

Problems in Communicating the Hebraic World-view

*to Our Christian Brothers and
Sisters*

Outline to the Sermon Series on MP3 CD

Bruce R. Booker

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brucebooker@msn.com

Introduction – Part 1 – August 6, 2011

This week's Parsha (Torah portion - August 6, 2011) begins with the fifth of the five books of Moses (Deuteronomy).

The book starts with “*These are the words (Eleh d’varim)....*”

Words are powerful! They can bring life and blessing or death and destruction.

Proverbs 18:21

“Death and Life are in the power of the tongue, and those who love it will eat its fruit.”

The Torah first draws attention to the power of words in the first book of Moses, the first verses: “*In the beginning* (Bereshith),” God created the entire universe with the power of His spoken words.

It is the Words of Torah that Bring Life: Choose Life - Deuteronomy 30:10-20

We Just Wrapped Up the Five-Part Series on *The War of the Worldviews*. If you weren't here you can download and listen to this series for **FREE** from our ***Beth Yeshua*** website:

<http://www.bethyeshua-idaho.com/brbooker/sermons.html>

Through the Series we recognized that there are problems in sharing the Hebraic World-view (the Biblical perspective) with our Christian families, friends, etc.

The difference is in **Orientation** as reflected in the Name of what you call yourself as a Believer:

**“Christian” – from the Greek *Christos* –
Anointed**

**“Messianic” – from the Hebrew *Moshiach* -
Anointed**

Our Congregation (*not Church*) is Messianic Jewish, not Christian!

Again, your orientation is reflected in your terminology:

If you are a Christian – You go to Church
If you are Jewish or Messianic – You go to Synagogue, Temple, Shul, or Adat, Kehilat, or Congregation.

Here, We Don't Call Ourselves “House of Jesus Christian Church.”

We Call Ourselves: “*Beth Yeshua Messianic Congregation.*” Essentially the words hold the Same Meaning, but reflect a Different Orientation.

We DO believe in “Jesus”, but we call Him by His real (the one His parents called Him) Name “Yeshua”.

Today We Will Focus on Terminology to Answer the Question:

Why Are There Problems In Communicating the Hebraic World-view of Scripture with Other Believers?

We’re Trying to Explain Why it is *so hard* to share our newly adopted *Hebraic World-view* with our Christian friends, family, co-workers, and acquaintances.

The Difference was Brought Out in the Last Series

It is as Simple as the Analogy of the *Pink* vs. *Blue* Eyeglasses that we used in *The War of the Worldviews Series!*

We Are *actually* Speaking a Different Language from a Different World-view!

Though We READ the *SAME Text* from the Bible

it's Just that the *COLOR* (World-view) is **DIFFERENT!**

Christians Come from the Greek World-view as I have been sharing over the last 5 weeks AND We have seen how over the Centuries the Church had gone from a Hebraic world-view in the First Century To a Greek World-view

We saw in the Series how this was done DELIBERATELY by some of the Early Church Fathers.

They brought in their Platonic, Gnostic, (often Anti-Semitic) thinking into the faith with them and diluted the Hebraic thinking.

This reached out well to the Greek people but actually **diminished** the power of the Word to reach the Jewish people.

One of the Major Problems in Communicating this distinctive is that We Have:

Language: Translation difficulties - "Something was lost in the translation."

In This Message We will hear that an interpretation we hold from the **Hebraic World-view** does not always agree with the Greek word (from a **Greek**

World-view) found in the New Testament writings.

ALL Books of the New Testament cite from the **SEPTUAGINT** Translation of the Old Testament! Septuagint (sometimes abbreviated LXX) **is the name given to the Greek translation of the Jewish Scriptures. The Septuagint has its origin in Alexandria, Egypt and was translated between 300-200 BC.** Widely used among Hellenistic Jews, this Greek translation was produced because many Jews spread throughout the empire were beginning to lose their Hebrew language.

70 - The term “Septuagint” means seventy in Latin, and the text is so named to the credit of these 70 scholars.

It was originally the designation for the Koine Greek translation of the **Pentateuch** (first 5 books of Scripture), but came in time to refer to the ***Greek translation of the Old Testament*** adopted by Christians, incorporating the *translations of all the books of the Hebrew Bible*.

The Septuagint was a primary source of the Old Testament for early Christians during the first few centuries AD. Many early Christians spoke and read Greek, thus they relied on the Septuagint translation for most of their understanding of the Old Testament.

The New Testament writers also relied heavily on the Septuagint, as a majority of Old Testament quotes cited in the New Testament are quoted directly from the Septuagint (others are quoted from the Hebrew texts). **Greek church fathers are also known to have quoted from the Septuagint.**

A Fact: We CAN Misunderstand a Meaning Whenever we translate from one language to another! [Pick a Language ANY Language!]

Even jokes from one language lose their “funniness” when translated in another!

For Example: German Joke in English:

German-language humour is, for linguistic reasons, constructed differently to English-language humour (e.g., British humour and American humour).

In German there are a series of jokes based on double meanings, while English uses several words.

Example from East German political humor:

"The train announcer at the main station was imprisoned!" - "Why?" - "He announced

'Please step back!' as Erich Honecker's¹ train was arriving!' in German Zurücktreten, bitte! can mean both *please, step back!* as well as *please, abdicate!*²

From Chris – an Online blogger: “For some reason when I first came to Poland, people liked telling me jokes especially the joke (maybe you know it) with the punch line “**piłka...do metalu**” (complete with arm motions showing a ball and then a saw). **The problem with that joke is that it is only funny in Polish. Translated to English it doesn't make any sense.**

“And even if you can figure it out, nothing kills a joke more than a long, drawn out explanation. So after about the 10th time hearing this joke, I just smiled and laughed at the appropriate time thus allowing at least the joke-teller some enjoyment.”³

Translation is difficult because one culture may not have the same word-groups as another.

Even if the language is the “*same*” (like Canadian and American “English”) the *same meanings* are not “poured into” the *same word!*

¹ Former East German communist politician

² http://en.wikipedia.org/wiki/German_humour

³ <http://kielbasastories.blogspot.com/2011/05/my-first-polish-jokes-pa-inters-at-pzu.html>

Example: Canadian English vs American English

Both languages are “English” but a *common word or words shared* between the two sometimes have a **different meaning!**

In Canada these are Runners



In the United States these are Runners



“Soda” vs “Pop”

Canadians drink "pop." Ask for a “soda” and you'll likely get soda water (Especially in Ontario).



“Idioms”

Cannot exactly convey idioms from *one culture* to *another*!

Definition of Idiom

A form of expression natural to a language, person, or group of people: "he had a feeling for phrase and idiom."

A group of words established by usage as having a meaning not deducible from those of the individual words (e.g., “raining cats and dogs”).

Some Idioms in the United States

A Bird In The Hand Is Worth Two In The Bush:

Having something that is certain is much better than taking a risk for more, because chances are you might lose everything.

A Chip On Your Shoulder: Being upset for something that happened in the past.

A Piece of Cake: A task that can be accomplished very easily.

Back Seat Driver: An annoying passenger who tells the driver how to drive; someone who tells others how to do things.

All Greek to me: Meaningless and incomprehensible like someone who cannot read, speak, or understand any of the Greek language would be.

Exactly!

And this is EXACTLY the same problem we have with trying to translate a Hebrew concept into Greek (or into any other language)!

This is DIFFICULT, if not IMPOSSIBLE to do!

So What's the Problem?

Well, let's Just Examine the *General Perception* in the Christian Church of the Torah ("Law") as being a Legalistic, outdated system that does not have **complete authority** in the faith-walk of a believer in Christ.

Well, Where Does This Concept Originate?

Actually, it begins with language problems – translating from Hebrew to Greek!

In Koine Greek (which is what the LXX and New Testament were written in) there was NO Word-Group that Encompassed the Overall Meaning of Torah!

Torah is MORE THAN "Law"
It is History,
It is Genealogy,
It is Covenant
and so much more!

So, Where Did This **Change of Meaning** Come From?

The Septuagint (LXX) – the Hebrew to Greek **Translation!**

LXX Not a Perfect Translation:

For Example:

From Torah – Hebrew “Teaching” (thinking) - To
“Law” (Greek thinking)

Deuteronomy 4:8 – Hebrew: וּמִי גּוֹי גָדוֹל, אֲשֶׁר-לוֹ חֻקִּים וּמִשְׁפָּטִים צְדִיקִים, כָּל הַתּוֹרָה הַזֹּאת, אֲשֶׁר אָנֹכִי נָתַן לְפָנֶיכֶם הַיּוֹם.

Transliteration:

4:8 ûmiy Gôy Gädôl ásher-lô chuQiyim
ûmish'Pä†iyim tzaDiyqim K'khol **haTôrah**
haZot ásher änokhiy notën lif'nëykhem
haYôm

Note: I highlighted the Hebrew word: **haTorah**.

**Now, Here's the Same passage of Deuteronomy
4:8 in English translation:**

And what nation is there so great that hath statutes
and judgments so righteous as all this law which I
set before you this day?

Notice how in our English translation “haTorah”
becomes “this **law**”?

How did that happen?

The Septuagint - same passage: Deuteronomy 4:8-
Nomon from - νόμος “Law”

καὶ ποῖον ἔθνος μέγα ᾧ ἐστὶν αὐτῷ δικαιώματα καὶ
κρίματα δίκαια κατὰ πάντα τὸν **νόμον** τοῦτον ὃν
ἐγὼ δίδωμι ἐνώπιον ὑμῶν σήμερον

Transliteration: kai poion ethnos mega o estin
autō dikaiōmata kai krimata dikaia kata panta ton
nomon touton on egō didōmi enōpion umōn
sēmeron

Note: I highlighted the Greek word **nomos**, which
means “**law**.”

The Septuagint translation is how **haTorah** became
“this **law**.”

ALSO, it is important to understand that the First
Century Hebrew and Koine Greek Did **NOT** Have
Word Groups

**For Legalist, legalistic, or legalism for that
matter!**

C.E.B. Cranfield

The Greek of Paul's day lacked any term corresponding to the distinct position of "legalism", "legalist", or "legalistic", leading **C.E.B. Cranfield** to commend "**the possibility that Pauline statements which at first sight seem to disparage the law, were really directed not against the law itself but against that misunderstanding and misuse of it for which we now have a convenient terminology**" (legalism).

To Distinguish those legalistic terms from “Law”!

The words 'legalism' or 'legalist' do not occur in the Old or New Testaments. Legalism's root word, "law" (Greek *nomos*), occurs frequently in the New Testament, and sometimes connotes legalism.

I.E. ALL “Law” isn’t “Legalistic”!

This Terminology Causes Interpretation Problems in the New Testament! Particularly the “anti-Law” - “anti-Torah” position quarried from a **misinterpretation** of New Testament (e.g. the “Pauline Epistles”).

This Makes It Difficult to Understand What Paul (Sha’ul) was REALLY Disparaging!

Was he **against the Torah**, or was he **against the**

legalistic observance of the Torah?

There IS A ***BIG DISTINCTIVE*** HERE!

One the one hand Sha'ul looks at Torah (**nomos**) as holy, good, righteous and spiritual as We see His appraisal of the Torah (**nomos**) in:

Romans 7:12 – ***“So then, the Law is holy, and the commandment is holy and righteous and good.”***

Romans 7:14 – ***“For we know that the Law is spiritual, but I am of flesh, sold into bondage to sin.”***

But on the Other Hand, He Seems to Disparage the Torah (**nomos**) in Other Passages!

ROMANS 6:14 **“For sin shall not have dominion over you: for you are not under the law (*hupo nomos*), but under grace”**

Galatians 5:18 **“If you are led by the Spirit, you are not under law (*hupo nomos*).”**

Yet, He Himself Affirms His Keeping the Torah (**nomos**)!

Acts 21:17-24 (esp. 23-24) "Therefore do this that we tell you. We have four men who are under a vow; take them and purify yourself along with

them, and pay their expenses so that they may shave their heads; and all will know that there is nothing to the things which they have been told about you, but that **you yourself also walk orderly, keeping the Law (nomos).**

Part 2 *Title: Problems in Communicating the Hebraic World-view to our Christian Brothers and Sisters*

Brief Review: of Last Shabbat

We were talking about the problem we have with trying to translate a Hebrew concept succinctly into Greek (or into any other language)!

This is DIFFICULT, if not IMPOSSIBLE to do!

The *Anti-Nomian* Perspective of the Church

Well, let's Just Examine the *General Perspective* in the Christian Church of the Torah ("Law") as being a Legalistic, outdated system that does not have **complete authority** in the faith-walk of a believer in Christ.

So, Where Does This Concept Originate?

Actually, it begins in language problems – from Hebrew to Greek in the Septuagint (LXX)!

In Koine Greek (which is what the LXX and New Testament were written in) there was NO Word-Group that Encompassed the Overall Meaning of Torah!

BUT Torah is MORE THAN “Law”

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**Here's the Same passage Deuteronomy 4:8 in
English translation:**

And what nation is there so great that hath statutes
and judgments so righteous as all this **law** which I
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κρίματα δίκαια κατὰ πάντα τὸν **νόμον** τοῦτον ὃν
ἐγὼ δίδωμι ἐνώπιον ὑμῶν σήμερον

kai poion ethnos mega o estin autō dikaiōmata kai
krimata dikaia kata panta ton **nomon** touton on egō
didōmi enōpion umōn sēmeron

Another Important Factor, that I brought out last
Shabbat and that Most Christians are Unaware of:

**First Century Hebrew and Koine Greek Did
NOT Have Word Groups:**

For Legalist, legalistic, or legalism for that matter!

C.E.B. Cranfield

The Greek of Paul's day lacked any term corresponding to the distinct position of "legalism", "legalist", or "legalistic", leading **C.E.B. Cranfield** to commend **"the possibility that Pauline statements which at first sight seem to disparage the law, were really directed not against the law itself but against that misunderstanding and misuse of it for which we now have a convenient terminology"**⁴ (legalism).

In Other Words There was no way for Sha'ul (Paul) to say "legalism," or "legalist," or "legalistic"! So as To Distinguish those legalistic terms from "Law"!

The words 'legalism' or 'legalist' or 'legalistic' ***do not occur*** in the Old or New Testaments.

Legalism's root word, "law" (Greek ***nomos***), occurs frequently in the New Testament, and sometimes connotes legalism.

So, the "Law" isn't "Legalistic"!

If the Law were "legalism," **then** the most PERFECT KEEPER of the Law (Yeshua) MUST

⁴ C.E.B. Cranfield, "St. Paul and the Law," in *Scottish Journal of Theology* (1964), pp. 43-68

BE the Most PERFECT LEGALIST! Let's follow this thought logically – using the “Law is Legalistic” premise:

1. The Law is Legalistic
2. Keeping the Law makes one a Legalist
3. Jesus kept the Law perfectly
4. Jesus is the “Perfect Legalist”

See the problem? We begin with a faulty premise!

What if we begin with a different premise? The “Law is love”?

1. The Law is Love
2. Keeping the Law makes one a Lover (God and man)
3. Jesus kept the Law perfectly
4. Jesus is “Perfect Love”

Well, that goes along with the Biblical statement that “God is love” (1 John 4:8) and “loving God” means “keeping His commandments” (1 John 5:3).

Terminology Causes Interpretation Problems in the New Testament!

Particularly the “anti-Law” – “anti-Torah” position quarried from a **misinterpretation** of New Testament (e.g. the “Pauline Epistles”).⁵

⁵ *The Problem With Paul: Why The Epistles Of The Apostle Paul Cannot Be Used To Justify The Non-Observance Of The Torah*, by Bruce R. Booker, **CreateSpace**, March 25, 2009

This Makes It Difficult to Understand What Paul (Sha'ul) was REALLY Disparaging!

Was he against the Torah, or was he **against the legalistic observance of the Torah**?

There IS A ***BIG DISTINCTIVE*** HERE!

If he is Against Keeping Torah at All BECAUSE IT IS A LEGALISTIC System:

Then we should not keep **ANY of it – EVER!**

BUT If he is Against the Legalistic Keeping of The Torah: To earn one's salvation, or for work righteousness - then he's saying that motive for keeping it is wrong!

That's Why His Emphasis is on "Saved by Faith" and "Justified by Faith" and NOT by Works!

"For by grace you have been saved through faith; and that not of yourselves, {it is} the gift of God..." (Ephesians 2:8)

Romans 3:28 - "For we maintain that a man is justified by faith **apart from** works of the Law."

Even the Torah Says This in Today's Parsha (*Va-Etchanan*): "It will be righteousness for us if

we are careful to observe all this commandment before the LORD our God, just as He commanded us.” (Deuteronomy 6:25)

James notes: “For **whoever keeps the whole law** and yet stumbles in one point, he has become guilty of all.” (James 2:10)

In other words:

IF you are seeking to earn your salvation by the keeping of the Torah, then you have to keep it **ALL ALWAYS**, or you have fallen short of the Mark (i.e. sin)!

ALL Have Sinned (Romans 3) ²³ for **all have sinned and fall short of the glory of God**, ²⁴ being justified as a gift by His grace through the redemption which is in Christ Jesus; ²⁵ whom God displayed publicly as a propitiation in His blood through faith.

Both Testaments Agree:

You can **ONLY** earn your salvation, righteousness and justification from the keeping of the Torah by **keeping it ALL ALWAYS**!

So, why keep Torah at all?

Depends Upon Motive

IF Your Motive is LOVE for the Lord!

Deuteronomy 7:1 - "Know therefore that the LORD your God, He is God, the faithful God, who keeps His covenant and His lovingkindness to a thousandth generation with those who love Him and keep His commandments..."

Deuteronomy 11:1 - "You shall therefore love the LORD your God, and always keep His charge, His statutes, His ordinances, and His commandments."

Joshua 22:5 - "Only be very careful to observe the commandment and the law which Moses the servant of the LORD commanded you, to love the LORD your God and walk in all His ways and keep His commandments and hold fast to Him and serve Him with all your heart and with all your soul."

John 15:10 - "If you keep My commandments, you will abide in My love; just as I have kept My Father's commandments and abide in His love."

1 John 5:3 - "For this is the love of God, that we keep His commandments; and His commandments are not burdensome."

If your Motive is LOVE! Then Your Motive is Correct⁶:

⁶ *Torah: Our Expression of Love to the Lord*, by Bruce R. Booker, CreateSpace, August 4, 2009

Matthew 22-³⁵ One of them, a lawyer, asked Him a question, testing Him,³⁶ "Teacher, which is the great commandment in the Law?"³⁷ And He said to him, " `YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND.'"³⁸ "This is the great and foremost commandment.³⁹ "The second is like it, `YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.'"⁴⁰ "On these two commandments depend the whole Law and the Prophets."
Loving God **IS** keeping His Commandments!

That's why Sha'ul looks at Torah (**nomos**) as holy, good, righteous and spiritual:

Romans 7:12 – ***“So then, the Law is holy, and the commandment is holy and righteous and good.”***

Romans 7:14 – ***“For we know that the Law is spiritual, but I am of flesh, sold into bondage to sin.”***

That's why Sha'ul Keeps the Torah (**nomos**)! As we shall soon see!

So, Why does He Seem to Disparage the Torah (**nomos**) in Other Passages?

ROMANS 6:14 “For sin shall not have dominion over you: for you are not under the law (*hupo*

nomos), but under grace”

Galatians 5:18 “If you are led by the Spirit, you are not under law (*hupo nomos*).”

Is He Speaking out of BOTH Sides of His Mouth?

On the One Hand: Acts 21:17-24 (esp. 23-24)
"Therefore do this that we tell you. We have four men who are under a **vow**; take them and purify yourself along with them, and pay their expenses so that they may **shave their heads**; and all will know that there is nothing to the things which they have been told about you, but that **you yourself also walk orderly, keeping the Law**.

In Court: Acts 24:14-18- 14 "But this I admit to you, that according to the Way which they call a sect I do serve the God of our fathers, **believing everything that is in accordance with the Law** and that is written in the Prophets...17 "Now after several years I came to bring alms to my nation and **to present offerings**; 18 in which they **found me occupied in the temple, having been purified**, without any crowd or uproar.

Numbers 6:13-21 - “Nazirite Vow”

Sacrificial offerings made in the Temple at the end of the vow:

1. Burnt offering (verse 14)
2. Sin offering (verse 14)
3. Peace offering (verse 14, 17, 18)
4. Grain offering (verse 15, 17)
5. Drink offering (verse 15, 17)
6. AND Hair (verse 18)

Sha'ul WAS Willing to do This With NO argument or complaint!

He was WILLING to present *Sacrificial offerings* at the Temple to fulfill the Nazirite vow and AFFIRM his obedience to the Torah!

What WAS Sha'ul Then? We only have a few choices and NONE of them are good!

In the Acts 21 Account We see He was being asked by the other Apostles in Jerusalem to go under the vow with the four other men to 1) **affirm before the myriads (tens of thousands of Torah zealous Messianic Jews) of his NOT** saying the things they have heard about him and 2) to affirm **his own obedience** to the Torah.

So He did This! Without Argument!

For this account we can only come to these four possibilities:

- 1) That he was theologically confused.

- 2) That he was a deceiver (a liar).
- 3) That he was a hypocrite: saying one thing and doing another thing contrary to what he said.
- 4) Or as Kefa - Peter said (2 Peter 3) - misunderstood or his words twisted.

AND He testifies to his Affirmation to Torah in Acts 24 In court before Felix!

He Again he Testifies this in Acts 25:7-8 before Festus! 7 After Paul arrived, the Jews who had come down from Jerusalem stood around him, bringing many and serious charges against him which they could not prove, 8 while Paul said in his own defense, "**I have committed no offense either against the Law of the Jews or against the temple or against Caesar.**"

In the Acts 24 & 25 Accounts In Court: What can we conclude about Sha'ul (Paul)?

- 1) He was theologically confused.
- 2) Or He was a perjurer (let's just call it what it is: "liar").
- 3) Or is Paul, the Spiritual Chameleon?

1 Corinthians 9:20 To the Jews I became as a Jew, so that I might win Jews; **to those who are under the Law, as under the Law though not being myself under the Law**, so that I might win those

who are under the Law; 21 **to those who are without law, as without law, though not being without the law of God but under the law of Christ**, so that I might win those who are without law. 22 To the weak I became weak, that I might win the weak; I have become all things to all men, so that I may by all means save some. 23 **I do all things for the sake of the gospel, so that I may become a fellow partaker of it.**

I personally believe that Kefa (Peter) “Hit the nail on the head.”

2 Peter 3:14 Therefore, beloved, since you look for these things, be diligent to be found by Him in peace, spotless and blameless, 15 and regard the patience of our Lord as salvation; just as also our beloved brother Paul, according to the wisdom given him, wrote to you,

16 **as also in all his letters**, speaking in them of these things, in which are some things hard to understand, which the untaught and unstable distort, as they do also the rest of the Scriptures, **to their own destruction**. 17 You therefore, beloved, be on your guard so that you are not carried away by the error of unprincipled men...

Thus, Sha'ul is NOT:

- 1) Theologically Confused: He was the only trained Rabbi in the Messianic Movement at the time! He has ALREADY written many of his Epistles!
- 2) A liar
- 3) A deceiver
- 4) A hypocrite
- 5) A perjurer
- 6) A spiritual Chameleon

He is Most Certainly “Distorted” or “Twisted” by Untaught and Unstable Men

Those men were those who blended the Greek world-view (Platonic, Gnostic, Ascetic philosophies) with the Hebraic Scriptures.⁷

So, if you believe that Paul was against the “Torah”

You have unwittingly agreed with those unstable, untaught men who have twisted Paul (Sha'ul).

We saw in our last Series, *The War of the Worldviews* exactly who some of these men were: *The Early Church Fathers* who took over after the death of the Apostles!

⁷ *War of the Worldviews Series Outline: Greek vs. Hebraic Worldview in the Church* by Bruce R Booker, CreateSpace, July 23, 2011

Sha'ul wasn't AGAINST the Keeping of the Torah!
His own life and testimony in Court is PROOF of
that!

He was against the keeping of the Torah

For the **WRONG Reasons!**

Part 3 Title: *Problems in Communicating the Hebraic World-view* to our Christian Brothers and Sisters

In our Previous Two Messages We have talked about the difficulty of language: in translating from one language to another.

We were talking about the problem we have with trying to translate a Hebrew concept succinctly into Greek (or into any other language)!

We Cannot Succinctly and Completely Express the Hebraic Meaning from a Translation of a Greek sentence coming from a Greek Mindset (or World-view)

This is what we are doing when we look at the New Testament Greek words and sentences, interpreting them from the Greek Mindset.

“...and according to Strong’s the Greek word means...”

How many of you have heard preachers do this? ***In fact, “I do this!”***

Well, Actually the Greek Word DOES Mean this, but a Greek Word used in the passage May or May Not Correctly Express the Hebraic Meaning of the

Passage!

We will give an example in a moment using the Gospel of Matthew.

Hebrew Mindset to Greek

All the writers of Scripture were Hebrew, with the probable exception of Luke.

Important to realize that though most of the writers of the New Testament wrote in the Greek language (*lingua franca* of the day) they are thinking from their original Hebraic Mindset.

Let's See How This Will "Play Out" in The Gospel of Matthew. Matthew was obviously written to the Hebrew people from a Hebraic Mind-set with Hebraic Concepts.

A Hebrew Matthew?⁸

This Book of the Gospel account of Yeshua as the Messiah is considered by most scholars and historians as to be originally written in Hebrew, though no fragments of a Hebrew Matthew exist.

The Gospel of Matthew was noted by many Early

⁸ *The Gospel of Mattityahu (Matthew) from a Jewish Perspective*, Audio Course by Bruce R. Booker, **CreateSpace**, April 4, 2010

Church Fathers to have been written originally in Hebrew:

Papias (Eusebius, *Historia Ecclesiastica* 3.39.16)
"Matthew collected the oracles (ta logia) in the Hebrew language, and each interpreted them as best he could."

Irenaeus, *Adversus Haereses* 3.1.1
"Matthew also issued a written Gospel among the Hebrews in their own dialect while Peter and Paul were preaching at Rome and laying the foundations of the church."

Origen (Eusebius, *Historia Ecclesiastica* 6.25.4)
"As having learnt by tradition concerning the four Gospels, which alone are unquestionable in the Church of God under heaven, that first was written according to Matthew, who was once a tax collector but afterwards an apostle of Jesus Christ, who published it for those who from Judaism came to believe, composed as it was in the Hebrew language."

As a Result of the Gospel of Matthew's Translation Directly into Greek- We find the Greek translation sometimes simply brings into itself the phraseology from the original Hebrew Matthew "as is", without interpreting the meaning of the phrase into the translation.

This is especially true with regard to Hebraic Idioms!

Idiom (Latin: idioma, "special property", f. Greek: ἰδίωμα – idiōma, "special feature, special phrasing", f. Greek: ἴδιος – idios, "one's own") is an expression, word, or phrase that has a *figurative meaning* that is comprehended in regard to a common use of that expression that is *separate from the literal meaning or definition of the words of which it is made*.

The First Century Hebrew language HAS Idioms!

Just as *every language* throughout time has had!

Example of Idiom: Matthew 6:22-23 - 22 "The eye is the lamp of the body; so then if your **eye** is **clear**, your whole body will be full of light. 23 "But if your **eye** is **bad**, your whole body will be full of darkness. If then the light that is in you is darkness, how great is the darkness!

Eye in Greek

Strong's Number: 3788 ὀφθαλμός **ophthalmos**

Noun Masculine

Definition

the eye

metaph. the eyes of the mind, the

faculty of knowing

Clear in Greek

Strong's Number: 573 ἀπλοῦς **phonetic - hap-looce'**

Parts of Speech Adjective

Definition

simple, single

whole

good fulfilling its office, sound
of the eye

“Generous”

Only Strong’s “Generous” Means exactly what a
“good eye” means from a Hebraic World-view.

Bad in Greek

Strong's Number: 4190 πονηρός **ponēros**

Parts of Speech Adjective

Definition

full of labours, annoyances, hardships

pressed and harassed by labours

bringing toils, annoyances, perils; of a time

full of peril to Christian faith and

steadfastness; causing pain and trouble

bad, of a bad nature or condition

in a physical sense: diseased or blind

in an ethical sense: evil wicked, bad

The Strong’s Greek Meaning for “Evil” or “bad” is

Not Even Close

For In the Hebrew, the IDIOM means:

“Evil eye” - Stingy

On the Side: Stern in his *Complete Jewish Bible* reflects the accurate Hebraic World-view: He translates “Evil eye” as “Stingy.”

So, We can Translate the word from the Greek to English, but the Etymology of the Greek Words DO NOT ALWAYS Help Us Understand the MEANING of the Passage *from a Hebraic Perspective!*

Sort of Like Translating a Book Written in English into Chinese and Using Chinese Word Etymology (a *Chinese Strong’s*) to **Explain the Original Meaning** of the *English sentences* of the book.

We DO NEED Translations For Most of Us: It is the ONLY way we can read the Word of God in our own language! We may NOT understand Biblical Hebrew or Koine Greek!

BUT, we must go back to the original meanings of the passages *from their original Hebraic world-view*.

So You See My Point?

Translating a word over into a different language: Hebrew to Greek, does not always convey the original meaning.

Further difficulties in translation occur when there is more than 1 generation of translations; as in our case of reading Scripture!

The Greek New Testament Cites from the Septuagint: Generation 1 translation: Hebrew to Greek

Our English translation is from the Greek New Testament: Generation 2 translation!

The adage, “Something was lost in the translation” is doubly true when we read Scripture from our English versions of the Bible.

Another Thing We Must be Careful NOT Do:

We must be Careful NOT to “Anachronize” the Passage!

Giving the meaning of a word or words in any ancient document a contemporary meaning used for that word or words.

In other Words:

Don't use today's meaning for a word or words and apply it to a similar word or words used in the past!

In **Every Language** Word Meanings CHANGE!

Even in English! Even in Hebrew!

As Stated last Shabbat, sometimes, a Word-Group **DID NOT** exist in the original language which **NOW** exists!

For Instance:

What language of the FIRST Century had the word group associated with SPACE-CRAFT or ASTRONAUT or AUTOMOBILE or AIRPLANE?

There are MANY words that are ADDED over time to meet the situation on the ground in the real world!

A word or word-group eventually WAS created to accommodate the change of Situation in their World-view!

How Does This Impact Our Reading of the Bible Today?

We must be aware of the inability of the Language of that Day to Communicate a Term (word or word-group) we have available in our Language Today!

Today's Church Looks at the Pauline Epistles Related to the Law as Against the Torah ("Law")
or
Anti-Nomian.

Antinomianism

Antinomianism (a term coined by Martin Luther, from the Greek ἀντί, "against" + νόμος, "law"), is defined as holding that under the gospel dispensation of grace, the moral law is of no use or obligation because *faith alone* is *necessary to salvation*.⁹

True, **Faith Alone** *is* Necessary to **Salvation** but "Faith Without Works is DEAD."¹⁰ A saved person just shouldn't stand in place at his salvation experience! He should be "walking out" his faith in Jesus (Yeshua)!

We talked about that last Shabbat!

⁹ Augustus Lawrence Graebner. "Antinomianism" *Lutheran Cyclopaedia*. New York: Scribner, 1899. p. 18

¹⁰ James 2:26

So, in this analogy, “Works” is the “Spirit” of one’s “Faith”!

“Not Under Law, Under Grace”

How many times have you heard it said, “We are no longer under the law but under grace?” On the surface, this phrase often quoted from Rabbi Paul’s letter to a Messianic congregation in Romans 6:14 appears to be clear and straightforward in its meaning.

That is why many in the Church interpret Paul’s writings to mean:

“Before Yeshua (Jesus), mankind was under bondage to the Mosaic Law given by God at Mt. Sinai. When Yeshua came, He did away with the Mosaic Law, which was impossible for man to obey, and gave us new commandments to follow.”

Today, we are “Reading into” (isogesis) “Paul” A position that he, himself never held (as evidenced by his actions in the Book of Acts).¹¹

We saw him to be Torah observant. He testified to that effect before myriads of Torah zealous Jews in

¹¹ *The Problem With Paul: Why The Epistles Of The Apostle Paul Cannot Be Used To Justify The Non-Observance Of The Torah*, by Bruce R. Booker, **CreateSpace**, March 25, 2009

Acts 21, he testified in court before Felix in Acts 24 and before Festus in Acts 27.

So, What About Sha'ul's Use of the Words "*hupo Nomos*" ("*under the Law*")?

As noted last Shabbat, **C.E.B. Cranfield** stated that there was no word group in First Century Koine Greek to express the concepts of "legalism," "legalist," or "legalistic."

C.E.B. Cranfield

"...the Greek language of Paul's day possessed no word group corresponding to our 'legalism,' 'legalist' and 'legalistic.' This means that he lacked a convenient terminology for expressing a vital distinction, and so was surely seriously hampered in the work of clarifying the Christian position with regard to the Law.

"In view of this, we should always, we think, be ready to reckon with the possibility that Pauline statements, which at first sight seem to disparage the Law, were really directed not against the Law itself but against that misunderstanding and misuse of it for which we now have a convenient terminology. In this very difficult terrain Paul was

pioneering.”¹²

The Apostle had NO WAY to Distinguish between “Torah” (“Law” – “**nomos**”) and “legalism,” “legalist,” or “legalistic.”

The language simply didn’t accommodate to it.

So, Was He Against the Torah (“Law”) or “Legalism” a Concept He had No Way of Expressing?

Last Shabbat we looked at Scriptural passages and have seen the difficulty of understanding the Apostle Paul and his Epistles with regard to the “law” “**nomos**.”

When He Says:

“For sin shall not be master over you, for you are not under law (**nomos**) but under grace...” (Romans 6:14)

“Tell me, you who want to be under law, do you not listen to the law (**nomos**)?” (Galatians 4:21)

“But if you are led by the Spirit, you are not under the Law (**nomos**).” (Galatians 5:18)

¹² C.E.B. Cranfield, “St. Paul and the Law,” in *Scottish Journal of Theology* (1964), pp. 43-68

To name a few...there are more....

Hupo

Strong's Number: 5259 ὑπό hoop-o'

Definition

1. by, under

Nomon

Strong's Number: 3551 νόμος nomos

Definition

1. anything established, anything received by usage, a custom, a law, a command
2. of any law whatsoever
3. a law or rule producing a state approved of God
4. by the observance of which is approved of God
5. a precept or injunction
6. the rule of action prescribed by reason
7. ***of the Mosaic law***, and referring, acc. to the context. either to the volume of the law or to its contents
8. the Christian religion: the law demanding faith, the moral instruction given by Christ,

esp. the precept concerning love

9. the name of the more important part (the Pentateuch), is put for the entire collection of the sacred books of the OT

None of these Definitions of **Nomos** (“Law”) in Strong’s Implies a concept of “Legalism,” or “legalist,” or “legalistic.”

It actually states the Mosaic Torah “Law”! So what’s the inference? That a Christian is not under the Law – i.e. doesn’t have to keep it.

It’s the Arrangement of the Words “**hupo nomos**” (“*under the law*”) which Implies Something Other than What it Sounds...Remember what an Idiom is?

Sha’ul is using an “idiom” or “coining a phrase”.

Remember: An idiom is an expression, word, or phrase that has a figurative meaning that is comprehended in regard to a common use of that expression that is separate from the literal meaning or definition of the words of which it is made.

Like:

“It is raining cats and dogs.”

Or

“Back Seat Driver”

This Phrase Under Law (“*hupo nomos*”) Was Used by Sha’ul to Make a distinctive between the Torah Which he said was:

Romans 7:12 – “So then, the Law (**nomos**) is holy, and the commandment is holy and righteous and good.”

Romans 7:14 - For we know that the Law (**nomos**) is spiritual, but I am of flesh, sold into bondage to sin.”

Romans 3:31

Do we then nullify the Law (**nomos**) through faith? May it never be! On the contrary, we establish the Law (**nomos**).

Romans 6:15

What then? Shall we sin¹³ because we are not under law (*hupo nomos*) but under grace? May it never be!

If “Sin” is “transgressing the “Law” and we are not to “sin” (transgress the Law)

¹³ Sin = 1 John 3:4 – “...sin is the transgression of the Law...”

How can we “sin” unless we have the Law to tell us what “sin” is?

Romans 7:7

What shall we say then? Is the Law sin? May it never be! On the contrary, I would not have come to know sin except through the Law; for I would not have known about coveting if the Law had not said, "YOU SHALL NOT COVET."

So What **IS** the Meaning of Torah, if it is NOT
“LAW”?

Torah in the Hebraic Context (World-view) **Means**
“**Teaching**” or “**Instruction!**” From the Hebrew
Root Word: “Yawrah”, meaning to “shoot” or to
“throw”!

It DOESN'T Mean “Law” Though Torah Does
have within it God's Laws!

We have Other Greek Words Unable to Convey the
First Century Hebraic Meaning as in Matthew
5:17-21 with reference to the Law

Katalyō - Καταλύω Abolish
Plēroō - Πληρώω Fulfill

The common translation of this text is, "Do not

think that I came to abolish the Law of the Prophets; I did not come to abolish, but to fulfill." However, the rabbis used the expression "abolish" and "fulfill" to mean "taught the Scripture incorrectly" and "taught the Scripture correctly," hence the "translation" herein correctly conveys their Hebrew idiom. These were Rabbinic Idioms of the First Century!¹⁴

Yeshua's teachings were about correctly interpreting the Torah, the Hebrew Scriptures, not about starting a new religion, and the Jews were not asked to convert to another religion but to believe in their own, to believe in a Messiah corrected Torah-true Judaism, as Yeshua states in the book of Matthew 5:17: "Do not think that I came to misinterpret the Torah or the Prophets; I did not come to misinterpret but to interpret it correctly."¹⁵

NOT to "Do Away With" or to "Fulfill the Prophecies" **BUT:** Meaning to "Mis-Interpret" or to "Interpret Correctly" the Torah!

What is happening in Christendom, especially in regard to its position on the Torah is a disregard for the authority of Torah in our lives as believers in Jesus!

¹⁴ *Understanding the Difficult Words of Jesus*, by David Bivin and Roy Blizzard, Destiny Image Publishers, Revised Edition, 2001, pp. 111-115.

¹⁵ IBID.

The very Words of Scripture with which Jesus walked and interpreted correctly is being ignored due to the Church doing that very thing which Jesus (Yeshua) Himself did not do: “abolish” the Torah!

So, what’s in a “Word”?

Deuteronomy 32:45 When Moses had finished speaking all these words to all Israel, 46 he said to them, "Take to your heart all the words with which I am warning you today, which you shall command your sons to observe carefully, even all the words of this law. 47 "For it is not an idle word for you; indeed **it is your life**. And by this word you will prolong your days in the land, which you are about to cross the Jordan to possess.”

People Lose their Lives for NOT Reading a Word



Criminals are Sentenced by the Word



People Lives are Saved because of the Word!



“Hold on, I won’t let you fall!”

People are Saved because of the Word – Romans 10:17

So faith {comes} from hearing, and hearing by the word of Christ.

Words Have Power

Misinterpreting a Word can cause wars to be fought, lives to be lost, directions not to be followed, AND us NOT to DO what God wants us to DO!

Do You See Why Understanding the Original
Hebraic Thinking of the Bible will help Us
Understand What God Wants Us to DO?

And How to Be Holy as He is Holy?

...but like the Holy One who called you, be holy
yourselves also in all {your} behavior; because it is
written, "YOU SHALL BE HOLY, FOR I AM
HOLY." 1 Peter 1

Romans 7:12 - So then, the Law is holy, and the
commandment is holy and righteous and good.

“I, the Lord do not change...”

**Malachi 3:6 (NIV) - “I the Lord do not change.
So you, O descendants of Jacob, are not
destroyed.”**

**Yeshua, the Same Yesterday, today and
Forever!**

"Jesus Christ is the same yesterday, today, and
forever..." Hebrews 13:8

That means that His Holiness is the SAME AND
His standards of holiness remain the SAME!

Let's begin to live out His Torah (standard of a holy walk) in the power of His Spirit. That's what living a holy life (sanctification) is all about.¹⁶

¹⁶ *A Call To Holiness: A Call To The Church To Leave Harlot Babylon*, by Bruce R. Booker, **CreateSpace**, July 10, 1997

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