



**From Tzi'yon Torah Goes Forth: an "old"
translation of Rav Sha'ul's letter to the Galatians
(The End of a Messianic Lie Book 3)**

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It's here from Jerusalem! A “Dynamic equivalence translation” of Sha’ul’s [i.e. Paul’s] Egeret El Ha’Galatim [i.e. letter to the Galatians], letters based upon the earliest Greek manuscripts available [e.g. Papyri 46 [dating to between 170-200 CE; Codex Sinaiticus [dating to about 350 CE, and the Nestle-Aland 28th edition of the “Novum Testamentum Graece”].

Finally, a translation into English, produced with a Jewish pro-Torah bias, published from the Eternal City just as the Prophet predicts... “out from Tzi’yon the Torah shall go forth, and out from Yerushalai’im, the Word of HaShem” [Yishaiyahu 2:3]. The time has come to reclaim this literary gem penned by a 1st century CE Jewish author, and take it home, with a view to better understand it in the light of our Torah, and restore it’s consistent and intrinsic Torah-compliant message. The essence of this message has for too long been hijacked, manipulated and altered, to the extent that it is not possible for it to enjoy supportive testimony or recognition by AM [i.e. the People of] Israel or from Torat-Moshe. Current English translations have simply turned it into something entirely irrelevant.

The good news today, however, is that the Torah’s timeless reminder of a Messianic hope has finally been reborn, and has now reemerged entirely intact within this letter, with the same consistency and credibility it had from the days when our Holy Prophets first conveyed it. What did this letters say, when it were first penned? Perhaps it's time to find out!

At last, Jerusalem can reclaim “El Ha’Galatim” from the hands of the Council at Nikay’ah [i.e. the Nicene Council], and restore its eternal purpose to plant the Torah into the hearts of all men.

“From Tzi’yon Torah Goes Forth” calls attention to contrived Christian doctrines which came about by means of subtle changes to the original Greek text, further leading to erroneous English renderings in key passages that insisted upon a Torah-prohibitive theology. This volume reasserts Rav Sha’ul’s intention to present a Torah-observant norm as the Law of the Land.

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