

Unlocking Galatians Hebraically - Part 3

The BoC was accepted *by faith* (Ex 19:5) and later broken at the Golden Calf (Ex. 32). The BoL was thus imposed, and became a tutor keeping Israel under guard until the time of reformation when the seed would come and set the people free from the BoL to enter a New Covenant given as Torah – Book of the Covenant Torah paid for by his blood thus reconnecting us back to the covenants of promise from which we had been aliens and strangers – a return to the Melchizedik book of the covenant of promise!

Gal 3:1 O foolish Galutyah, who has put you under a spell, that you should not obey the emet, since gauvh ha Moshiach has been clearly set forth, before your eyes as impaled among you?

Messiah clearly establishes covenant boundaries by his blood ratification which you are witnesses of in your community as He's in your midst.

2 This only would I learn from you: Did you receive the Ruach Hakodesh by the works of law, or by your obedience 15 to emunah? 3 Are you so foolish? Having begun your halacha in the Ruach Hakodesh, are you now made perfect by the flesh?

It wasn't the Book of the Law/works of the law that brought the Ruach Ha Kodesh – “the law is not of faith.” It was the ‘faith’ ‘pistes’ which came by ‘hearing’ the message of Yahusha, his blood and establishment of covenant entry by faith – just like Abraham, connecting back to Abraham that brought the Ruach Ha Kodesh.

Are you now so foolish that you're now going to depart from covenant and go get circumcised according to a Book of a Law/works of law halacha-misguided interpretation of community inclusion?

4 Have you suffered so many things for nothing? If it is yet for nothing. 5 He that supplies you with the Ruach Hakodesh, and works great nisim among you, does He do it by the works of law, or by your hearing and emunah?

By hearing and faith you accept Yahusha's blood ratification that then brings you into the safety of covenant Torah where you're supplied with the Ruach Ha Kodesh and healing signs among you!

This can't happen by observing the Book of the Law because you're still out of covenant and just following the halacha of the community that still adheres to it –

works of law-BoL, not understanding Yahusha's redemptive work.

6 Even as Avraham believed vuvh, and it was counted to him for tzedakah. 7 Know therefore that those who are of the emunah, the same are b'nai Avraham. 8 And the Scripture, foreseeing that vuvh would justify the heathen through emunah, proclaimed before the Besorah to Avraham, saying, In you shall all nations be blessed. 9 So then they that are of emunah are blessed with faithful believing Avraham.

The gospel defined, quoting Gen 12:3 – the gospel is embedded in Abraham before the Levitical priesthood, before the book of the law.

The gospel is embedded with Abraham in Gen 12. & Gen 15 connecting to the Melchizedik covenants; which brings about a blessing to the nations, welcoming them into the covenant that Yahusha's blood established based upon faith, not works of the book of the law, which was their community halacha interpreted through the lens of the Book of the law void of blood covenant.

They had forgotten the example of Avraham.

10 For as many as are followers of the works of law are under the curse: 6 for it is written, Cursed is every one that continues not in all things that are written in the book of the law to do them.

<pistis i.e.Fidelity>.

Notice that the works of the law and the **blessing of Abraham** (by Covenant) i.e. **'the promise'** are a dichotomy ... a contradiction in terms ... are not the same.

Yet Covenant Righteousness has never come through the enactment of damage control cleanup laws governing animal sacrifice stipulations offered to expunge the direct or collateral guilt and aftermath of Covenant Breaking.

The context identifies what the *'works of the law'* are – it's the community halacha connected to the BoL that identifies whether you're a part of the community or not.

Even the DSS Mss 4QMMT confirms this with dozens of copies of the BoL in jars! (He's quoting the BoL/Deut 27:26 right here)

From Shaul's viewpoint those following the *'works of the law'* *"Book of the Law"* violated the very Torah they were trying to uphold, because they'd forgotten one of the most important Torah admonitions. *"all the nations will be blessed in you."* (Gen 12:3).

This mandate can't be annulled by the influencers book of the law halacha, because that will inevitably leave them cursed by YHWH for ignoring His mandate and failing to consider it's implications for the faith community in light of Yahusha blood ratification of the covenant.

Following '*the works of the law*', '*Book of the Law*' halacha by the sect of influencers *then...* and Hebrew Roots *today*; leads to the exclusion of the nations, contrary to the promise!

They'll all end up cursed, because their book of law is sectarian torah observance that violates and disregards the promise of YHWH wanting to bless the Earth.

Law of Fidelity or Law of works?

Rom. 3:27 "Where is boasting then? It is excluded. By what law <nomos>? of works <ergon>? Nay: but by the law <nomos> of faith <pistis>."

Rom.3:28 "Therefore we conclude that a man is justified by faith without the deeds of the law."

Rom. 3:31 "Do we then make void the law through faith? YHWH forbid: we establish the law".

Paul has identified both a '**law of works**' that is now at odds with the '**law of faith**'. What's more we have two phrases by Paul's own hand.

"*nomos*><*ergon*" and "*nomos pistis*" the phrase "*law of faith*" gives rise to the knowledge of a distinct law that defines faith.

The non-desirable '*works of the law*' in no way suggests that there won't be '*any works*'. The Greek word '*pistis*' could have as easily been translated '*fidelity*' ...

So, in actuality we have a distinct law that defines '*fidelity*' i.e. '*faithfulness*' ergo '*deeds*' that is at odds with the '*law of works*.'

That is; '*Fidelity* i.e. doing something VS. the Law i.e. doing something. That distinct defining Law of responsible fidelity is Covenant Law. **Nomos Ergon = BoL. Nomos Pistis (Faith) = BoC.**

Law' ... "*nomos ergon*" (BoL) was the redeeming '*prescriptive*' law '*initially*' (before Messiah) set in place **not** to appose this Covenant or its Covenant Law, but to reinstate that one to a right-standing, who had broken the fidelity of Covenant Law - "*nomos pistis*"- the "*law of faith*" i.e. Melchezidek Covenant fidelity faith/fulness.

11 But that no man is declared a tzadik by the law 8 in the sight of vuvh, is

evident: for, the tzadik shall live by emunah.

The Book of the Law can't declare you righteous because the sole purpose of its imposition was to spare Israel from death because they were unfaithful to the covenant – *'the law is not of faith'*.

12 And the law is not made by emunah: 9 10 but The man that does what is written in it shall live in them.

We know the BoL was imposed without any faith acceptance; you live, only because you do what's within it. You transgress you die – the blessing is you're alive, the curse is, you disobey, you die!

13 Moshiach has redeemed us from the curse of the law, 12 being made a curse for us: for it is written, Cursed is every one that hangs on an eytz: 14 That the bracha upon Avraham might come upon the nations through gauvh ha Moshiach; that we might receive the promise of the Ruach Hakodesh through emunah.

Paul's use of 'cheirographon' (handwriting) at **Col.2:14** and what was "nailed" that was *'Against Us'*. According to Torah; Moses recorded that the Law would be *'Against Us'* not our record of sin debt.

Col.2:14 Blotting out the handwriting G5498 of ordinances that was *against us***2596, which was contrary to us, and took it out of the way, nailing it to his cross;**

Dt.31:26 Take this *book of the law***, and put it in the side of the ark of the covenant of YHWH your Elohim, that it may be there for a ***witness against you***.**

And if that were not enough the context of Dt.31 (Torah defining Torah) reveals the same scathing rebuffing reproof of Moses *'against'* the Israelites;

Dt 31:19 ... that this song may be a witness for me *against*** the children of Israel.**

Dt 31:20 ... then will they turn unto other gods, and serve them, and provoke me, and *break my covenant***.**

Dt 31:21 ... that this song shall testify *against*** them as a witness;**

Dt 31:26 ... that it may be there for a witness *against**** thee.***

Dt 31:27 ... ye have been rebellious *against**** YHWH; and how much more after my death?***

Dt 31:28 ... that I may speak these words in their ears, and call heaven and earth to record *against**** them.***

Dt 31:29 For I know that after my death ye will *utterly corrupt yourselves****...***

So: the Torah context of Dt.31 defines the use of 'cheirographon' at Col.2:14

And Ephesians:

Eph 2:15 Having abolished in his flesh the enmity, even the *law of commandments**** contained in ordinances; for to make in himself of twain one new man, so making peace;***

“the ****law of commandments**** contained in ordinances” - isn't a record of sin debt.

Notice that the ****law of commandments**** “contained in ordinances” (Eph.2:15) is very different from the Commandment Laws contained in Covenant at Eph.2:12. These Melchizedek Covenants contain Melchizedek Covenant Law that very much still stands.

Yahshua both set aside the Levitical (Heb.7:11-12) 'Book of the Law' (Gal.3:10; 17-19 / Col.2:14 / Eph.2:15 /Heb.10:9) 'And' took away our debt of sin (Rom.6:23; 8:10 / 1Jn.1:9).

Unlike the Levitical Book of the Law (Gal.3:10/Heb.7:11); the Melkizedek Book of the Covenant (Ex.19:5 -24:8) could not be '*Against Us*'; it was the Marriage Katubah – it is how YHWH married Abraham's descendants to become YHWH's family.

The BoL's Levitical priesthood, animal sacrifices and capital penalties have been absorbed into Yahusha's atoning work on the tree.

Changes, which haven't occurred, are Torah contained in covenant, which concern how YHWH's chosen people are to live and conduct themselves, as His Melchizedek priestly representatives to the nations.

15 Yisraelite brothers, I speak after the manner of men; Even if a brit is a man's brit, yet still if it is confirmed, no man sets it aside, or adds to it.

Ex 24:12: *“Moshe come up here and get the stone tablets.....and by the way I’m going to give you the law”*. What law? The covenant is already blood ratified (24:8).

16 Now to Avraham and his zera were the promises made. He said not, And to your seeds, as in many; but as of One, And to your Zera, which is Moshiach. 16 17 And this I say, that the Brit, that was confirmed by vuvh through Moshiach, the law, 1 that came four hundred and thirty years later, cannot nullify the Avrahamic brit, so that it should make the promise of no effect. 18 For if the inheritance is from the Torah, it is no more by the word of promise: but vuvh gave it to Avraham by promise.

Bam! The promise of the inheritance, Yahusha’s redemptive *is not* part of the legal aspect of Torah, the BoL, *it’s a covenant in its own right!*

Yahusha’s redemptive work is linked to the promise given to Abraham!

His death confirms the death penalty payment of Gen. 15 connecting us back to Gen. 12.

The Book of the Law came 430 years after Gen. 12/15 and it in *no ways* can nullify Gen. 12 oath, which would make the promises of no effect.

The BoL contains none of the inheritance promises. They are only found and bound up with The Melchizedek Covenants of Promise given to Abraham!

19 What purpose then does the Torah serve? It was added because of transgressions, 3 until the Zera should come to whom the promise was made; and heavenly malachim through the hands of a Mediator ordained it.

Heb 9:10 'Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.'
'Diorthosis' (specifically) 'Messianic restoration'.

Act 3:21 '... until the times of restitution of all things ...' (Peter v:12)

Act 15:10 Now therefore why tempt ye (Yah), to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

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

Angels were involved with the giving of the BoL. The angelic administration is evidence of the inferiority of the BoL to the promise, the BoC, which was given directly by YHWH!

**20 Now a Mediator does not represent one party, 5 but vuvh is Echad.
21 Is the Torah then against the promises of vuvh? Let it never be! For if there had been a Torah given that could have given us chayim, then truly tzedakah would have been by the Torah.**

BoL isn't against the promises of יהוה. but it certainly isn't the promise of יהוה!
The BoL didn't give life, יהוה gave life, through mediation and imposed the BoL to tutor unfaithful Israel and sustain their lives.

**22 But the Scripture has confined all under sin, that the promise by emunah of gauvh ha Moshiach might be given to them that believe.
23 But before the Netsarim emunah came; (Yahusha) we were kept under guard by the law (BoL), kept for the faith which afterward would be revealed. ,24 Therefore the law (BoL) was our tutor to bring us to Moshiach., that by trusting emunah in Him we may be declared tzadik.
25 But after the Netsarim emunah has come we are no longer under a tutor.**

26 For you are all b'nai vuvh by emunah in the Moshiach gauvh. 27 For as many of you as have been immersed into Moshiach have put on Moshiach. 28 There is neither Yahudi nor Aramean nor Greek, there is neither eved nor free, and there is neither male nor female: for you are kol Yisrael echad in the Moshiach gauvh. 29 And if you are Moshiach's, then are you Avraham's zera, 3 and heirs according to the promise.