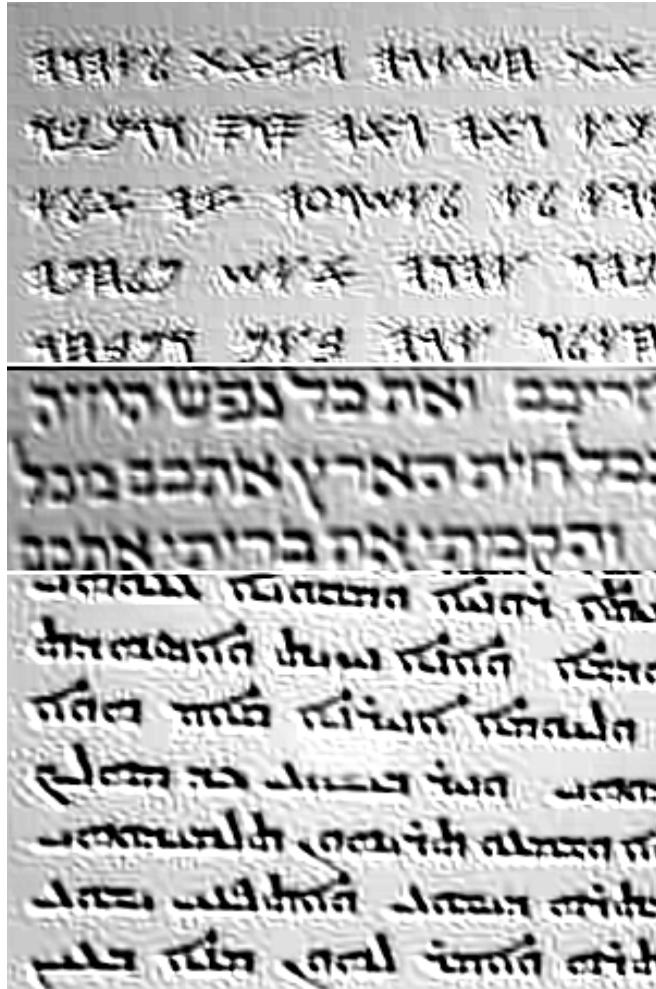


רוח קדימ

RUACH QADIM

RECOVERING THE ARAMAIC ORIGINS OF THE NEW TESTAMENT AND THE LOST VISION OF THE NAZARENES



[Standard Electronic Edition]

By Andrew Gabriel Roth

בָּרוּךְ הוּא בָּרוּךְ הוּא בָּרוּךְ הוּא

Copyright© 2002, 2003, by Andrew Gabriel Roth

All rights reserved. Excepting scholarly citations for non-commercial use not to exceed 1,200 words (*cumulative total*), no part of this book may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system, without permission in writing from the copyright owner.

And, in addition to man's laws, there is a higher principle to consider. This book is the product of years of painstaking research and was produced with the intent of assisting the author in continuing ministry activities. Therefore, even the most innocent of intentions of reproducing this work will result in a major hindrance of those goals, especially since the funds raised from the electronic versions' sale will go to publishing the actual book. Please therefore search your heart diligently and consider carefully the spiritual aspects before even thinking about making any illegal copies.

Finally, this work also contains the sacred name הָרָא". Therefore, to avoid the chance of physically obliterating the Name, please treat this book with respect, even as you would a Hebrew Bible, since these pages do contain the four letters of the Holy Name of Elohim.

Todah rabbah (thank you very much) in advance for your sensitivity and spiritual discernment in this matter, so that His Great Name may be known and revered in all the earth.

Andrew Gabriel Roth

August 30, 2003

TABLE OF CONTENTSⁱ

PART ፩ FOUNDATIONS (יסודות)	10
Introduction: Title and Purpose	10
A Needed Disclaimer (or How "Kurios-ity" Almost Killed My Faith)	11
What is Aramaic?	14
On Scripts, Language and Early Church History	16
What is Estrangela?	19
What is the Peshitta New Testament Tradition?	19
What are the "Assembly of the Nazarenes" and the "Church of the East"?	20
A Brief Introduction to Aramaic New Testament Transmission Trends	20
Primacy School	22
Stopping the Lies: The Truth about Rabulla, the Peshitta and the Diatessaron	23
Methods and Madness	25
PART ፪ GOSPELS and EMISSARIES (סברתא ושליחתא)	28
The Gospel of Matthew (Mateh נאום,תנ"ך)	28
Singular/Plural confusions	29
A Preview: Showing up the Semitic Follies	30
Word Pairs Spelled the Same but with Different Meanings	32
Cognate Accusatives (the Double Shot) of Matthew 6:19	35
The "Mirror Phrase" of Matthew 13:31-32	35
"Beyt" and Switch	36
Kol v'khomer	37
The roots of Jewish prayer, light and Torah	40
The "Idiom Trap" of Matthew 23:8 and others	42
Generation, Race or Neither?	43
My God, My God, why is this always mistranslated?	44
Spotlight Feature: The GOWRA Scenario (Exploding the Myth of a Flawed Genealogy)	46
The Gospel of Mark (מאתה נאום,תנ"ך)	61
I'll take some salted fire to go please	62
Why the "ends" justify the means	63
The bad idiom transfer of 16:15-18	65
Spotlight Feature: The truth about scribal glosses	66
Lining up the Witnesses	68
A Preview: The Difference between "Lord" and "LORD"	71
My God, My God, why is this always mistranslated, revisited	73
The Mystery of the Fig Tree Curse	74
It's the Definite Article	74
Is the Peshitta the Same Dialect of the Messiah?	75
The Gospel of Luke (מאתה נאום,תנ"ך)	78
The Gentile who writes like a Jew	79
Heart and Mind	79
"Facing" the truth	80
The Soul Train	81
Wisdom is Vindicated by Her What?	81
Persecute or Drive Out?	82
The Roots of the Problem	83
Luke 17:18-20: Separate and Unequal	85

Well and good	86
Spotlight Feature: Luke's Original Semitic Poetry	87
The triple word play of Luke 12:11	98
Talents or Cities?	98
Burning Heart?	99
Exploding the Myth of a Flawed Genealogy, Part 2	101
<u>The Gospel of John (יַعْنְאֵל מִלְתָה)</u>	105
Spotlight Feature: The Mystery of <i>Miltha</i>	106
ENA-NA (I am that I am)	108
The Third Nativity	110
Various Grammar Problems	113
John 3:15-16	114
Food and Kingdom	115
Rising Prophets and Losses	117
We Were Never Slaves?	119
The Triple Judge	120
Their Error is Without Excuse!	120
Revelation in Galilee	120
The Bosom of his Father	121
Death to Come	121
Death and Produce	121
I, Shepherd	122
Love, lambs, sheep, and sheep	122
<u>Acts of the Apostles (אֱלֹהִים אֲבָשָׁה)</u>	125
The Cords that Bind	126
Peter's View of God	127
Mighty Wind	127
Loin something! The Lesson of Acts 2:30	128
Aha! Proclitic Trouble!	128
And no one dared...what?	129
Dual Root Wordplays in Acts 9:24-26, and 30	130
Stinging with words (Peter's Rebuke)	132
A cut above the rest	133
Pray or Heed?	133
The Unmitigated Gall	134
The Name of Mercy	135
PART A: THE GENERAL EPISTLES (Letters to All Peoples--)	136
<u>The Epistle of James (יְהָנָנָה אֶפְתָּחָה)</u>	136
Perfect Peace, Part One	137
The Boasting Fire, Part One	137
Faultline	138
Unique Divine Titles and other Terminology	139
<u>The First Epistle of Peter (יְהָנָנָה כְּהָרֶף אֶפְתָּחָה)</u>	147
Accept No Substitutes	148
Semitic Poetry Revisited	148
Baptism or Mikveh?	150
<u>The First Letter of John (יְהָנָנָה אֶפְתָּחָה)</u>	152
The Mystery of <i>Miltha</i> Revisited	153

God is Light, Word and Torah	154
The Eternal World	155
The Joy of Complete Peace (Perfect Peace Part Two)	156
PART ✎ PAULINE EPISTLES (אָנְרַתָּא דְפֹלֶוס שְׁלִיחָא)	157
Romans (רֹמָן דְפֹלֶוס שְׁלִיחָא)	157
The "Setting Apart" of Romans 1:1	158
The Aramaic Diction Pattern in Romans 2:2	159
A Grammar Lesson	159
A Hidden "A-gender"	159
God forbid! The truth behind Romans 3:6	160
A Semitic Turn of Phrase in Romans 4:9	161
Semitic Poetry in Romans 4:25	161
Righteous versus Wicked: The Contradiction of Romans 5:7	161
Waiting and Hoping for Clarity in Romans 8:24	163
Singular/Plural Confusion in Romans 9:4	163
Torah Illuminations in a "Roman" book (9:29 & 10:7)	164
Antithetic Parallelism in Romans 13:8	165
The Burden of Proof in Romans 15:7	166
First Corinthians (רָכְבָּנִים דְפֹלֶוס שְׁלִיחָא)	167
The Lord of Readings	168
What was "The Day of Our Lord"?	168
How to "Get a head" in the world	170
The Boasting Fire, Part Two	172
Paul the Mystic	172
Second Corinthians (רָכְבָּנִים דְפֹלֶוס שְׁלִיחָא)	181
Rising above the "din"	182
Triple Wordplay and Alliteration in 2 Corinthians 4:9	182
Another Singular/Plural Confusion	182
The Double Root in Messiah	183
The Truth About the Unbelievers	184
The Mystery of the Veil	184
Blinded by the Light	185
Cleanliness is Next to Holiness	186
Galatians (גָּלָטִים דְפֹלֶוס שְׁלִיחָא)	188
What is "the other Gospel"?	189
Galatians 3:23-25 and 4:1-2, or Paul versus the Pharisees, part 1	193
Ephesians (אֲפֵסִים דְפֹלֶוס שְׁלִיחָא)	197
The eye of your hearts	198
Consider this Hope for the Gospel	198
Clear this ONE up!	199
Ephesians 2:15, or Paul vs. the Pharisees Part 2	201
The Armor of God	202
Philippians (פְּלִיפִּיִּים דְפֹלֶוס שְׁלִיחָא)	206
The First Messianic Hymn	207
And now a first Messianic Poem	212

Bowels of Mercies?	213
<u>Colossians (כּוֹלֹסָיאַנִים תְּמִימָה רְשָׁמָן)</u>	217
Paul the Mystic Revisited	218
Wisdom is Vindicated by Her What? Part 2	223
The "Double Reflection" of Colossians 3:14	224
<u>First Thessalonians (תְּסֵלָלוֹנִיקִים תְּמִימָה רְשָׁמָן)</u>	225
An Amazing Opening	226
Authentic Aramaic Teaching	226
More Singular/Plural Confusion	227
Armor of God, Revisited	227
Jews or Judeans?	228
<u>Second Thessalonians (תְּסֵלָלוֹנִיקִים תְּמִימָה רְשָׁמָן)</u>	230
Why you cannot escape the truth: A "rebellious" reading	231
Beginning with the First-Fruits of Truth	231
Which commandments?	233
The Other Gospel, Revisited	233
<u>First Timothy (תְּמִימָה אֲמִינָה תְּמִימָה רְשָׁמָן)</u>	236
A Great Poem to Timothy	237
The Alternating Rhyme	238
<u>Second Timothy (תְּמִימָה אֲמִינָה תְּמִימָה רְשָׁמָן)</u>	240
A Cloak of Books?	241
A Doubling of Faith	241
It is Written	242
<u>Titus (תְּטִיבָה תְּמִימָה רְשָׁמָן)</u>	243
Another Gorgeous Poem	244
On the Trail of Alleged Anti-Semitism	244
<u>Philemon (פְּילִימוֹן תְּמִימָה רְשָׁמָן)</u>	247
A Lone Exception	248
"Put it on my account..."	248
<u>Hebrews (בְּרִית מֹשֶׁה תְּמִימָה רְשָׁמָן)</u>	250
The "peshitta" in Peshitta Hebrews	251
Son of the City	252
Thief or Thieves?	252
Translation into Nothing and Nothing into Translation	253
What's Missing is a Little Humility!	255
When is a Priest not a Priest?	255
In Fact, There's Hope!	256
Immersion in Enlightenment	256
Missing Poetry	257
<u>PART ፩ EXPLORING NEW TESTAMENT TRANSMISSION TRENDS</u>	259
<u>(תִּיאָוְרִיהָ דְּפִפִּיאָס)</u>	260
The Papias Scenario	

(תיאוריה דמרן אַתָּא)	266
(תיאוריה דאַכְבּוֹד)	268
PART א: THE WESTERN FIVE	289
<u>The Second Letter of the Apostle Peter (הַדָּבָר הַיְמִינִי בְּפֶתַח כָּלְסֵה)</u>	290
Early Evidence	291
Peter's Speeches	293
<u>The Second Letter and Third Letter of the Apostle John (הַדָּבָר הַיְמִינִי בְּפֶתַח כָּלְסֵה)</u>	298
Early Evidence	299
Linguistic Clues	299
<u>The Letter of the Apostle Jude (הַדָּבָר הַיְמִינִי בְּפֶתַח כָּלְסֵה)</u>	301
Early Evidence	302
The Truth about Apocryphal Attribution	302
Which Came First?	303
<u>Revelation (הַדָּבָר)</u>	305
Early Evidence	306
The "ET" Factor	307
Coffin or Bed?	309
Sharp Spirit?	310
Compositional Wordplays?	312
The Worthy Root	313
Feet or Legs?	314
Permit or Leave Alone?	314
Here Comes the Sun	315
Character References	315
PART ב: THE LOST FAITH OF THE NAZARENES (הַאמּוֹנָה אֲבוֹדָה דְּנִצְרִים)	320
Are the Nazarenes "legalists and Judaisers"?	321
Has the Torah Passed Away?	323
Aramaic Theology 101	326
The Nazarene View of the Circumcision Controversy in Acts 15	338
The Truth about Godhead, Sacred Name Usage and Prayer	344
Was there a virgin birth? How can we know for sure?	350
Is the New Testament Anti-Semitic?	354
One House or Two, and does it Matter?	356
What is Tikkun Ha Olam?	357
The Dream of Beyt Miltha	358
The Way of the Malpana	359
Conclusion: What the Future Holds	361
APPENDIX:	362
<u>(תיאוריה דלא כלום)</u>	363
The Core of Moedim: Revisiting the Exact Time of the Nativity	380
The Strange Case of Matthew 23:35	403
An Expanded Look at Ephesians 2:15	406
Y'shua and the Talmud	411
Endnotes	416

ABOUT THE COVER:

This image is a composite of three separate pieces of calligraphy enhanced with computer graphics. While the texts appear to be a stone inscription, the fact is all three scripts are painted on heavy paper and overlaid with an "emboss" feature courtesy of PhotoShop. The top script represents a paleo-Hebrew version of Exodus 15 followed in descending order by Genesis 6 in Torah style Hebrew (asshuri) letters, and terminated with the bottom Aramaic estrangela style inscription from the Gospel of John.

ਗਲੇਟੋਨਾਵਾਂ ਦੀ ਲੇਖਣਾ

|The Letter to the Galatians

What is "the other Gospel"?

I am surprised at how soon you have turned to another gospel, away from Messiah who has called you to grace. A gospel which does not even exist; howbeit, there are men who have stirred you up and want to pervert the gospel of Messiah. But though we or an angel from heaven preach another gospel to you, let him be accursed.

Galatians 1:6-8 (Lamsa)

This watershed piece of Jewish literature begins with quite a wallop. In just two decades from the time Messiah preached, the apostle Paul has alleged that "another gospel" has gone out into the world. What that counterfeit is however has been shrouded in mystery for millennia, until now.

The true Gospel, as Paul relates here and elsewhere, is the message that Y'shua came to bring the proper interpretation of Torah to his fellow Jews, as well as graft the Gentiles into a Torah observant lifestyle through a graduated system of change. It is, in essence, a two-pronged message. If Jews do not understand that Y'shua was the goal of Torah, then they are misinterpreting 300+ prophecies about him in Tanakh. Similarly, if Gentiles do not put aside their pagan ways, then what was unacceptable to YHWH before regarding them will continue to be unacceptable to YHWH now.

In other words, the "good news" cannot save them if the Gentiles don't put their sinful practices away in the first place! The proof of this assertion also emerges from the phrase "a gospel which does not even exist", meaning that it is the perversion of truth that is new, but that the heart of real Gospel stems from proper understanding of Tanakh through the light of Messiah's teachings.

Another aspect to this perspective of Paul's has to do with a massive implied wordplay that permeates the entire letter. The reader will recall how, in the Gospel of John, a distinction was made between two words that are translated into English as "bondage" or "slavery". Furthermore, the worst kind of slavery, the one without any form of compensation or an allowance to work off a debt, was called *galuta*, and those people so enslaved would rightly be called "Galatians". So, in this sense, Paul is not just writing to the residents of that geographical area but to their spiritual state of bondage. The question is though, how did this bondage happen?

In 722 BCE, the Assyrians destroyed the Northern Kingdom of Israel and took many Jews into captivity (*galuta*). Eventually, these dispersed (or lost) tribes made their way into many nations and had mixed themselves so thoroughly with the Gentiles around them as to make them indistinguishable from those who had no Jewish heritage whatsoever. When this happened, those tribes immediately lost their inheritance, and were put into the bondage of ignorance, sin, idolatry, and separation from YHWH. The end result of course is that this kind of spiritual captivity is far worse than anything done in Egypt or Babylon, because as horrible as those other places were, those Jews at least were set free! The captivity of the Northern Tribes however, continues to this very day. At least for their sake however, the method of their repatriation began to appear 2000 years ago, if only they would have heeded it!

This understanding is also well reflected in the writings of another apostle who knew these exact people very well:

Peter, an apostle of Y'shua the Messiah, to the **chosen ones** and pilgrims scattered throughout Pontus, **Galatia**, Cappadocia, Asia Minor and Bithynia. Who have been chosen by the foreknowledge of God the Father through sanctification of the Spirit, to be obedient and to sprinkle the blood of our Lord Y'shua the Messiah. Grace to you and peace be multiplied.

1 Peter 1:1 (Lamsa)

Who are the "chosen people" if not the Jews who went away to Galatia (captivity)? Who else was chosen with the "foreknowledge of God" and called to obedience that involves the sprinkling of Messiah's blood, even as their ancestors would have done the same thing with rams and goats in times of old? Peter is in

fact saying that the time for their return to grace is at hand if they understand Torah and believe in Messiah, and all of Paul's pronouncements to the same populace here must be viewed in this same light.

However, this is not to say that both Peter and Paul also did not have in mind pure Gentiles either, for they surely did. The problem was, there was no way to tell one group from the other, and so both men decided that they would try to bring *all of the nations back in by the same method*. From that view then, the Gentiles are chosen also, since Paul makes the point they too have a role in prophecy:

Because God knew in advance that the Gentiles would be declared righteous through faith he first preached to Abraham, as it is said in the Holy Scripture, 'in you shall all the Gentiles be blessed'.

Galatians 3:8 (Lamsa)

The kicker though is that both descendants of the lost tribes of Israel and pure Gentiles have to come through the "Judah gate", that is Messiah:

That the blessing of Abraham might come on the Gentiles through Y'shua the Messiah (from Judah), that we might receive the promise of the Spirit through faith.

Galatians 3:14 (Lamsa, with my emphasis)

Now it is at this point that Replacement Theology and Dispensationalist heresies kick in, erroneously using this verse as a way to pit the Messiah against Torah, and his promise against what went before. However, my point is that such is the *opposite* of what Paul is saying. First though let us see where this false impression comes from, and then we will refute it. Also please note that since the Aramaic word *namusa* can mean "Torah" as well as "Pharisaic rules and regulations", that I have taken the time to put "Torah" in parentheses where it applies in Lamsa's readings. At any rate, this is what I mean:

For those who rely on the works of the law (Torah) are still under the curse, for as it is written, cursed is everyone who does not practice everything which is written in the book of the law (Torah). But that no man is justified by the law (Torah) is evident; for as it is written, the righteous will live by faith.

Galatians 3:10-11 (Lamsa)

This is the crux of the entire matter right here. The Gentile Christians insist that this passage means Torah has passed away, and that followers of "Jesus" are redeemed from the "curse of the law" as well as from relying on the "works of the law" by replacing it with "faith". However, these terms have been totally perverted and contradict Paul's own writings in this Epistle, as we will shortly see.

First of all, let us deal with the "curse of the law". This is because we are flawed and cannot keep the whole Torah, as Paul clearly states. However, that wording surely does not mean Torah itself is bad or wrong. Rather, the "curse of the law" is a doctrine that has always been wrong for everyone! This heresy, as it turns out, is to believe that following Torah rules for the sake of blind ritual and tradition means a person does not have to worry about sin. Isaiah though clearly repudiated this belief born in arrogance and pride by referring to our "righteous deeds" as menstrual rags! Witness also the opening of that prophet's first two chapters and see that the Jews there were going to Temple, performing the sacrifices and, in essence, doing all the right things. But, the problem was, then and now, that Israel thought they could do these things by rote and without the proper attitude, and that therefore following the instructions alone was enough.

Paul makes this exact same point here:

Now the promises which were made to Abraham and to his descendants as a covenant. He did not say 'To your descendants' as many but 'To your descendants', as one, that is Messiah. And this I say, that the covenant which was previously confirmed of God in Messiah cannot be repudiated

and the promise nullified by the law (Torah) that came four hundred and thirty years later. For if the inheritance is by the law (Torah) then it would not be as the fulfillment of promise; but God gave it to Abraham by promise.

Galatians 3:16-18 (Lamsa)

There are quite a few things going on in these sparse lines! Paul is explaining that Torah given at Sinai was the fulfillment of the promise God made to Abraham. It was in that same promise that God also planned to bless the Gentiles. Therefore, that promise to bless everyone through Abraham (and later Messiah) cannot be nullified, and indeed it was not, since Scripture also says that there is one Torah for Jew and foreigner, (Exodus 12:49, Leviticus 24:22, Numbers 15:16,29). Furthermore, Paul cements this key belief here:

For there is neither Jew nor Aramean, there is neither slave nor free, there is neither male nor female; for you are all one in Y'shua the Messiah.

Galatians 3:28 (Lamsa)

Note here the text says "neither Jew nor Aramean", as opposed to "neither Jew nor Greek"? This is because the original audience was firstly to the lost tribes in galuta (bondage) and then to the Gentiles in Galatia. Jacob himself was called a "wandering Aramean", and his father in law Labaan was a Syrian/Aramean as well. That means that we are talking about two closely related Semitic tribes. Reason being, the word "Hebrew" is derived from *eber*, meaning "those from the other side". When Abraham asked his nephew Lot to separate from him (Genesis 13), Lot chose the land "on the other side of the River Jordan". In due time, Jacob was also living with others (Arameans) in this region. Therefore, when the Arameans looked across the River, they pointed to their brethren and said "Eber, eber". Now fast forward two millennia and the real message of the true Gospel is revealed: *All of Abraham's children that went off to build their own nations--save Ishmael (Galatians 5:28-30) -- are to come back in to Israel!*¹

The "curse of the law" and also "works of the law" then is the mistaken belief that Torah applied only to Jews, as well as that following its precepts alone granted salvation. It never did, and it does not now. Rather, it was faith in the promises of God that redeemed us from the curse, and the ultimate expression of that freedom came in the fulfillment of the prophecies that spoke of Messiah Y'shua.

So, while Christian theologians continue to assert that Paul is talking of the covenant of Torah passing and giving way to "Jesus", the reality is quite different. Paul is instead saying that the *wrong interpretation of the Torah that went against the original promise is what is flawed*. Furthermore, the proof of this assertion is found in two places:

Is the law (Torah) against the promises of God? Far be it; for if a law had been given which could have wrought salvation, righteousness would truly have come as a result of the law (Torah). But the Scripture has included everything under sin, that the promise by the faith in Y'shua the Messiah might be given to those who believe.

¹ This does not mean that the descendants of Ishmael, or today's Arabs, are not also given an inheritance. Rather, since Ishmael was also made a father of a great nation, his inheritance is different from that of his younger brother Isaac. The fact is, Scripture is replete with examples of righteous people who would today be considered Arabs. Since Midian was clearly in modern Saudi Arabia, Moses' father-in-law Jethro as well as his wife Tzippora, shared this same lineage. That means Gershom and Eliezar, Moses' two sons, had half-Arab blood. Furthermore, Abraham himself would also be called Arab, since he was born Ur of the Chaldees, otherwise known as Iraq today. It is also a fact that many "Arabs" are really more accurately called "Arameans", and these people at one time also spoke Aramaic throughout the Middle East. In any case, the role of Arabs in prophecy is beyond the scope of this book, but I did not want to leave the reader with the impression that I was excluding them for the final redemptive drama that is the re-gathering of the lost tribes of Israel. I will simply say though that they come in through a different process, and that is all I will relate on the matter.

Galatians 3:21-22 (Lamsa)

Thus the law (Torah) is not made by faith, but, whosoever shall do the things which are written in it shall live in it.

Galatians 3:12 (Lamsa)

So, if the Torah is passing away, how is it that we will all, according to Paul "live in it"?

Finally let us deal with another phrase Paul uses in Galatians, "under the law".

Tell me, those who desire to be under the law (Torah), do you not hear the law (Torah)? For it is written that Abraham had two sons, one by a bondmaid and one by a freewoman. But he who was born of the bondmaid was born after the flesh; but he who was born of the freewoman was born by promise...Now we, my brethren, are the children of the promise, as was Isaac. But as then, he who was born after the flesh persecuted he who was born after the Spirit, even so it is now.

Nevertheless, what does the scripture say? Cast out the bondmaid and her son; for the son of the maidservant shall not inherit with the son of the freewoman. So then my brethren, we are not children of the maidservant but children of the freewoman.

Galatians 3:21-23,28-31 (Lamsa)

Starting from the first line, Paul reminds his own Jewish people to "hear" the Torah--a very odd statement if that Torah is in itself invalid. Then Paul again tells his audience that the promise came before Sinai, but that those who persecuted Israel, as many of these people's neighbors did, were accursed. Paul then continues his definition here:

For the whole law (Torah) is fulfilled in one saying, that is, you shall love your neighbor as yourself. But if you harm and plunder one another, take heed lest you be consumed by one another. This I say then: Lead a spiritual life, and you shall never commit the lust of the flesh. For the flesh craves that which is harmful to the Spirit, and the Spirit opposes the things of the flesh; and the two are contrary to one another, so that you are unable to do whatever you please. But if you are led by the Spirit, you are not under the law (Torah).

Galatians 5:14-18 (Lamsa)

Once more, if Torah is passing away it is odd that Paul would begin again by quoting from Leviticus, and then commenting on that quote! In fact, every word he says in this passage agrees with one Torah precept or another.

What then does "under the law" mean? Simple, "under the law" refers to a variation on the same false teaching of "curse of the law", i.e. that doing ritual for ritual's sake is believed to bring salvation. Paul has already commented in this Epistle that the Torah is not against the promise of God. Therefore, the only remaining logical alternative brings us back to the idea that it is the interpretation about Torah which is the problem, as opposed to Torah itself.

As a result, to be "under the law" means that a Jewish person has not understood the reason behind the Law, and masks his evil intentions with outward obedience. If however we are in the right "Spirit", which is to stay righteous because we love YHWH and want to please Him, then we are doing well:

For the fruits of the Spirit are love, joy, peace, patience, gentleness, goodness, faith, meekness, self-control; there is no law (Torah) against these. And those who belong to Messiah have controlled their weaknesses and passions.

Galatians 5:22-24 (Lamsa)

The final proof of this idea also relates to circumcision, a topic we will be exploring in great detail later on:

Those who desire to boast in the things of the flesh (defined by "works of the flesh" in 5:19) are the ones who compel you to be circumcised only lest they should suffer persecution for the cross of Messiah. **For not even they who are circumcised obey the law (Torah);** but they want you to be circumcised so that they might boast over your flesh.

Galatians 6:12-13 (Lamsa, cross-referenced and highlighted by Andrew Gabriel Roth)

So, here is one clear case of many where Paul only appears to go against circumcision. The reality is though, that Paul is saying that the people who are calling for circumcision themselves do not have a proper understanding of why it should be done. Therefore, to have these ignorant people spread false teachings to the less experienced makes the Gentiles worse off than before they began to believe! In both cases, the key to following the Torah, with regard to circumcision or any other act, is that you do not do it to be boastful but because you believe it to be holy instruction! Fashion and social status should have no bearing on the decision.

For more information on this topic however, the reader is encouraged to consult "The Nazarene View of the Circumcision Controversy in Acts 15".

Galatians 3:23-25 and 4:1-2, or Paul versus the Pharisees, part 1

In the opening sentences of Acts 15, a few remarkable facts emerge. First, we are told that among the Messianic believers of the time there existed a contingent of Pharisees that believed Gentiles must be circumcised before being admitted into the community of faith. Second, we are told that Paul, Barnabas and other prominent Nazarenes were brought into sharp disagreement with this group's contention. Turning a bit later to Acts 23:5-6, we also learn that Paul considered himself a Pharisee as well, calling himself by this title *in the present tense*.

That being said, perhaps no book has caused more misunderstanding about the role of Torah observance amongst Messianic believers than does this brief letter to the Galatians. Furthermore, the crystallization of this misunderstanding culminates in these few lines at the end of the third and beginning of the fourth chapter, and much of the prelude to these lines has already been discussed. However, the concepts in 3:23-25 and 4:1-2 are so important, that I am going to go to some extraordinary lengths to showcase their true meaning.

Galatians 3:23

לְהַלֵּן כִּי מִתְּהִלָּה תְּמִימָה רְשִׁיאָה נָתָן לְעָם

AD LA DIN TATHEH HAYMANUTHA NAMUSA NATER HAVA LEYN KAD CHEVISHIN

Before but came faith Torah guarding was us while we were confined

לְמַמְתָּא דָאִתְּדָא רְשִׁיאָה

L'HAYMANUTHA DAITIDA HAVAT LEMEYTGLAYO.

From faith about to be revealed.

Galatians 3:24

נָמָסָה חַדְלָה לְרַתְקָה הַרְאֵתָה תַּחַת רַשְׁתָּה
NAMUSA HAKIYL TARAA HAVA L' AN LVAT MESHIKHA

The Torah therefore tutor was for us going towards the Messiah

דָמִין הַיָּמָנוֹתָה נֶצְדְּקָה
DAMIN HAYMANUTHA NETZDEDEKH

That us by faith be justified

Galatians 3:25

קָדָם מִשְׁבֵּת כָּרְבָּלָה נְצָדְקָה כִּי מִתְּהִלָּה
KAD ATHA DIN HAYMANUTHA LEH HAVIN TEHIT TARAA

Since come but faith not we under TUTORS.

Galatians 4:1

אָמָר אֱלֹהִים בְּעֵת כִּי-פְּנֵי זָבֵן הַמְּלֵךְ כִּי-פְּנֵי זָבֵן הַמְּלֵךְ
AMAR ANA DIN DIKHMA ZAVNA DIYARTA TELEH LA PERYSH MIN AVDA

Say I but that for time heir (is a) child (he is) not different from the servants.

קָדָם מִרְאֵת כָּל הָעָם
KAD MARA HAV D'KULKHON

Though Lord is (he) of all (of them)

Galatians 4:2

אֶלְאֶתְכָּתְבָנָה שְׂמָחָה כְּלָלָה נְצָדְקָה בְּעֵת כִּי-פְּנֵי זָבֵן הַמְּלֵךְ
ELA TACHIT APITROPEA AYTAVHI VE'RIBI BATEH EDEMA L'ZAWNA DESAM AVOHI

But under guardians he is and stewards of home until of time which has set his Father

Now let us look at how these verses flow in more syntactical English and thereby get closer to their true meaning:

Galatians 3:23

But before faith came while we were confined from the faith about to be revealed.

This is a common theme in Paul's letters. The main point is that the true *understanding* of the Torah was not possible until certain promises in Torah were revealed in faith. The cause of that faith however is not a throwing away of Torah but a recognizing of Torah's promises coming in the form prophecy demanded, that of Y'shua Ha Moshiack. That is why Y'shua said to reject him was to reject the one who sent him,

because his Father had promised the ARM OF YHWH would come, but that the majority of Israel would be blind when it did (Isaiah 53:1). In that sense, the confusion over whether the Prophet, or Elijah or Jeremiah would reveal himself as Messiah (Matthew 16) was "confining" to faith because the true interpretation of the promise could not be understood beforehand.

Galatians 3:24

The Torah was therefore a tutor for us going towards Messiah, that by faith we might be justified.

Notice the Torah itself is the tutor, meaning that by giving details of who Messiah would be, where and when he would be born and so on, that it educated the faithful on how to know the true one when he came. This is also a clear allusion to a similar teaching in Romans 10:4 where Messiah is the *goal* of Torah. In Aramaic, the word for goal--*sakah* (סָקַח) is badly mangled into the Greek *telos*, which can also mean the same thing but is more often rendered as *end* of Torah. Therefore, the Greek as translated typically into English appears to state that Torah has an END in Messiah, but Paul is saying almost the exact opposite in Aramaic in that the Torah *points towards* Messiah, and this idea is further substantiated with the use of the word *lvat* (לְבָט) which carries that precise meaning.

This idea is also a logical development from 3:23, as if to say "The Torah teacher says, HERE HE IS!" Furthermore, it is also akin to the way the Baptist identified Y'shua. First he prophesied that one greater than himself was coming, and then when Y'shua came it was "Behold the Lamb of God..." Both parts of the equation, acknowledgement of the prophecy and proper identification of that prophecy's fulfillment in Messiah, are required as a true test of faith. The end effect then is one of Torah observance AND proper acknowledgment of how the promise was kept, and it is from this process that we are justified because we vindicated what the Almighty said in the first place.

Galatians 3:25

But since faith has come we are not under **tutors**.

This is a big one. First, all Greek mss read *tutor* (singular) whereas the Aramaic reads *tutors*. The reason for the error in Greek is that the Aramaic word is one where the singular and plural forms are spelled the same. In the first century, context was the sole guide as to which was intended, and it was only around the 6th century that a plural marker called a *syame* was developed to clearly distinguish one from the other. The ancient traditions in the Church of the East, the assembly that preserved the Aramaic text, have also proved highly reliable though in ferreting out which meaning was intended, showing a level of accuracy equal to the way the Jews preserved their oral traditions about the Torah itself. As for the reading, by saying *tutors* then Paul is making a direct shot to the Pharisees, who as "teachers of the law" added their own rules that in effect put a fence around the Torah (Pirkei Avot).

There is also a clear word play that is implied between the TARAA (tutors) that locked the Torah away behind their rules and Messiah who said, "I am the TAREA" (door) that leads to the Father, salvation and so on. Paul is reminding us (or perhaps is reminiscing over what Peter told him) about how Y'shua flung the gate wide open, not just to bring Gentiles in at a later time, but first and foremost to free the Jews from the bondage of the Pharisees who sit in Moshe's seat (Matthew 23:1). This idea also compares very well also to John 4 when Y'shua tells a Samaritan woman that "we Jews worship what we know" as opposed to the pagans in Athens that Paul addresses that deal with an unknown god or the Samaritans who mixed their Judaic faith with pagan belief.

Either way, these TUTORS are very different from the TUTOR of 3:23 and 3:24. In fact, they are the opposite, and it is only by careful comparison that the true extent of Paul's biting rhetoric is revealed. Paul has contrasted the *true tutor* of Torah pointing to Messiah, against the Pharisees who remained as *tutors to their traditions* and rejected Y'shua as a result. It's therefore an extremely elegant way of saying "no man can serve two masters". The teachings of Y'shua and the leaven of the Pharisees do not go together.

Galatians 4:1

But I say that for as long as the heir is a child, he is no **different** from the servants, even though he is Lord over all of them.

An even more obvious slight from Paul to his non-Messianic Pharisees, since *periysh* (different, separate) is where the actual term Pharisee comes from! The idea of the heir being a child is probably a reference to the time when only the hope of Messiah existed, but before he had actually been born. Another possibility is that it refers to when Y'shua was in the Temple at 12 years of age amazing the rabbis with his teachings and answering questions. He appears as just another boy --and therefore a servant-- before these teachers (the real servants), but when Y'shua clarifies Scripture and the truth comes out, so does his authority as Lord (Matthew 7:29).

Galatians 4:2

But he is under the guardians and the stewards of the house until the time that has been set by his Father.

Notice now though how Paul brings together two important ideas. First, we have the heir who will take on the mantle of Torah. Then we have idea that, in the interim before the heir comes of age, that the Torah was under the control of guardians. This is key, because it is a clear statement by Paul that Messiah is the MILTHA made flesh (John 1:1-5, 14). MILTHA, which can be rendered WORD, has many other deeper meanings as well, including PARABLES (MITHLEH), which Y'shua says he will utter for the first time since the creation of the world, thus quoting Psalm 78:2. What this brings to fore then is not the Greek impression of Torah passing away once Messiah struts on to the stage of history, but simply that the deepest understanding of what Torah means comes from the MILTHA made flesh, who is also the ARM OF YHWH and the embodiment of Messianic promise. In short and in true Semitic fashion, Paul ends up precisely where he began on this line of reasoning.

ⁱ This may seem an unusual place to put a footnote, but I feel it is needed address a concern that has popped up in preliminary reviews of this work. Some have suggested that the titles I give here should be more "purely Hebrew", and this suggestion has manifested itself in two ways. First, there is a bit of hybridization going on. The name of part one--*yesodot* (יסודות)--is in proper Hebrew plural form. However, elsewhere, I have deliberately followed Aramaic patterns of plurality but retained the Hebrew script.

I have done this on purpose to make a very precise point. First and foremost, the study of the Aramaic Peshitta has made it possible for Messianics to see and even greater kinship between both parts of the Bible. The Word of **יהוָה** can now be shown to be a totally Semitic phenomenon even at the base text level, representing a quantum leap forward in understanding the root origins of what later became Christianity in the West. However, the development of the Hebrew and Aramaic of the Tanakh to what it became in terms of the dialect of the Peshitta NT, points very clearly to the time and culture in which the latter was created.

At the same time though, the closer kinship from new to old that the Aramaic allows also makes a clear statement that the foundation of the new is the Hebrew covenant that came before it, and therefore I have used the Hebrew word for "foundations" in its proper form. When we get past that origin however, then it becomes appropriate to adopt the Aramaic patterns that we know existed at that time. Reason being, throughout this book I make the clear case that while Hebrew remained a liturgical language, Aramaic was how the common man conversed throughout the Middle East. In Israel however, archaeological inscriptions continued to use Aramaic words in the same Hebrew calligraphy, otherwise known as *ktav ashuri*. That is why we have *bar mitzvahs* and not "ben mitzvahs" when we turn thirteen. The toggling between the two languages then, like that term that is half Aramaic and half Hebrew, is both effortless and unconscious for a Jewish person. The same can be said when a Jew reads a page of Talmud, Zohar or parts of Esther and

Daniel. There is no "red light" that goes off that says "Warning! You are approaching the different language of Aramaic in this passage!"

Second, another change that will be noticeable to those who are used Hebraicized New Testament titles is the lack of the phrase *et ha* (אֵת הָאֶת) for meaning "towards" (as in "the Letter toward the Ephesians", etc.). While I acknowledge that such usage has been normative for Messianics in their attempt to keep consistent Semitic terminology throughout both Testaments, the fact is, the text they are "converting" from is still Greek, or at least it is done from Greek and translated into Hebrew. This was done in large measure due to the fact that Peshitta and related Aramaic studies are relatively new to the Messianic movement, and as a result even many long-time leaders and rabbis in that arena have not made a detailed study of the Peshitta text. If they had, they would have realized that there have been traditional Aramaic titles for these books all along, rendering the Hebraic conversion process of the Greek names totally unnecessary! For these reasons then, I have opted for the Aramaic usage of *d'lvat* (דְּלִוָּת) instead, which also means "of towards".

Finally, the reader should be aware that the subject headings in this book (Letters to all Peoples, etc.) are completely of the author's own creation. The Church of the East has never separated these books into scrolls in the manner I have suggested.