed."*  
 (Gen. 12.3, 22.18, 26.4)

To justify means to render innocent.

3:9 Therefore those of faith are blessed  
 with trustworthy Abraham.

eulogeo - to speak well of, i.e. (religiously) to bless.

3:10 Now as many as exist by works of The Torah  
 are under a curse because it is written,  
*"Cursed is everyone who does not continue  
 in all things which are written  
 in the book of The Torah,  
 to do them."*

(Deut. 27.26)

3:11 Now that not even one  
 is rendered innocent by Torah

in the presence of **YAHWEH** is clear because,  
“*the just will live by faith.*”  
(Hab. 2.4)

3:12 **Indeed, The Torah is not from faith.**  
On the contrary,  
“*the man who does them must live by them.*”  
(Lev. 18.5)

3:13 The Messiah has ransomed us  
from the curse of The Torah,  
having become a curse for our sakes...  
Indeed, it is written,  
“*Cursed is everyone who hangs on a tree.*”  
(Deut. 21.23)

3:14 ...in order that the blessing of Abraham  
might come to the Gentiles  
by means of The Messiah, **YAHUSHUA**,  
in order that we might obtain the promise  
of The Divine Nature of **YAHWEH** through faith.

3:15 Brothers, I am speaking  
according to the manner of human beings.  
At the time a human being's covenant  
has been authenticated  
no one sets it aside or adds to it.

3:16 Now to Abraham and to his Seed  
were the promises uttered.  
He does not say,  
“*And to seeds,*”  
as of many, but as of one,  
“*And to your Seed.*”  
(Gen. 13.15)  
which is The Messiah.

3:17 Now I say this.  
The covenant having been previously authenticated  
by means of **YAHWEH** in The Messiah,  
a law having come into being  
four hundred and thirty years later  
cannot render the promise entirely meaningless.

3:18 Indeed, if an inheritance is *the result* of The Torah  
it is no longer *the result* of a promise.  
However, **YAHWEH** gave it to Abraham  
through a promise.

3:19 Why therefore The Torah?  
It was added because of violations  
until The Seed might come  
of whom the promise was made,  
having been instituted by *Divine* messengers  
into the hand of a mediator.

Violations are rebellions, transgressions.

3:20 Now a mediator is not for one.  
Yet **YAHWEH** is one.

This passage presents a new view on the giving of The Torah. According to the text The Torah was instituted by *Divine* messengers (typically translated as 'angels'). It's not entirely clear what this infers. The term used means to arrange thoroughly, to institute, to prescribe. It's given into the hand of a mediator, Moshe. Just exactly what role the messengers had in this is not revealed. But the point is also made that **YAHWEH** does not need a Mediator, but human beings do.

3:21 Is The Torah then against  
the promises of **YAHWEH**?  
May it never be!  
Indeed, if a law had been given  
which was able to give Life  
justification would certainly have been by means of a law.  
Life in this context is Eternal Life.

3:22 Instead, The Scripture has confined everyone  
under offense in order that the promise,  
through trust in **YAHUSHUA**, The Messiah,  
might be given to those who are trusting.

Present active tense. Current, on-going action.  
You either are having faith/believing or you are not.  
"Sin" is an offense. It is an act of refusing to follow the teaching  
and instruction of YAHWEH. This is an act of rebellion. It  
offends YAHWEH because it rejects Him as the One whom  
you respect and honor as King of your life.

3:23 On the other hand before faith came  
we were kept under protection by The Torah,  
confined for the sake of the faith  
which was going to be revealed.

3:24 Therefore The Torah became our tutor  
prior to The Messiah,  
in order that we might be justified through faith.

**3:25 But after faith has come  
we are no longer under a tutor.**

**3:26 Indeed, you are all children of YAHWEH  
because of your faith in The Messiah, YAHUSHUA.**

3:27 Indeed, as many of you  
as were baptized into The Messiah  
have put on The Messiah.

One could present a long discussion on how this is  
accomplished and what it means. Scripturally, it relates to  
the Divine Nature of YAHWEH (normally translated as 'The  
Spirit'.) which, after the resurrection and ascension of The  
Messiah, is given to those who trust in what YAHWEH has  
accomplished in this event.  
Since The Messiah is "one with The Father", and since the  
divine nature is given to us, this would become the means by  
which we have "put on" The Messiah.  
YAHUSHUA's divine nature (which is also that of The  
Father) has become an indwelling presence in our lives.  
As the very next verse states, we are now "one" (united) with  
Him.

3:28 There is neither Yisra'elite nor Greek.  
There is neither slave nor free.  
There is neither male nor female.  
Now you are all one in The Messiah, **YAHUSHUA**.

**3:29 And if you are The Messiah's,  
then you are Abraham's seed,  
and heirs according to the promise.**

#### **Chapter 4**

4:1 Now I say, one who is an heir,  
as long as he is a child,  
differs not at all from a slave  
*although* he is a master of everything.

4:2 Indeed, he is under guardians and stewards  
until the time appointed by the father.



4:3 We also, being infants, were enslaved under the elements of the world.  
4:4 But when the completion of the time had come, **YAHWEH** sent forth His Son, coming into being out of a woman, coming into being under The Torah,  
4:5 to ransom those who were under Torah, in order that we might receive the placement as children.

To redeem is to ransom, to pay a price for the release. This is normally translated as "adoption as sons". It literally means to be placed as a son/child. This is a legal concept. It has to do with the new birth. It's related to being positioned as a legal heir within the family of YAHWEH as a "son". In this regard we become equal with YAHUSHUA, because He is a "son" (child) of YAHWEH. Believers are also "sons" of YAHWEH as a result of being placed in that position by YAHWEH, as a direct consequence of placing our trust in Him, and as a result of our becoming a purchased possession by means of the ransom price paid by YAHUSHUA on the torture stake. Note the consequence in the following verses.

4:6 Now since you are children **YAHWEH** has sent forth The Divine Nature of His Son into your hearts, crying out to Abba, The Father!"

As "children" we are also heirs. Here the Divine Nature of The Son is equal to the Divine Nature of The Father. This is what is typically "translated" as "The Spirit". But "spirit" is a misleading term. It's a Greek creation that is **not found** in Hebrew thought prior to the arrival of the Greek culture.

4:7 Therefore you are no longer a slave but rather a son. And if *you are* a son then *you are* an heir of **YAHWEH** through The Messiah.

4:8 On the other hand then, when you truly did not know **YAHWEH** you served as a slave those things which by nature did not exist as gods.

4:9 But now having come to know **YAHWEH**, or rather to being known by **YAHWEH**, why do you return to the impotent and impoverished elements in which you choose once again to be in bondage?

4:10 You observe days and months and seasons and years.

4:11 I am afraid for you lest I have labored for you in vain.

4:12 Brothers, I urge you to become like me, because I became like you.

No one has been unjust to me.

4:13 You know that because of physical infirmity I proclaimed the good news to you at the beginning.

4:14 And my trial which was in my flesh you did not despise or reject, but instead you received me as a messenger of **YAHWEH**, even as The Messiah, **YAHUSHUA**.

4:15 Where then is the blessing?

Indeed, I bear you witness that if possible you would have plucked out your own eyes and given them to me.

His thorn in the flesh?

4:16 Have I therefore become your enemy

because I tell you the truth?

4:17 Their warm feelings for you are not good.  
Indeed, they desire to shut you out  
in order that you might have warm feelings for them.

The reference is obviously to those who are trying to deceive the Galatians.  
They're trying to shut them out of YAHWEH's Kingdom.  
They're doing this "so you will like them".  
This is all about "feel-good religion"! It deceives many.  
You go along with another because they make you feel good. But the end result is abandoning your faith in YAHWEH as one turns to faith in the "nice person".

4:18 Now it is good to have warm feelings  
always concerning what is good,  
and not only when I am present with you.

4:19 My little children  
for whom I labor in birth once more  
until The Messiah is formed within you,  
4:20 I would like to be present with you now  
and to change my tone

because I have doubts about you.  
4:21 Tell me, you who are inclined to be under law,  
do you not listen to The Torah?

4:22 Indeed, it is written that Abraham had two sons,  
the one from a female slave,  
the other from a free woman.

4:23 However, he from the female slave  
was born according to the flesh.  
And he from the free woman through the promise,  
4:24 which things are an allegory,  
because these are the two covenants.

The first one truly from Mount Sinai,  
giving birth to slavery is Hagar.  
4:25 Indeed, this Hagar is Mount Sinai in Arabia,  
which corresponds to the Yerushalaim  
which now exists,  
but is in slavery with her children.

Hagar means ensnaring.  
Sinai means my thorns.  
Arabia means dusky; mixed.

4:26 But the Yerushalaim above is free,  
which is the mother of each of us.

4:27 Indeed it is written:  
*"Rejoice, O barren, you who do not bear!  
Break forth and shout, you who are not in labor!  
For the desolate has many more children  
than she who has a husband."*  
(Is. 54.1)

4:28 Now we, brothers, like Yitzhak,  
are children of a promise.

Yitzhak means laughter.

4:29 However, just as it was then,  
he who was born according to the flesh  
persecuted him *who was born*  
according to The Divine Nature of **YAHWEH**.  
And thus it is even now.

4:30 However, what does The Scripture say?  
*"Cast out the female slave and her son,  
for the son of the female slave will not be heir*

*with the son of the free woman."*

(Gen. 21.10)

4:31 Therefore brothers,  
we are not children of the female slave  
but of the free woman.

## Chapter 5

5:1 Stand firm therefore in the freedom  
wherewith The Messiah has made us free!  
And do not be ensnared again with the yoke of slavery!

**Note:** Chapter 5 should begin here.

5:2 Indeed I, Sha'ul, say to you  
that if you become circumcised  
The Messiah will profit you nothing!

5:3 And I testify again  
to every man who becomes circumcised  
that he is a debtor to keep the entire Torah.

5:4 The Messiah has become of no effect for you,  
you who are justified by The Torah.  
You have fallen away from favor.

5:5 Now we by The Divine Nature of **YAHWEH**,  
are fully expecting, anticipating justification by faith.

5:6 Indeed, in The Messiah, **YAHUSHUA**,  
neither circumcision, nor uncircumcision avails anything,  
but instead faith working through love.

5:7 You ran well.  
Who hindered you  
so that you are not convinced by the truth?  
5:8 This persuasion is not from Him who calls you.  
5:9 A little leaven leavens the whole mass of dough.  
5:10 I have confidence in you in The Master  
that you will not think otherwise.  
Now he who troubles you will bear his judgment,  
whoever he is.

5:11 And I, brothers, if I still proclaim circumcision  
why do I still suffer persecution?  
Without a doubt the offense of the torture stake  
has been rendered useless.

**stauros** - a stake or post, i.e. a pole of cross (as an instrument of capital punishment).  
It is a horrible instrument used to cause extreme pain.  
There is nothing "pretty" about it.

5:12 Oh that those who trouble you  
would even castrate themselves!

5:13 Indeed, you, brothers, have been called to freedom.  
Only do not use freedom as an opportunity for the flesh.  
On the contrary,

through love serve one another as a slave,  
5:14 because **the entire Torah is fulfilled in one word,  
in this:**

***"You are to love your neighbor as yourself."***

(Lev. 19.18)

5:15 But if you bite and devour one another, watch out,  
lest you be consumed by one another!

5:16 Now I say, walk in The Divine Nature of **YAHWEH**  
and you will not complete the longing of the flesh.

5:17 Indeed, the flesh sets the heart against  
The Divine Nature of **YAHWEH**,

and The Divine Nature of **YAHWEH** is against the flesh.  
Indeed, these are opposed to one another,  
so that you do not do the things that you desire.

**5:18 Now if you are led  
by The Divine Nature of **YAHWEH**  
you are not under a law.**

You are under the love of YAHWEH, who has redeemed you from your refusal to live according to His teachings. You are now trusting Him to help you do His will. There is nothing to "force you" to "obey". Love alone is to guide your every act. There's more to this than meets the eye at first glance. The entire concept of "law" is truly misunderstood. The Torah is not law! It is instruction!

There is nothing "forced" about it. Compliance is entirely voluntary. Indeed there are consequences for not following it, just as there are consequences for following it. But it is never forced. And therefore, it is not law.

5:19 Now the works of the flesh are apparent.

They are:

adultery,

incest,

uncleanness,

disregard for accepted rules and standards,

5:20 image worship,

magic,

hostility,

quarreling,

jealousies,

wrath,

selfish ambitions,

dissensions,

heresies,

5:21 envy,

murders,

drunkenness,

carousing,

and similar things,

of which I forewarn you

just as I have even told you before,

that those who practice such things

will not inherit The Kingdom of **YAHWEH**.

To practice is to repeatedly perform the actions.

5:22 Now the fruit The Divine Nature of **YAHWEH** is:

love,

joy,

peace,

patience,

helpfulness,

goodness,

faith,

5:23 gentleness,

self-control.

**Against such there is no law.**

5:24 Indeed, those of The Messiah

have crucified the flesh

with its passions and longings.

5:25 Since we live by The Divine Nature of **YAHWEH**

let us also walk by The Divine Nature of **YAHWEH**.

The divine nature IS the 'new man'.

5:26 Let us not become conceited,

provoking one another, or envying one another.

## Chapter 6

6:1 Brothers, even if a man is overtaken in some misstep, you who are non-carnal restore such a one in a nature of humility, considering yourself lest you also be tested.

Non-carnal is normally "translated" as "spiritual. But since the entire issue of the "spirit" has no valid place in Hebrew thought this term is used to represent that which is not of the flesh.

6:2 Lift one another's burdens, and so fulfill the precept of The Messiah.

6:3 Indeed, if anyone thinks himself to be something when he is nothing he deceives himself.

6:4 But let each one examine his own work. And then he will have boasting toward himself alone and not toward another,  
6:5 because each one will carry his own load.

6:6 Now let him who is taught the word share in all good things with him who teaches.

6:7 Do not be deceived.

**YAHWEH** is not to be ridiculed.

Indeed, whatever a man sows that he will also harvest

6:8 because he who sows to his flesh will from the flesh harvest corruption, but he who sows to The Divine Nature of **YAHWEH** will from The Divine Nature of **YAHWEH** harvest Eternal Life.

6:9 Now do not grow weary doing that which is good, because at the proper time we will harvest. Do not relax!

6:10 Therefore as we have opportunity be engaged in doing good to everyone, and especially to those who are of the household of faith.

6:11 See with what large letters I have written to you with my own hand!

6:12 All who desire to make a good showing in the flesh, these require you to be circumcised, only in order that they do not suffer persecution for the sake of the torture stake of The Messiah.

6:13 Indeed, not even those who are circumcised keep The Torah. Yet they desire to have you circumcised so that they may boast concerning your flesh.

6:14 Now may it never be that I should boast except in the torture stake of our Master, **YAHUSHUA**, The Messiah, by whom the world has been crucified to me and I to the world.

6:15 Indeed, in The Messiah, **YAHUSHUA**, neither circumcision nor uncircumcision avails anything, but instead a new creation.

6:16 And as many as walk according to this rule, well being and compassion be upon them, and upon the Yisra'el of **YAHWEH**.

The Yisra'el of YAHWEH includes all who are trusting in YAHUSHUA. Every believer is now an Yisra'elite - by faith.

6:17 From now on let no one trouble me,  
for I bear in my body the marks  
of the Master, YAHUSHUA.

6:18 Brothers, the favor of our Master,  
YAHUSHUA, The Messiah, be with your life breath.  
Amen.