

Notes: Shabbat – June 29, 2013

Start: 10 am

Order of Service:

Meet and Greet
Introduction (if new people)
Announcements
Open in Prayer for service
Ma Tov
Praise and Worship Songs
Liturgy – Sh'ma
Message
Kaddash - Time of Prayer
Aaronic Blessing
Kiddush
Oneg

Introduction: Hebrew Idioms

How well do you know your Bible.

“God helps those who help themselves.”

George Barna, a pollster has researched this phrase, here are his results:

53% of all Americans polled strongly agreed with this statement
68% of born-again believers agreed with this statement

Polls done in the late 90's show that the vast majority polled believe that the Bible teaches this concept. (81% and 82%)

Jay Leno has a segment on his show called “Jaywalking” where he goes out and asks people questions. One question that has been asked is to name one of the 10 commandments. The most common answer given is...

“God helps those who help themselves.”

It is important to know what is written so you won't be deceived or misled in any way. We shouldn't stop at knowing what is written, but understanding what is written.

I have been emphasizing a Jewish mindset.

How well do you understand what is written in it?

Each culture offers its own distinct nuances that are unique to that culture. Even within a culture, there can be nuances based on regionalism and social characteristics that offer distinctions. One area is in the form of language.

Terminology that is distinct to a certain people or region offers a specific meaning that is understood. However, when that phrase is used elsewhere, the intended meaning is lost in its literal sense.

In the south you have a term such as “that dog won't hunt” or “that bird won't fly” which means “that... won't work”

In the south a goober is known as a peanut.

We have expressions in America:

- Killing time - waiting
- Kick the bucket - death
- Eat your heart out – boasting about something, prideful towards something
- When pigs fly - “it” is never going to happen

We have our own expressions in New England:

- Wicked...(meaning evil or morally wrong) yet when used in New England, it emphasizes a positive.
 - Wicked good, Wicked smart

Other cultures will have their own expressions that are unique. In Britain:

- There's a drink in it for you – financial compensation
- Chips
- Blighter – scoundrel, enemy
- Bollocks – nonsense
- Knackered – tired
- Tickity-Boo – running like a well oiled machine

The greater challenge comes when translating one language into another. In most cases the words can be translated, but the nuances in meaning can't.

Zivah David - NCIS

Within the writings pertaining to the New Covenant, we have this very dilemma. Word phrases used by Yeshua and His talmadim, and recorded in these writings were familiar within the culture they lived.

The Hebrew language is extremely dynamic in its structure. When taught Hebrew, you are not only reading what is on the page, but there is also a visual aspect as well. Include a cultural influence and at times a translation just doesn't do it.

To say that something gets lost in translation is an understatement.

There are more than 1000 idiomatic references found within the biblical text which could be and have been easily misunderstood.

To Bind and To Loose:

Mat 16:19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. (KJV)

Mat 16:18 I also tell you this: you are Kefa," [*which means 'Rock,'*]" and on this rock I will build my Community, and the gates of Sh'ol will not overcome it.

Mat 16:19 I will give you the keys of the Kingdom of Heaven. Whatever you prohibit on earth will be prohibited in heaven, and whatever you permit on earth will be permitted in heaven."

Also Matthew 18:15 – 20

(When two or three are gathered in my name)

Commonly thought of to restrict and to release:

Used when praying

Interpreted by Tertullian (160 – 220 CE), an early christian theologian and adopted by the early church fathers, giving the head of the church the power to forgive sins. Referred to as the “key power of the church”.

To bind = To prohibit

To loose = To permit

Matthew 18 commonly used for creating a Messianic minyan for prayer.

Not about prayer but about the order one is to be corrected if found committing a sin against you. In essence how certain decisions were to be made.

In this case, authority was given by Yeshua to Kefa to mediate and make such decisions.

Authority given to Moshe:

Exo 18:14 When Moshe's father-in-law saw all that he was doing to the people, he said, "What is this that you are doing to the people? Why do you sit there alone, with all the people standing around you from morning till evening?"

Exo 18:15 Moshe answered his father-in-law, "It's because the people come to me seeking God's guidance.

Exo 18:16 Whenever they have a dispute, it comes to me; I judge between one person and another, and I explain to them God's laws and teachings. "

Others in authority – Levites, Judges, Kings, P'rushim and Torah Teachers (seat of Moshe)

Rabbi's Responsibility:

Rabbis were called upon, within their communities to interpret scriptural commands.

Many of these decisions / interpretations are compiled in the Talmud.

Their rulings would bind or prohibit certain activities while loosing or permitting others.

So what is binding and loosing about?

Authority given to Kefa specifically, and the disciples in general, as leaders of the Messianic community to make New covenant halakah, making authoritative decisions regarding lifestyle within the Messianic community. – Acts 15

The same authority that was given to the P'rushim and Torah teachers.

Kefa demonstrated loosing, when he permitted Gentiles to be part of the Messianic community without circumcision (Acts 15:7 - 11)

Ya'akov demonstrated binding, when he prohibited Gentiles from partaking in certain pagan practices. (Acts 15:13 – 21)

Good Eye and Evil Eye:

Mat 6:19 "Do not store up for yourselves wealth here on earth, where moths and rust destroy, and burglars break in and steal.

Mat 6:20 Instead, store up for yourselves wealth in heaven, where neither moth nor rust destroys, and burglars do not break in or steal.

Mat 6:21 For where your wealth is, there your heart will be also.

Mat 6:22 'The eye is the lamp of the body.' So if you have a 'good eye' [*that is, if you are generous*] your whole body will be full of light;

Mat 6:23 but if you have an 'evil eye' [*if you are stingy*] your whole body will be full of darkness. If, then, the light in you is darkness, how great is that darkness!

Mat 6:24 No one can be slave to two masters; for he will either hate the first and love the second, or scorn the second and be loyal to the first. You can't be a slave to both God and money.

Other cultures – evil eye: The evil eye is a look that is believed by many cultures to be able to cause injury or bad luck for the person at whom it is directed for reasons of envy or dislike.

Amulets, charms and ornaments used as protection against the evil eye

Judaism believes that a “good eye” designates an attitude of good will, kindness and generosity towards others. While an “evil eye” represents the opposite.

Dead Burying the Dead:

Mat 8:21 Another of the talmidim said to him, "Sir, first let me go and bury my father."

Mat 8:22 But Yeshua replied, "Follow me, and let the dead bury their own dead."

During the first burial, the body would be buried as quickly as possible.

A period of mourning would take place, known as shivah and last for 7 days.

During the first century what was known as the second burial was part of Jewish tradition. According to the Jerusalem Talmud, After the body had decomposed, with only bones remaining, they were collected and placed in a small chest called an ossuary. The transfer of the bones to an ossuary was known as the second burial.

The second burial was performed by the eldest son, where he would take the bones either to Jerusalem or a family burial cave, where the bones were placed with those of their ancestors.

The practice was not considered to be scriptural and not supported by Yeshua.

Born Again:

Joh 3:1 There was a man among the P'rushim, named Nakdimon, who was a ruler of the Judeans.

Joh 3:2 This man came to Yeshua by night and said to him, "Rabbi, we know it is from God that you have come as a teacher; for no one can do these miracles you perform unless God is with him."

Joh 3:3 "Yes, indeed," Yeshua answered him, "I tell you that unless a person is born again from above, he cannot see the Kingdom of God."

Joh 3:4 Nakdimon said to him, "How can a grown man be 'born'? Can he go back into his mother's womb and be born a second time?"

Joh 3:5 Yeshua answered, "Yes, indeed, I tell you that unless a person is born from water and the Spirit, he cannot enter the Kingdom of God.

Joh 3:6 What is born from the flesh is flesh, and what is born from the Spirit is spirit.

Joh 3:7 Stop being amazed at my telling you that you must be born again from above!

Joh 3:8 The wind blows where it wants to, and you hear its sound, but you don't know where it comes from or where

it's going. That's how it is with everyone who has been born from the Spirit."

Joh 3:9 Nakdimon replied, "How can this happen?"

Joh 3:10 Yeshua answered him, "You hold the office of teacher in Isra'el, and you don't know this?"

Within Ancient Judaism, Mikveh (immersion) is considered to be the womb of the world. When one went into the water, fully immersed and came out, it was considered to be a new birth, separating them from the pagan world. Their status changed and were now referred to as "a little child just born" Source – Yevamot 22a, 48b, 97b

A term / concept familiar to Yeshua and Jews at the time

aka – born anew, new creation, born from above

Within Judaism, a born again experienced:

- When one is crowned king
- When at the age of 13 a boy chooses to embrace God's covenant
- When a person gets marriage
- When a person becomes a rabbi
- When a person becomes head of a Jewish Academy
- A pagan converts to Judaism

Some other Idioms:

Mar 9:43 **If your hand makes you sin, cut it off!** Better that you should be maimed but obtain eternal life, rather than keep both hands and go to Gei-Hinnom, to unquenchable fire!

- The cultural idiom here actual means that if you have a habit of something that transgresses Adonai's instructions, you are to stop it.

Pro 1:23 Repent when I reprove — **I will pour out my spirit to you**, I will make my words known to you.

- To speak my mind

Pro 13:24 He who fails to use a stick hates his son, but he who loves him is careful to discipline him.

- To love less
- **Rom 9:13** This accords with where it is written, "Ya`akov I loved, but Esav I hated."

Mat 7:1 **"Don't judge**, so that you won't be judged.

- Do not criticize

1Sa 10:9 As it happened, as soon as he had turned his back to leave Sh'mu'el, **God gave him another heart**; and all those signs took place that day.

- To change attitude

Num 12:8 With him I speak **face to face** and clearly, not in riddles; he sees the image of Adonai. So why weren't you afraid to criticize my servant Moshe?"

- Directly, without assistance

Joh 4:11 She said to him, "Sir, you don't have a bucket, and the well is deep; so where do you get this **'living water'**?"

- The highest grade of Jewish purity, immersion associated with redemption and Yeshua

Luk 5:36 Then he gave them an illustration: "No one tears a piece from a **new coat** and puts it on an old one; if he does, not only will the new one continue to rip, but the piece from the new will not match the old.

Luk 5:37 Also, no one puts **new wine** into old wineskins; if he does, the new wine will burst the skins and be spilled, and the skins too will be ruined.

- New teaching

Mat 5:43 "You have heard that our fathers were told, 'Love your neighbor — and hate your enemy.'

- A brother who has not spoken to you in three days (Jewish literature)

Mat 19:24 Furthermore, I tell you that it is easier for a camel to pass through a needle's eye than for a rich man to enter the Kingdom of God."

- Something that was impossible without Adonai.
- In the third century it came to be known as a small or lower gate where a camel would have to unload before it could go through.

Jer 16:16 "'Look,' says Adonai, 'I will send for **many fishermen**, and they will fish for them. Afterwards, I will send for **many hunters**; and they will hunt them from every mountain and hill and out of caves in the rocks.

- Fishermen – Helpers of the Jewish people
- Hunters – Persecutors of the Jewish people.

Mat 11:28 "Come to me, all of you who are struggling and burdened, and I will give you rest.

Mat 11:29 Take my yoke upon you and learn from me, because I am gentle and humble in heart, and you will find rest for your souls.

Mat 11:30 For my yoke is easy, and my burden is light."

- Become my talmadim and study with me...I will not bind you with heavy burdens like the Pharisees

Conclusion:

What can we learn from idioms?

What you are reading may not mean what you think it means, based on your culture and understanding.

It is important to apply context to the writings:

- Historical (conversation)

Greek anastrophe, translated in KJV as conversation

Eph 2:3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. KJV

Eph 2:3 Indeed, we all once lived this way — we followed the passions of our old nature and obeyed the wishes of our old nature and our own thoughts. In our natural condition we were headed for God's wrath, just like everyone else.

- Cultural
- Regional