

The Mother of Us All

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Galutyah/Galatians 4:21-The terms "under law" and "works of law" appear nowhere in any other book of the bible except here in Galatians. That alone should put you and I on notice that if Rav Shaul/Paul were really teaching the nullification of the Torah, we would have a second, or third credible witness from another writer of Scripture. Why are these terms found nowhere else by corroborating witnesses?

We would expect to find these 'strange terms' elsewhere, would we not? The term 'under Torah,' or 'under law,' is a reference to any legal system of rules and regulations made and sanctioned by man. This is not a reference to written kadosh/holy Torah. The perfect example of this was the Essene community in the Judean wilderness from 100 BCE to about 70 CE that had an entire set of regulations for community acceptance and living. These laws were designed to justify the flesh, by parading it based on manmade hoops, along with setting conditions for acceptance into the community, and allegedly acceptance before YHWH. They had instituted a ranking system of spirituality, as had many other 1st century sects, and as had the Prushim from Yahrushalayim.

Like the Qumran society, the Prushim had instituted a 'teacher of righteousness' based in Yahrushalayim, who expounded upon outer works of the flesh. His emissaries were the ones that tried to trip up the Torah keeping believers in Galutyah! Both the Essenes and the Prushim, designed these rankings and manmade laws to keep people out of Yisrael, unless they accepted their own rules, and placed themselves under the law of the latest and most intellectual midrashing 'teacher of righteousness.'

Galatians was written to the Galut-Yah, meaning in Hebrew, the exiles of YHWH, or the House of non-Jewish Yisrael. These were the scattered 10 tribes, for whom Yahshua had died in order to return them to the fold, rather than keep them out of the fold. The manmade 'works of law' were specifically designed to short circuit the House of Yisrael's return to the Commonwealth of Yisrael.

Rav Shual compares this dilemma to an analogy of bondage versus freedom, as seen in the account [not story, as there are no stories in the bible] of Ishmael and Yitzchak; more on that later.

The word "law" can mean just about any type of law, or set of laws, depending on the context. Certainly in the context of Galatians, it does not mean the living written Torah, which according to Romiyah/Romans 7 is a spiritual thing for Spirit led people. Law, or nomos, can mean animal laws, farming laws, civil laws, speeding laws, religious laws, or rankings added by man, and it is in this latter context that Galatians is written. It is written as an admonishment for returning Ephraimites, AND KEPHA/Peter, not to submit to any law, other than the written Torah.

The Galatians' heresy was Yahudah's attempt to prevent Ephraim's full and equal return (see Luka/Luke 15 and the 2 sons), by placing them under manmade ranking systems, based on performance of manmade laws, or 'works of law.' This was done by appointing a community head, or leader, referred to by various terms, but in the case of the Prushim and Essenes as the 'teacher of righteousness.' This heresy of course bypassed the truth that Yahshua is and was and will always be the only "One True Teacher of Righteousness" needed for returning Yisraelites from either house. Let's carefully analyze each verse starting with Galutyah/Galatians 4:21.....

21 Tell me, you that desire to be under the law; do you not listen to the [true] Torah?

22 For it is written, that Avraham had two sons, the one by a female eved, the other by a free woman.

Meaning we can walk in freedom, or legalism sent from the 'teacher of righteousness' that the Pharisees had raised up with his home office in Jerusalem. The Netsarim/Nazarene Yisraelites were called to be free in Yahshua's teachings and grace, not man's bondages.

23 But he who was from the female eved was born after the flesh; but he from the free woman was by promise.

24 for these are the two covenants; the one from Har Senai, that brings forth slavery, which is Hagar.

This is an ALLEGORY between the earthly inhabitants of Jerusalem, or unsaved Yahudah, under the Torah curse of disobedience and lack of faith. This group was allegorized as Hagar and Ishmael, the mother and child of bondage, disobedience and cursing. Not that the First Covenant is bondage, but those like Hagar and

Ishmael without faith, who LIVE IN JERUSALEM and practice 'works of law' and claim all the while to be Moshe's disciples, but are not, but are s.a.tan's disciples.

The First Covenant was not given as bondage, but sadly it has led to the bondage of Jerusalem, both in Yahshua's day, and even up to this present day. It is still made up of Ishmaelites/unbelievers from all walks of life, ranging from the confused Baihis in Haifa, the LDS in the land, the Moslems in the Palestinian occupied Moslem Quarter of the old city, and the Palestinians in the Palestinian occupied West Bank, to other sects of Yahshua-rejecting Judaism, and church- Torah rejecting Nikolites. That remains a sad fact. Now you know why Yahshua wept bitterly over the CITY of Jerusalem!

Rav Shaul/Paul is asking the Galatians if they really want the same result that has led to bondage **BY THE UNBLEIF of the people**. Because YHWH found fault with THEM, not the Torah, He sent Yahshua and Rav Shaul and others, who claim no other way out of bondage, but by the Master Yahshua's precious blood of atonement!

The returning children of the exile coming to saving faith in Yahshua by His amazing grace alone, who then kept His WRITTEN commandments, were likened to the children of freedom, allegorized by Yitzchak, the child of promise and freedom. So the allegory here represents TWO CITIES AND TWO PEOPLE GROUPS.

The church has claimed that Yitzchak represents the freedom of the New Covenant, while Ishmael represents the bondage of guarding the true Torah. **But that is blatantly false, as the comparison here is an allegory, meaning it is not two literal covenants being compared, one good, one bad, but two diverse people groups, and the way they live and conduct themselves!**

The earthly people group made up mostly of unsaved Jews and Roman pagans are allegorized by the curse of unbelief and mockery found in the historical persons of Hagar and Ishmael. But Rav Shaul reminds us that opposed to this group, there is another group of Spirit filled and led born again blood washed Torah keeping disciples, who have had their citizenship and membership transferred, like Sarah and Yitzchak before them.

They have been transferred from the kingdom of darkness and the laws of man and the bondage of the systems which keep the earthly inhabitants of Yahrushalayim 'under the law' by doing 'works of the laws.' They are declared by Paul to be living in the freedom of the children of YHWH through the new birth, as

seen in those who have declared Ha-Adon Yahshua and the true Torah, as the only perfect Teacher, and perfect teachings of righteousness respectively.

Verses 25-26 of Galutiah/Galatians 4 make this more than abundantly clear.

4:25 For this Hagar is Har Senai in Arabia [should be in Jerusalem, but is still in Arab-ia], and corresponds to Yahrushalayim that now exists, and is in slavery with her children.

Hagar and Ishmael correspond to the earthly Jerusalem, STILL IN ARAB-IA, based upon unbelief and misplaced trust in man's laws. Notice that Mt., Sinai is not the issue, but the rules emanating from Hagar and Ishmael then residing in Yahrushalayim, that had affected believers in Galatia, even as it infects Yahrushalayim's residents today, who by and large live in unbelief.

The slavery of Jerusalem's children for breaking the Mt. Sinai Torah and foolishly exchanging it for man's law/torah is spoken of in Devarim/Deuteronomy 28:32-36, 48, 49, 50, 51 and elsewhere. So the curse over the earthly Yahrushalayim was the bondage brought about by breaking Torah from Sinai, with the result being the various adoption of bondages to man and his 'works of law.'

The solution and resolution out of this mess of faithlessness, disobedience, and perverse rankings and rules of men, is to flee from the lack of faith and lack of truth that tripped up the returning exiles of Galutiah, in favor of the faith found in Sarah, Yitzchak and Yaakov, who believed and ONLY followed YHWH's Torah and ways. The admonition and warning to the Galatians was that they must zealously reserve their citizenship in the HEAVENLY YAHRUSHALAYIM by faith, which is ordained to be the mother and future reward of all the faithful of all times.

26 But the Yahrushalayim that is above is free [of man's laws and deceptions], which is the eema of us all.

As seen in verse 26, Rav Shaul is not calling the returning exiles of Yah to forsake Torah and Sinai, but only to forsake the BONDAGE allegorized by Hagar the mother who produced the child of bondage. This is the same disobedience of the true Torah that has brought the earthly Jerusalem under a curse for hatred without a cause against her Moshiach. That very city had to be destroyed in 70 CE for unbelief and hatred without a cause. This entire portion of Galutiah is an admonition to escape the bondage of Torah breaking versus the freedom of Torah keeping and the joy of salvation provided by the One and only true "Teacher of Righteousness," Moshiach

Yahshua, rather than any anti-Moshiach, or one who is a 'teacher of righteousness' proclaimed by man in Yahshua's place and position.

This allegory is not a LITERAL comparison between Torah and grace, or two covenants, but a call away from bondage to man, to a life of freedom in Moshiach's grace and His true Torah. Rav Shaul admonishes believers to choose the 'mother above' and not 'mother Hagar below' and thus 2 covenants are not being compared, but the comparison is between the two mothers and the behaviors of their offspring.

27 For it is written, Gilah, you barren that did not bear; break forth and shout for simcha, you that did not have labor: for the barren and deserted one, has many more children than she who has had a husband.

Verse 27 declares that YHWH has blessed the returning House of Ephraim, because many of them were willing to abide by the Torah and the grace of the Yahrushalayim above, rather than the Yahrushalayim below. In fulfillment of the promise, Ephraim's spiritually barren offspring would be more fruitful in producing children for YHWH than Judah. It is for this reason that Ephraim should break forth in joy and song because Ephraim, though formally deserted and barren in kingdom living, have now returned to Yisrael, and have become citizens of the heavenly Yahrushalayim, where Yahshua is King and His Torah guides her children.

It is this heavenly Yahrushalayim and her freedom that we are to seek, not the bondage of the earthly Jerusalem. Let's reiterate this important point;

Jerusalem and her children remain in bondage to this very day. As we study the demographics of modern day Jerusalem we see that most of that which emanates out of her is not of YHWH, and is involved in a basic underlying and ongoing rejection of YHWH's Son. The call to returning Ephraim is to be like the heavenly Yahrushalayim [mother] who birthed him by the Ruach Ha-Kadosh, through regeneration by FAITH, not the earthly one.

This is a far cry from the perverted Galatians message of 'law versus grace,' where one covenant is bondage and one is freedom. This epistle compares by allegory, two cities, two mothers, two belief systems, two differing types of fruit, all the while admonishing believers then and now, to follow that which emanates from the mother above, and not below.