



HOUSE OF ISRAEL  
United Kingdom

*exploring the gospels*



The exchanges between Yeshua and the Jews, the religious leaders, indicate that the people had a knowledge of, but no comprehension of the scriptures.

Because of the leaven, which Yeshua told his disciples to beware of, an eisegetical transmission of what was written became the established and accepted doctrine in the land. This lead to the people not receiving the word made flesh when he arrived.

Deuteronomy 4:2

*2 Ye shall not add unto the word (dabar H1697, speech, word, speaking, thing) which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you.*

When one doesn't stick to what is plainly written, presupposing ones own beliefs into the text, or eisegeting, you run the risk of following the error of the Jews, the religious leaders of Yeshua's day, knowing the word without comprehending it.

It is for this cause that while exploring the gospels, a firm grasp of what the scriptures, that leads to life, say and how to correctly interpret them is necessary.

To begin, the following questions are proposed:

What is scripture?

How were they transmitted, preserved and collated?

How are they to be interpreted?



## Luke 1:1

*1 Forasmuch as many have taken in hand to set forth in order a declaration (diēgēsis dē-ā'-gā-sēs G1335, a narration, narrative) of those things which are most surely believed among us,*

*2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;*

*3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus (Theophilos G2321, Theophilus = "friend of God"),*

## Acts 1:1

*1 The former treatise (logos G3056, of speech, a word, uttered by a living voice, embodies a conception or idea, what someone has said) have I made, O Theophilus (Theophilos G2321, Theophilus = "friend of God"), of all that Jesus began both to do and teach,*

*2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:*



In order to exegete, interpret a text without presupposing one's own ideas into what is written, we must understand the purpose of 'The Gospels according to... Matthew, Mark, Luke & John' in addition to what they actually are.

Although, the Gospels are compiled in our Bible and so today we consider them scripture, yet while in writing, Luke himself considered his gospel record a declaration, a narrative, treaty, a word pertaining to what Yeshua did and taught.

What this doesn't mean is that the gospel records aren't scripture to us - in the true sense of the word. But, what it does mean, is that at the time of writing the gospel and epistle writers weren't writing new scripture in order to invalidate old scripture.

## Matthew 21:42

*42 Jesus saith unto them, Did ye never read  
in the scriptures (graphē G1124, a writing,  
thing written, the Scripture, used to denote  
either the book itself, or its contents, a certain  
portion or section of the Holy Scripture), The  
stone which the builders rejected, the same is  
become the head of the corner: this is the  
Lord's doing, and it is marvellous in our eyes?*



## Psalm 118:22

*22 The stone which the builders refused  
is become the head stone of the corner.*

*23 This is the LORD's doing; it is  
marvellous in our eyes.*



When Yeshua or the apostles are referencing the scriptures, a writing, the books/scrolls or its content, it's referencing that which has already been written.

You eisegete when using an epistle, a gospel record, that was written to affirm Yeshua as Messiah, the one sent to fulfil the scriptures, to invalidate them.

So to further pin down answers to our proposed questions:

- What is scripture?
- How were they transmitted, preserved and collated?
- And how are they to be interpreted?

Will will now begin looking at the very first scriptures and who wrote them.



## Exodus 24:1

*1 And he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off.*

*2 And Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.*

*3 And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do.*

*4 And Moses wrote (kathab kä·thav' H3789, to write, record, enrol) all the words (dabar H1697, speech, word, speaking, thing) of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.*



## Exodus 31:14

*14 Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people.*

*15 Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death.*

*16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.*

*17 It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.*

*18 And he gave unto Moses, when he had made an end of communing (dabar H1697, speech, word, speaking, thing) with him upon mount Sinai, two tables of testimony, tables of stone, written (kathab kä·thav' H3789, to write, record, enrol) with the finger of God.*



The words, the speech, written by the hand of both YeHoVaH and Moses are the very first examples of scripture that were given to Israel.

Scripture ascribes these words to have been recorded around 1400 BCE.



# 1 Kings 6:1

*1 And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the LORD.*



It is argued that the temple began to be built sometime between 970 to 931 BCE.

In accordance to the scriptures, 480 years earlier, Israel left Egypt, making the first recording scripture date around 1400 BCE.

Although the first set of scripture written by the finger of God were destroyed, the replacement as well as those written and collated by Moses were preserved, transmitted to Israel orally, in addition to each King recording his own copy of the law.



## Deuteronomy 17:18

*18 And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites:*

*19 And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them:*

*20 That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel.*



The TaNaKh is an acronym of the first Hebrew letters of each of the Masoretic Text's three traditional subdivisions: Torah ("Teaching/Instruction", the first five books of Moses), Nevi'im ("Prophets") and Ketuvim ("Writings").

There is no scholarly consensus as to when the Tanakh canon, which is greek for "rule" or "measuring stick", was fixed.

However, it has been suggested as early as the Hasmonean dynasty (140–40 BCE), while others argue it was not fixed until the second century CE or even later.



## 2 Timothy 3:16

*All scripture (graphē G1124, a writing, thing written, the Scripture, used to denote either the book itself, or its contents, a certain portion or section of the Holy Scripture) is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:*



At the time of Paul's epistle to Timothy, the scriptures, the written words of YeHoVaH were the Tanakh.

However, as evidenced in the scriptures because of the cultural influence of their oppressors, it was deemed necessary to translate the Tanakh into the Greek.

This work is called The Septuagint.



*“The Septuagint (from the Latin: septuāgintā literally "seventy", often abbreviated as LXX and sometimes called the Greek Old Testament) is the earliest extant Greek translation of the Hebrew scriptures from the original Hebrew. It is estimated that the first five books of the Old Testament, known as the Torah or Pentateuch, were translated in the mid-3rd century BCE and the remaining texts were translated in the 2nd century BCE”. - <https://en.wikipedia.org/wiki/Septuagint>*



Part of the reason why a Hebrew, an Israelite Yeshua as Messiah, the word made flesh needs to be explored in the gospels is because of the influence of the nations on it's interpretation.

Although the Septuagint is a translation from the Tanakh, while the Tanakh has 24 books the Septuagint has 53 books.

Part of The Holy Bible, that comes from the Greek word *Biblion*, which means "books", as we know it today, the 'Old Testament' contains 39 books.

Now consider the challenge you may have witnessing to a Jew who reads the Tanakh, while you're witnessing from a Bible based on the Septuagint.

The Septuagint separated books within the Tanakh and included books the compilers of the Tanakh, didn't considered authoritative.

These books today are commonly known as the 14 books of the apocrypha - which means "things that are hidden, secret".



The Latin Vulgate, the work of Jerome in the late-4th-century, used 'Old Latin Gospels' and the Septuagint as source materials and therefore had 80 books.

*“For over a thousand years (c. AD 400–1530), the Vulgate was the definitive edition of the most influential text in Western European society. Indeed, for most Western Christians, it was the only version of the Bible ever encountered. The Vulgate's influence throughout the Middle Ages and the Renaissance into the Early Modern Period is even greater than that of the King James Version in English; for Christians during these times the phraseology and wording of the Vulgate permeated all areas of the culture.”* -



The original 1611 King James Bible is an English translation of the source material the Latin Vulgate, which in addition to Old Latin Gospels used the Septuagint, a Greek translation of the Hebrew Tanakh.

It is because the Latin Vulgate is a source material of the 1611 King James Bible that it includes the 14 books of the apocrypha - which has been argued to have been removed due to protestant reformers desiring to align the Bible with the the Tanakh.



From this exercise alone, we receive a glimpse on how macro social and political forces influenced the interpretation of the word.

Western civilisations have influenced our interpretation of an eastern faith - Greece, Rome & Great Britain.

In conclusion, the filter we are to explore the gospels through, if we are to do so without presupposing our own ideas into what is written, is through the scriptures that were available when we they were given the admonition to do so - the Tanakh.

And it is by filtering the gospels through the Tanakh, that we get a greater understanding and revelation of both the Gospels and the Tanakh itself.

This is the purpose as to why the Gospels were written in the first place - the revelation of he who the law, prophets and writings speak of.





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