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Holiness of the Mosaic Covenant
26: 1-46

Blessing and **curse** formulas seem to have been a common feature in Ancient Near Eastern covenants (see the commentary on **Deuteronomy, to see link click Ah – Treaty of the Great King**). They were a way of guaranteeing that both parties would abide by the terms and conditions. After all, no one would willingly agree to be **disciplined** for breach of contract unless he intended to honor the contract.



National level of Blessings and Discipline: The Blessings and **discipline** of **the Torah** generally speak to the national level. When **Isra'el** on the whole will observe the mitzvot of **the Torah**, she will reap the benefit of blessings. However, when **she** on the whole turns away from the mitzvot of **the Torah**, **she** will suffer the consequences. Within the **Torah** there are two principle passages that speak of this. One is the extended passage in **Deuteronomy 28**, and the other is here in **Leviticus 26**. The **Leviticus** passage was given to **the Exodus** generation, and the word used here is *yasar*, meaning **discipline.** While the **Deuteronomy** passage was given to **their** children after all **their** parents had died in the wilderness for **their** unbelief. After **affirming** that **ADONAI** was **their God, that they** would **walk in His ways, keep His Torah, and listen to his voice** (see **Deuteronomy Ez – Statutes, Mitzvot, and Ordinances**), **Ha'Shem** warned **them** the second generation that **the curses** (Hebrew: *arar*) of the covenant would

fall on **them** if **they** rebelled as **their** parents had done (see **Deuteronomy Ff – Curses for Disobedience**).

Redeemed from the curse of the Torah: It is tempting to suppose that all of **the curses** of **the Torah** have been removed **in Messiah**. It is common teaching, based on **Galatians** that **Messiah redeemed us from the curse of the Torah (Galatians 3:13).** This seems to indicate that **the Torah** has "lost its teeth," so to speak. The common thought is that **in Messiah**, **the curses** are removed, but **the blessings** remain. But is this really true?

On closer examination, it becomes obvious that **the curse of the Torah** spoken of in **Galatians 3:13** is not **the curses** for disobedience listed out in **Leviticus 26** or **Deuteronomy 28**. Instead, **the curse of the Torah** is death – not mortal death – but eternal separation from **YHVH**. According to **Paul**, the final **curse** of **the Torah** is condemnation in the eternal court of judgment (see the commentary on **Galatians Bk – Cursed is Everyone Who Hangs on a Tree**). Elsewhere, **he** points out that **the Torah brings about wrath (Romans 4:15).** It does so because it defines **sin**. **He** said: **Now the Torah came in so that transgression** (meaning choose to **sin**, to intentionally and willfully disobey) **might increase (Romans 5:20).** In other words, one of the functions of **the Torah** is that we would be made more aware of our **sin**. In fact, **Paul** identified **the Torah** as **the ministry of condemnation (Second Corinthians 3:9).** When **Paul** spoke of **the curse of the Torah** here in **Galatians 3:13**, **he** referred to **the Torah's condemnation** of **sin**. It is the condemnation from which we have been redeemed. It is the condition which has been **nailed to His cross**.

In one of **his** most often misunderstood passages, the apostle **Paul** speaks of a written document of condemnation which is **nailed to the cross (Colossians 2:14).** Too often this document is misinterpreted as **the Torah**. It is not at all uncommon for well-meaning brothers and sisters to triumphantly declare that **Messiah nailed the Torah to the cross**. **God** forbid! Some translations encourage this kind of interpretation by translating the thing nailed to the cross as "the written code," a term which seems to imply "a law code," namely **the Torah**. However, it is not **the Torah** which has been nailed to the cross. It is the written verdict of condemnation, like the type delivered by a Roman court of law. **Having canceled out the certificate of debt consisting of decrees against us, which was hostile to us; He has taken it out of the way, having nailed it to the cross (Colossians 3:13 NASB).**

The certificate of debt which has been **taken out of the way and nailed to the cross** is **condemnation.** And **condemnation (i.e. death)** is the ultimate **curse** of **the Torah**. It is **the curse** which **Messiah** took upon **Himself** when **He became a curse for us (Galatians 3:13).** Therefore, it is incorrect to suppose that there are no longer any consequences for sin. **The Torah** is our blueprint for living. The closer we obey **Torah** the more we will be **blessed**. But the more we disobey **Torah** the more will suffer the consequences of our sin.[523]