

Ask The Rabbi – March 22 2022

Question:

I keep hearing about this phrase “under the law” what does it really mean?

Response:

Background on Hillel and Shammai:

Who are they?

Hillel and Shammai both lived during the reign of King Herod – 37 BCE to 4 CE

- Both had similar views in the beginning

Shammai believed that if the Jewish people had too much contact with the Roman's, it would weaken the Jewish community. In so doing, they would offer strict interpretation of Jewish law, including the affiliation with Gentiles.

In line with Kefa and Acts 10, being influenced by the school of Shammai.

A great deal of division between Hillel and Shammai happened through their students. Talmud recounts over 300 differences between the two schools.

[Act 5:34](#) But one of the members of the Sanhedrin rose to his feet, a Parush named Gamli'el, a teacher of the

A grandson of Hillel and leader of the Sanherin at this time.

In general, the Rabbi's accounts in the Talmud generally sided with that of Hillel.

Rabbi Ari of the 16th Century believed that both views were enduring on a conceptual level, but each school has a time and place and believed that in our present reality

- House of Hillel where divine commandments must be imposed upon an imperfect world, the rulings of the House of Hillel represent the ultimate in conformity to the divine will
- House of Shammai was stricter in their views

One example of divorce...

Both use the same statement, but interpret it differently:

...because he has found in her indecency in a matter

- Shammai followed the stricter stance found in Torah – Deuteronomy 24
- Hillel followed a less strict view that is not found in Torah:

A divorce may be granted even if the wife burns his food, because he has found in her indecency in a matter

Deu 24:1 "Suppose a man marries a woman and consummates the marriage but later finds her displeasing, because he has found her offensive in some respect. He writes her a divorce document, gives it to her and sends her away from his house.

Deu 24:2 She leaves his house, goes and becomes another man's wife;

Deu 24:3 but the second husband dislikes her and writes her a get, gives it to her and sends her away from his house; or the second husband whom she married dies.

Deu 24:4 In such a case her first husband, who sent her away, may not take her again as his wife, because she is now defiled. It would be detestable to Adonai, and you are not to bring about sin in the land Adonai your God is giving you as your inheritance.

Example 1 – Adultery with a married woman:

Lev 20:10 " If a man commits adultery with another man's wife, that is, with the wife of a fellow countryman, both the adulterer and the adulteress must be put to death.

Example 1a – Woman engaged to be married and has relations with another man:

Deu 22:23 "If a girl who is a virgin is engaged to a man, and another man comes upon her in the town and has sexual relations with her;

Deu 22:24 you are to bring them both out to the gate of the city and stone them to death - the girl because she didn't cry out for help, there in the city, and the man because he has humiliated his neighbor's wife. In this way you will put an end to such wickedness among you.

Example 1b – engaged and forced to have relations:

Deu 22:25 "But if the man comes upon the engaged girl out in the countryside, and the man grabs her and has sexual relations with her, then only the man who had intercourse with her is to die.

Deu 22:26 You will do nothing to the girl, because she has done nothing deserving of death. The situation is like the case of the man who attacks his neighbor and kills him.

Deu 22:27 For he found her in the countryside, and the engaged girl cried out, but there was no one to save her.

Example 2 – Fornication with a woman not engaged to be married.

Deu 22:28 "If a man comes upon a girl who is a virgin but who is not engaged, and he grabs her and has

sexual relations with her, and they are caught in the act,

Deu 22:29 then the man who had intercourse with her must give to the girl's father one-and-a-quarter pounds of silver shekels, and she will become his wife, because he humiliated her; he may not divorce her as long as he lives.

What else is required for a pronouncement of death?

Deu 19:15 "One witness alone will not be sufficient to convict a person of any offense or sin of any kind; the matter will be established only if there are two or three witnesses testifying against him.

Deu 19:16 "If a malicious witness comes forward and gives false testimony against someone,

Deu 19:17 then both the men involved in the controversy are to stand before Adonai, before the cohanim and the judges in office at the time.

Deu 19:18 The judges are to investigate carefully. If they find that the witness is lying and has given false testimony against his brother,

Deu 19:19 you are to do to him what he intended to do to his brother. In this way, you will put an end to such wickedness among you.

What does Yeshua say?:

Mat 5:27 "You have heard that our fathers were told, 'Do not commit adultery.'

Mat 5:28 But I tell you that a man who even looks at a woman with the purpose of lusting after her has already committed adultery with her in his heart.

Mat 5:29 If your right eye makes you sin, gouge it out and throw it away! Better that you should lose one part of you than have your whole body thrown into Gei-Hinnom.

Mat 5:30 And if your right hand makes you sin, cut it off and throw it away! Better that you should lose one part of you than have your whole body thrown into Gei-Hinnom.

Mat 5:31 "It was said, 'Whoever divorces his wife must give her a get.'

Mat 5:32 But I tell you that anyone who divorces his wife, except on the ground of fornication, makes her an adulteress; and that anyone who marries a divorcee commits adultery.

Then there is the question about the woman found committing adultery...

Joh 8:3 The Torah-teachers and the P'rushim brought in a woman who had been caught committing adultery and made her stand in the center of the group.

Joh 8:4 Then they said to him, "Rabbi, this woman was caught in the very act of committing adultery.

Joh 8:5 Now in our Torah, Moshe commanded that such a woman be stoned to death. What do you say about

it?"

Joh 8:6 They said this to trap him, so that they might have ground for bringing charges against him; but Yeshua bent down and began writing in the dust with his finger.

Joh 8:7 When they kept questioning him, he straightened up and said to them, "The one of you who is without sin, let him be the first to throw a stone at her."

Joh 8:8 Then he bent down and wrote in the dust again.

Joh 8:9 On hearing this, they began to leave, one by one, the older ones first, until he was left alone, with the woman still there.

Joh 8:10 Standing up, Yeshua said to her, "Where are they? Has no one condemned you?"

Joh 8:11 She said, "No one, sir." Yeshua said, "Neither do I condemn you. Now go, and don't sin any more."

What were the Torah-teachers doing here?

They were incorrectly applying Torah to a situation, in order to trap Yeshua.

Many will read the KJV and be taught...

Gal 2:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

Complete Jewish Bible:

Gal 2:14 But when I saw that they were not walking a straight path, keeping in line with the truth of the Good News, I said to Kefa, right in front of everyone, "If you, who are a Jew, live like a Goy and not like a Jew, why are you forcing the Goyim to live like Jews?"

Gal 2:15 We are Jews by birth, not so-called 'Goyishe sinners';

Gal 2:16 even so, we have come to realize that a person is not declared righteous by God on the ground of his legalistic observance of Torah commands, but through the Messiah Yeshua's trusting faithfulness. Therefore, we too have put our trust in Messiah Yeshua and become faithful to him, in order that we might be declared righteous on the ground of the Messiah's trusting faithfulness and not on the ground of our legalistic observance of Torah commands. For on the ground of legalistic observance of Torah commands, no one will be declared righteous.

Gal 2:17 But if, in seeking to be declared righteous by God through our union with the Messiah, we ourselves are indeed found to be sinners, then is the Messiah an aider and abettor of sin? Heaven forbid!

Gal 2:18 Indeed, if I build up again the legalistic bondage which I destroyed, I really do make myself a transgressor.

Gal 2:19 For it was through letting the Torah speak for itself that I died to its traditional legalistic misinterpretation, so that I might live in direct relationship with God.

Rom 6:12 Therefore, do not let sin rule in your mortal bodies, so that it makes you obey its desires;

Rom 6:13 and do not offer any part of yourselves to sin as an instrument for wickedness. On the contrary, offer yourselves to God as people alive from the dead, and your various parts to God as instruments for righteousness.

Rom 6:14 For sin will not have authority over you; because you are not under legalism but under grace. Compare v. 14 which is commonly used to justify the elimination of Torah.

Rom 6:14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

Note – read Romans 6 in its entirety.

What does Sha'ul say...

Rom 7:7 Therefore, what are we to say? That the Torah is sinful? Heaven forbid! Rather, the function of the Torah was that without it, I would not have known what sin is. For example, I would not have become conscious of what greed is if the Torah had not said, "Thou shalt not covet."

Rom 7:8 But sin, seizing the opportunity afforded by the commandment, worked in me all kinds of evil desires — for apart from Torah, sin is dead.

Rom 7:9 I was once alive outside the framework of Torah. But when the commandment really encountered me, sin sprang to life,

Rom 7:10 and I died. The commandment that was intended to bring me life was found to be bringing me death!

Rom 7:11 For sin, seizing the opportunity afforded by the commandment, deceived me; and through the commandment, sin killed me.

Rom 7:12 So the Torah is holy; that is, the commandment is holy, just and good.

Sha'ul uses the following Greek terms:

nomos – Law of Moses , Torah

Found only in Sha'ul's writings:

erga nomou – translated in other versions as “works of the law” However Sha'ul was referring to legalistic works of Torah. Misinterpretation, misrepresentation of Torah

erga by itself implies legalistic works.