

I have come as light into the world, that everyone who believes in me may not remain in darkness (Yochanan 12:46).

And the Word became flesh, and dwelt among us, and we beheld his glory, glory as of the only begotten from the Father, full of grace and truth (Yochanan 1:14).

All these terms—“Word,” “Teaching,” “Sent One,” “His Will,” “Grace,” “Truth,” “Light” are all euphemisms to describe the character of the eternal Torah. With this, let us now return back to Paul’s statement in Galatians 3:22 (my notes in parenthetical bold)

...but the Scripture has encircled all things, and put them under sin (the written Torah will stand in judgment over a keeper of the oral torah because with the oral torah, you will come up short when the written Torah judges you), that the promise (spoken to Abraham concerning himself and his posterity) in the faith of Y’shua the Messiah (who established the written Torah of Moses) might be given to those who are faithful (who show by their trust in YHWH, that they accept only His authority and not the authority of a man).

Verses 23-25

עד לא דין תאתא הימנותא. נמוסא נטר הוא לן. כד חבישין חנן להימנותא
דעתידא הות למתגלי.
נמוסא הכיל תראא הוא לן לות משיחא. דמן הימנותא נודדק.
כד אתת דין הימנותא. לא הוין תחית תראא.

*Ad la din tatheh haymanutha namusa nater hava leyn kad khevisshin
l'haymanutha d'aitida havat l'meytglayo namusa hakiyl taraa hava l'an
lvat Meshikha damin haymanutha netzedekh kad atha din haymanutha
leh havin tehith taraa.*

But before faith came law was guarding us, while we were confined from the faith about to be revealed. The law was then a tutor for us, going towards the Messiah that we, by faith, might be made righteous. But since faith came, we are no longer under tutors.

This next series of images from Galatians 3:23-25 is well known by most teachers and students of anti-nomian New Testament theology. Their usual approach to unravel the meaning behind these verses is one that puts faith and the tutor into a fighting ring, which then induces a subsequent boxing match.

With precision blows of the fist (so to speak), faith knocks out the opponent called the “tutor” and the boxing match is won by faith by default, meaning all one has to do now is “believe in Jesus for salvation” and have nothing more to do with that outdated, antiquated Law of the Old Testament. From my experiences in listening to many people on this matter, this is the general understanding based only on looking at the translated Greek text with no consideration for Aramaic or context! But, with context and the Aramaic *Peshitta* at our side, a different picture emerges, one that lines up perfectly with the Torah, the Prophets, the Writings, and with the whole theological structure of Galatians as we have studied thus far. Galatians 3:23-25 is not about a tutor that loses in a theological boxing match to faith. Rather, it is about some tutors that are permanently stripped of their employment, or if you would prefer, “fired” for not doing their job. In order to get a good grasp on these verses, let us look individually at these topics in this order:

- Faith
- The Law
- The Tutor

Faith

The first thing said by Paul is this:

But before faith came law was guarding us, while we were confined from the faith about to be revealed.

True to Hebraic thought, **when we speak of “faith” we always speak of unwavering acceptance, faithfulness, and trust in the authority of YHWH, in that we are willing to submit only to the rationality of His written Law, even if it may appear ambiguous.** Of course, this requires us to study the rest of Scripture to show ourselves approved, and not get creative with His written Instruction. The writer of the New Testament letter to the *Hebrews* (most likely, Paul) put it this way:

Now faith is the assurance (substance, support, steadiness) of things hoped for, the conviction of things not seen (Hebrews 11:1).

And without faith it is impossible to please, for he who comes to Elohim must believe that He is, and He is a rewarder of those who seek Him (Hebrews 11:6).

When it came to living with faith in YHWH and faithfulness to the written commandments of Sinai, it seems that all Israel was always bent on “doing it my way,” and thus nullifying their faith, as it is written:

You (*all Israel*) neglected the Rock who begot you, and forgot the El who gave you birth. And YHWH saw this, and spurned them because of the provocation of His sons and daughters. Then He said, “I will hide My face from them, I will see what their end shall be; for they are a perverse generation, sons in whom is no faith” (D’varim 32:18-20).

The Hebrew root for “faith” is אֱמֻנָה (*alef mem nun*). This root signifies support, confirmation, trust and reliability. YHWH told us from the early days of our existence as a national people that He judged all Israel to be sons and daughters with no faith, because they were always mixing Torah truth with customs and traditions learned from the nations. **Again, faith means to wholeheartedly trust YHWH, and in conformity with our faith, we are expected to exercise faithfulness to His written Law “as is,” without adding to it or taking away from it. Anything else demonstrates a lack of faith:**

The priests did not say, “Where is YHWH?” And those who handle the Torah did not know Me; the rulers also transgressed against Me... (Jeremiah 2:8).

For My people are foolish, they know Me not; they are stupid children, and they have no understanding. They are shrewd to do evil, but to do good they do not know (Jeremiah 4:22).

However, this will not always be the case. A reading through the prophets will show us that during the reign of King Mashiach, all Israel will know YHWH,¹ who is not like a man that he should lie and be unfaithful, as B’midbar (Numbers) 23:19 verifies in the context of a coming prophecy concerning HaMashiach:²

*Elohim is not a man that He should lie, nor a son of man (a **human being**), that He should repent (**change His mind, and not do what He said that He would do**); Has He said, and will He not do it? Or has He spoken, and will He not make it good?*

The Law

Our next issue is “law.” However, a consistent problem that always surfaces in the writings of Paul, particularly in Greek, is that one is never easily able to follow how the term is used. In Greek, “law” is simply νόμος—*nomos*. In Aramaic, it is *namusa*. My Peshitta translator Andrew Gabriel Roth tells me that in Aramaic, there are grammatical considerations that show absolutely which meaning of *namusa* is intended, man-made or Mosaic Law.

¹ Jeremiah 24:7, 31:34

² B’midbar (Numbers) 24:17-20

In English or Greek, it takes a great deal of reading and rereading the full context of Paul's words to figure out what type of law Paul was addressing, because according to Paul, "law" can mean the law of sin and death, the law of works, the oral law, the law of faith, the law of life, or the Mosaic Law, as you can see from these passages culled from his letter to the *Romans*:

Where then is boasting? It is excluded. By what kind of law? Of works? No, but by a law of faith (Romans 3:27).

For the law of the Spirit of life in Messiah Yeshua has set you free from the law of sin and of death (Romans 8:2).

For Moses writes that the man who practices the righteousness which is based on Law shall live by that righteousness (Romans 10:5).

Generally speaking, *anti-nomian* (anti-Mosaic Law) theologians and church pastors, with an almost myopic focus on teaching from the Pauline epistles, will rarely take the necessary time to think all of this through, nor are they sincerely interested in learning about the context of Paul from a first-century Hebraic legal perspective, and so for lack of interest (or whatever motivates them), they simply lump Paul's use of the term "law" into one category—the Law of Moses, and they leave it at that. This is one reason why we have so much misapplication and misunderstanding of Paul's words. Here, in Galatians 3:23-25, I believe that the term "law" as used applies not to the Law of Moses, but instead to a law of slavery arising as a result of disobedience to the Law of Moses. This is clear from context alone, which shows us that Paul was comparing two ideologies—one of faith (doing the written Law "as is") and one of law (obeying the Pharisees). Let me show you. Paul began by saying:

*But before faith came law was **guarding** us, while we were **confined** from the faith about to be revealed.*

An uncompromising reading from context, along with a study of the Greek terms for "guard" and "confine" as used in the Septuagint,¹ reveals an idea that the law being referred to here was put in place with orders to keep one in custody, to guard or watch one who might be imprisoned. I can assure you that this is not the Law of Moses, which is described in terms of endearment, such as "faith,"² "friend," "sister,"³ and "companion."⁴

¹ "Guarding" in 1 Esdras 4:56. Wisdom of Solomon 17:15. "Confinement" from the LXX on Genesis 16:2, Exodus 14:3, Joshua 6:1, 1 Samuel 1:6

² Psalm 89:30-37; Psalm 96:13; Psalm 119:137-138

³ Proverbs 7:2-4, where Wisdom is like a sister and understanding is like a friend or relative. Both Wisdom and Understanding are linked to keeping the Commandments of YHWH in D'varim 4:1-6.

⁴ Psalm 119:63

In addition, the Law of Moses is called our life¹ and a number of other terms that bring comfort to the human soul. But true to Hebraic thought, the Mosaic Law is never considered as something that behaves like a prison sentry to keep watch over one in custody. However, from the Hebrew Scriptures there is theological support for a law that does perform this duty of keeping Israel under the watchful eye of a sentry as though he were charged with guarding his master's slaves, which are in custody. Below are some passages revealing this theme:

*The alien (stranger) who is among you shall rise above you higher and higher, but **you shall go down lower and lower**. He shall lend to you, but you shall not lend to him; **he shall be the head, and you shall be the tail**. So all these curses shall come on you and pursue you and overtake you until you are destroyed, because you would not obey YHWH your Elohim by keeping His commandments and His statutes which He commanded you (D'varim 28:43-45).*

*...to whom of My creditors did I sell you? Behold, **you were sold for your iniquities**, and for your transgressions your mother was sent away (Isaiah 50:1).*

*Moreover, YHWH will scatter you among all peoples, from one end of the earth to the other end of the earth; and there **you shall serve other gods**, wood and stone, which you or your fathers have not known (D'varim 28:64).*

*Then they despised the pleasant land; they did not believe in His word, but grumbled in their tents; they did not listen to the voice of YHWH. Therefore He swore to them, that He would cast them down in the wilderness, **and that He would cast their seed among the goyim**, and scatter them in the lands (Psalm 106:24-27).*

And I said to their children in the wilderness, "Do not walk in the statutes of your fathers, or keep their ordinances, or defile yourselves with their idols. I am YHWH your Elohim; walk in My statutes, and keep My ordinances, and observe them." But the children rebelled against Me; they did not walk in My statutes, nor were they careful to observe My ordinances, by which, if a man observes them, he will live; they profaned My Sabbaths. So I resolved to pour out My wrath on them, to accomplish My anger against them in the wilderness. But I withdrew My hand and acted for the sake of My name, that it should not be profaned in the sight of the nations in whose sight I had brought them out. Also I swore to them in the wilderness that I would scatter them among the nations and disperse

¹ Deuteronomy 32:46-47

them among the lands, because they had not observed My ordinances, but had rejected My statutes, and had profaned My Sabbaths, and their eyes were on the idols of their fathers. **And I also gave them statutes that were not good and ordinances by which they could not live;** and I pronounced them unclean because of their gifts, in that they caused all their first-born to pass through the fire so that I might make them desolate, in order that they might know that I am YHWH...And shall I be inquired of by you, O house of Israel? "As I live," declares Adonay YHWH, "I will not be inquired of by you. And what comes into your mind will not come about, when you say: 'We will be like the nations, like the tribes of the lands, serving wood and stone' " Ezekiel 20:18-32, abridged).

With these references in mind, I think that Paul was speaking about Israel's curse of forced servitude, dwelling as residents in the lands of their captors. It was a servitude that all Israel had to get used to while waiting for the promise of a deliverer. In the meantime, they were forced to live under the watchful eye of a Gentile guard or taskmaster charged with keeping his master's property secure from thieves and marauders. In this imagery of Paul, which is an imagery supported by the words of the Hebrew prophets, it was decreed from Heaven that the Northern Kingdom of Israel, followed by the Southern Kingdom of Judah, should be taken into a long-lasting captivity by nations stronger and more powerful than they. In this, they would find themselves in servitude to the king's officials (the "guards") in charge of enforcing the customs and laws of their Gentile masters, because Israel refused to serve YHWH on His terms by keeping His Laws. This decree of forced exile was to be their "confinement" until such a time when they recognized the bitterness of their bondage and did *teshuvah*. Then, it was ordained that YHWH's redeemer would appear to set them free from their bondage (spiritual and physical), only to begin the process of their restoration as it was meant to be.

So it shall be when all of these things have come upon you, the blessing and the curse which I have set before you, and you call them to mind in all nations where YHWH your Elohim has banished you, and you return to YHWH your Elohim and obey Him with all your heart and soul according to all that I command you today, you and your sons, then YHWH your Elohim will restore you from captivity, and have compassion on you, and will gather you again from all the peoples where YHWH your Elohim has scattered you (D'varim 30:1-3).

Thus, Paul's words:

But before faith came (a teaching of Yeshua) law (Gentile man-made law) was guarding us, while we were confined from the faith about to be revealed (restoration to YHWH and His written Word).

The Tutor

Now, enters the image of the *paidagogos* (*pahee-dago-gos*) in Greek—a tutor or “child-conductor.” This was a guardian and guide for boys of a better class of people. The job of the tutor was not to be a formal teacher. Rather, he was to supervise the daily life of the boy under his control, with the boy not allowed so much as to step out of the house without the guard watching his every move until he arrived at the age of manhood. This was a fitting picture to describe the forever-loved nation of Israel in captivity until the arrival of the Messiah, who came to bring them out of exile and restore them to their rightful position as leader of the nations. At that time, they could take up their appointment as a head and not a tail,¹ thus Paul wrote:

The law (man-made law—a discussion about our forced obedience to the customs of captivity) was then a tutor for us, going towards the Messiah (showing us a marked contrast between the laws of YHWH and man’s slave laws) that we, by faith, might be made righteous (by obeying the written commandments).

The constant watchfulness of the “tutor,” for a better class of people, was there to cause us to loathe our captivity and thus, lead us to repentance. The tutor was to keep us on a leash, while looking after us and compelling us to do things that we would later come to dislike. As a nation of Hebrews with a determined intent to rebel against YHWH, it was our Creator’s Will to discipline us with great love, so that we would come to grow up, and come to despise our exile and strongly desire to be set free to obey YHWH, and to never break faith with Him again, as it was at the beginning of our nationhood:

*You neglected the Rock who begot you, and forgot the Elohim who gave you birth...Then He said, “I will hide My face from them, I will see what their end [shall be]; **for they are a perverse generation, sons in whom is no faith** (thus needing a tutor)...**for they are a nation** (גוי “goy”) lacking in counsel, and there is no understanding in them. Would that they were wise, that they understood this, that they would discern their future!” (D’varim 32:18-20; 28-29).*

*...And YHWH will scatter you among the peoples, and you shall be left few in number among the nations, where YHWH shall drive you. And there you will serve gods, the work of man’s hands, wood and stone, which neither see nor hear nor eat nor smell. **But from there you will seek YHWH your Elohim, and you will find (Him) if you search for Him with all your heart and all your soul** (D’varim 4:27-29).*

¹ D’varim 28:13

Again, this brings us back to large numbers of prophecies of restoration far too numerous to list here, such as these:

Behold, I am bringing them from the north country, and I will gather them from the remote parts of the earth, among them the blind and the lame, the woman with child and she who is in labor with child, together; a great company, they shall return here (Jeremiah 31:8).

“...and a redeemer will come to Tzion, and to those who turn from transgression in Ya’acov,” declares YHWH (Isaiah 59:20).

While on the subjects of the tutor and faith, I did notice a definite and fascinating word play going on. In Hebrew, “tutor” is אומן (*alef vav mem nun*, pronounced “omain”), which means “nursed” or “guarded.” “Faith” is אמונה (*alef mem vav nun heh*, pronounced “emunah”), and means firmness, steadfastness, and fidelity, and also shares the root אמן (*alef mem nun*) with “tutor.”

The Tutors Then...

After setting the stage for our understanding of what true slavery is all about, Paul went on to talk about faith (keeping our covenant with YHWH as taught by Yeshua) and captivity (remaining in bondage to the religious laws of man or anything else) and to compare our situation with the host cultures that had become our “home” for centuries: After this comparison, he said:

...but since faith came, we are no longer under tutors.

At this point, the Aramaic text picks up on something that the Greek copyists missed altogether. My *Peshitta* translator Andrew Gabriel Roth pointed out to me that the Aramaic text makes perfect sense when compared with the teachings of Yeshua, whereas if one is not familiar with Paul’s true theology, the Greek text may appear to say that the Law of the “Old Testament” is done away with. If you consult a Greek manuscript for a study of Galatians 3:25, it will say that since faith has come we are no longer under a *tutor*. However, Roth points out that in the *Peshitta*, it says that we are no longer under *tutors*, using a plural “pointing”¹ not noticeable in Greek. Whereas the singular “*tutor*” in verse twenty-four addresses our past physical captivity and the guard who was charged with keeping Israel under his watchful eye for the sake of the Gentile master that he served, the plural “*tutors*” of verse twenty-five addresses a spiritual servitude to the scribes and Pharisees, with similar results just as Yeshua said:

¹ The pointing is called a “Syame” and takes the form of two dots above the word.

*But woe to you, scribes and Pharisees, hypocrites, because you shut off the kingdom of heaven from men; for you do not enter in yourselves, **nor do you allow those who are entering to go in** (Mattityahu 23:13).*

Using his well-thought out words, Paul brought the concept forward and showed his readers that they were in a shockingly similar situation by serving the taskmasters of first-century Judaism—the scribes and Pharisees. Indeed, it was slavery to obey them and their appointed agents, who refused to allow them entry into the kingdom, let alone not even entering themselves!

The Tutors Today...

Spanning *millennia*, this concept has now grown larger and more menacing to now include the hobbling tenets of Orthodox Jewish law and the fettering dogmas of the “Church Fathers,” which will some day come under the burden of an end-times judgment. Their leaders are mortal souls—the Rabbis of Judaism, the Pope of Catholicism, and the Pastors and teachers of Christianity—most guilty of twisting the Hebrew Torah and confusing the definition of truth for large numbers of men, women, and children. The Pope wants the world under the authority of the Catholic Church. The Pastors and teachers want to “save” the world to the anti-nomian Jesus Christ that they serve. The Rabbis want to make the written Torah complicated enough so that their Rabbinic authority remains firmly in place. Unfortunately, they absolutely refuse to recognize the Name of יהוה – *Yehovah* or *Yehowah* and His authority through only the written words of Moses.

I would estimate that most of Catholicism and its daughter Christianity are quite satisfied with the *status quo* of their customs and traditions, a primary reason why they so strongly oppose any teachings to obey the Law of Moses. For the State of Israel, Rabbinic Judaism is the reason why there is a secular state and not a true Torah state. Vast numbers of Israelis have concluded that the Torah is impossible to keep, because they have been told that the only way to keep the Torah is through the Rabbinic halacha. What to do? For certain, I believe we can fight this battle in the spiritual dimensions through prayer and living our lives according to the written commandments of YHWH. This act alone can topple every known force of man. Read Paul’s words in 2 Corinthians 10:3-5:

For though we walk in the flesh, we do not war according to the flesh, for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses destroying speculations and every lofty thing raised up against the knowledge of Elohim, and taking every thought captive to the obedience of Messiah... (2 Corinthians 10:3-5).

Agenda of the Tutors

Once again, in speaking against the scribes and Pharisees, Yeshua expressed it this way in Matthew Chapter 23:

...for you do not enter in yourselves, nor do you allow those who are entering to go in (Mattityahu 23:13).

According to Yeshua, the religious leaders of his day were like the taskmasters and their tutors—sentry guards watching over all possessions belonging to the spiritual crime bosses of day—those in cahoots with Rome. They worked hard to install their authority and to keep all Israel from approaching too close to the written Torah, which could set them free. They believed in keeping all Israel locked up, as you can read from Acts 4:17-21:

...But in order that it may not spread any further among the people, let us warn them to speak no more to any man in this name. And when they had summoned them, they commanded them not to speak or teach at all in the name of Yeshua. But Peter and John answered and said to them, "Whether it is right in the sight of Elohim to give heed to you rather than to Elohim, you be the judge; for we cannot stop speaking what we have seen and heard." And when they had threatened them further, they let them go (finding no basis on which they might punish them) on account of the people, because they were all glorifying Elohim for what had happened... (Acts 4:17-21).

The tutors of Yeshua's day believed themselves to be doing a *mitzvah* (good deed) by constructing a fence around the written Law and then through the process of elimination, allowing into their oral law club, only those that they pre-approved through their established religious legal system, hence Yeshua's difficult words in Mattityahu 23:15:

Woe to you, scribes and Pharisees, hypocrites, because you travel about on sea and land to make one proselyte; and when he becomes one, you make him twice as much a son of hell as yourselves.

In this, the scribes, Pharisees, and their converts had not truly entered into the commandments of the written Law. What did all of this mean? It meant that they had not opened up the kingdom of Elohim to all men who were seeking *teshuvah*. They were not bringing in those that would desire to come and obey the covenant belonging to Israel. They kept them locked up behind bars, so to speak.

In summary, these scribes and Pharisees were like the Greek and Roman tutors—the guards or “child-conductors” over all Israel in exile, especially over the proselytes wanting to come in and partake of the Master’s Torah (or so they liked to think). Therefore, they set themselves up with a perpetual political and religious authority, to punish all offenders, according to *D’varim* (Deuteronomy) 17:10-13:

...And you shall do according to the terms of the verdict which they declare to you from that place which YHWH chooses; and you shall be careful to observe according to all that they teach you. According to the terms of the Law which they teach you, and according to the verdict which they tell you, you shall do; you shall not turn aside from the word which they declare to you, to the right or the left. And the man who acts presumptuously by not listening to the priest who stands there to serve YHWH your Elohim, nor to the judge, that man shall die; thus you shall purge the evil from Israel. Then all the people will hear and be afraid, and will not act presumptuously again (D’varim 17:10-13).

This commandment, although twisted by the Pharisees, is at the root of what is written for us in the *Brit HaChadashah*, Acts 9:13-14:

*But Ananias answered, “Master, I have heard from many about this man (Paul), how much harm he did to Your holy ones at Jerusalem; and here **he has authority from the chief priests to bind all who call upon Thy name.**”*

Paul had been inducted into service as a Temple officer, to do the dirty work of the political and religious powers in Jerusalem. It was their will to round up within their jurisdiction, any offenders against the law and traditions of the elders, as per Deuteronomy 17:10-13. Paul was to bring them in for questioning and judgment. But, along the way, he himself was arrested by a blinding vision (Acts 9), one that would forever change his views.

Today, the same root continues to nourish the *Rabbinute* (the Rabbinic authority of Jerusalem), which controls Rabbis, synagogues, schools, and councils, worldwide. The *Rabbinute* determines through its *halacha* (legal structure) what is religiously acceptable and what is not when it comes to being “Jewish” as they define the terminology (at least in Israel). If today’s modern (but secular) State of Israel were to return to a halachic State under the authority of the Rabbis, books like this would be burned, and people like me would be rounded up and killed. So, for now, I am grateful for a secular State. In the meantime, many unwanted competing divisions of Judaism exist such as “Reform,” “Conservative,” and “Reconstructionist.” Then there are numerous splinter groups within the religious structures of the *Ashkenazim* and *Sephardim*, and the list goes on. Of course, this is only looking at the house of Judah.

On the other side of the balance, there is Ephraim and the house of Joseph, which also has its numerous divisions and splintered bases of power. And last but not least, there are the Gentiles with their infightings. All this boils down to a worldwide game of who wins the power and the authority to control what all Jews and/or Gentiles can believe and do in the State of Israel and on planet earth. The result? The one with the power becomes a master and the one who is forced to obey, is the slave.

For many centuries following the death of King Solomon, the two houses of Israel—Yehudah and Israel—had been subjected to numerous and in many cases unbearable laws associated with the idolatrous cultures into which they had been thrown. From Judah's exile to Babylon, to Israel's forced captivity to the Assyrians, to the mass assimilation of both houses of Israel as it relates to the hellenizing Greeks, and later to the commanding power of Rome,¹ both houses of Israel have never known much in the way of freedom from slavery—spiritual and physical. Hence, Paul made reference to this theme over and over again throughout his letters. For Paul and for Yeshua, the “game” boiled down to basically two points:

- Walk in freedom according to the written commandments of Mount Sinai, or...
- Walk in slavery according to Judah's Pharisees and Rabbis, or Ephraim's “*Priests of Ba'al*,” which was no better than a slavery to the whims of the Babylonians, Assyrians, Greeks, and Romans.

This is a fitting testimony that both houses of Israel wanted nothing to do with YHWH, at least according to the words of the Hebrew prophets:

Thus says YHWH, “What injustice did your fathers find in Me, that they went far from Me and walked after emptiness and became empty?”
(Jeremiah 2:5)

The priests did not say, “Where is YHWH?” And those who handle the Law did not know Me; the rulers also transgressed against Me, and the prophets prophesied by Ba'al and walked after things that did not profit (Jeremiah 2:8).

(Judah Speaking in the first person) “For long ago I broke your yoke and tore off your bonds;” and you said, “I will not serve! On every high hill and under every green tree you have lain down as a harlot (Jeremiah 2.20).

Next, let us look at the rest of the verses of Chapter Three, and tie up our thoughts.

¹ See Daniel Chapter s 7-9.