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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?

State of Affairs

- “The **grace** of God is often set polemically against the **law** of God.”
- “The Christian view is that **grace and law** are **opposites**, the former being the root of salvation, the latter being the primary impediment to it.”

State of Affairs

- *The Grace of God and the Law of Christ*
Dr. Ellen T. Charry
Associate Professor of Systematic Theology
Princeton Theological Seminary
- *Interpretation*, January 2003, p34
- “Since grace is not a central theme of the gospels, this argument relies on a **particular reading of Pauline materials.**”

P.C. Hierarchy

Top Dog Scholars

Seminary Professors

Professors for Bachelors

Pastors to be

State of Affairs

- Paul's Problematic Status (James too)
- A Middle of the Road Christian
- Here are their Issues...

State of Affairs

- James is clearly the Head of the Ekklesia
- Acts 15:21 **can be read** [γὰρ²] as a reason why the new converts only need to start with 4 things: They'll be attending Assembly every Sabbath to hear the Torah taught
- γὰρ basically, introducing an explanation
 - (1) expressing cause or reason for, because
 - (2) giving grounds for a conclusion [Fri]

State of Affairs

- James is clearly the Head of the Ekklesia
- Acts 21:21 James glories in the fact that tens of thousands of believers in Jerusalem are zealous for the role the Torah plays in conjunction with the work of redemption completed by Yeshua
- Then James concocts the sacrifice solution which we think violates the work of Yeshua

State of Affairs

- Paul knows that he shouldn't do any sacrifices but agrees anyway making a mockery of the work of Yeshua and to what end??? **“That he's a law keeper?”**
- In Acts 23:6, Paul states he is still a Pharisee, even after being saved
- Romans 7:12 Wherefore the law *is* holy, and the commandment holy, and just, and good.

State of Affairs

- In II Timothy 3:15-16, he includes the OT as scripture that *is still* profitable for doctrine, reproof, correction, and for instruction in righteousness
- But in Galatians 3:13, he states that Christ hath redeemed us from **the curse of the law.**
- How self contradictory can one be?

What Brought Them to This Place?

- Not understanding the **roles** of Torah
- Character of the Almighty
- Restore those who have gone astray
- Teach us about Salvation
- Identifies Sin
- Represents the minimum standard

What Brought Them to This Place?

- Not understanding the roles of Torah
- Character of the Almighty
- Restore those who have gone astray
- Teach us about Salvation
- Identifies Sin
- Represents the minimum standard
- **BUT...No Salvific Role**

New Revelation...

- Paul has been mis-understood
- Paul has been “Twisted”
[Has fraud has been committed?]

“Twist” Examples

- Christ is the end of the law. 2.19.11
- Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the obedience to the law which is a yoke of bondage. 3.19.11
- Blotting out the handwriting of ordinances (**the law**) that was against us, which was contrary to us, and took it out of the way, nailing it to his cross. 4.2.11

“Twist” Examples

- ...the Festivals, the new moon, or the Sabbaths, which **were** a shadow of things to come. 4.2.11

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- ...the Festivals, the new moon, or the Sabbaths, which **are still** a shadow of things to come... 4.2.11
- I know, and am persuaded by the Lord Yeshua, that *there is* nothing **unclean** of itself... 7.2.11

“Twist” Examples

- ...the Festivals, the new moon, or the Sabbaths, which **are still** a shadow of things to come... 4.2.11
- I know, and am persuaded by the Lord Yeshua, that *there is* nothing **common** of itself... 7.2.11
- ...because it does not go into his heart, but into his stomach, and is eliminated? “
(*Thus He* declared all foods clean) 7.9.11

“Twist” Examples

- Acts 15 and the gentiles coming in without proselyte status – Not in the MT 7.16.11
- Commanding to abstain from certain foods... 8.20.11
- ...Rise Peter; kill, and eat. 9.3.11
- Junia 4.21.12.

“Twist” Examples

- And then there’s the “**marginal gloss**” **interpolation** issue (text is there but shouldn’t be)
Interpolations in Pauline Letters
William O Walker Supplement Series #213
Journal for the Study of the NT
- 293 volume series discussing issues of how to understand the NT correctly.

“Mis-Understood” Examples

- The Epistle of Barnabas [Lightfoot]
- Barnabas 4:6 Moreover I ask you this one thing besides, as being one of yourselves and loving you all in particular more than my own soul, to give heed to yourselves now, and not to liken yourselves to **certain persons** who pile up sin upon sin, saying that **our covenant** remains to them also.

“Mis-Understood” Examples

- The Epistle of Barnabas [Lightfoot]
- Barnabas 4:7 Ours it is; but **they lost it** in this way for ever, when Moses had just received it. For the scripture saith; And Moses was in the mountain fasting forty days and forty nights, and he received the covenant from the Lord, even tablets of stone written with the finger of the hand of the Lord.

“Mis-Understood” Examples

- The Epistle of Barnabas [Lightfoot]
- Barnabas 4:8 But they lost it by turning unto idols. For thus saith the Lord; Moses, Moses, come down quickly; for thy people whom thou broughtest out of the land of Egypt hath done unlawfully.

“Mis-Understood” Examples

- The Epistle of Barnabas [Lightfoot]
- Barnabas 4:8 And Moses understood, and threw the two tables from his hands; and their covenant was broken in pieces, **that the covenant of the beloved Jesus might be sealed unto our hearts** in the hope which springeth from faith in Him.
- Meaning: The followers of Jesus have replaced Israel as the covenant people.

“Mis-Understood” Examples

- The Epistle of Barnabas [Lightfoot]
- **Implications**: Is there really any continuing relevance of the Hebrew Scriptures, and particularly the law, for Christians?

“Mis-Understood” Examples

- Justin Martyr [Roberts-Donaldson]
- Dialogue with Trypho – Some chapter titles
- Chapter XI – The Law Abrogated; The New Testament Promised and Given by God
- Chapter XVI – Circumcision Given as a Sign, that the Jews might be driven away **for** their evil deeds done to Christ and the Christians

“Mis-Understood” Examples

- Justin Martyr [Roberts-Donaldson]
- Dialogue with Trypho – Some chapter titles
- Chapter XVIII – Christians would **Observe the Law**, if they did not know why it was Instituted
- Chapter XIX – Circumcision unknown before Abraham. The Law was given by Moses on Account of the **Hardness of their Hearts**

“Mis-Understood” Examples

- Justin Martyr [Roberts-Donaldson]
- Dialogue with Trypho – Some chapter titles
- Chapter XXI – Sabbaths were Instituted on Account of the People’s Sins, and not for a work of Righteousness
- Chapter XXII – So also were Sacrifices and Oblations

“Mis-Understood” Examples

- Justin Martyr [Roberts-Donaldson]
- Dialogue with Trypho – Chapter XXII
- “Accordingly He neither takes sacrifices from you nor commanded them at first to be offered because they are needful to Him, but **because of your sins.**”
- Implications: The ritual and ceremonial laws are purely punitive and restrictive

“Mis-Understood” Examples

- Didascalia Apostolorum
- Chapter II - Yet when thou readest the Law, beware of the **Second Legislation**, that thou do but read it merely; but the commands and warnings that are therein much **avoid**, lest thou lead thyself astray and bind thyself with the bonds which may not be loosed of heavy burdens.

“Mis-Understood” Examples

- Didascalia Apostolorum
- Chapter II - And have this set before thine eyes, that thou discern and know what [in the Law] is the Law, and what are the bonds that are in the **Second Legislation**, which after the Law were given to those who, in the Law and in the **Second Legislation**, **committed so many sins in the wilderness.**

“Mis-Understood” Examples

- Didascalia Apostolorum
- Chapter II - For the first Law is that which the Lord God spoke before the people had made the calf and served idols, which consists of the Ten Words and the Judgments. But after they had served idols, He justly laid upon them the bonds, as they were worthy. But do not thou therefore lay them upon thee; for our Saviour came for no other cause **but to fulfil the Law and to set us loose from the bonds of the Second Legislation.**

“Mis-Understood” Examples

- Didascalia Apostolorum
- Purported to be... Now the epistle we sent; but we ourselves remained in Jerusalem many days; and we were consulting and ordering together those things which were for the advantage of all the people, and writing also this Catholic Didascalia.
- It presents itself as being written by the 12 at the time of the Council in Jerusalem

“Mis-Understood” Examples

- Didascalia Apostolorum
- Reality: Scholars agree that it was actually a composition of the 3rd century...

An Example of Fraud

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- Didascalia Apostolorum
- Reality: Scholars agree that it was actually a composition of the 3rd century...
- Which means...
- There was a problem **during the 200s** where “Christians” were still keeping the Torah and the “Church” decided to come up with a way to stem the tide – Make it appear that all 12 believe the law has been done away with!

An Example of Fraud

- Didascalia Apostolorum
- Concerning the Bishop – Chapter 4
- But before all let him be a good discriminator between the **Law and the Second Legislation**, that he may distinguish and show what is the Law of the faithful, and what are **the bonds of them that believe not**;

An Example of Fraud

- Didascalia Apostolorum – Chapter 24
- ...lest anyone of those under thy authority **take the bonds for the Law**, and lay upon himself heavy burdens, and **become a son of perdition**.

An Example of Fraud

- Didascalia Apostolorum – Chapter 24
- Now already we had rightly preached the holy word of the Catholic Church; and we returned once more to come to the Churches, and found men occupied with **other opinions.**

An Example of Fraud

- Didascalia Apostolorum – Chapter 24
- For some [indeed] were observing “holiness”; and some abstained from flesh and from wine, and some from swine's flesh; and they were observing (some or other) of all the bonds which are in the Second Legislation.

An Example of Fraud

- Didascalia Apostolorum – Chapter 24
- When therefore the whole Church was in peril of **falling into heresy**, all we the twelve Apostles came together to Jerusalem and took thought what should be done. And it seemed good to us, being all of one accord to write this Catholic Didascalia for the confirming of you all.

An Example of Fraud

- Didascalia Apostolorum – Chapter 24
- And we have established ... that you employ the holy Scriptures, and believe in the resurrection of the dead; and that you make use of all His creatures with thanksgiving.
[cf. 1Tim 4.3]

An Example of Fraud

- Didascalia Apostolorum – Chapter 26
- But you who have been converted from the People... do not henceforth continue in your former conversation, brethren, that you should keep vain obligations, purifications and sprinklings and baptisms and distinction of meats;

An Example of Fraud

- Didascalia Apostolorum – Chapter 26
- for the Lord has said to you: “Remember not the former things; and: Behold, **I make all things new...**”

An Example of Fraud

- Didascalia Apostolorum – Chapter 26
- For he said thus: *“I am not come to undo the law, nor the prophets, but to **fulfil** them”* [Mt 5.17]. The Law therefore is unable to be destroyed; but the **Second Legislation** is temporary, and is able to be destroyed.

An Example of Fraud

- Didascalia Apostolorum – Chapter 26
- Now the Law consists of the Ten Words and the Judgments; to which (Law) Jesus bore witness and said thus: *“One Yod letter shall not pass away from the law”* [Mt 5.18].
- For you have been released from the bonds, and relieved of the **Second Legislation**, and set free from bitter slavery, and the curse has been taken off and put away from you.

An Example of Fraud

- Didascalia Apostolorum – Chapter 26
- For the **Second Legislation** was imposed for the making of the calf and for idolatry.
- But you through baptism have been set free from idolatry, and from the **Second Legislation**, which was (imposed) on account of idols, you have been released.

An Example of Fraud

- Didascalia Apostolorum – Chapter 26
- For in the Gospel he renewed and fulfilled and affirmed the Law; but the **Second Legislation** he did away and abolished. For indeed it was to this end that he came, that he might affirm the Law, and abolish the **Second Legislation**, and fulfil the power of men's liberty...

An Example of Fraud

- Didascalia Apostolorum – Chapter 26
- They therefore who bring upon themselves those things which were imposed for the worship of idols, shall inherit the Woes; for Woe to them that prolong their sins as a long rope, and their iniquity as the band of a heifer's yoke. [Isa 5.18]

An Example of Fraud

- Didascalia Apostolorum – Chapter 26
- Everyone who strives to be under the **Second Legislation** becomes guilty of the calf-worship; for the **Second Legislation** was imposed for nothing else but for idolatry.
- Wherefore, every one who binds himself becomes guilty of the Woe... and becomes an enemy of the Lord God.

Anglican Theological Review

- Daniel Joslyn-Siemiatkoski
- Church Divinity School of the Pacific
- Associate Professor of Church History
- Core Doctoral Faculty Member
- 91:3 “Moses Received the Torah at Sinai and Handed It On (Mishnah Avot 1:1):

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- 91:3 “Moses Received the Torah at Sinai and Handed It On (Mishnah Avot 1:1):
The Relevance of the Written and Oral Torah for Christians”

Anglican Theological Review

- The Need for a Positive Christian Theology of the Torah (sub-heading) p453
- “From the words of the Epistle of Barnabas, Justin Martyr, and the Didascalia Apostolorum, we see the beginning of a strand of Christian interpretation in which only **the moral law** is truly revelatory.

Anglican Theological Review

- The Need for a Positive Christian Theology of the Torah (sub-heading) p453
- Early Christian rhetoric transformed the Sinai event into an episode with a limited meaning for salvation history in which the value of the law faded after the advent of Christ. This led to **a distorted understanding** of the importance of the giving of the law itself.

Anglican Theological Review

- The Need for a Positive Christian Theology of the Torah (sub-heading) p453
- As a result, Christian reflections on the giving of the law at Sinai generally viewed it as a transactional, legalistic, or temporal event, but missed how Sinai was a place where **a covenant was made** and Israel formally created as a people gathered out of Egypt and eternally dedicated to God.”

Anglican Theological Review

- What was given at Sinai, in short, was not a law meant to restrict or discipline Israel, but the Torah as a living body of teaching aimed at drawing Israel into a deep life of covenant with God. p461
- First, Jesus of Nazareth, confessed as the Messiah or Christ by Christians, kept the Torah. p462

Anglican Theological Review

- Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to **fulfill**. p462

Anglican Theological Review

- It has been common to read the Sermon on the Mount in Matthew 5-7 as Jesus' assertion of new teachings in contrast to those currently existing in Israel.
- In the past two decades, **new trends** in New Testament scholarship have interpreted these chapters as Jesus' own articulation of the value of the Torah and the covenant made at Sinai.

Anglican Theological Review

- His seeming correctives to the law... are not a rejection of the Torah, but part of an ongoing debate among those committed to the Torah in proto-rabbinic circles.
- Moving away from a depiction of Jesus as one who overturns the law to seeing him as a keeper of the Torah **would force Christians to understand the Torah as the ground and inspiration of Jesus' own life and ministry.**

Anglican Theological Review

- If Christians come to understand Paul, Peter, and the other early apostles as keepers of the Torah who saw its positive dimensions even after the death and resurrection of Jesus Christ, this too has consequences for theology.

Anglican Theological Review

- In particular, the articulation of a dialectic between law and gospel, condemnation under the law and forgiveness in Christ, prominent in much Reformation and later Protestant theology, would require reexamination. p465

Anglican Theological Review

- If the law given at Sinai and the gospel of Jesus Christ are not [opposed to each other], or **if the law does not pass away** with the coming of Christ, what then is its status?
- ...What would a positive Gentile Christian attitude toward the Torah look like?

Conclusion Part I

- New Revelation: Paul's been Misunderstood
- Deuteronomy 30:11-14, 19-20 states that by following the Instructions of the Almighty (Torah), Israel will thrive.
- In contrast, the Christian tradition has predominantly interpreted the giving of the Torah at Sinai as a disciplinary measure.

Conclusion Part I

- New Revelation: Paul's been Misunderstood
- For instance, Paul's words in Galatians have been interpreted in this way: "Now before faith came, we were imprisoned and guarded under the law until faith would be revealed. Therefore the law was our disciplinarian until Christ came, so that we might be justified by faith." (Gal. 3:23-24)

Conclusion Part I

- New Revelation: Paul's been Misunderstood
- Although Paul's language about the law might seem unduly harsh, James D. G. Dunn has persuasively argued that Paul understood the law to function positively as a protective custodian watching over Israel's spiritual development.

Conclusion Part I

- New Revelation: Paul's been Misunderstood
- "Nonetheless, Paul regards some aspect of the law as temporary in nature until the coming of the Messiah."
- James Dunn, *Jews and Christians: The Parting of the Ways*, p124-39
- NT Wright, *The Climax of the Covenant: Christ and the Law in the Pauline Covenant*

Conclusion Part I

- New Revelation: Paul's been Misunderstood
- As will be shown subsequently, Christians historically took the Pauline perspective on the law and emphasized the punitive and temporary nature of the law while **marginalizing** the notion of the law as life-giving or having a positive value after the coming of Christ. ATR p450

Part II

- I have come to **fulfil**...
- How do we reconcile Matthew and Paul in that they were teaching the same thing?
- Understanding how to interpret Paul in light of the fulfillment Yeshua spoke of in 5:17 as regards the function of the new Ekklesia.
- How do we put all this information during our current probationary period to good use?





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