

THE HEBRAIC PERSPECTIVE

by Avram Yehoshua

[The Seed of Abraham](#)

The Hebraic Perspective is the biblical mindset that the Apostles interpreted Scripture from. The difference between The Hebraic Perspective and the Greek-Western perspective that the Church and Christians have operated in for the last 1,900 years is like summer and winter. Picture two Mercedes Benz, identical in every way. One is given to Nikos the Greek, while the other is given to Yakov (Jacob) the Jew.

Nikos immediately pops the hood open and takes the motor apart, dissecting each section so he can label each part. He takes the tires off the car and separates them from the wheels, etc., and by the end of the week he'll know how many parts there are to the car, where they all came from, what their function is, where the ceramic for the spark plugs was made and where the rubber for the tires came from, etc., but he won't be able to put all the parts back together again the way they were. Welcome to Humpty Dumpty Theology, also known as Systematic Theology. The Greek perspective *dissects the parts from the whole*. It offers a number of benefits, but the car will never be the same.

On the other hand, Yakov will take the key to the Mercedes, put it into the ignition, start it up and drive off on an adventure. The Hebraic Perspective *sees the whole*. The benefit is that the car is used as the Designer intended, and the person remains sane while driving along the Road of Life, for there are many Greek rabbit trails and conundrums that lead to nowhere, but use up the person's time and energy, going 'round and 'round in circles. For instance, Arminianism vs. Calvinism. Both see 'parts' of the reality, but aren't content with fusing or merging them together, throwing out the bones, and keeping the meat.

How we come to the Scriptures determines how we walk out our faith. A primary example of this has been that the Greek-Western Church, for the past 1,900 years, has taught that Mosaic Law has been done away with. Having some proof texts from the New Testament they are confident that such is the case, but just a cursory look at the Book of Acts reveals their heretical theology.¹

The Bishop of Rome, whose office would one day be known as the Pope, threw out Mosaic Law in 120 AD because he didn't want to be seen as 'Jewish' and persecuted by the Roman Empire.² His anti-Mosaic Law teaching is so entrenched in the minds of all Christians that when theologians come to the New Testament to explain what is in it, they cannot see the forest for the tree. Their filtering, 'dissecting theology' doesn't allow them to realize that Torah (the Law of Moses) was given by God to Israel *as a way of life*, not as a means of salvation. It was the Pharisees who made it a salvation issue.

When Paul (e.g. in Galatians) and others (e.g. Acts 15) come against the Law, they do so because some Christians and Judaizers wanted to use it as a means of salvation, along with faith in Christ, but this misguided theology was Pharisaic, not divine. That's what Paul and others were trying to rectify. No one can

¹ For instance, Sunday keeping is not mentioned once in Acts, nor anywhere else in the New Testament (Acts 20:7 and 1st Cor. 16:2, notwithstanding), yet Christians are adamant that Sunday has replaced the seventh day Sabbath. Easter and Christmas aren't even spoken of in the New Testament, yet these are the two major holy days of the Church, overriding and negating the Feasts of Israel (Lev. 23), which are seen *nine times* in the New Testament *after* the resurrection (Acts 2:1; 12:3-4; 18:21; 20:6, 16; 27:9; 1st Cor. 5:8; 16:8). These nine occurrences validate the Feasts as God's way of honoring Him and His Son in the days of the Apostles. If they weren't still valid *after* the resurrection Luke and Paul would never have spoken of them, and that, as time markers. See [The Feasts of Israel as Time Markers After the Resurrection](#).

² See [Grace, Holiness and the Pharisaic Church](#), p. 47f., *Church History After the Apostles*.

be saved by the keeping of the Law, but never once do they denigrate the Law itself as God's blueprint for how the believer is to live out his Born Again lifestyle. Neither Christians, nor Christian theologians can distinguish between this New Testament concept of using the Law wrongly and using it rightly. In this they fall into the same pit that their Fathers the Pharisees dug.

Two Streams of Pauline Thought on Mosaic Law

The Scriptures declare that the Law was still in effect many years *after* the resurrection (Acts 2:1; 21:20f.; 25:8; 1st Cor. 7:19; 1st John 2:6; Rev. 14:12). Over the centuries most theologians have done away with any tension that these Scriptures should obviously create in their theology by saying that *the Jewish-Christians didn't realize what they were doing in holding onto Mosaic Law*, but this opens up more problems than it solves because Yeshua (the Hebrew name of Jesus) was with the Apostles for 40 days *after* the resurrection—*teaching them about His Kingdom* and there is not mention of Mosaic Law being 'done away with,' either by Him or anyone else in the Book of Acts, something that we would expect to find in the only divinely inspired history of the Apostles (Acts 1:1-4; written in 64 AD by Luke). Did the Lord Yeshua fail to speak about such an important matter that His sacrificial atoning death allegedly overturned? This could hardly be the case, as Israel had walked in Mosaic Law for more than 14 centuries.

Also, the Apostles, from Acts Two on (30-95 AD), were filled with the Holy Spirit. Did the Spirit of the Living God fail to let the Apostles know that the Law had been done away with? In the Book of Acts everyone who believed in Yeshua also kept the laws of Moses.³ This means that the Law is still valid for us,⁴ but most Christians have been told, using various New Testament proof texts of Paul, that they don't realize the Church's false understanding of the texts.

Digressing for a moment, even though there are organizations that say that they teach the right perspective, such as Messianic Judaism, and the 'Hebrew Roots' movement, many of them are also stuck in the theological perspective of Athens and Rome. Being born Jewish and becoming a believer doesn't automatically make one able to teach The Hebraic Perspective, as is evident with the Messianic Jewish groups and the Hebrew Roots people.⁵ The Hebraic Perspective's understanding only comes from Above and Yeshua gives it to whomever is open to Him, either Jew or Gentile, and who is wanting to know more about Who He really is and how He wants us to live out our faith in Him.

A major teaching of Scripture that some Christians stumble over because of their Greek-Western mindset is the deity of Messiah Yeshua. "How can Jesus be God the Son when there's only one God (the Father)?" They go through all kinds of Scripture twisting to get Yeshua to be either a created being, or God the Father, so their carnal logical understanding remains intact, but the Word of God is obliterated. Yeshua was always God the Son, not God the Father, and obviously, He isn't a created being like an angel, or Adam. Yeshua didn't come from an earthly father⁶ and there was no sin in Him.⁷ Just these two things alone present Yeshua as unique, and obviously, not a human being as we are human beings. That, coupled with

³ Acts. 21:20-24; 24:14-17; 25:8; 26:22-23; 28:17-20.

⁴ Psalm 100:5; 103:17-18; Mal. 4:1-6; Mt. 5:17-19; 7:12; 19:17; Lk. 10:26; 16:17, 29; 1st Cor. 7:17-19; 11:1-2; Rom. 3:31; 7:7, 12, 14, 16, 22, 25; 8:7; 2nd Thess. 2:15? (traditions/customs may equal the Law; see Acts 6:13; 15:1, 5; 26:3; 28:17); James 2:8-11; 4:11-12; 1st Jn. 3:4; 5:3; 2nd Jn. 1:6; Rev. 12:17; 14:12.

⁵ Albeit, most of the Hebrew Roots people aren't Jewish believers, but Gentile believers.

⁶ Luke 1:26f., especially verse 35.

⁷ John 8:46; 2nd Corinthians 5:21; Hebrews 4:15; 1st John 3:5; 1st Peter 2:22.

just about every writer of the New Testament declaring Yeshua to be God the Son reveals that Yeshua was always deity and a Person of the God Family.⁸ After all, if Yeshua died as a sinless sacrifice, it would stand to reason that He wasn't born from the Seed of Man⁹ because every man that enters the world has a sinful nature. Yeshua could have sinned and become like Adam after he ate from the Tree, but with the power of the Holy Spirit within, which is an Example to us, He refused to sin.

The Church fails to correctly understand what Paul is saying about Mosaic Law being used for God's divine guideline of how we're to live out our lives of faith in Messiah Yeshua because they don't realize that there are Two Streams of Pauline thought on Mosaic Law. All the Church sees is the First Stream, which deals with salvation (justification/eternal life). Whenever Paul speaks of salvation and Mosaic Law he rightly upholds faith in Messiah Yeshua as the *only* way to obtain it. This is what Galatians 2–5 deals with. The Galatians had been deceived into believing that they needed to trust in Christ for the salvation *and* to be physically, covenantally circumcised, too. The Abrahamic/Mosaic Covenant (Gen. 17:10-14; Ex. 12:43f.) had the sign of physical covenantal circumcision, which would eventually, wrongly come to symbolize the keeping of Mosaic Law as the means for eternal life. This see this false understanding being presented by the Pharisees who believed in Christ (Acts 15:1-5f.). This was rightly struck down at the Council of Acts 15. There is nothing that can be added to faith in Christ that causes us to be Born Again and brought into the Family (Kingdom) of Jesus, with the godly hope of eternal life.

After being saved, though, does it matter if we sin? Every Christian would say, 'Of course!' This is where the Second Stream of Pauline thought on Mosaic Law comes into our lives. We see this Second Stream in many places, but the most important place is in the greatest theological letter of Paul's, which was written after both 2nd Corinthians and Galatians. It's Paul's Letter to the Romans. Every Christian theologian acknowledges that Romans is Paul's greatest theological letter. Paul's writing in Romans brings out both the First and Second Streams. For instance, we see both streams in Paul declaring:

“Therefore, by the deeds of the law *no flesh will be justified in His sight*, for by the law is the *knowledge of sin.*” (Romans 3:20 NKJV)

⁸ For more on how Yeshua was always God the Son, and that He is not the Father, nor a created being, see: [Yeshua—God the Son](#) and [Yeshua—His Deity and Sonship](#). See also:

Matthew 1:18, 20, 23; 3:16-17; 8:23-27, 28-29; 9:1-7; 11:27, 28-30; 12:6-8; 13:41; 15:33; 16:13-19, 27, etc.

Mark 1:1, 11; 2:3-7, 8-11; 27; 3:11; 5:6-7; 9:2-4, 7; 13:35-37; 14:26, 60-64; 15:39.

Luke 1:16-17, 26-35, 43, 68-69, 76; 2:11, 49; 3:4, 22; 4:9, 41; 5:20-21, 22-25; 6:5; 7:48-50; 8:28; 9:29, etc.

John 1:1-4, 6-9, 10, 12, 14, 15, 16, 18, 23, 29, 30, 34, 49, 51; 2:9, 11, 16, 19; 3:16, 17, 18, 19, 20, 21, etc.

Acts 3:15; 8:37; 9:20.

Romans 1:4, 9; 5:10; 8:3, 9-11, 27, 29, 32.

1st Corinthians 1:9, 24, 30; 2:7-8; 6:15, 17; 8:6; 15:47.

2nd Corinthians 1:3, 19, 21; 3:17-18; 4:4, 6; 5:17; 11:31; 13:5, 14.

Galatians 1:15-16; 2:20; 3:27-28; 4:4, 6.

Ephesians 1:3, 7; 3:9, 17; 4:13; 5:25-27, 30-32.

Philippians 1:1; 2:5-11; 3:20-21, etc.

Hebrews 1:1-4, 5-6, 8; 3:1-6; 4:14-15; 5:5, 8-9; 6:6; 7:26, 27, 28; 9:11-12, 13-14, 15, 23-28; 10:10, 12, 14, 19-20; 12:24; 13:8, 12, 20-21.

James 2:1.

1st Peter 1:3, 10-11.

Revelation 1:6, 7-8, 11-13, 17; 2:8, 18, etc.

⁹ What I mean by that is that Yeshua wasn't fathered by an earthly man. He was begotten by God His Father.

Here we see that one *cannot* use Mosaic Law to justify (save) himself, but also, we see that it's only by Mosaic Law that we have the (full) knowledge of what sin is. Without Mosaic Law Christians are handicapped and actually sin against their Savior by eating pig and keeping Sunday, etc., and not keeping Mosaic Law (e.g. Passover).

There are a number of other places in Romans where Mosaic Law is obviously upheld, much to the chagrin of pastors and theologians alike, but none so obtuse to them as when Paul writes, just a few verses after 3:20:

“Do we then *make void the law through faith?* **Certainly not! *On the contrary, we establish the law.*” (Romans 3:31 NKJV)**

In Rom. 3:31 the Apostle to the Gentiles, the Church's “No Law!” Champion, point blankly asks, does our faith in Christ nullify Mosaic Law? It *cannot* get any clearer than that, but the Church, having the Veil of Deception over it, specifically pertaining to Mosaic Law, doesn't see it. The best they can do is say that the Law was used to bring us to Christ, which is true, but that has absolutely nothing to do with what Paul asks and states in Rom. 3:31. How is Mosaic Law *established* by our *faith* in Christ??

What to Keep and What to Throw

Many confuse the difference between something that is pagan, which is anti-God, with something that happens to be pagan because Satan stole it from God. For instance, the Queen of Heaven is considered the goddess of the Holy Spirit. She is also represented as a dove. Should believers stop using the symbol of a dove to represent the Holy Spirit because the Queen of Heaven has it as her symbol? Of course not.

There are those who say that we must not use the generic designation for *deity* such as ‘God’ or ‘Lord’ because it's either the name of pagan gods or their titles. Yet, Yahveh (the personal name of the God of Israel) and His people use the Hebrew terms for to describe both the God and Lord of Israel and the pagan gods.¹⁰ Therefore, we can certainly use those terms in English to refer to the Father or Jesus. Scripture certainly does.¹¹

On the other hand, when the Church takes pagan things like Sunday, Easter and Christmas and ‘baptizes’ them ‘in the Name of Jesus’ it is wrong and sinful because it goes against, and nullifies, the Word of God, which is the basis for what we are to believe to be right or wrong, and therefore, what we should practice (Mt. 5:17-19; Rev. 14:12). If we can't find God's Truth in the Church, where can we find it? In the Word of God:

‘You *must not* add to the word which I am commanding you, nor take away from it, that

¹⁰ The Hebrew word *elohim* אֱלֹהִים translates into English as ‘God’ or ‘god’ for both the God of Israel and the gods of the pagans (Dt. 4:28; 5:7; 6:14; 7:4; 30:17; 31:16, 18, etc.). If Yahveh does this, then obviously, there's no problem with English translating the Hebrew word for both God and god. We don't have to stop saying ‘God’ because it was a designation of pagan entities, whether in English or Hebrew. This is conceptually the same for the Hebrew word *adonai* אֲדֹנָי which means ‘Lord’ or ‘lord,’ which is also used of men (Gen. 19:2; 24:18; 32:18; 33:8, 13; 42:10, 30, 33; 43:20; 44:5, 16; 45:8-9; Num. 12:11; Dt. 10:17, etc.). For more on this see [G-d: The Missing ‘o’](#).

¹¹ The English phrase, our Lord Jesus, is used 56 times in the New Testament (e.g. Acts 15:26; Rom. 5:1; Heb. 13:20; James 2:1; 1st Pet. 1:3; Jude 1:4; Rev. 22:21, etc.). The same holds true for phrase, God and Father, which is used 15 times in the New Testament (Rom. 15:6; 2nd Cor. 1:3; Gal. 1:4; Eph. 1:3; James 3:9; 1st Pet. 1:3; Rev. 1:6, etc.). The Greek words behind the English words for Lord and God are also used to describe pagan gods. Therefore, it's not a sin, as some in the Hebrew Roots movement say, to use the English terms *Lord* or *God*.

you may keep the Commandments of Yahveh your God, which I command you.’ (Dt. 4:2).

“*Observe and obey all these words which I command you, that it may go well with you and your sons after you forever, when you do what is good and right in the sight of Yahveh your God. When Yahveh your God cuts off from before you the nations which you go to dispossess, and you displace them and dwell in their land, take heed to yourself that you are not ensnared to follow them, after they are destroyed from before you, and that you do not inquire after their gods, saying, ‘How did these nations serve their gods? I also will do likewise.’ You must not worship Yahveh your God in that way; for every abomination to Yahveh which He hates, they have done to their gods; for they even burn their sons and daughters in the fire to their gods.*” (Deuteronomy 12:28-31)

‘Therefore, beloved, since you look for these things, be *diligent* to be found by Him in peace, *spotless and blameless* and regard the patience of our Lord as salvation, just as also our beloved brother Paul, according to the wisdom given him, wrote to you, as also *in all his letters*, speaking in them of these things in which are *some things hard to understand, which the untaught and unstable distort*, as they do also the rest of the Scriptures, to their own destruction. You, therefore, beloved, knowing this beforehand, *be on your guard* so that you are not carried away by the *error* of unprincipled men and fall from your own steadfastness, but grow in the grace and knowledge of our Lord and Savior Yeshua the Messiah. To Him be the glory, both now and to the day of eternity! Amen!’ (2nd Peter 3:14-18).

Yeshua is Our Example

When I present The Hebraic Perspective to Christians, that Mosaic Law is for all believers, none can biblically refute it, but most aren’t ready to accept it and walk out their faith in Yeshua the way He walked. That’s because the power of deception is in its ability to deceive. Christians are deceived, but like the Pharisees before them, they think their way is God’s way. Sixty years *after* the resurrection, though, the Apostle John wrote,

“He who says he abides in Him *ought himself also to walk just as He walked.*” (1st John 2:6)

Yeshua, Himself, said:

“*Whoever*, therefore, breaks one of the *least* of these commandments (of Mosaic Law; see vv. 17-18), and teaches men so, shall be called *least* in the Kingdom of Heaven, but whoever does and teaches them, he shall be called *great* in the Kingdom of Heaven.” (Matthew 5:19 NKJV)

The word, *Whoever*, pertains to both Jewish and Gentile Christians because it speaks of Messiah’s Kingdom, which didn’t officially begin until *after* the resurrection. From the mouth of Jesus, Mosaic Law pertains to all Christians, even Gentile Christians because they *have been grafted into Israel* (Romans 11:11f.; Eph. 2:11f.). The Church was never intended to be separate and distinct from Israel and her biblical lifestyle. Yeshua is our Example and we should *want to be like Him* in all aspects of our life. Most Christians are Gentiles, but keeping Mosaic Law isn’t a question of racial identity, but of fully identifying with the King of the Jews and living in His Kingdom:

“Then the angel Gabriel said to her, ‘Do not be afraid, Mary, for you have found favor

with God. Behold! You will conceive in your womb and bring forth a Son and shall call His name Yeshua. He will be great and will be called the Son of the Most High God, and the Lord God will give Him *the Throne of His Father David*. And He will **reign** over *the House of Jacob forever*, and of His Kingdom there will be no end.” (Luke 1:30-33; cf. Rev. 22:16)

Yeshua is our Lord and we should follow Him in all things always. He kept all the rules, statutes, judgments and commandments of Mosaic Law that applied to Him, and so should we, if we truly love Him with all our heart, soul and strength, and can get past Church traditions that nullify His Scriptures in our lives. He did not come to do away with the Law (Mt. 5:17), but on the contrary, He came to reveal the *essence* of the Law and made it a hundred times harder to keep. An example of this is seen in the Mosaic commandment that speaks of adultery, but Yeshua said if we look with lust upon a woman we’ve already committed adultery in our heart (Mt. 5:28), which reveals that it was easier to keep Mosaic Law before He explained its deeper significance for His Kingdom.

With Messiah’s sacrificial death, His blood and His Holy Spirit have been given to us so that we might walk in Mosaic Law as He interprets it, with His heart *and* actions. Yeshua didn’t come to do away with Mosaic Law, as the Church wrongly teaches, but to redeem us from our sins and our sinful carnal nature. He sanctifies us by His blood and Spirit so we *can* walk in God’s Holy Standard (Mosaic Law; Romans 7:12), *just as He did*.

Tradition?

Tradition isn’t necessarily bad, although it can be. Conceptually, tradition is like a picture frame. If a picture frame hides or distorts the picture (the Word of God) it’s bad, but if a picture frame (tradition) enhances the picture it’s good. A powerful instance of this is the use of wine for taking the blood of the Lord Yeshua, which He offered at His last Passover. The bread, which was *matza* (unleavened bread for Passover; 1st Cor. 5:6-8) was on the Passover Table of Yeshua by divine commandment (Ex. 12:8), but nowhere in the Old Testament is wine commanded or mentioned for Passover. It was a Jewish tradition in the days of Yeshua to have wine at Passover, reflecting the blood of the Passover lamb sacrifice, and not only that, but four cups of wine, each symbolizing a different theme of Passover’s freedom from Egyptian slavery.

It’s believed that Yeshua took the Cup of wine after the meal and spoke of His blood, which lines up with what that Cup symbolizes. It is called the Cup of *Redemption*, and by the blood of Messiah Yeshua we have been redeemed.

Most in the Church today don’t realize that when they take ‘communion,’ half of it is commanded by God for the *Jewish* Passover (*matza*) and the other half is a *Jewish tradition* (wine). Also, because Christians are devoid of The Hebraic Perspective, many eat leavened bread for it, which says that the Body of the Lord Jesus sinful, and so, are eating sin unto themselves (see 1st Cor. 5:6-8).

Tradition isn’t always bad. We have to check out where it comes from and why it’s used. If we find that it’s pagan and has no biblical support, ‘it has to go,’ but if it was first the Lord’s, like the symbol of a dove for the Holy Spirit, we keep it. If it’s neutral and enhances the biblical commandment, like the four Cups of wine at the Passover meal, we can use it.¹²

“Beloved, while I was very diligent to write to you concerning our common salvation, I

¹² See [Passover](#) for more on the four cups of wine at Passover.

found it necessary to write to you, exhorting you *to earnestly contend for the (true, biblical) faith, which was once for all delivered to the saints.*” (Jude 1:3)¹³

We’re not to bend the Word of God to our lives,
but to bend our lives to the Word of God.

Welcome to The Hebraic Perspective!

¹³ Some say the Apostle Paul did away with the Law, but that’s not true (See Acts 21:20-24, 26; 23:1-5; 25:8; Rom. 3:31; 7:7, 12, 14; 1st Cor. 5:6-8; 7:19; 9:8; 11:1; 14:34). Paul also told his Gentile believers *to imitate him!* (1st Cor. 4:14-17; 11:1; Phil. 3:15-17; 4:9; 1st Thess. 1:6-7; 2nd Thess. 3:7, 9). Also, see:

1. [A Snapshot of Church History and Mosaic Law](#)
2. [The Feasts of Israel and the Church](#)
3. [Why Sunday?](#)
4. [Gentile Circumcision?](#)
5. [God’s Way vs Church Way](#)
6. [Goodbye Messianic Judaism!](#)
7. [Grace, Holiness and the Pharisaic Church](#)
8. [Hebrews and the Change of the Law](#)
9. [If You Being A Jew—Gal. 2:11-16](#)
10. [God’s Way vs Church Way](#)
11. [Law 102](#)
12. [Law and Grace](#)
13. [No Longer Under the Law?](#)
14. [Paul and Acts](#)
15. [Romans 14 and the Dietary Laws](#)
16. [Sam the Rock Thrower](#)
17. [Seven Ways Yeshua Fulfilled the Law](#)
18. [Slavery to the Law? Gal. 4:8-11](#)
19. [Synagogue and Church Officials](#)
20. [Take the Quiz! Five Quick Questions about the New Testament](#)
21. [The Feasts of Israel as Time Markers After the Resurrection](#)
22. [The Hebraic Perspective](#)
23. [The Lifting of the Veil—Acts 15:20-21](#)
24. [The Sabbath and Yeshua](#)
25. [The Two Babylons—The Full Hislop](#)

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