

Unlocking Galatians Hebraically - Intro

Galatians is a polemic addressing the Book of the Law and Book of the Covenant dichotomy. The Book of the law – *‘the law - is not of faith’*, the Book of Covenant – covenants of promise are!

Church history toward Galatians: Unfortunately Galatians has been abused but the Institutionalized Church as the *‘final word’* on Christian’s relationship to the law of Moses enjoined with a whole lot of Church rhetoric that we’ve all been abused with.

Nothing could be further from the truth!

Legal terminology of the Book of Galatian’s:

Shaul (Paul) uses *‘emancipatio’* (emancipation) and *‘adoptio’* (adoption) language to portray the legal status of Israel as it relates to Covenant Torah.

Natural Israel, like the natural son before emancipation, could own nothing and had no greater legal status in relation to the law than that of a slave. It’s only once a time set forth by the Father, that the son, like Israel finds itself declared emancipated and adopted as a genuine heir in relation to Torah, heir to his fathers possession’s and now has a different legal status in regard to Torah, as an heir to the Covenants of Promise (Ephesians 2) just like Abraham.

Do we want to live as children (*nepios*) in our relationship to Torah, BoL, or as emancipated heirs, which is BoC. It’s all Torah but Yahusha changes your legal status, or you remain blind to your change of Status and interpret Torah as either:

- (a) Done away with, or...
- (b) The same as unregenerate Judaism. Both are have no better legal status than that of a household slave in their relation to Torah!

Galatians is the foundation to understanding our legal status as heirs of the Covenants of Torah – BoC, as opposed to the Book of the law.

Freedom and liberty for believers is the main thrust from the book...but it’s not freedom from the law to syncretism, paganism and eventual lawlessness...but rather freedom from the BoL and a return to Messiah’s blood ratified Book of the Covenant –Torah.

You can’t separate this from its original Tanakh basis, which involves obedience to Torah - the BoC Torah that was given at the Mountain.

It’s a travesty to think that יהוה gave Israel the Book of the Covenant Torah to place them in bondage... and that liberty means, *‘being liberated from obedience to the covenant’*. Messiah liberates Israel from what was *‘imposed’* upon them in Exodus 32

and frees them to return to the nuptial canopy of the Mountain – where the BoC is given.

It was the fallen nature of Israel that quickly changed things at Exodus 32; which went beyond what was agreed to at Exodus 24. Juxtaposing the law that was *'agreed to'* and the law that was *'imposed upon'* is the polemic of Galatians.

We need to realize how certain passages have been orientated by theologians and have been perceived as anti-law, when in reality the major theme in Shaul's letter is a warning about some kind of perversion of *'the good news'*. It's our aim to unearth what the perversion is, expose it, learn from it and grasp hold of the message of redemption that this amazing book contains.

Those from Jerusalem were trying to define what the rules for corporate inclusion were. Shaul/Paul called their definition *'another gospel'*.

10 authenticating proofs of the gospel - the true Melchizedek Covenant gospel:

1. The BoC and the BoL are not Synonymous - Deuteronomy 31:26
2. There has been a change of law Torah - Hebrews 7:12, 7:18, Genesis 49:10
3. The rightly dividing point of that law is Exodus 24:11 - We keep the Covenant Torah from Genesis 1:1 - Exodus 24:11 NOT the maintenancing, added, imposed, BoL of carnal commandments that is against us. I'm not saying you abrogate Torah, *let it never be!* - we must rightly divide it – dovetailing into the rest of the Word which is, *"Yah breathed for teaching, reproof, correcting and training in the MalkiTzedik"*. 2 Timothy 3:16.
4. It was the BoL that was added after the Golden Calf breach. A false gospel propagates that only the Levitical priesthood was added after the Golden Calf breach but Hebrews 7:11 exposes this as *'another gospel'*, ***"if therefore perfection were by the Levitical priesthood, for under it the people received the law.*** What law did the people receive under the Levitical priesthood? It can't be the Torah Covenant (BoC), for they received that in Exodus 19-24, before the invention of the Levitical priesthood. That leaves the only law available that they could receive under the later Levitical priesthood was the added Book of the Law after the Golden Calf breach and the invention of the Levitical priesthood.
5. The Book of Ezekiel isn't Millennial but a collection of 13 date stamped scrolls.
6. Jeremiah 33:17 speaks to the Kingship and Levitical conditional covenant promise outlined in (1 King 9:5, Jeremiah 22:30) which Israel broke! There is no everlasting Levitical priesthood and no everlasting Davidic king sitting on the throne in Jerusalem.
7. There's an order of Melchizedek Priests here today on earth. The Masters prayer is pretty clear on that, *"let your kingdom come on earth as it is in heaven."* Trying to isolate Hebrews 8:4 as a proof text, divorced from the 7 proceeding chapters in Hebrews to make a Levitical point is disingenuous.

8. The Melchizedek priesthood of believers are the true temple! The Temple that The Temple Institute and the pseudo-Jew's have planned will be *'the abomination.'* יהוה has chosen His temple and it's His Kingdom of Melchi-zedek priests. Hebrews 9:10.
9. You cannot add to an already blood ratified covenant (Exodus 24:7, Galatians 3:15).
10. The context of Galatians is the dichotomy between the Book of the Law that we're freed from; and the New Covenant; given as Torah – the Book of the covenant; which Messiah's blood has enabled as to be partakers of, The Covenants of Promise!

Remember, יהוה is tzadakah according to the covenant He delivered His people at Sinai - Exodus 19:4 -24:11.

Context and Backdrop to Galatians:

A relatively new, non-Jewish group of believers in Yahusha.

Luke mentions Galatia in Acts 16:6 and 18:23 so Luke's Acts is our principal external witness to the events surrounding the composition of the text to the Galatians.

So are Luke's Galatians and Shaul's Galatians exactly the same?

Luke commonly used local designations for cities and places so his Galatians would seem to be ethnic Galatians living in N. Galatia.

Whereas Shaul used Roman provincial names and designations, so his Galatians would seem to be those Galatians living in the Province of Galatia in the South.

- **The Northern Galatian theory - Luke.**
- **The Southern Galatian theory - Shaul.**

The Northern theories proponents place the composition of the epistle after the Jerusalem Council of Acts 15. It's assumed from this viewpoint that Paul was delivering the Jerusalem decree to the 'Galut.'

Acts 16:4 And as they went through the cities, they delivered to them the decrees to keep that were ordained by the shlichim and zechanim who were at Yahrushalayim.

The Southern Galatian theories proponents believe Shaul wasn't writing to ethnic Galatians but was writing to believers who lived in the Roman province of Galatia prior to the Acts 15 Jerusalem Council:

- Shaul was ill (4:14 *And in my trial that was in my flesh you did not despise, or reject me*) and the mountainous N. Galatia would have been too difficult for a sick man to traverse.

- No direct mention of the Acts 15 Council ruling on the non-Jewish believers entering the faith is mentioned throughout Galatians, so this points to a provincial populous prior to the Acts 15 meeting.
- **5 contrasts between Gal 2 and Acts 15** that lead me to believe Galatians was written prior to the Acts 15 Jerusalem Council:
 1. Galatians 2: Shaul went up to Jerusalem by revelation – Acts 15. Shaul was sent by the congregation in Antioch.
 2. Galatians 2: Shaul was accompanied by Titus – Acts. 15. ‘Some others’ accompanied Shaul.
 3. Galatians 2: The leadership included Yochanan – Acts. 15 Yochanan isn’t mentioned.
 4. Galatians 2: the meeting was private – Acts. 15. The meeting was public.
 5. Galatians 2. No decrees are mentioned – Acts. 15. The decrees *are* the whole context.

Galatians 2:1 *Then fourteen years after that I went up again to Yahrushalayim with Bar-Nava, and took Teitus with me also.*

Galatians 2:1 refers not to Acts 15 but his relief mission in **Acts 11:29 *Then the talmidim, every man according to his ability, determined to send relief to the Yisraelite brothers who dwelt in Yahudah Which also they did, and sent it to the zechanim by the hands of Bar-Nava and Shaul.***

Shaul visited Galatia in Acts 13-14.

‘Galut-Yah’ - ‘*the exiles of Yah.*’ The Hebrew root for Diaspora is ‘galut’ - ‘GalutYah’ According to Peter, these were the chosen people of the dispersion scattered through modern day Turkey and the former area of Aramea.

As language entropies ‘galut’ re-ordered into the English term ‘gentile’ - the reforming of the L and the T and the adding of the N, so etymologically it has ties to the exiles of Yisrael in the Tanakh.

The area of Galatia had populations of both houses of Israel in the first Century - the exiled 10 tribes.

Melachim Bet (2nd Kings) 15:29. Naphtali was first to be taken captive from the Galilee. 17:5. 10 Israel scattered.

Yaakov (King/James) 1:1 “*To the twelve tribes, which are, scattered abroad*”. (Written around 50 CE).

Mattityahu (Matthew) 15:24 *"I was not sent but to the lost sheep of the house of Israel"*.

Luka (Luke) 19:10 *"For the Ben Adam has come to seek and to redeem that which is lost"*.

Apocrypha and History: Apocrypha comes to us from a Greek word that means *"hidden" or "secret"*.

1 Maccabees:12: records that, those scattered in Sparta, or in the 'galut' (dispersion), were the Jews brothers , the descendants of Avraham!

During the Corinthian war of 395 BCE, Sparta warred against 4 allied states, Thebes, Athens, Corinth and Argos.

Shaul's Galatian audience was Greek speaking.

Aside from the Greek would have been local dialects of Phrygian, Lycaonian. Apart from the recent attempts my misguided Mechanic's for a Hebrew or Aramaic origin, it's never been proposed from anyone from the academic community.

Date: 50-52 C.E - the Galatians Shaul is writing to are the Galatians Shaul ministered among in Acts 13-14. And his visit to Jerusalem (Galatians 2) was when he sent relief to the brethren who lived in Judea after his first Missionary Journey.

Shaul's location: Shaul wrote Galatians from Syrian Antioch after the events described in Acts 14 - a gap of 1-2 years before Acts 15 and the Jerusalem Council.

Judaizers: insisted on observance of the BoL should be added to the faith in Yahusha.

Galatians 3:10 identifies by name the context of 'law' and 'works of the law' written throughout Galatian's - juxtaposing the *'Book of the Law'* and it's proponents halacha or *'works of the law - '* in which they identified their community, that very BoL and accompanying maintaining works of law which came 430 years after the Malkitzedik promise-covenant with Avraham which was of faith. *'The law is not of faith'* but the Melchizedik Book of the covenant Torah is.

Context: A Jewish-Rabbinic/Aaronic conflict, with Israel, in exile! Was Torah to be proclaimed and interpreted through the Aaronic priesthood using The Book of the Law as it had been imposed since the fall of Israel at the Golden Calf...

Kepha Bet (2 Peter) 2:19:While they (Judaizers) promise them liberty, they themselves are the avadim of corruption: for of whom a man is overcome, of the same is he brought in bondage (overcome by sin brought into the BoL) . 20 For if after they have escaped the pollutions of the olam hazeh through the da'at of the Master and Savior gauvh ha Moshiach, and if they are again entangled therein, and overcome, the latter-end is worse with them than the beginning. (didn't get saved to go back under the curses contained in the BoL managed by the schoolmaster you were saved to return as a Kingdom of Priests, a holy nation under the covenants of Promise)

Hebrews 7:12 'For the priesthood being changed, there is made of necessity a change also of the Torah.

7:16 Malki Tzedik is made, not after the law of a carnal commandment.

7:18 there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

7:19 For the law made nothing perfect, but the bringing in of a better hope did.

BoL didn't make the Torah perfect (it was permissive) but bringing in the better hope of the Boc did bring back perfection and would enable the gathering in of the Galatians.

Ephesians 2:12 That at that time ye were without Moshiach, being aliens from the commonwealth of Yisrael, and strangers from the covenants of promise, having no hope, and without Yah (God) in the world:

Jews, went out from Jerusalem teaching circumcision was required for covenant entry into Yisrael and that the goyim (Ephrayim) could not have table fellowship with the Jew, unless they were brit-milah (circumcised) and kept the BoL. Rav Sholiach Shaul's purpose for writing to the "Galutiah" was to persuade them not to put themselves under the heavy yoke of the Book of the Law, thereby being subjected to Levitical requirements, which adulterated the besorah (gospel) good news of the reinstated covenant Torah of Messiah and the promises of Abraham!

Galatians were in conflict with those from Jerusalem that promoted the Levitical Book of the Law. The BoL, Gal 3:10 - the Law that was:

- Galatians 3:10 'a school master'
- Hebrews 9:10 'imposed'
- Galatians 2:21 'set aside'
- Ephesians 2:16 'reconciled'
- Galatians 3:12 the law that was not of faith
- Galatians 3:19 'added'
- Romans 4:14 (Levitical Law) not of grace not of righteousness not heirs

- Romans 5:20 'entered' (alongside).
- Hebrews 7:6 'carnal commandment'
- Colossians 2:14 'nailed to the tree'
- Ephesians 2:15 'abolished'
- Galatians 3:18 contains no inheritance