

## Joseph is obedient

### Lecture 5

Here are some thoughts on Commentaries. Commentaries are very difficult to find that are truly Messianic and from the one law community. We at CTOMC are of the community that there is one law for everyone. What does that mean? Torah applies to all equally both to Jew and Gentile.

#### Excursus on the One Law Movement

The one law movement's primary position is that the Torah of Hashem applies to every one equally. This comes out of a number of texts in scripture;

*Num 15:15-16 For the assembly, there shall be one statute for you and for the stranger who sojourns with you, a statute forever throughout your generations. You and the sojourner shall be alike before the LORD. (16) One law and one rule shall be for you and for the stranger who sojourns with you."*

*Exo 12:49 There shall be one law for the native and for the stranger who sojourns among you."*

*Lev 16:29 "And it shall be a statute to you forever that in the seventh month, on the tenth day of the month, you shall afflict yourselves and shall do no work, either the native or the stranger who sojourns among you.*

*Eze 47:21-23 "So you shall divide this land among you according to the tribes of Israel. (22) You shall allot it as an inheritance for yourselves and for the sojourners who reside among you and have had children among you. They shall be to you as native-born children of Israel. With you they shall be allotted an inheritance among the tribes of Israel. (23) In whatever tribe the sojourner resides, there you shall assign him his inheritance, declares the Lord GOD.*

*1Co 7:19 For neither circumcision counts for anything nor uncircumcision, but keeping the commandments of God.*

*Gal 3:27-29 For as many of you as have been baptized into Christ have put on Christ. (28) There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. (29) And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.*

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10 *Eph 2:14-15 For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility (15) by abolishing the law of commandments and ordinances, that he might create in himself one new man in place of the two, so making peace, (16) and might reconcile us both to God in one body through the cross, thereby killing the hostility.*

15 This was written when the Temple was standing. Paul is trying to have us understand that the wall that kept the gentile believers away from the gate to the Court Of The Priest should be removed so that all could fully participate in the worship service. The word ordinance in translation in Greek δογμασι (here it is Dative Plural Neuter of δογμα) is the word  
20 from which we derive our word dogma. Which means “that which one thinks true, an opinion, a ruling or decree”<sup>1</sup> These verses teach us that we should be able fully approach the temple as equal members of the community. This verse is interesting if we look at the modern translations we will find that this phrase has been added and is found in  
25 the KJV and other older translations

30 *Eph 2:15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;*

It should be noted that critical manuscripts do not even consider the first clause as worthy of discussion it is simply later addition to the text

35 *Rev 12:17 Then the dragon became furious with the woman and went off to make war on the rest of her offspring, on those who keep the commandments of God and hold to the testimony of Yeshua. And he stood on the sand of the sea.*

40 *Rev 14:12 Here is a call for the endurance of the saints, those who keep the commandments of God and their faith in Yeshua.*

45 We are the smallest part of the Messianic movement and considered radical by the majority of the Messianic Movement yet we are the most articulate and vibrant of the Messianic communities because we are standing against the majority. **Our Stance** is that the Torah applies to all;

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<sup>1</sup> Liddel and Scott's Greek-English Lexicon Abridged Pub American Book Company 1871pg 177

5 this has lead for some to the call for the end of the Messianic  
Movement<sup>2</sup>. We reject this as a community.

It still leaves with the question where do we get good commentaries?  
There are 2 individuals and one organization that have commentaries;

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**Torah Resources, Tim Hegg,**  
<http://www.torahresource.com/>

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**Mark Nanos**  
<http://www.marknanos.com/>

**First Fruits of Zion.**  
<http://ffoz.org/>

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There are many commentaries published that are similar to us in view  
point such as James Trimm but their incorporation of Kabbalah and other  
weird stuff lead me to suspect them. In regard to either Christian or  
Jewish commentaries how does one chose? Carefully sounds like the  
foolish reply, but is the best answer I can give. I own and use both  
Jewish and Christian commentaries. Yet I am very careful in sorting out  
the Jewish and Christian garbage that inhabits these pages. Take for  
example the JPS Torah Commentary series: one author accepts the  
documentary Hypothesis even though it has long been discredited; so  
you have to read all the preface and introductory material before use the  
commentary so you understand the bias of the author! If you fail do that  
you will not understand what the particular view of the author is and how  
it shapes his commentary. A dispensationalist view is by far the largest  
viewpoint in the Christian community: they believe Israel is replaced by  
the Church and believe in the abolition of the Torah; that makes their  
commentary very suspect to us. Or they might believe in Israel but that  
the Torah only applies to Jews and not Gentiles. Jewish commentaries  
for the most part are very anti-Yeshua and Rabbinical therefore suspect  
to us. So we have very few choices and it requires a lot of care in digging  
out the useful information from garbage. Do not be afraid to ask me for  
help and guidance in this area. Finally, if anyone feels so moved to help  
me purchase resources, it would be greatly appreciated: resources are a  
great expense.

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<sup>2</sup> Messianic Judaism Is Not Christianity: A Loving Call to Unity by Stan Telchin  
and The Messianic Movement; A Field Guide for Evangelical Christians by Jews  
for Jesus

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**Textual Commentary**

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*Mat 1:20-21 But as he considered these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not fear to take Mary as your wife, for that which is conceived in her is from the Holy Spirit. (21) She will bear a son, and you shall call his name Jesus, for he will save his people from their sins."*

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Verse 21 is not separate from verse 20; they are a single statement that must be read together. The phrase, "She will bear a son", is used by the Angel or Matthew to direct our attention to Isaiah 7:14.

<b>Isaiah 7:14 (LXX)</b>	<b>Matthew 1</b>
εν γαστρι εχει (will be with child)	εν υαστρι εχουσα (is with child) v 18
και τεξεται υιον (will bear a son)	τεξεται δε υιον (will bear a son) v21 ετεκεν υιον (she bore a son) v25
και καλεσουσιν (καλεσεις) το ονομα αυτου Εμμανουηλ )and they shall (you shall call) call his name Emmanuel)	και καλεσεις το ονομα αυτου Ιησουν (and you(sing) shall call his name Yeshua) v 21 και εκαλεσεν το ονομα αυτου Ιησουν ( and he called his name Yeshua) v25 «

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The form that the angel used is similar to one that used in the Tanach to announce the birth of an important son, (Bereishit 16:11, 17:19, Is 7:14) The language that is being used by the angel also points to a great work that will be done by the child. Simply put, the message is meant to remind the reader/hearer of the text that even as Isaac and Emmanuel were born so will be Yeshua. This plainly announces that Hashem has kept his side of the covenant.

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The first thing to notice in verse 21 is that the angel declares that a son will be born to Mary. At best a woman has a 50/50 chance of bearing a child of either sex so we have to see the prophetic nature that marks this verse out as uniquely prophetic; for Joseph it is a statement to test the truth of the claim made by Mary and the angel. I think also it speaks

5 to Mary's character in verse 19 when we are told that Joseph is a just or righteous man who also chose a wife who is righteous and obedient.

The name of Yeshua is derived from the Hebrew verb יָשַׁע this verb "to save or deliver" and similarly the noun יְשׁוּעָה "salvation". The name would have been understood to mean "to save His people from their sins". His deliverance is about deliverance from sin, not from physical oppression. This is consistent with the history of the Tanach: obedience to Torah means that Hashem provides for physical deliverance from oppression to take place. Does this mean that obedience means for certain that physical deliverance takes place? No. What it means is that obedience's natural outcome is blessings. People that are honest in their business dealings will be sought out because of their fairness and that their word and product is reliable. Those employees that are obedient are good employees because their ethical system is reliable. Take the Quakers and Puritans: when they immigrated to North America they prospered. Why? because they lived simply and did not require extravagance. Religious people prosper simply because they do not spend money foolishly.

25 *Mat 1:22-23 All this took place to fulfill what the Lord had spoken by the prophet: (23) "Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel" (which means, God with us).*

30 Here in this verse we are brought back to the theme that Matthew has in verse 22 that this is fulfillment of a prophecy. This is not the first prophecy Matthew has pointed to: He has pointed us to the promise of David and to the promise given to Abraham. Isaiah 7:14 is one of those flash points between Christianity together with the Messianic community, against Judaism. The text in Hebrew reads as follows;

35 לָכֵן יִתֵּן אֲדֹנָי הוּא לָכֵן אֹת הַעַלְמָה הַרְבֵּה יִלְדֶה בֵּן וְקָרְאת שְׁמוֹ עִמָּנוּ אֵל

A literal translation might be as follows:

40 *For thus He, Adonai gives that to you (pl community) a sign a young woman pregnant and shall bear a son and call his name with us God*

45 The controversy revolves around this word הַעַלְמָה *Halmah* which mean a young woman not a wife. A wife is designed by this word אִשָּׁה. A young woman is someone not married or betrothed. The Rabbis will say that *Halmah* does not necessarily mean virgin. That is correct outside of a Torah observant community. Within a Torah community a betrothed young woman or man is by definition obedient and therefore a virgin.

5 Furthermore Mary was related to Elizabeth who was the wife of a priest: this tells us that she came from a family in which Torah observance or obedience is central to life style even as Isaiah daughter would have been virgin prior to her marriage so would have Mary been.

10 All dictionary that are available will tell you that the word *Halmah* is not virgin but the LXX which can be seen as commentary on text translated with a word very similar to it . The Liddel and Scotts Greek English Lexicon is very clear about it's meaning:

Παρθενος I) a mai, maiden, virgin II)adj maid virgin chaste<sup>3</sup>

15 The reason I choose this Lexicon is that would clearly reflects the meaning of the word from the LXX, as a classical Greek Lexicon. So even in the greek the work in Isaiah is translated accurately. We can see from this the translator understood the differences. Here Matthew almost  
20 quotes the LXX verbatim except for this word “καλεσεις” from the LXX meaning “you will call” from Matthew “καλεσουσιν” meaning “they shall call”<sup>4</sup>.

25 The Virgin Birth is important to us because it underlies the belief that God is a God of history and of humanity, and that we can know Him as revealed. This has been lost to many because of the postmodern view “that your truth is your truth and my truth is my truth”. Not so many years ago Christianity used to debate what truth was and is. Today we say that is what you believe and fail many times to ask the difficult  
30 questions. This denies the ability of Hashem to communicate universally in a way that is understandable to all. This also denies community responsibility for defining truth: it becomes a matter of the individual. It is also supports the view that individuals are ultimately an authority unto him/herself. This is not biblical nor does acknowledge the role of  
35 community Parashah Sho'tim (Deut 17:8-13) and the appointment of Judges by Moses in the Parashah Yithro(Ex 17). It isolates us from each other and means also that we can not communicate effectively with each other which is garbage.

40 The concern about pagan influence being the underlying reason for the use of the virgin birth motif is best stated by Tim Hegg and his article at this site;

<http://www.torahresource.com/EnglishArticles/VirginBirth.pdf>

45 *Mat 1:24-25 When Joseph woke from sleep, he did as the angel of the Lord commanded him: he took his wife, (25) but knew her not until she had given birth to a son. And he called his name Jesus.*

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<sup>3</sup> Liddel and Scott's pg 533

<sup>4</sup> It should be noted some manuscripts of Matthew follow LXX.

5 Verse 24 tells us that Joseph understood the angel's instruction and obeyed them. These two verses are loaded with verbs of action Joseph *woke, did as commanded, took a wife, kept her virgin, did not know her until she gave birth and named the Messiah Yeshua*. Here it is clear Joseph was obedient. The first thing is that verse clearly speaks against  
10 the perpetual virginity of Mary. The texts also tell us that he took Mary as his wife in a public ceremony and accepted some of the public shame she would have had.

15 As we reflect on this chapter Matthew lets us see that his concern is for the fulfillment of prophecy and the place of Messiah here on earth and his mission for the salvation from sins.