

### PROBLEM WITH GALATIANS CHAPTER 3

According to Galatians Chapter 3, New Testament believers claim that this book teaches us about the law (Torah) and Jesus, a man who will liberate us from the curse of the law by becoming a curse for us. This interpretation stems from Galatians 3:13, which references Deuteronomy 21:23, stating "Cursed is everyone who is hung on a tree." Paul uses this Old Testament passage to explain how Christ redeemed humanity from the curse of the law through his crucifixion. The original context in Deuteronomy refers to the practice of hanging executed criminals on a tree or pole as a form of public disgrace, considered a divine curse. However, this interpretation presents disingenuous or fabricated facts with numerous reasons:

1. The Torah does not speak of a curse of the law being lifted by Jesus becoming a curse himself. Like how Jesus was lifted up (John 3:14-15) as bronze serpent lifted up on the pole incident in Numbers 21:5-9. Since the serpent did not die on the pole when the Israelites were healed by looking at the bronze serpent lifted on a pole. Mainly, the TORAH (the law) was not made for us to be curse. What more, if the New Testament books say that Jesus is sinless or do not sin, why was he become curse?
2. Deuteronomy 24:16 and Genesis 9:6 emphasize individual responsible for their own sin, contradicting the concept of vicarious atonement.
3. The idea that "*those who rely on the deeds of Torah are under a curse*" contradicts Deuteronomy 6:25, which encourages observance of commandments.
4. The Tanakh (Hebrew Bible) does not mention Jesus as a coming Messiah, differing from what the prophecies spoke of in the book of Malachi.
5. The New Testament books were not originally part of the Tanakh. There are many conflicts and errors in the messages between the Old Testament and New Testament Bible (books). This is because the New Testament books altered the Torah teachings.

The whole valid points regarding the teachings of the Tanakh (Hebrew Bible) explain clearly about the sinlessness and redemption. Ecclesiastes 7:20 and Psalm 49:7-8 do emphasize human imperfection and inability to redeem others. Ecclesiastes 7:20 states:

***"Indeed, there is not a righteous man on earth who continually does good and who never sins"***

This verse clearly asserts that no human is without sin. Similarly, Psalm 49:7-8 declares:

***"No one can redeem the life of another or give to God a ransom for them—the ransom for a life is costly, no payment is ever enough"***

This passage emphasizes that no human can pay the price to redeem another's soul. These verses do present a challenge to the New Testament's portrayal of Jesus as sinless and as a redeemer. The New Testament's interpretation of Jesus' role does completely differ from the straightforward reading of what the Torah passages clearly say. It's important for us to note that the concept of a sinless messiah or a human redeemer is not explicitly found in the Torah. The idea of Jesus fulfilling this role is a later Christian theological development, not directly derived from the Hebrew scriptures. This discrepancy highlights the fundamental differences between what YAH bring us the clear understanding of the Torah and the paganism interpretation of these texts in light of Jesus' claimed role that came from the Christian's world.