

Communication Breakdown

By

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IT IS NOT WHAT YOU SAY, BUT WHAT THEY HEAR!

Proper communication in effective discussions requires a knowledge and understanding of words used in common concepts and ideas between groups of people or individuals. If we do not have the same understanding of a word definition then we are reduced to the same situation as the Tower of Babel. We are all speaking words but it seems like a different language and proper communication of ideas is impossible.

The spoken language among the Jews of that period were Hebrew, Aramaic, and some Greek. Hebrew was the language of study and daily conversations. The question of the spoken language is especially important for proper understanding the teachings of Yahshua. One can demonstrate the Hebrew origins of the “Gospels” by retranslating them into Hebrew.

Since Biblical words were written in Hebrew or Aramaic and are ancient in their meaning in order to properly understand their definitions we need understand the mind-set behind the Hebrew and the context in which they are used. Religion has taken upon itself to redefine these ancient words and concepts from their Hebraic meanings and the result has been a whole dictionary of words that have been lost in their translations. Erroneous definitions of these words have lead us into a whole modern religion based upon falsehood and deceptions concerning the work of the Messiah, and how we are to live our lives in this world. If we are ignorant of the culture and context of certain words, then their true meanings are lost forever in a sea of madness and delusion.

The early writings of the Nazarenes reflect ideas, beliefs, views, and trends in Second Temple Judaism. They reflect the world of the early Jewish sages, their parables, and their Torah exegesis. We must use the Hebrew Scriptures as our dictionary for terms and concepts that are found in the Renewed Covenant. The writers of the *Brit Chadashah* were Hebrews and understood the words and concepts used by Yahshua from a Hebraic viewpoint. The only resource they had was the Hebrew Scriptures. The terms and ideas found in the *Brit Chadashah* were communicated by the Jews and commonly used in their writings and discussions. In order to establish a new religion, Christianity had to redefine Hebrew Biblical words for their foundational doctrines and dogmas. However, their grounding in Biblical soil is shallow and shaky. The renewal of the mind must be based

upon thought patterns and interpretations already revealed in the Hebrew Scriptures. In certain circumstances, the incorrect translation of one single word can make the verse have a completely meaning than what it was originally meant to be. The second problem comes where the passage or verse may be correctly translated but because of the interpretation one single word it may have a completely different meaning depending on what the word is thought to have meant originally.

Nonverbal aspects of language such as history, culture, and social/psychological settings from which the respective thought derives have to be taken into consideration in interpreting and translating words in Scripture. Words have a particular cultural and historical development within their own language. People forget that Yahshua and the other writers of the *Brit Chadashah* were Hebrews with deep roots in the culture and teachings of Second Temple Judaism and rabbinical thought. Once again, background and context is important in understanding the concepts they are communicating to their audience. Even the vocabulary and idioms behind the Greek translation of the Hebrew or Aramaic originals are Hebraic to their very core. The thought pattern of the teachings in the Renewed Covenant is firmly fixed in the Hebrew language and perspective. Modern Western man has a very difficult time trying to see a Hebraic book through Westernized glasses colored with Greek and Rome thought. Western eyes have to be replaced with Eastern eyes in order to gain correct understanding of the words found in the Scriptures. When interpreting words we must first master the skills of language or the words are just meaningless babble that leaves us with no understanding of what is being said. This takes time and effort on the part of the listener.

- **Rom 11:18** *do not boast about being better than the other branches. If you boast, remember that you do not support the root, but the root supports you.*
- **Rom 3:2** *There are all kinds of advantages! First of all, the Jews have been entrusted with the utterances of Elohim.*

Why are Biblical words misunderstood? People misinterpret the Bible because they do not bother to actually read and study the Scriptures .People misinterpret the Bible because they rely upon their own memory of something that a preacher may or may not have said about a verse or passage one time or years ago. People misinterpret the Bible because they read the Bible, but only read very small portions at a time and they interpret the verses in isolation. People misinterpret the Bible because they allow the culture of the day to interpret the Bible for them. People misinterpret the Bible because they allow their own presuppositions, prejudices, indoctrination, and ideas to blur their interpretation of words, verses and passages. People misinterpret the Bible because they allow theological systems or denominations to color their interpretation. People misinterpret the

Bible because they do not sit under a good teacher or rabbi who challenges them to grow spiritually and really study the Scriptures (most students need to unlearn more than they need to learn).

- **2 Peter 3:15** *Think of our Master's patience as salvation, just as our dear brother Shaul also wrote to you according to the wisdom given him. He speaks about this subject in all his letters. Some things in them are hard to understand, which ignorant and unstable people distort to their own destruction, as they do the rest of the Scriptures.*

Yahshua was a Jew, and faithful to the Torah. It is in His teachings we find the Jewish concepts of redemption and the end of days. Having said all the above we can now write that perhaps no other word has been misapplied than the word “saved”. In Christianity the word has been redefined to mean that if one has said a “sinners prayer” and asked “Jesus into their heart” then they are “saved” from their “sins” and can go to “heaven” when they die to “be with Jesus” for eternity. Hebraically that concept cannot be found in the Hebrew Scriptures nor does the Hebrew word for “saved” even imply that particular doctrine. How can you be “saved” from your “sins” when you do not know what the word “sin” means in the Bible? Are you “saved” from “sins” in order to continue your life of lawlessness (breaking the Torah)?

The word “sin” (*chata* in Hebrew) means “to miss the mark, to err, be mistaken, to wander from the path of righteousness, or to go astray from the Torah”. When one violates the Torah, one has committed a “sin” or missed the mark.

- **1John 3:4** *Everyone who keeps living in sin also practices disobedience. In fact, sin is disobedience (lawlessness).*
- **Psalms 119:10-11** *With my whole heart have I sought Thee; O let me not err from Thy commandments. Thy word have I laid up in my heart, that I might not sin against Thee.*
- **Lev 5:17** *And if any one sin, and do any of the things which YHWH hath commanded not to be done, though he know it not, yet is he guilty, and shall bear his iniquity.*

The focus of Yahshua’s teachings was not eternal life or getting saved in the context of modern Christianity. His teachings were based on living a life of “faithfulness” to the Torah¹ (the Word) in everyday life, interpersonal relationships, social responsibilities and justice, and real life situations. He was a Torah observant Jew according to both the written and Oral Torah of Moshe. He also taught the commandments of the Torah to the Jews and even the nations (gentiles).

¹ Torah simply means teaching not law.

The problem is that Christianity's focus is on "eternal life" or the life in "heaven" after one passes away. So after one is "saved" they are never taught how they are to daily live their lives or walk as the Messiah walked. They want to "be like Jesus" or "WWJD" but do not have a clue what the Messiah or His *talmidim* taught concerning life in this world. For some reason, even after they are "saved" they run here and there looking for that special teacher or preacher who can impart true wisdom, understanding, and true Biblical knowledge. They are always seeking a "fresh touch" from the Holy Spirit or some other type of spiritual experience from the TV evangelist (at a price of course) or traveling anointed "prophet". They leave as empty as when they came because all these experiences and teachings lack the depth of the Hebraic meaning found in the teachings of the Master. Their walk of "faith" is really a walk of disobedience to the Torah (which is the definition of sin) and the basic concepts found in the *TaNaK* and the *Brit Chadashah*. It is not their fault as they have been sold a bill of goods based on a faulty foundation of redefined words from the Scriptures. Again, I must stress the word **CONTEXT** in order to properly understand the Scriptures.

Torah observance is not a matter of "earning your salvation" but rather demonstrating a salvation from a life of Torah breaking by living a Torah based lifestyle to show you were a follower of Yahshua.

- **Php 2:12** *Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, **cultivate** your own salvation with fear and trembling.*
- **G2716 katergazomai Thayer Definition:** 1) to perform, accomplish, achieve 2) to work out, i.e. to do that from which something results 2a) of things: bring about, result in 3) to fashion, i.e. render one fit for a thing **Part of Speech:** verb

"Salvation" is not just some personal experience but the national redemption of a nation chosen by YHWH. Yisrael would be saved from all their enemies both physical and spiritual. We cannot separate the corporate salvation of Yisrael from some type of individual salvation. Unless we have that internal connection to the people of Yisrael, a duality will exist between the two concepts and experiences. Our hearts cry out for the redemption of the whole nation.

- **Rom 9:1-4** *I tell the truth in Messiah, I do not lie, my conscience also bearing me witness in the Holy Spirit, that I have great heaviness and continual pain in my heart. For I myself was wishing to be accursed from Messiah for my brothers, my kinsmen according to the flesh, who are Yisraelites; to whom belong the adoption, and the glory, and the covenants, and the giving of the Torah, and the service of Elohim, and the promises;*

Judaism of the second Temple period and the Hebrew Scriptures considered the concept of salvation more national or corporate concept rather than a personal experience as Christianity views it. The salvation of the individual Yisraelite was connected to the salvation of the entire people and nation. This belief stemmed directly from the teachings of the Torah. The idea of communal salvation of Yisrael is reflected in Shaul's letter to the Romans. When the Torah speaks of YHWH as our Salvation or our Redeemer, it is not speaking of salvation or redemption from sin; rather, it speaks of salvation from the very real day-to-day troubles that we face, such as redemption from slavery in Egypt, or salvation from our enemies in war. YHWH would save all those who were His property, His children, friends, or even slaves. The concept was always in the context of redeeming and liberating His people Yisrael from slavery and the nations. Redemption means an exodus from a distressing, foreign and arbitrary yoke of bondage to contentment and security under the rightful authority.

Salvation never means when some life in the hereafter in a place called heaven. The ancient pagan Greek view, later adopted by the Romans, was that heaven was a physical place up in the sky. The word for heaven is used interchangeably with the location of the objects of the sky, as in "heavenly bodies", and for the dwelling place of the gods. That is why the Greek word for heaven and sky is the same; there was no distinction made between them in the earliest writings. This pagan concept later was incorporated into what was to be called "Christianity". If a person believed in "Christ" then they were "saved" and could go to heaven upon their death.

- **SAVED:** *yâsha'* **BDB Definition:** *1) to save, be saved, be delivered 1a) (Niphal) 1a1) to be liberated, be saved, be delivered 1a2) to be saved (in battle), be victorious 1b) (Hiphil) 1b1) to save, deliver 1b2) to save from moral troubles 1b3) to give victory to* **Part of Speech:** *verb* **A Related Word by BDB/Strong's Number:** *a primitive root* **Same Word by TWOT Number:** 929
- **Exo 14:30** *Thus YHWH saved Yisrael that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea-shore.*
- **Num 10:9** *And when ye go to war in your land against the adversary that oppresseth you, then ye shall sound an alarm with the trumpets; and ye shall be remembered before YHWH your Elohim, and ye shall be saved from your enemies.*
- **Deu 33:29** *Happy art thou, O Yisrael, who is like unto thee? A people saved by YHWH, the shield of thy help, and that is the sword of thy excellency! And thine enemies shall dwindle away before thee; and thou shalt tread upon their high places.*
- **Isa 45:17** *O Yisrael, that art saved by YHWH with an everlasting salvation; ye shall not be ashamed nor confounded world without end.*

Judaism believes that in the same way that YHWH saved the children of Yisrael in the past as a nation, he also promises to restore all Yisrael as a nation, meaning collectively, not individually. This is the way that rabbinic literature understands every prophetic passage that deals with Yisrael's restoration, especially passages like *Jeremiah 31:31* which clearly states that the Renewed Covenant will be made "*with the house of Yisrael and with the house of Judah.*" Again, this restoration is collective and national.

- *Rom 11:26* and so all Yisrael shall be saved: even as it is written, *There shall come out of Tzion the Deliverer; He shall turn away wickedness from Jacob:*

In the *Talmud* the rabbis taught:

- "*The rest of the prayer: [Accept my] song, petition, supplication before Thee for Thy people Yisrael, which are in need of salvation.*" (*Yoma 70a*)

Again we cite the *Talmud* where it is implied that salvation is for all Yisrael

- "*Said Raba, Samuel may have taken all Yisrael collectively, using the singular expression [verb], as it is written [elsewhere]: O Yisrael, thou art saved by YHWH with an everlasting salvation, Ye shall not be ashamed?*" (*Makkoth 23b*)

In the *TaNak* salvation comes from YHWH and is a favor bestowed upon the nation as a whole. In *Deuteronomy 28:23* Moshe reminds the children of Yisrael of the consequences of disobedience: dispersion and bondage among the nation, a desolate land, sufferings and hunger. Conversely, the following chapter states that if they repent their blessings shall be restored (*Deut. 30:1-10*). They would be saved by their *teshuvah* and a return to the Torah.

Yet Judaism does place responsibility for the sins (Torah breaking) of the individual. A difference must be made because; in traditional Judaism the blessings for obedience and the consequences for disobedience have effect in the here and now, not in the world to come.

Although YHWH, in the Torah, taught His people sanctification of the individual, He also expected them to function together spiritually and be accountable to one another. This was and is still today perceived to be a source of conflict, as it often meant having to "limit" your personal spiritual salvation experience on account of someone else or the whole nation.

The concept of salvation was tied to that of restoration for Yisrael. It included such ideas as:

- Rescue from national enemies
- Restoration of national symbols
- State of *shalom* among peoples
- Inauguration of the age to come
- Liberation from Rome (Edom)
- Restoration of the Temple
- Free enjoyment of their own land
- Inauguration of a Renewed covenant between Yisrael and YHWH

Some of the Scriptures: *Isaiah 2:1-4; 11:9-10; 27:12; 33:22; 42:1-6; 45:14,23; 49:5-6; 23; 51:4-5; 52:7-10; 54:3; 56:1-8; 60-66; Ezekiel 17; 20:42; 34; 36:9-12; 39:26; 47:13-48; 48:35; Daniel 7; Micah 2:12; 4; 5:10-15; 7:17; Amos 9:11-13; Zechariah 2:11; 8:20-23; 14:1-11; Zephaniah 2:9;10; Joel 3:17.*

The Jews of the first century expected to be rescued from foreign dominion. This would occur after they suffered a purification process for past breaches of their covenant with YHWH. (*Deuteronomy 4:32, Isaiah 40:1-2, Jeremiah 31:27-40, Ezekiel 18; 36:24-28, and Hosea 14:2.*)

Freedom in the mind of Shaul and other Jews of his time was founded in the events surrounding the giving of the Torah (*Exodus 4:22-23; Exodus 7:16; Exodus 8:1*). Although the Hebrews experienced a physical freedom when YHWH led them out of Egypt, their true freedom came when they received the Torah. Ask anyone what Moshe said to Pharaoh on multiple occasions, and they will probably recall him saying, "*Let my people go.*" However, this is only half the message. As Scripture shows, what YHWH told Moshe to say was, "*Let my people go, so they may serve me.*" They were then given the Torah to enable them to do just this.

Ideas regarding the Messiah did not have a consensus among the various sects within Judaism. Perhaps the one view of Messiah shared among all the sects was that His main task and purpose would be directly related to the restoration of all Yisrael. In Messianic times Yisrael's servitude to foreign nations would come to an end. The conceptions of Yahshua as the Messiah are not a result of some new religion called "Christianity, but adaptations and modifications of various Jewish views of the Messiah which were currently held in Second Temple Judaism.

- **Ezek 11:17** *Therefore say, Thus saith Master YHWH; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Yisrael.*

We will be re-gathered first and then experience a corporate salvation.

- **Ezek 11:18-20** *And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their Elohim.*
- **Ezek 36:24-27** *For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.*

When Yahshua comes for his bride, which is Yisrael, the marriage ceremony will take place, and the marriage will be consummated. The 3rd cup of the Passover Seder, the cup of redemption, is what Yahshua referred to when He said He would no more drink of the fruit of the vine until He could drink it anew with us in His kingdom. Yahshua instituted the Renewed Covenant with his blood, but it won't be ratified or consummated until we are with Him in the Messianic kingdom and drink the cup of redemption with Him there.

- **Eph 4:30** *And grieve not the holy Spirit of Elohim, whereby ye are sealed unto the day of redemption.*
- **Jer 23:5 -6** *Behold, the days come, saith YHWH, that I will raise unto David a righteous shoot, and he shall reign as king and prosper, and shall execute justice and righteousness in the land. In his days Judah shall be saved, and Yisrael shall dwell safely; and this is his name whereby he shall be called, YHWH is our righteousness.*