

# THE REST OF THE STORY:

## OFTEN-QUOTED BIBLE PASSAGES WHICH HAVE BEEN TAKEN OUT OF CONTEXT (BY CHRISTIAN THEOLOGIAN) AND PURGED OF THEIR PRO-TORAH ORIGINAL INTENT

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This study illustrates the need on the part of all Bible students to ALWAYS follow the most basic principle of biblical interpretation (i.e., hermeneutics) of reading Scripture in its total context. By total context we mean, whether we are talking about the meaning of a specific word, verse, paragraph, or concept in Scripture, the written word must be understood in relationship to its placement in the greater picture in which it finds itself. That greater picture includes such factors as: the context of the surrounding verses, chapters, the whole book of the Bible in which it is found as well as the whole Bible; the context of the language with its unique, hidden, idiosyncratic, grammatical, colloquial meanings; the context of the culture of the day which includes geography, religion, economics, history and how the people thought. Properly interpreting Scripture and ascertain its truth is not an easy proposition, but requires much work and diligence. Few are willing to invest the time and effort required, but prefer rather to take the easy way out by coming up with quick and simplistic and often incorrect interpretations of Scripture—a dangerous path which can lead to false teachings and false converts.

The underlined portion of the passage is the part that people hear quoted most often. The portion of the passage in bold type is the “rest of the story!”

### Exodus 15:26

And said, **If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes,** I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee.

### Deut. 6:10-11

10 And it shall be, when the LORD thy God shall have brought thee into the land which he swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not,

11 And houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full...

Note: Christian “prosperity preachers often quote this and other Torah passages out of context to show that Christians are entitled to all the blessings of the “Old Covenant” carte blanche, no strings attached. What they usually fail to quote are the surrounding verses which show the conditional nature of these blessings; that the receipt of them is predicated upon *hearing* and *obeying* the Torah-commandments of YHWH. In the particular passage quoted above the preceding verses contain the famous *Shema* which literally means *to hear and to do*. This verses is quoted in Jewish and Messianic Synagogues each Shabbat as a sort of statement of faith and was cited by Yeshua in Mark 12:29-31 as a representative summation of the entire Torah which upon doing will bring one into the Kingdom of Elohim (v. 34). This idea is reinforced in Luke 10:25-28 where Yeshua tells “a certain lawyer” that if he follows the instructions of the *Shema* that he would have eternal life. Here are the verses that are omitted in the sermons of many Christian teachers (Deut 6:4-9, 17-19):

**4 Hear, O Israel: The LORD our God is one LORD**

**5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.**

**6 And these words, which I command thee this day, shall be in thine heart:**

**7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.**

**8 And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.**

**9 And thou shalt write them upon the posts of thy house, and on thy gates.**

**17 ¶ Ye shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee.**

**18 And thou shalt do that which is right and good in the sight of the LORD: that it may be well with thee, and that thou mayest go in and possess the good land which the LORD swore unto thy fathers,**

**19 To cast out all thine enemies from before thee, as the LORD hath spoken.**

**Deut. 28: 2** And all these blessings shall come on thee, and overtake thee...

**Deut 28:1** And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth:

2 And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God.

3 Blessed shalt thou be in the city, and blessed shalt thou be in the field.

4 Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

5 Blessed shall be thy basket and thy store.

6 Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.

7 The LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

8 The LORD shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee.

**9 The LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways.**

10 And all people of the earth shall see that thou art called by the name of the LORD: and they shall be afraid of thee.

11 And the LORD shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD swore unto thy fathers to give thee.

12 The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.

13 And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do them:

**14 And thou shalt not go aside from any of the words which I command thee this day, to the right hand, or to the left, to go after other gods to serve them.**

## 2 Chron. 7:14

If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

19 **But if ye turn away, and forsake my statutes and my commandments**, which I have set before you, and shall go and serve other gods, and worship them;

20 Then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it to be a proverb and a byword among all nations.

## Prov. 29:18

Where there is no vision, the people perish: **but he that keepeth the Torah**, happy is he.

## Hos. 4:6

My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: **seeing thou hast forgotten the Torah of thy God**, I will also forget thy children.

## Mal. 4:5-6

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

Mal. 4:4 **Remember ye the Torah of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.**

## 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.

This is often interpreted by Christian teachers to mean that Yeshua did not come to destroy the Torah-law, but that he came to [in reality] do away with (live it perfectly in our place) so that we would not have to obey it. This is way Yeshua starts his verse out with the imperative command: “Think not!” since he knew that indeed false teachers would latter teach that that is exactly what he came to do. And to solidify his position that he did not come to loosen or incorrectly interpret Torah, or make it less binding upon the lives of his disciples he clearly reiterates this fact in the next two verses and stresses the point that our kingdom rewards will be directly proportionate to our theology vis-à-vis the Torah: **For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Torah-law, till all be fulfilled. Whosoever therefore shall break 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.**

## John 8: 32

And ye shall know the truth, and the truth shall make you free.

John 8:31 **Then said Yeshua to those Jews which believed on him, If ye continue in my word [i.e., the Torah], then are ye my disciples indeed;**

## Acts 10 — Peter’s Vision:

These passages are often used to “prove” that New Testament Christians are now permitted to eat “foods” which the Torah delineates us unclean and which Isaiah says is an abomination to eat.

11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:

12 Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter; kill, and eat.

15 And the voice spake unto him again the second time, What God hath cleansed, that call not thou common.

Please note what Peter's response is being a good, Torah-keeping Jew:

**14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.**

**17 Now while Peter doubted in himself what this vision which he had seen should mean...**

So while Peter doubted that Elohim was actually commanding him to eat unclean meats the certain interpretation of the vision came readily and Peter understood that Elohim was speaking about Gentile men, not unclean meats:

**28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.**

The sheet came down three times, three men came to his gate. The simple meaning of this text is derived simply by reading the entire passage in context and letting the word of YHWH speak for itself and interpret itself!

#### **Rom. 3:28**

Therefore we conclude that a man is justified by faith without the deeds of the law.

**31 Do we then make void the Torah through faith? God forbid: yea, we establish the Torah.**

#### **Rom. 7:4**

Wherefore, my brethren, ye also are become dead to the Torah by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God... 6 But now we are delivered from the Torah, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

**12 Wherefore the Torah is holy, and the commandment holy, and just, and good.**

**14 For we know that the Torah is spiritual: but I am carnal, sold under sin.**

**21 I find then a Torah, that, when I would do good, evil is present with me.**

#### **Eph. 2:8-9**

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. This verse is often used to disallow the validity of "works" in the life of the born-again believer; i.e., the Torah-law of Moses is no longer binding upon "Gentile-Christian" believers who are "no longer under the law" but who are "under grace" and who are living in the "dispensation of grace." However the next verse goes on to say: **For we are his workmanship, created in Messiah Yeshua unto good works, which God hath before ordained that we should walk in them** [i.e. good works]. What Paul is saying here is that we are saved by grace and faith, but that once saved we become the spiritual creation or workmanship of Elohim and our purpose is to walk in or accomplish good works.

#### **1 Tim. 4:4**

For every creature of God is good, and nothing to be refused, if it be received with thanksgiving... This passage is often quoted by Christians to justify their eating of (unclean) foods (e.g. pork, shell fish et al) that God's Holy Word in His Torah teaches that it is forbidden to do. It is maintained by these misguided teachers

that anything is edible to man as long as it is received with thanksgiving. However, what they fail to do is to quote this verse in context; namely, the verses just preceding and proceeding verse 4. They are:

**3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth** [i.e., the truth of God's Torah-Word including the laws regarding clean and unclean meats as found in Lev. 11 and elsewhere. The word *truth* in Scripture is always synonymous with God's Torah-Word (See Jn. 17:17; Ps. 119:142, 151).].

4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:

**5 For it is sanctified by the word of God and prayer.** [Once again, the Word of God as found in the Torah defines what He has sanctified or set apart as food for man. All else (pork, shellfish, bats, rats, moles, lizards, snakes, etc.) ARE NOT food according to Scripture, but are called treif and it is an abomination to eat them (Isa. 66:17)!]