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I counsel thee to
buy of me gold
tried in the fire...
Revelation 3:18



Paul

What to do about Paul Part II?

Review

- Angry ECF misread Paul
- The Epistle of Barnabas – Lost it when Moses broke the 2 tablets
- Justin Martyr – sees ritual and ceremonial laws as punitive and restrictive
- Didascalia Apostolorum – Yeshua destroyed the **Second Legislation** while fulfilling the first – **Fraud in the First Degree**

I Came to Fulfil

- What does fulfil mean?

Better Understanding 'Pleroo'

- <http://www.ukapologetics.net/Jesusandthelaw.html>



Better Understanding 'Pleroo'

- All who are conversant with New Testament Greek understand this without too much difficulty, yet when those of a legalistic frame of mind find this word used in Matthew 5:17-18 they immediately seek to distort/exaggerate it's meaning, not allowing the simple and obvious meaning.

Better Understanding 'Pleroo'

- This article opens with “The range of meanings for this word are, ‘to fill up,’ ‘to fill to the brim,’ ‘to level up’ (that is, in the sense of leveling up a hollow).”
- But then they follow with “**Figuratively**, the meaning would be ‘to satisfy,’ ‘to execute,’ ‘to finish,’ or ‘to complete’.”
- The problem: incomplete and misleading

Better Understanding 'Pleroo'

- Continuing...“In the New Testament, ‘pleroo’ usually has the sense of accomplishing and satisfying, as in the case of prophecies.”
- Once again: What are we not being told?

Better Understanding 'Pleroo'

- If you had looked up the voice of the Greek word in each of the verses he listed, what would you have noticed?
- **Passive Voice**
- What about 5:17?
- It's **Active Voice**
- Examples: Matthew 2:15; 5:17

Mat 2:13 The Escape to Egypt

KJV Matthew 2:15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

NIV Matthew 2:15 where he stayed until the death of Herod. And so was fulfilled what the Lord had said through the prophet: "Out of Egypt I called my son."

NAS Matthew 2:15 and was there until the death of Herod, that what was spoken by the Lord through the prophet might be fulfilled, saying, "OUT OF EGYPT DID I CALL MY SON."

GNT Matthew 2:15 καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος, Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.

Passive

GNM Morphology + Friberg AGNT Lexicon

πληρωθῇ verb subj aor pass 3rd per sing

[Fri] πληρῶω impf. ἐπλήρουν, pass. ἐπληρούμην; fut. πληρώσω; 1aor. ἐπλήρωσα; pf. πεπλήρωκα, pass. πεπλήρωμαι; 1aor. pass. ἐπληρώθην; 1fut. pass. πληρωθήσομαι (1) lit. w. an idea of totality *make full, fill (up) completely* (AC 2.2); pass. *become full, be filled with* (MT 13.48); fig. as filling someth. or someone w. intangible things or qualities *fill* (MT 23.32; AC 5.28); mostly pass. *be full of, become filled with*; (a) w. gen. of the thing (AC 13.52); (b) w. dat. of the thing (LU 2.40); (c) w. acc. of the thing (PH 1.11); (d) abs. *be well supplied* (PH 4.18); (2) of a set span of time *complete, reach an end, fill (up)*; only pass. in the NT *be fulfilled* (MK 1.15); (3) of foreknown laws, promises, prophecies, predictions, purposes *fulfill*; (a) act. *bring to fulfillment, give true meaning to* (AC 3.18); (b) predom. pass. *be fulfilled* (MT 1.22); (4) as fulfilling commandments, duties, demands; in the NT, only w. ref. to the will of God *carry out, perform, accomplish* (CO 4.17); (5) as bringing an activity to completion *finish, bring to an end, complete* (LU 7.1; AC 12.25).

Mat 5:17 The Law and the Prophets

KJV Matthew 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

NIV Matthew 5:17 "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.

NAS Matthew 5:17 "Do not think that I came to abolish the Law or the Prophets; I did not come to abolish, but to fulfill.

GNT Matthew 5:17 Μὴ νομίσητε ὅτι ἦλθον καταλύσαι τὸν νόμον ἢ τοὺς προφῆτας· οὐκ ἦλθον καταλύσαι ἀλλὰ πληρῶσαι.

Active

GNM Morphology + Friberg AGNT Lexicon

πληρῶσαι verb inf aor act

[Fri] πληρῶω impf. ἐπλήρουν, pass. ἐπληρούμην; fut. πληρώσω; 1aor. ἐπλήρωσα; pf. πεπλήρωκα, pass. πεπλήρωμαι; 1aor. pass. ἐπληρώθην; 1fut. pass. πληρωθήσομαι (1) lit. w. an idea of totality *make full, fill (up) completely* (AC 2.2); pass. *become full, be filled with* (MT 13.48); fig. as filling someth. or someone w. intangible things or qualities *fill* (MT 23.32; AC 5.28); mostly pass. *be full of, become filled with*; (a) w. gen. of the thing (AC 13.52); (b) w. dat. of the thing (LU 2.40); (c) w. acc. of the thing (PH 1.11); (d) abs. *be well supplied* (PH 4.18); (2) of a set span of time *complete, reach an end, fill (up)*; only pass. in the NT *be fulfilled* (MK 1.15); (3) of foreknown laws, promises, prophecies, predictions, purposes *fulfill*; (a) act. *bring to fulfillment, give true meaning to* (AC 3.18); (b) predom. pass. *be fulfilled* (MT 1.22); (4) as fulfilling commandments, duties, demands; in the NT, only w. ref. to the will of God *carry out, perform, accomplish* (CO 4.17); (5) as bringing an activity to completion *finish, bring to an end, complete* (LU 7.1; AC 12.25).

Fulfil – 5:17-20

- What does this mean to us?
- This [active voice] fact has not been lost on scholars and I quote Tim Hegg:
- “Of the 13 times the passive is used, 12 are used in the quotation formula expressing the ‘fulfillment’ of prophecy...”
- “The active voice stresses the activity of Yeshua in keeping or observing the commandments.” p6 Matthew 5:17-20

Fulfil – 5:17-20

- But what does the UK site conclude?
- “So we need to understand that, in verse 17, Jesus is talking about the validity of the Hebrew Scriptures - **He is not talking about obedience among the faithful!** Failure to understand this point has caused much confusion.”

Fulfil – 5:17-20

- *MATTHEW ON CHRIST AND THE LAW*
BRICE L. MARTIN
- This paper is a summary and revision of my unpublished Ph.D. dissertation
Matthew and Paul on Christ and the Law: Compatible or Incompatible Theologies?

Fulfil – 5:17-20

- The view that *plêrôσαι* means ‘to set forth the true meaning,’ ‘to perfect,’ or ‘to complete’ has been criticized by McConnell on the ground that Matthew would then have used *telein* or *teleioun*. Delling ^[TDNT] notes, however, that *plêroun* is similar in meaning to, but distinguished from, *teleioun*, because *plêroun* characteristically refers to the filling up of a measure.

Fulfil – 5:17-20

- Therefore said some of the Pharisees, “This man is not of God, because he keepeth not the Sabbath day [**correctly, or according to how we think it should be kept**]”. John 9:16 KJV
- 17 Stop thinking that I have come to **do away...**

Fulfil – 5:17-20

- 17 Stop thinking that I have come to do away with the law [or the prophets]: I have not come to do away with the law but to ‘fill it full’.
- Greek: καταλῦσαι kata – down, luo – loosen
- Loosening and putting down of saddles and burdens of caravan pack animals
- Rome #53: לצקור uproot
- EB: להפר breach, violate

Fulfil – 5:17-20

- 18 Pay attention: “Yo!”
- Until heaven and earth pass away – circumlocution
- Not one jot or one tittle shall pass away from the law – Means one cannot divide the law into parts so as to do away with a specific part
- till all things come to pass. – Quite a few things have not come to pass yet

Fulfil – 5:17-20

- 20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, you shall not enter into the kingdom of heaven.
- Spirit and obedience only can get you in – reasons... 1Cor. 6:9; Eph. 5:5; Gal. 5:21
- Flesh shows lack of understanding (Romans 10:1-3) and will keep you out.

Fulfil – 5:17-20

- Romans 10:1 “desire they might be saved”
- 2: Have zeal but are in pursuit incorrectly
- 3: Being ignorant of how God wants His children to reach “Righteousness”, they established their own path.
- 4: Yeshua is the way (accepting him and his work gets you the Spirit) for God righteousness: And this works for every one who believes. [LMM]
- Accepting Yeshua is how to get started

Fulfil – 5:17-20

- *THE LAW IN THE SERMON ON THE MOUNT: MATT 5:17-48* by STEPHEN WESTERHOLM
- Society as we know it needs specific rules. Ideally, such rules act as a restraint on evil and serve to inculcate virtuous behavior; society is the better where its laws are good and wise.

Fulfil – 5:17-20

- The risk in a theocracy is that a body of such laws will be confused with an **exhaustive statement of the divine will**; that compliance with concrete, practicable rules will be interpreted as **the essence of the righteousness** required by God...
[remember Romans 10:3]

Fulfil – 5:17-20

- In fact, **true goodness** [Matthew 19:17], though it will express itself in ways no law would condemn (Gal 5:23), is not the same thing as careful compliance with rules.

Fulfil – 5:17-20

- Labored compliance, while a vast improvement over unprincipled living, falls far short of the [Non-Pre-Processed] selflessness and concern for others, the uncalculating generosity and kindness, the unstinted love of God and all his creatures which God desires to flow from his children.

Non-Pre-Processed = spontaneous

Fulfil – 5:17-20

- The early Christians, convinced that God **had found it necessary** to intervene in human history in an awesome way, could only conclude that sinful humanity cannot of its own produce the goodness God desires — not even with the assistance of **the divine law**.

Fulfil – 5:17-20

- A “tree” must be “good” before its “fruit” can be acknowledged as such (Matt 7:17). In Paul’s terms, such goodness can only be the product of a life transformed and empowered by the divine Spirit (Gal 5:22-23). P49

Fulfil – 5:17-20

- In short, the Sermon on the Mount does not prescribe in a concrete, **comprehensive** way the behavior expected of God's children, for such behavior is neither reducible to, nor the straightforward result of, compliance with a corpus of rules.
- My Opinion: In some aspects, it defines a minimum standard.

Fulfil – 5:17-20

- Rather, the Sermon on the Mount provides illustrations of the kind of attitude and action which will—**and must**—characterize those who thrill in what it means to be children of a benevolent heavenly Father.

p50

Fulfil – 5:17-20

- 5:17,18,20 Stop thinking that I have come to do away with the law [or the prophets]: I have not come to do away with the law but to ‘fill it full’. Pay attention: The law is here to stay! Do not attempt to divide the law (which is a whole) into parts. Everything stands until all things have come to pass. Therefore, to enter the kingdom, your righteousness (your doing) must exceed that of the scribes and Pharisees. [LMM]

Fulfil – 5:17-20

- 19 Whosoever therefore shall break [λύση] one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

~~Don't do~~

~~Teach not to do~~

Do

Teach to do

Fulfil – 5:17-20

- Could be talking about “rewards” @ bema
- “The word λύση was commonly used of laws or decrees which were rendered void and were therefore of no lasting consequence.”
A Greek-English Lexicon of the NT and Other Early Christian Literature p485
- Perhaps as we walk in the Spirit but selectively observe, then as a living epistle, our actions teach others what we believe...

Fulfil – 5:17-20

- Nestor #222 – תסר Subtract, delete, cause to be lacking – which makes more sense with v20 but there are other options.
- Rome #53 – he shall be legally charged in the Realm of the Heavens, and he shall be liable to the law.
- Nitzakhon Yashan #71 – deleted
- EB - vaporous

Summary

- Yeshua has discussed character traits of the “redeemed” in 1-16, put to an end the idea that his interpretations were a setting aside of the Torah, and then in 6 examples, contrasts the interpretations of the religious leaders with what was present in the Torah all along.

Summary

- MATTHEW, MARTIN
- The context of 5:17-19 and 5:20-48, as we have seen, upholds the enduring validity of the law. p68

Summary

- In this paper, by contrast, it will be argued that **Matthew does** have a coherent total view of the law; it will be argued that 5:17-19 and 5:20-48 are internally consistent and correlate with each other, and that each passage upholds the **enduring validity of the law**. p53

Summary

- This view, like the one which claims that nothing will ever pass from the law, agrees with our previous conclusions concerning the law in Matthew: the law is valid, and there is a polemic against the Scribes and Pharisees who are taking away from the law. In addition, both views would affirm the exceedingly emphatic point of 5:17-19 that nothing is ever to be taken away from the law. p69

Summary

- Witness 2: Yeshua has emphatically restated that the Torah, as filled full by his teaching, doing, and “the Spirit shall be in you” Divine Enablement, will be ongoing even after his death and resurrection.
- But we really need two Witnesses...

Summary

- Witness 1: Know therefore that Yahweh thy Elohim, He is *the only true** Elohim, the faithful El, which keepeth covenant and mercy with them that love Him and guard His commandments to a THOUSAND generations. *Deuteronomy 7:9*
- *the only true** - John 17:3 stated by Yeshua

Summary

- Witness 1: Yahweh, through Moses
- Witness 2: Yeshua
- The Matter is Determined: Torah does not end at the death of Yeshua, no matter what you read, think, hear, sense, etc. in the rest of the New Testament.

What's Up Paul?

- Looking back at Matthew, what does 21 - 47 teach us about Yeshua's Halakah?
- What does Paul understand about the man-made traditions and their role for believers in the new Ekklesia?
- But first, UMJC... <http://dailyminyan.com/2012/08/01/part-ii-excerpts-from-umjc-2012-conference-lecture-by-boaz-michael-ffoz/>

UMJC Quote

- One way is the unique role that the Jews have [and one] that is completely removed within the One Law theology is **an across the board rejection of the authority of the Jewish people to define the halachic parameters of how the Torah is to be applied.**

UMJC Quote

- One Law theologians **have no desire** to defer to the halachic standard normative of the Jewish people

UMJC Quote

- One Law theologians have no desire to defer to the halachic standard normative of the Jewish people because in doing so would remove any basis for the idea that Gentiles should be obligated to the Torah the exact same way as Jews. Judaism has always rejected this idea and rightfully so.

UMJC Quote

- In rejecting the right and the responsibility of the Jewish people to define what it means to be Jewish and practice Judaism, One Law theology strikes directly at the core of **authentic Judaism**. One Law replaced the Jewish rabbis and sages with self-appointed Gentiles who believe that they are divinely sanctioned to interpret Torah outside of the Jewish context.

UMJC Quote

- Whatever conclusion they come to are given a greater weight than those of the Jewish halachic authorities. That can be compared to **the rebellion of Korah** in the wilderness.

Ephesians 2:14-15

- GNT Ephesians 2:15 τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν καταργήσας
- τὸν “the”
- νόμον “law”
- τῶν “of the”
- ἐντολῶν “commandments”
- Matt. 5:19, 19:17, Deuteronomy 7:9
1Cor. 7:19, Rev. 12:17, 14:12,

Ephesians 2:14-15

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Ephesians 2:14-15

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- τὸν “the”
- νόμον “law”
- τῶν “of the”
- ἐντολῶν “commandments”
- ἐν “in”
- δόγμασιν “dogma”

Ephesians 2:14-15

- GNT Ephesians 2:15 τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν καταργήσας
- καταργήσας the basic sense: *cause to be idle or useless*, the term always denotes a nonphysical destruction **by means of a superior force coming in to replace the force previously in effect,**

Ephesians 2:14-15

- GNT Ephesians 2:15 τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν **καταργήσας**
- **καταργήσας** the basic sense: *cause to be idle or useless*, the term always denotes a nonphysical destruction by means of a superior force coming in to replace the force previously in effect, as e.g. light destroys darkness. **Release from a former sphere of control.** [Friberg]

Ephesians 2:14-15

- Ephesians 2:14 - 15 Expanded Translation
- For Yeshua, who hath made both Jew & Gentile one, has broken down the middle wall of partition between them, by causing **the law of the commandments in the dogma** (known as the Elders halakah) to be destroyed by means of a superior halakah (his) coming in to replace theirs which was previously in effect, releasing us from their former sphere of control. (LMM)

[BAD] Ephesians 2:14-15

- He...has destroyed the barrier, the dividing wall of hostility, by abolishing in his flesh the law with its commandments and regulations. (NIV)

Summary

- Without question, Yeshua, with corroboration from **Matthew** and **Paul**, has definitely declared that...
- 1. The Torah will continue to exist.
- 2. Yeshua's halakah is the accurately revealed "filled full" will of the Almighty vs. that of the Elders.

Paul's Roles

- System prior to Yeshua: Learn all of Torah as interpreted by the elders (Acts 15:10), take oath of obedience to obey all, circumcision, mikvah, and now 'In' Israel therefore = 'saved'.
- New system: Accept Yeshua, order behavior after Leviticus 17 & 18, and learn Torah on the Sabbath for minimum reference +. Make conscious decision not to satisfy flesh.

Paul's Roles

- As believers are asked to leave synagogue, new fellowships arise.
- Many are unfamiliar with Torah and since 'being changed into his image' is not an overnight thing, they need some guidance on how to behave (until) which sometimes contradicts current social customs.
- Also needed is how leadership is to function.

Paul's Roles

- Since some Jews are present in most if not all fellowships, an understanding about the old traditions must be made clear.
- Some new traditions are also needed for the benefit of society “looking in”.
- There are also some changes as the “restoration of all things” commences.
- He also has to deal with attacks from outside of false religious systems.

Our Problems

- Paul answers questions/complaints but we are missing the first half of the discussion.
- We lack understanding about the culture of the first century in Rome and Greece.
- We must work backwards from our English to Greek to Hebrew/Aramaic, no easy task.
- We sometimes lose sight of what has been established when we come to obvious contradictions.
- And then there's Textual Criticism

Summary

- If Paul is making sense, then life is good.
- If something doesn't align (like a clear contradiction), we must be diligent to look deeper.
- We must not be afraid of the school of Textual Criticism.
- Yeshua called him, James & Peter confirmed him, so we should give him a chance.

Moving Forward

- Where do we go from here?
- I suggest one step at a time.
- Develop our own chart of what we know so we have a foundation to evaluate what Paul says.





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