TWO-FOLD LAW EXCEEDS PENTATUCH LAW: PHARASIAC TRANSFORMATION OF THE LAW

CREATED NORMATIVE JUDAISM

When I pray I speak to God; When I study the texts (Torah) God speaks to Me (Louis Finkelstein). This is the outlook of the Pharisees read expansive transformation into God-given texts. Viktor Frankl’s thought experiment” (The Will To Meaning. NY World Publishing, 1969) illustrates how the Midrash adds a third dimension to the Tanak. A metaphor provides an illustration:

The shadow of two shapes, not the objects themselves, are shown on a screen. One is a circle and the other a rectangle—but they are both the same object. It is a cylinder lit from the side and then from above. This contradiction is resolved by adding a third dimension. Midrash is that third dimension.

The proof text demonstrated how God speaks to faith communities because the utilization of the proof text is an ingenious innovation that made the Written Law the servant of the Oral Law and made it possible to seamlessly slip in new interpretations under the guise of being as legitimate as the original law, even if at times, the reinterpretation was contrary to Torah Law. In so doing, the Pharisees took control of the Holy Writ. Here are examples of how a proof text was utilized to change the Law: Deut 30:11 instructs: Surely, this Instruction which I enjoin upon you this day is not too baffling for you, nor is it beyond reach. 30:12 It is not the heavens, that you should say, "Who among us can go up to the heavens and get it for us and impart it to us, that we may observe it?" 30:13 Neither is it beyond the sea, that you should say, "Who among us can cross to the other side of the sea and get it for us and impart it to us, that we may observe it?" 30:14 No, the thing is very close to you, in your mouth and in your heart, to observe it.

TRANSFORMATIVE TEXTS FROM CHRISTIAN SCRIPTURES

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•Galatians 3:6— Abraham "believed God, and it was reckoned to him as righteousness." (Genesis 15:6) 7: So you see that there are those who whose identity is derived from faith – these are the children of Abraham. 8: And the scripture, foreseeing that God would bring the Gentiles close by means of faith, preached this truth ahead of time to Abraham, saying, "In you shall all the nations be blessed." (Genesis 12:3) 9: So then, those whose
identity rests on faith are blessed with Abraham who had faith. 10: Now those whose identity rests on the observance of law are under a curse; for it is written, "Cursed be everyone who does not abide by all things written in the book of the law, and do them." (Deuteronomy 27:6) 11: It is clear that no one is made right before God by observing the law; for "He who through faith is righteous shall live" (Habakuk 2:4); 12: Moreover, the law does not rest on faith, for "He who does them shall live by them." (Leviticus 18:5)

21: Is the law then opposed the promises of God [to Abraham]? Certainly not! For if a law had been given that was strong enough to make people alive, then things would have been made right by the law. 22: But in actuality, the scripture imprisoned everything under the power of sin, in order that the promise might be given through faith in Jesus Christ. 23: Before faith came, we were confined under the law’s power; we were imprisoned during the time that lasted until faith arrived. 24: So that the law was our confining warden until Christ came, that we might be made right by faith. 25: But now that faith has come, we are no longer under a confining warden. 26: for in Christ Jesus you are all sons of God, through faith. 27: For when you were baptized into Christ, you put on Christ as though he were your clothing. 28: There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for all are one in Christ Jesus. 29: And if you are Christ's, then you are Abraham's seed, heirs according to promise.

•Galatians 4:21—Tell me, you who desire to be under law, do you not hear the law? 22: For it is written that Abraham had two sons, one by a slave and one by a free woman. 23: But the son of the slave was born according to the flesh, the son of the free woman through promise. 24: Now this is an allegory: these women are two covenants. One is from Mount Sinai, bearing children for slavery; she is Hagar. 25: Now Hagar is Mount Sinai in Arabia; she corresponds to the present Jerusalem, for she is in slavery with her children. 26: But the Jerusalem above is free, and she is our mother. 27: For it is written, "Rejoice, O barren one who does not bear; break forth and shout, you who are not in travail; for the children of the desolate one are many more than the children of her that is married." (Isa 54:1) 28: Now we, brethren, like Isaac, are children of promise. 29: But as at that time he who was born according to the flesh persecuted him who was born according to the Spirit, so it is now. 30: But what does the scripture say? "Cast out the
slave and her son; for the son of the slave shall not inherit with the son of
the free woman." 31: So, brethren, we are not children of the slave but of
the free woman. 1: For freedom Christ has set us free. Stand firm,
therefore, and do not submit again to the yoke of slavery.

•Romans 4:1—What then shall we say about Abraham, our forefather
according to the flesh? 2: For if Abraham was justified by works, he has
something to boast about, but not before God. 3: For what does the
scripture say? "Abraham believed God, and it was reckoned to him as
righteousness." 4: Now to one who works, his wages are not reckoned as a
gift but as his due. 5: And to one who does not work but trusts him who
justifies the ungodly, his faith is reckoned as righteousness.
6: So also David {the book of Psalms} pronounces a blessing upon the man
to whom God reckons righteousness apart from works: 7: "Blessed are
those whose iniquities are forgiven, and whose sins are covered; 8: blessed
is the man against whom the Lord will not reckon his sin." (Ps 32:1-2) 9: Is
this blessing pronounced only upon the circumcised, or also upon the
uncircumcised? We say that faith was reckoned to Abraham as
righteousness. 10: How then was it reckoned to him? Was it before or after
he had been circumcised? It was not after, but before he was circumcised.
11: He received circumcision as a sign or seal of the righteousness which he
had by faith while he was still uncircumcised. The purpose was to make him
the father of all who believe without being circumcised and who thus have
righteousness reckoned to them, 12: and likewise the father of the
circumcised who are not merely circumcised but also follow the example of
the faith which our father Abraham had before he was circumcised. 13: The
promise to Abraham and his descendants, that they should inherit the
world, did not come through the law but through the righteousness of
faith. 14: If it is the adherents of the law who are to be the heirs, faith is
null and the promise is void. 15: For the law brings wrath, but where there
is no law there is no transgression. 16: That is why it depends on faith, in
order that the promise may rest on grace and be guaranteed to all his
descendants -- not only to the adherents of the law but also to those who
share the faith of Abraham, for he is the father of us all, 17: as it is written,
"I have made you the father of many nations" -- in the presence of the God
in whom he believed, who gives life to the dead and calls into existence the
things that do not exist. 18: In hope he believed against hope, that he
should become the father of many nations; as he had been told, "So shall
your descendants be." 19: He did not weaken in faith when he considered his own body, which was as good as dead because he was about a hundred years old, or when he considered the barrenness of Sarah's womb. 20: No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, 21: fully convinced that God was able to do what he had promised. 22: That is why his faith was "reckoned to him as righteousness." 23: But the words, "it was reckoned to him," were written not for his sake alone, 24: but for ours also. It will be reckoned to us who believe in him that raised from the dead Jesus our Lord, 25: who was put to death for our trespasses and raised for our justification.

• Romans 4:11—1 What then shall we say was gained by Abraham, our forefather according to the flesh? 2 For if Abraham was justified by works, he has something to boast about, but not before God. 3 For what does the Scripture say? “Abraham believed God, and it was counted to him as righteousness”…. 9 Is this blessing then only for the circumcised, or also for the uncircumcised? For we say that faith was counted to Abraham as righteousness. 10 How then was it counted to him? Was it before or after he had been circumcised? It was not after, but before he was circumcised. 11 He received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised. The purpose was to make him the father of all who believe without being circumcised, so that righteousness would be counted to them as well, 12 and to make him the father of the circumcised who are not merely circumcised but who also walk in the footsteps of the faith that our father Abraham had before he was circumcised.

• Romans 9:1—I am speaking the truth in Christ, I am not lying; my conscience bears me witness in the Holy Spirit, 2: that I have great sorrow and unceasing anguish in my heart. 3: For I could wish that I myself were accursed and cut off from Christ for the sake of my brethren, my kinsmen by race. 4: They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises; 5: to them belong the patriarchs, and of their race, according to the flesh, is the Christ. God who is over all be blessed forever. Amen. 6: But it is not as though the word of God had failed. For not all who are descended from Israel belong to Israel, 7: and not all are children of Abraham because they are his descendants; but "Through Isaac shall your descendants be named."
8: This means that it is not the children of the flesh who are the children of God, but the children of the promise are reckoned as descendants. ... 16: So it depends not upon man's will or exertion, but upon God's mercy. (Also see: Gal. 5:2; 6:11-15)

Clearly, early Christianity took seriously the Pauline concept that “the law of the spirit of life in Christ Jesus has set you free from the law of sin and of death” (Romans 8:2), and undertook the task of creating a people who had been “discharged from the law” (Romans 7:6)

The interpretations offered by Paul regarding kashrut (1 Cor. 8:8) or circumcision (Gal. 5:2; 6:11-15), and shatters completely in light of the stunning conclusion that Jews and their “law” (now totally passé) were the slave offspring of Ishmael, while Christians were the true descendants of Isaac, who, like his father Abraham, had nothing at all to do with the Torah (Gal. 4:28-31)

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