

Triennial Torah Study – 3rd Year 23/02/2013



sightedmoon.com /where-did-the-apostles-go-part-two/

By Joseph F. Dumond

This week's Triennial Torah reading can be found at:

https://sightedmoon.com/sightedmoon_2015/files/TriennialCycleBeginningAviv.pdf

Deut 6		1 Chron 1	Gal 3
---------------	--	------------------	--------------

Deuteronomy 6

Obeying God's Commandments (Deuteronomy 6)

We are then introduced to one of the two great commandments in the law: "You shall love the Lord your God with all your heart, with all your soul, and with all your strength." (Deuteronomy 6:5; compare Matthew 22:36-38). Christ made clear that this is "the first and great commandment," but that the second ("You shall love your neighbor as yourself") is "like" it (verse 39, quoting from Leviticus 19:18). He explained that God's entire law is summarized by these two commandments (see Matthew 22:40). This is understandable, as the first four of the Ten Commandments explain how to love God, while the last six tell us how to love our neighbor. The statutes and judgments, in turn (compare Deuteronomy 4:13-14), expand on and set forth in more detail the practical application of the Ten Commandments in our daily lives. And Christ's teachings in the New

Testament—a magnification of the law (see Isaiah 42:21)—expand on the Ten Commandments, statutes and judgments even further, by showing us how to live according to their spiritual intent. (For instance, in Matthew 5:21-22 Jesus stated it is not only wrong to actually murder someone, but it is wrong to even hate someone, as uncontrolled hatred can ultimately lead to the physical act of murder.)

Verses 6-9 emphasize the urgent necessity of teaching children the truths of God, giving parents the primary responsibility here. Too often, parents are negligent in this responsibility and children grow up uncertain about what they know. Conveying confidence and certainty in the Word of God is a vital role parents are commanded to fulfill. The laws and ways of God should be taught daily. Regarding "Thou shalt teach them diligently" in verse 7, Adam Clarke's Commentary notes that the Hebrew means "to repeat, iterate, or do a thing again and again"; hence to whet or sharpen any instrument, which is done by reiterated friction or grinding" (emphasis added). This points to the great value of family Bible study and prayer. And biblical principles should be talked about informally as often as opportunities present themselves—whenever there is a way to connect daily living and attitudes with the teachings of the Bible. An

opportunity is whenever you are together— sitting, walking, riding in a car, eating together, etc. An opportunity is when a question or problem arises and the parent can point to the Bible for understanding and solutions. And it's valuable for families to start and end each day talking about and praying to God.

Since Israel was a carnal nation, God commanded that they write the commandments on the doorposts of their houses (Deuteronomy 6:9). Although it would not be wrong for a Christian to do so today, it is not obligatory, as the law of God should be inscribed in a far more important place— on our hearts. God desired this for ancient Israel, too (verse 6), but He knew that this would not be the case without His Spirit within them (compare 31:21, 29; 29:4). Of course, while adults may feel no need for physical reminders and visual aids, as illustrated by verses 8-9, they are often helpful for children.

In verse 15, God describes Himself as a “jealous God,” as in Exodus 34:14. He demands our absolute loyalty and fidelity to Him. But this is not for Himself—because He just soaks up our adoration. Putting other things before the true God in our lives is harmful and destructive to ourselves and others. God knows that all too well. If everyone instead set their affections on Him— the God of love—above all others, there would be perfect peace and happiness throughout the world. So God is jealous not for His own sake—but for ours.

Some today say that all we need is the “righteousness of faith”—that is, as long as we believe in Christ, we are justified or “made right,” regardless of how we live. But Moses told Israel something different. In Deuteronomy 6:25, we read, “Then it will be righteousness for us, if we are careful to observe all these commandments before the Lord our God, as He has commanded us.” Psalm 119, an ode to keeping God's law, which is traditionally attributed to King David, defines all of

God's commandments as righteousness (verse 172). After all, faith without works is dead (James 2:14, 20). We will be rewarded in accordance with our works, and we are to practice “obedience to the faith” (Romans 1:5; 16:26). When we sin, Christ forgives us upon repentance and justifies us or makes us righteous (1 John 1:7-9). But we are told not to sin—this must be our foremost goal (Matthew 6:33; Romans 6:15; 1 John 2:1). Since “sin is the transgression of the law” (1 John 3:4, KJV), we remain righteous unless and until we sin. But no one can keep God's law on his own—we need the help of the living Christ in us to conquer sin. That is why we read, “He condemned sin in the flesh that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh, but according to the Spirit... Now if anyone does not have the Spirit of Christ, he is not His... For as many as are led by the Spirit of God, these are sons of God” (Romans 8:3-4, 9, 14).

1 Chronicles 1

The Genealogies (1 Chronicles 1)

Our readings now concentrate on the third division of the Hebrew Scriptures, the Ketuvim or “Writings” (often referred to by the Greek name Hagiographa, meaning

“Sacred Writings”). Jesus referred to this section as the Psalms (Luke 24:44), as the book of Psalms opens the section in the traditional Hebrew arrangement. We have already read a number of books and passages from the Writings in chronological harmony with the books of the Prophets. We now pick up those we have not yet covered.

We turn first to the first nine chapters of Chronicles, which contain genealogies from Adam to the post-Exilic period. The story flow of Chronicles, which we have already covered, begins in chapter 10 with the end of Saul’s reign and the commencement of David’s rule. Yet there is much information preceding the story flow in the book.

Recall that Ezra is the likely compiler of the book of Chronicles and that, in arrangement order, the book appears last in the Hebrew canon. Halley’s Bible Handbook states in its notes on chapters 19: “These genealogies seem to have had for their immediate object the resettling of the land according to public records. Those who had returned from the captivity were entitled to lands formerly held in their own families.... [Just] so, the priesthood was hereditary in families...[And it was the same] with the kingly line of David. The most important and precious of all promises was that the world’s Savior would come in David’s family. The central interest of these genealogies is their tracing the descent of David’s line...Most of the genealogies are incomplete, with many breaks in the lists. But the main line is there. They were probably compiled from many records which had been written on tablets, papyrus or vellum, partly copied from preceding Old Testament books.”

Indeed, the information in chapter 1 can be found earlier in different parts of the book of Genesis:

Adam to Noah (1 Chronicles 1:1-4; see also Genesis 5); the descendants of Noah (1 Chronicles

1:5-23; see also Genesis 10); Shem to Abraham (1 Chronicles 1:24-27; see also Genesis 11:10-26); the family of Ishmael (1 Chronicles 1:28-31; see also Genesis 25:12-16); Abraham’s descendants through Keturah (1 Chronicles 1:32-33; see also Genesis 25:1-4); and the family of Esau (1 Chronicles 1:35-54; see also Genesis 36).

Beyond the reasons mentioned above, is there more to the scriptural incorporation of these incessant lists that go on for nine chapters at the beginning of the book of Chronicles? The Bible Reader’s Companion states in its notes on 1 Chronicles 1-3: “At least eight different purposes of O[ld] T[estament] genealogies have been suggested. (1) To show relationships between Israel and neighboring peoples. (2) To show relationships between elements in the story of Israel’s origins. (3) To link periods of time not covered by other material. (4) As a means of organizing Israel’s men for warfare, by tribe and family. (5) To demonstrate the legitimacy of a person or family’s claim to a particular role or rank. (6) To preserve the purity of the chosen people and/or its priesthood. (7) To affirm the continuity of the people of God despite expulsion from the Promised Land. (8) To demonstrate progress toward achieving God’s revealed purposes; to show that the Lord is sovereignly shaping history in accord with His own

plan. The genealogies of the O[ld] T[estament] play a vital role in maintaining the integrity, and showing the continuity, of Scripture's story of salvation" (Lawrence Richards, 1991).

Halley's Bible Handbook concludes in its notes on 1 Chronicles 1-9: "These 9 chapters of genealogies form the generation-to-generation tie up of all preceding Biblical history. They need not be read, for devotional purposes, as often as some other parts of Scripture. But in reality these, and similar genealogies, are the skeleton framework of the Old Testament, the thing that binds the whole Bible together, and gives it unity, and makes it look like real history, not legend."

Galatians 3 (<http://www.hebroots.com/galatians.htm>)

In Galatians 3:8-13 it is written: 8 "And the scripture foreseeing that God would justify (make righteous / justify or save) the heathen through FAITH preached the GOSPEL unto Abraham, saying, In thee shall all nations be blessed. 9 So they they which be of FAITH are blessed with faithful Abraham. 10 For as many as are of the works of the law are under a curse: for it is written, cursed is every one that continues not in all the things which are written in the book of the law to do them. 11 But that no man is justified (made righteous / justified / saved) by the law in the sight of God, it is evident: for, the just shall live by faith (Habakkuk 2:4, Romans 1:17, Hebrews 10:38). 12 And the law is not of faith: but the man that doeth them shall live in them (Lev 18:5, Ezekiel 20:11, 13, 21) 13 Christ has redeemed us from the curse of the law, being made a curse for us: for as it is written, Cursed is every one that hangs on a tree (Deuteronomy 21:23) ? ?

When reading the text, it is important to read the text in CONTEXT. Secondly, we need to read the text with a Hebraic mindset and understanding. #1) What is the setting of these verses of scripture? The issue is HOW is a person justified or saved in the eyes of God. Paul quotes from the JEWISH scriptures to make his point in the matter. In Galatians 3:8, Paul quotes from Genesis 12:3. In Galatians 3:10, Paul quotes from Deuteronomy 27:26. In Galatians 3:11, Paul quotes from Habakkuk 2:4. In Galatians 3:12, Paul quotes from Leviticus 18:5. In Galatians 3:13, Paul quotes from Deuteronomy 21:23. First, notice that Paul is NOT establishing new doctrine. He uses the Jewish scriptures and mostly the first five books of Moses to prove his position. Therefore, the Apostle Paul (Rav Sha'ul) is making a Torah based argument for his position.

Rather than invalidating the Torah through the work of the Messiah, the Apostle Paul (Rav Sha'ul) shows how the Torah teaches that a person is justified in the eyes of God not by works but by faith (and the grace/mercy) of God. Therefore, his doctrine is not new but it is Torah based and centered in the Jewish scriptures. ? ?

While Abraham was justified by faith in the eyes of God (Galatians 3:9), he KEPT the Torah of

God (Genesis 22:5). ??James uses Abraham as an example to show us that he was justified by ?

God by faith but his faith was made perfect (complete / full stature) ?by his works because Abraham acted on his faith because faith without ?works is dead (James 1:22-23).??The issue being discussed in Galatians 3 is HOW is a person SAVED in ?the eyes of God? Paul answers the question by quoting from the Jewish ?scriptures including the Torah and stating that a person is SAVED by ?God through faith in the work of the Messiah and not by his own ?works.??

Christians often get confused and equate law (Torah) with salvation. ?This issue should become clear when we examine two Hebrew words, ?Law (TORAH) and Jesus (YESHUA). ??Jesus (YESHUA) means “salvation” (Matthew 1:21)?Law (TORAH) means “instruction”. ??When I think of “salvation”, I think of JESUS (YESHUA).?When I think of “instruction”, (how God wants me to live my faith ?AFTER I am saved by YESHUA / Jesus) then this is TORAH.??The Hebrew word, TORAH (Strong’s 8451) comes from the Hebrew word ?YARAH (Strong’s 3384) which means “to teach, to point out as aiming ?the finger”. INSTRUCTION is what a father (our heavenly father) ? gives to his children (those who are saved by faith in Messiah) in ?living a life which is pleasing to the father. ??

Torah DOES NOT save us but it was given by God to INSTRUCT us how ?to live our life AFTER we are saved. Yeshua / Jesus was/is the living ?Torah / Word of God made flesh. When He lived his life on this ?earth, He INSTRUCTED his followers how they were to live their lives ?on this earth in a way which would be pleasing to our heavenly father.??One of the Messiah’s most memorable instruction sessions is called ?within Christianity, the “sermon on the mount”. In Matthew 5:16, it ?is written:??”Let your light (Psalm 119:33,97,111 ... TEACH (YARAH — 3384) me, O ?Lord, the WAY (Strong’s 1870 — (Derek) — a course of life or mode ?of action) of your statutes and I shall keep it unto the end ... O how ?I love thy TORAH ... thy word (Torah) is a LAMP (light) unto my feet ?and a LIGHT unto my path)(Proverbs 6:23 ... For the COMMANDMENT is a ?LAMP : and the TORAH is LIGHT) so shine before men (by keeping the ?commandments of God) that they may see you GOOD WORKS and glorify ?your Father which is in heaven”??So, Jesus / Yeshua said that keeping the commandments (Torah) of God ?is LIGHT and GOOD WORKS (not talking about salvation). ??

In Matthew 5:17, Yeshua/Jesus continues by saying:??”THINK NOT that I have come to destroy the TORAH (a Jewish idiom ?which means to wrongly interpret and apply the meaning of the Torah ?to your life) but I have not come to destroy (wrongly interpret and ?apply to your life) but to fulfill (a Jewish idiom which means to ?correctly interpret and apply the Torah to your life) ...”??In John 14:15, Yeshua/Jesus said:??”If you love, keep my commandments”??In Revelation 22:12,14 it is written:??”And behold, I come quickly; and my REWARD is with me, to give every ?man according as his WORK (good works) shall be BLESSED are they ?that DO his commandments (walks by love and keeps the Torah)

that they may have right to the tree of life and may enter in through the gates of the city” Therefore, the first issue is to read the text in context. The context of Galation 3 is HOW is a person saved? The answer is that salvation does not come by TRUSTING in keeping the Torah for your salvation but by the work of the Messiah through his death on the tree.”#2) When we interpret this text from a Hebraic mindset, the CURSE of the law was NOT KEEPING the Torah. Messiah redeemed us from the CURSE of NOT KEEPING the Torah (for salvation sake).

The greatest commandment of God is given in Deuteronomy 6:3-7 as it is written:”HEAR (SHEMA) therefore, Israel and observe to DO it (keep the commandments and statutes of God) that it may be WELL with thee (a blessing) that you might INCREASE MIGHTILY ... Hear (SHEMA), O Israel: the Lord our God is one Lord: and you shall love the Lord thy God with all thine heart and with all thy soul and with all thy might. And these words which I command thee this day, shall be in thine HEART (the Torah written upon the heart) and you shall TEACH them diligently unto thy children ...”Yeshua/Jesus said that these words in Deut 6:4-5 is the GREATEST commandment (Matthew 22:36-38, Mark 12:28-30). So, therefore, Yeshua/Jesus said that the GREATEST commandment is to love God and you show your love to God by keeping his commandments (Deut 6:3-7, John 14:15).

In Deuteronomy 28:1-14 is the BLESSING for KEEPING the commandments of God. In Deuteronomy 28:1-2 it is written:”And it shall come to pass that if you will HEARKEN (SHEMA) diligently (Deut 6:4-7) unto the voice of the Lord thy God, to observe and to DO ALL His commandments which I command you this day that ... all these BLESSINGS shall come on thee and overtake thee ...”In Deuteronomy 28:15-68 specifies the CURSES for BREAKING the commandments of God. In Deuteronomy 28:15 it is written:”But it shall come to pass, if you shall NOT hearken (SHEMA) unto the voice of the Lord thy God, to observe to DO ALL his commandments and his statutes ... that all these CURSES shall come upon thee and overtake thee ...”

In Deuteronomy 30:15-19, God reiterates that BLESSINGS will come upon his people for KEEPING His commandments and CURSES for NOT keeping His commandments as it is written:”See, I have set before thee this day LIFE and GOOD and DEATH and EVIL. In that I command this this day to LOVE the Lord thy God (the greatest commandment ... Matthew 22:36-38, Mark 12:28-30) to walk in his ways (1870 = Derek ... which is a course of life or mode of action) and to KEEP his commandments and his statutes and his judgments, that thou mayest LIVE and MULTIPLY ... BUT if your heart turns away, so that you will NOT HEAR (SHEMA) ... I will DENOUNCE you this day ... I call heaven and earth to record this day against you, that I have set before you LIFE (keeping the Torah and the commandments of God) and DEATH (breaking the Torah and the commandments of God) BLESSING (for keeping) and CURSING (for breaking): therefore CHOOSE LIFE (keeping the Torah and the commandments of God) that

both you and your seed may live”??Therefore, the CURSE was for BREAKING the commandments of God.

The ?BLESSING was for KEEPING the commandments of God. But, KEEPING the ? commandments of God DOES NOT SAVE you in the eyes of God. The Torah ?POINTS you and sets the standard of God to show your need for the ?Messiah while at the same time reveals and INSTRUCTS us how to live ?our lives in a way which is pleasing to God. ???

THE TORAH IS THE TREE OF LIFE??

In the Garden of Eden, there were two trees. One tree was ?called the TREE OF LIFE (Genesis 2:9). In Proverbs 3, we see that the ?TORAH is called a TREE OF LIFE. In Proverbs 3:1,17-18 it is written:??”My son, forget not my TORAH but let thine heart KEEP my commandments ?... her ways are ways of pleasantness and all her paths are peace. ?She is a TREE OF LIFE to them that lay hold of her: and happy is ?every one that retaineth her”??But one may say, isn’t Proverbs 3 also talking about wisdom? In ?Deuteronomy 4:1, 5-6 it is written:?”Now therefore HEARKEN (SHEMA) O Israel, unto the statutes and unto ?the judgments which I TEACH you for to DO them that you may LIVE ... ?Behold, I have taught you statutes and judgments, even as the Lord my ?God commanded me ... KEEP therefore and DO them: for this is your ?WISDOM (keeping the

Torah/commandments of God) and your understanding ?in the sight of the nations which shall hear (SHEMA) all these ?statutes and say, surely this great nation is a WISE and ?understanding people”??

In Revelation 22:12,14, Jesus/Yeshua says that those who DO his ?commandments may have right to the TREE OF LIFE”??In Revelation 22:1-2, there is a pure river of water of life ?proceeding from the throne of God. And on either side of the river ws ?the TREE OF LIFE which bare 12 manner of fruits and yielded her fruit ?every month and the LEAVES of the tree were for the HEALING of the ?nations.??Did you know that the PAGES of the Torah scroll are called LEAVES?

In ?Jeremiah 36:21,23 it is written:??”So the king sent Jehudi to fetch the ROLL ... and Jehudi

READ it in ?the ears of the king ... And it came to pass when Jehudi had read ?THREE or FOUR LEAVES ...”??So, the “leaves” on the “tree of life” is a reference to the pages of ?a Torah scroll.

Revelation 22:2 is a quote and reference from Psalm ?1:2-3 which describes a person who KEEPS the Torah of God as it is ?written:??”But his delight is in the TORAH of the Lord: and in his TORAH does ?he meditate day and night. And he shall be like a TREE planted by the ?RIVERS OF WATER, that bringeth forth his FRUIT in his seas and his ?LEAF also shall not wither and whatsoever he does shall PROSPER”??Therefore in conclusion in understanding Galations 3:13, we need to ?understand that Paul is NOT making a new doctrine but he quotes the ?Jewish scriptures to validate that one is

justified (saved) by faith ?and not by trusting in your own righteousness through the keeping of ?the Torah/commandments of God.??

However, by understanding and viewing the scriptures from a Hebraic ?mindset, the above truth does not negate the roll of the Torah in the ?life of a believer in Yeshua/Jesus as Messiah because God's word ?states over and over and Yeshua/Jesus himself states that the ?GREATER BLESSING that God will give to His people (apart from ?salvation) will be unto those who keep the Torah of God. ?

Galatians 3:13 begins,

“Christ has redeemed us from the curse of the Law...”

What could be clearer? The Torah is a curse and Christ has redeemed us from it. Isn't that what it says?

Nowhere else in the Bible is the Torah called a curse. On the contrary, the very first Psalm begins, “Blessed is the man who walks not in the counsel of the ungodly, nor stands in the path of sinners, nor sits in the seat of the scornful. But his delight is in the Torah of YHWH, and in His Torah he meditates day and night.”

And Shaul/Paul, even when writing about how sin had used God's commanding of the Torah to deceive us, nevertheless says,

“Therefore the Torah is holy...” (Rom 7:12)

The Torah of the Lord cannot be both holy and a curse, so what is Galatians 3:13 saying? Throughout the Torah there are descriptions of the blessings which result from obedience, and the curses which are the consequence of disobedience. In a general sense, Galatians 3:13 is saying that Messiah has redeemed us from all of the curses. Specifically, it is referring back to the curse mentioned in verse 10, “Cursed is everyone who does not continue to do everything written in the Book of the Law.” (Deut. 27:26)

In other words, if there is a Torah instruction I am not yet able to perform, or not yet aware of, or if I used to walk in God's ways but have fallen away, or I've never walked in God's ways, then I am under a curse and in need of redemption.

Yeshua took the punishments for our sin upon Himself. He redeemed us from the curses which are the consequence of our disobedience. But He never took away the blessings that result when we are obedient.

Yeshua has redeemed us from the curse, but not from the blessing, of the Torah!

For many believers in Yeshua / Jesus as the Messiah, one of their major stumbling blocks to embracing their Hebraic heritage in Messiah is trying to understand the meaning of the book of Galatians.

For many believers in Yeshua / Jesus as the Messiah, GALATIANS IS THE BIBLE. In other words, what they THINK what Paul is saying in Galatians supercedes what is written in the Torah and the Prophets, supercedes what Messiah said in the Gospels and supercedes Paul's testimony in the book of Acts that he himself kept the Torah (Acts 21-26).

In a previous HHMI newsgroup article, we saw how the phrase “works of the law” gleaned from the dead sea scroll writings referred to the “Oral Law” and MAN’S interpretation of how to follow the Torah. “Works of the law” did NOT mean following the WRITTEN Torah based upon the insights from the dead sea scrolls where this phrase was used.

In this article, we are going to try and study the meaning of the phrase: “... the law was added ...” KJV Galatians 3:19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

This verse is traditionally interpreted to mean that the “Law” was given at Mount Sinai until the coming of the Messiah. After the death of the Messiah on the tree, the “law” loses its purpose.

Is this really what Paul was trying to explain in Galatians 3:19 ??

WAS THE LAW ADDED BECAUSE OF TRANSGRESSIONS?

In order to understand whether it makes sense to interpret these words to mean that the LAW was ADDED because of TRANSGRESSIONS, we need to realize several things.

Is it possible for the law to be added because of transgressions?

WHAT IS TRANSGRESSION?

KJV 1 John 3:4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

SIN = TRANSGRESSION OF THE LAW

IF the LAW was ADDED BECAUSE of TRANSGRESSION then it is NOT possible to sin! You can’t ever transgress / sin if the law didn’t exist prior to Mount Sinai because sin is the transgression of the law (1 John 3:4). Therefore the LAW could NOT have been added BECAUSE of

TRANSGRESSION because the law needs to exist in order to sin which is the transgression of the law (1 John 3:4)

THE TORAH IS ETERNAL

KJV Psalm 119:44 So shall I keep thy law continually for ever and ever.

KJV Psalm 119:160 Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever.

KJV Isaiah 40:8 The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

TORAH = WORD OF YHVH

Many in traditional Christianity view that the Torah is separate from the Word of YHVH. Biblically, the Torah and the Word of YHVH are synonymous terms.

KJV Psalm 119:105 NUN. Thy word is a lamp unto my feet, and a light unto my path.

KJV Proverbs 6:23 For the commandment is a lamp; and the law is light...

WORD = LAMP = Psalm 119:105?COMMANDMENT = LAMP = Proverbs 6:23

WORD = LIGHT = Psalm 119:105?LAW = LIGHT = Proverbs 6:23

KJV Isaiah 2:3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

ZION = JERUSALEM

TORAH = WORD OF YHVH

ABRAHAM KEPT THE TORAH OF YHVH

KJV Genesis 26:5 Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

MESSIAH HAS REDEEMED US FROM THE CURSE OF THE LAW

KJV Galatians 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

If Messiah redeemed us from the CURSE of the law, what is the curse of the law? The curse of the law is the PENALTY for DISOBEYING the Torah.

.KJV Deuteronomy 27:26 Cursed be he that confirmeth not all the words of this law to do them.

And all the people shall say, Amen.

CURSED = NOT DO THE TORAH

DISOBEDIENCE TO TORAH BRINGS DEATH

What if we don't obey the Torah? We deserve death.

KJV Romans 6:23 For the wages of sin is death ...

For the wages of sin = transgression of the law (I John 3:4) is death.

MESSIAH DIED ON THE TREE TO FORGIVE US OF OUR SINS

Messiah died on the tree to pay the penalty for NOT obeying the Torah.

Because Messiah died on the tree to pay for the penalty of our sin, should we continue sinning (disobeying the Torah) ???

KJV Romans 6:1 What shall we say then? Shall we continue in sin, that grace may abound?

KJV Romans 6:2 God forbid. How shall we, that are dead to sin, live any longer therein?

WORKS OF THE LAW VS HEARING OF FAITH

KJV Galatians 3:5 He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

ABRAHAM JUSTIFIED BY FAITH

KJV Galatians 3:6 Even as Abraham believed God, and it was accounted to him for righteousness. KJV Galatians 3:7 Know ye therefore that they which are of faith, the same are the children of Abraham.

SPIRITUAL CHILDREN OF ABRAHAM = JUSTIFIED BY FAITH

PHYSICAL CHILDREN OF ABRAHAM = WORKS OF THE LAW

KJV Romans 9:6 Not as though the word of God hath taken none effect. For they are not all (SPIRITUAL) Israel, which are of (PHYSICAL) Israel:

KJV Romans 9:7 Neither, because they are the (PHYSICAL) seed of Abraham, are they all children: but, In Isaac (SPIRITUAL PROMISE) shall thy seed be called.

SPIRITUAL CHILDREN OF ABRAHAM = JUSTIFIED BY FAITH

KJV Galatians 3:8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

KJV Galatians 3:9 So then they which be of faith are blessed with faithful Abraham.

BEFORE FAITH CAME ????

KJV Galatians 3:23 But before faith came, we were kept under the law

Christians usually interpret this verse to mean that the law came first and faith came after the law was given. Is this really what Paul was saying?

If faith didn't come until after the law was given then how could Abraham be justified by faith if faith hadn't come yet?

KJV Genesis 15:6 And he believed in the LORD; and he counted it to him for righteousness.

KJV Galatians 3:6 Even as Abraham believed God, and it was accounted to him for righteousness. KJV Galatians 3:7 Know ye therefore that they which are of faith, the same are the children of Abraham.

So FAITH DIDN'T COME AFTER the law was given since Abraham was justified by faith.

THE WORLD WAS CREATED BY FAITH

KJV Hebrews 11:3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

ABEL WALKED IN FAITH

KJV Hebrews 11:4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

NOAH WALKED IN FAITH

KJV Hebrews 11:7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

MOSES WALKED IN FAITH

KJV Hebrews 11:24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; BEFORE FAITH CAME ????

KJV Galatians 3:23 But before faith came, we were kept under the law

Is Paul really trying to say that faith didn't come until after the law was given when the world was created by faith, Abel walked by faith, Abraham walked by faith, Noah walked by faith and Abraham walked by faith?

CONTEXT CONTEXT CONTEXT

WORKS OF THE LAW VS HEARING OF FAITH

KJV Galatians 3:5 He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

ABRAHAM JUSTIFIED BY FAITH

KJV Galatians 3:6 Even as Abraham believed God, and it was accounted to him for righteousness. KJV Galatians 3:7 Know ye therefore that they which are of faith, the same are the children of Abraham.

SPIRITUAL CHILDREN OF ABRAHAM = JUSTIFIED BY FAITH

PHYSICAL CHILDREN OF ABRAHAM = WORKS OF THE LAW

SPIRITUAL CHILDREN OF ABRAHAM = CHILDREN OF PROMISE

WORKS OF THE LAW (MAN'S interpretation of the law / Oral Law) = CURSE OF THE LAW

KJV Galatians 3:10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law?to do them.

THE LAW IS NOT OF FAITH?

KJV Galatians 3:12 And the law is not of faith: but, The man that doeth them shall live in them.

Did Paul really mean that the LAW is not of faith?

CONTEXT CONTEXT CONTEXT

Works of the law = Not of faith

KJV Galatians 3:10 For as many as are of the WORKS of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

KJV Galatians 3:12 And the law is not of faith: but, The man that doeth them shall live in them.

FAITH = BELIEVING THE WORD / TORAH OF YHVH

KJV Galatians 3:6 Even as Abraham believed God, and it was accounted to him for righteousness.

THE PROMISE WAS MADE IN THE TORAH

KJV Genesis 17:7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. KJV Galatians 3:16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

MOUNT SINAI CAN'T ANNUL THE PROMISE IN THE TORAH MADE WITH ABRAHAM

KJV Galatians 3:17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

THE PROMISE = JUSTIFIED BY FAITH THROUGH THE MESSIAH

KJV Galatians 3:7 Know ye therefore that they which are of faith, the same are the children of Abraham.

KJV Galatians 3:8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

INHERITANCE = PROMISE = JUSTIFIED BY FAITH THROUGH MESSIAH

KJV Galatians 3:18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.

THE PROMISE IN THE TORAH WAS MADE WITH ABRAHAM AND THE MESSIAH THAT THE SEED OF ABRAHAM WOULD BE JUSTIFIED BY FAITH JUST AS ABRAHAM WAS JUSTIFIED BY FAITH

KJV Galatians 3:7 Know ye therefore that they which are of faith, the same are the children of Abraham.

KJV Galatians 3:8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

KJV Galatians 3:18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.

KJV Galatians 3:19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made ...

SO WHAT WAS ADDED?

As mentioned earlier, the LAW was NOT ADDED BECAUSE of TRANSGRESSIONS because

the law has to exist in order to sin / transgress (Sin = Transgression of the law) (I John 3:4) What is the TRANSGRESSION that CAUSED something to be ADDED that didn't exist in the time of Abraham?

WHAT IS THE TRANSGRESSION?

It was the sin of the golden calf.

WHAT GOT ADDED AS A RESULT OF THE SIN OF THE GOLDEN CALF?

The Levitical priesthood.

KJV Exodus 32:19 And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

KJV Exodus 32:26 Then Moses stood in the gate of the camp, and said, Who is on the LORD'S side? let him come unto me. And all the sons of Levi gathered themselves together unto him.

CONTEXT CONTEXT CONTEXT

WHAT SERVES THE LAW?

KJV Galatians 3:19 Wherefore then serveth the law?

Law = Levitical Priesthood

KJV Galatians 3:19 Wherefore then serveth the law? It was added because of transgressions ... The Levitical priesthood was added because of the sin of the golden calf.

THE LEVITICAL PRIESTHOOD WAS OUR TUTOR TO BRING US TO MESSIAH

KJV Galatians 3:24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

The law = Levitical Priesthood which was added because of the transgression of the golden calf

MESSIAH IS A PRIEST AFTER THE ORDER OF MELCHEZEDEK

KJV Hebrews 7:11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

KJV Hebrews 7:12 For the priesthood being changed ...

KJV Hebrews 7:14 For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

KJV Hebrews 7:17 For he testifieth, Thou art a priest for ever after the order of Melchisedec.

KJV Hebrews 7:22 By so much was Jesus made a surety of a better testament.

THE NEW COVENANT IS THE TORAH WRITTEN UPON OUR HEARTS

KJV Hebrews 8:10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

THE HOLY SPIRIT WAS GIVEN TO HELP US TO OBEY THE TORAH

KJV Ezekiel 36:27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

SUMMARY

WORKS OF THE LAW VS HEARING OF FAITH

In the book of Galatians chapter 3, Paul is comparing and contrasting being justified by "works of the law" (understood from the dead sea scrolls to mean MAN'S INTERPRETATION of the Torah (Oral Law) versus being justified by faith.

ABRAHAM JUSTIFIED BY FAITH

KJV Galatians 3:6 Even as Abraham believed God, and it was accounted to him for righteousness.

SPIRITUAL CHILDREN OF ABRAHAM = JUSTIFIED BY FAITH

KJV Galatians 3:7 Know ye therefore that they which are of faith, the same are the children of Abraham.

WORKS OF THE LAW = CURSE OF THE LAW = NOT OF FAITH

KJV Galatians 3:10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

THE PROMISE IN THE TORAH WAS MADE WITH ABRAHAM AND THE MESSIAH THAT THE

SEED OF ABRAHAM WOULD BE JUSTIFIED BY FAITH JUST AS ABRAHAM WAS JUSTIFIED BY FAITH

KJV Galatians 3:7 Know ye therefore that they which are of faith, the same are the children of Abraham.

MOUNT SINAI CAN'T ANNUL THE PROMISE IN THE TORAH MADE WITH ABRAHAM AND

MESSIAH THAT THE SPIRITUAL SEED OF ABRAHAM ARE JUSTIFIED BY FAITH JUST LIKE HOW ABRAHAM WAS JUSTIFIED BY FAITH

KJV Galatians 3:17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

THE LEVITICAL PRIESTHOOD WAS ADDED BECAUSE OF THE SIN OF THE GOLDEN CALF

KJV Galatians 3:19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made ... KJV Exodus 32:19 And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

KJV Exodus 32:26 Then Moses stood in the gate of the camp, and said, Who is on the LORD'S side? let him come unto me. And all the sons of Levi gathered themselves together unto him.

THE LEVITICAL PRIESTHOOD WAS OUR TUTOR TO BRING US TO MESSIAH

KJV Galatians 3:24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

The law = Levitical Priesthood which was added because of the transgression of the golden calf

MESSIAH IS A PRIEST AFTER THE ORDER OF MELCHEZEDEK

KJV Hebrews 7:11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

KJV Hebrews 7:12 For the priesthood being changed ...

KJV Hebrews 7:14 For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

KJV Hebrews 7:17 For he testifieth, Thou art a priest for ever after the order of Melchisedec.

KJV Hebrews 7:22 By so much was Jesus made a surety of a better testament.

THE NEW COVENANT IS THE TORAH WRITTEN UPON OUR HEARTS

KJV Hebrews 8:10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

THE HOLY SPIRIT WAS GIVEN TO HELP US TO OBEY THE TORAH

KJV Ezekiel 36:27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

SHOULD BELIEVERS IN THE MESSIAH FOLLOW TORAH?

Therefore was Paul teaching in Galatians 3 that once Messiah came that we are no longer to keep the Word of YHVH / Torah? No.

Paul was teaching in Galatians 3 FROM THE TORAH that Abraham was justified by faith just as all believers in the Messiah and that the Levitical priesthood was added because of the sin of the golden calf to be our tutor to bring us to the Messiah so that we no longer would follow and trust in the “works of the law” (MAN’S INTERPRETATION of the Torah (Oral Law)).