Name YHUH To Claim Yahuah

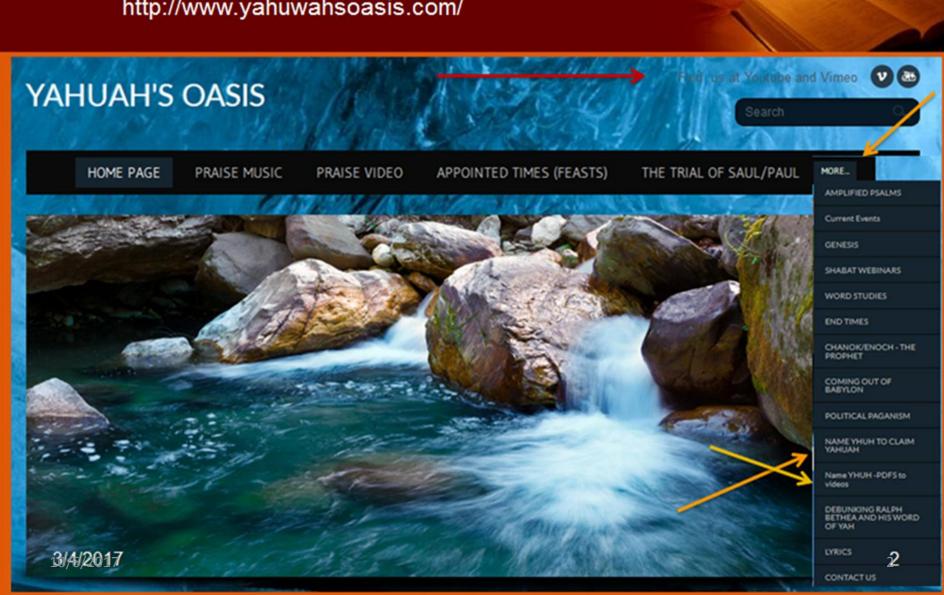
De-Greecing
The Names
And Learning
To Use The
Hebrew
Mindset

HELPING OTHERS
TO LEARN, LOVE
AND USE THE NAME
OF THE CREATOR
OF THE UNIVERSE

Part 10A

Name Him To Claim Him-Part 10

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Chokmah is Hebrew for wisdom and all praise to Yahuah for leading us in our quest for that. Read more



Name Him To Claim Him -Part 10

De-Greecing

The Names

And Learning To Use The

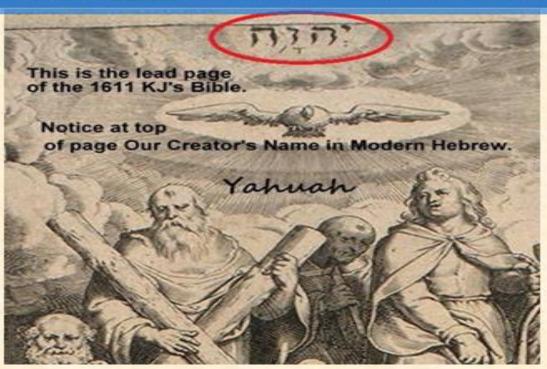
Hebrew

Mindset



Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?





Our personal study on why we have come to trust the importance of calling on The Creator's Name and His Son's Name using as close to the original pronunciation as In Part 10 we will explore the difficulty and error of trying to understand the Scriptures written with a Eastern Hebrew mindset with a Western Greek mindset. They are actually polar opposites. A good example that we have been studying is that Oriental culture takes the names very seriously because they mean something and the Greek Western view is that it is just a title one goes by to differentiate one from another.



THE ILLUSTRATED

BIBLE TREASURY

BY

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AND

A NEW CONCORDANCE TO THE AUTHORIZED AND REVISED VERSIONS, COMBINED WITH A SUBJECT-INDEX AND PRONOUNCING DICTIONARY OF SCRIPTURE PROPER NAMES

WILLIAM WRIGHT, D. D.

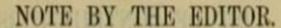
WITH UPWARDS OF 350 ILLUSTRATIONS

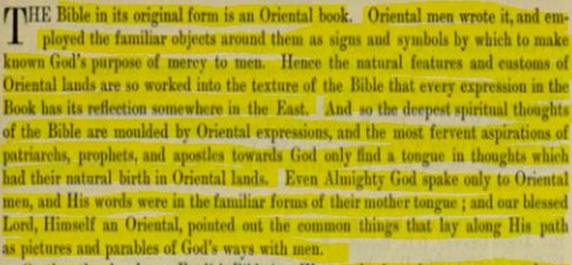
AND A NEW

It is nice when they are honest, yet this has not been conveyed to the everyday folks reading the 10/6/201 Scripture.

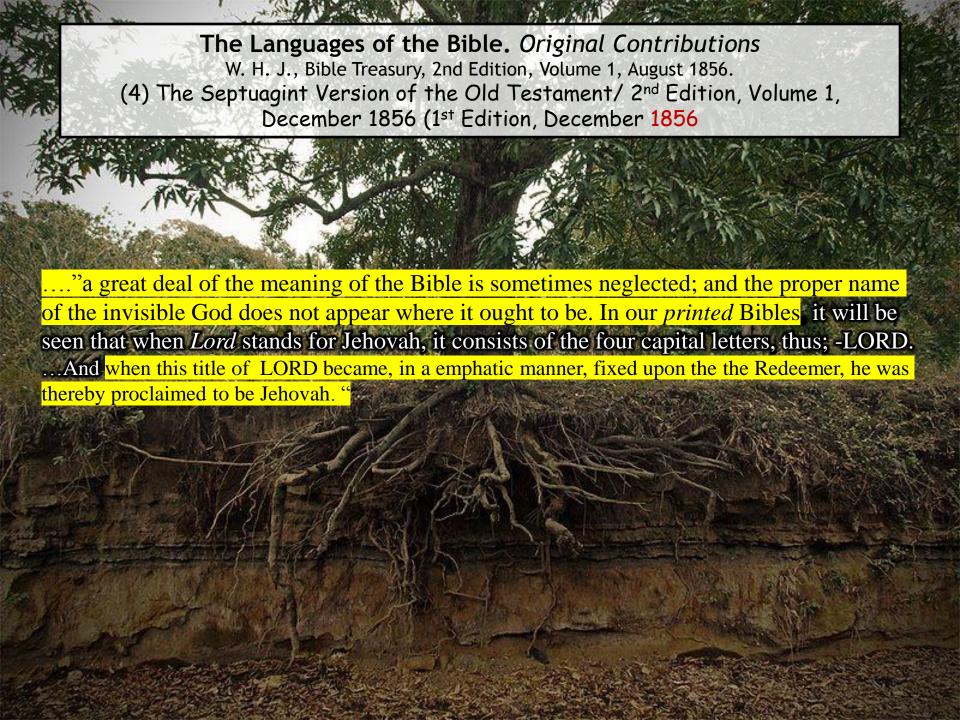
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On the other hand, our English Bible is a Western book, and to some extent draws a Western veil over the face of the Oriental book. A translation bears much the same relation to the original that the wrong side of velvet bears to the right side. The English version embodies the substance of the Hebrew and Greek originals, but the burning words often lose their fire in translation, and the artistic finish, as well as life and color, are sometimes quenched in our cold and formal expressions.



Here is a quote from Andrew Gabriel Roth, again we do not condone the use of Elohim but will leave it in as it is a quote.

Andrew G Roth (Aramaic Scholar) from Ruach Qadim Page 20
"I despaired as my clear understanding of who the Messiah described in Torah was
conflicted with a group of seemingly pagan writings about Him. I also could not
understand how Elohim could reveal half of His word in the holy tongue of Hebrew and
the other half in the language of Greek paganism and the Romans, who burned
Jerusalem to the ground. Nor was I the only Messianic Jew to be beset with these
issues."

Quoting from a letter from Dean Dana , in Andrew's book, "Now imagine this, the last voice from Tanakh times (Malachi) encourages the readers to basically remember who Elohim is (YHWH) and what He did (reveal himself through Moses). But according to Greek Primacists and Greek New Testament, the majority position of Christianity the world over, this same Elohim, in Malachi enters the scene in the so-called original, divinely inspired Greek Gospels, calling himself Theos, Kurios, Iezeus, Xristos, Pnuma Theon and Pnumotos Hagion."



Dean makes a great point! These are all Greek pagan names. He also points out that this is not the case in the Aramaic Peshitta. They use Eloha, Yahusha, Mar-Yah, Rukha d'Eloha, Meshikha and Rukhia d'qudsha.

Another quote from Dan- Page 21.

"Did theos speak the universe into existence? Did kurios speak to Moses at the burning bush? Did pnuma theon hover over the waters in Genesis 1:2? I don't think so, and if Elohim went by these names during all the years of the Tanakh times, we would have known it.

Remember, the NT covers a short time-span, it is inconceivable that there would be such a sudden shift in Deity identity during the few years of NT times against the backdrop of thousands of years during Tanakh times."

There is a world of difference between Greek thought and Hebrew thought. This can change the meaning of some very important scriptures. We will get to that later. Hebrew is an action language where Greek is all about philosophy-or thoughts.

Greek/Hebrew mindset

Form

What I do

Secular/Religious

Heavenly/Earthly

Knowledge

What I know

Grace

Creed

Analyse

Function

How I do it

Unified

Dual

Experience

Who I know

Works

Deed

Live - Be & Do

10/6/2017 10

Greek/Hebrew mindset

Greek Mentality

- The goal of salvation is to escape this world and go to God's dwelling place in heaven
- The kingdom of God exists in heaven, not upon the earth
- Jesus is coming in order to take us away from this world
- Message: "Get your ticket now or you might miss the train"

Hebrew Mentality

- THE GOAL OF SALVATION IS TO PREPARE A PLACE FIT FOR YAHUAH'S DWELLING HERE, AMONG HIS PEOPLE.
- THE KINGDOM OF YAHUAH IS
 YAHUAH'S REIGN AMONG PEOPLE
 HERE UPON THE EARTHL
- YAHUSHA IS COMING IN ORDER TO REIGN OVER AND THROUGH US IN THIS WORLD.
- MESSAGE: THE KINGDOM OF YAHUAH IS COMING! GET READY TO SERVE THE KING AND MANIFEST THE KINGDOM.



Greek vs. Hebrew Thinking



Greek Thinking Feel Think Choose Act

- 1st Convince me Emotionally
- 2nd Prove it to my own logical Mind until I'm Satisfied.
- 3rd After I'm convinced to my own Satisfaction, then I will try doing something as long as it continues to feel OK / pay off for me.

Hebrew Thinking (Faith Choose Act Feel)

1st I hear Yahuah's word and <u>I make a</u> willful choice to trust it.

2nd I choose to learn His instructions and I begin to follow them.

3rd As <u>I am walking this path, Then</u> Yahuah opens up my understanding and it makes sense

4th I enjoy Yahuah's blessings and feel good about it. I fall in love with Him.

Notice WHERE Feelings, logic, choice & deeds are RANKED in the two lists. That's KEY

Hebrew vs Greek Education

What we now consider "The Church" is almost nothing like the Early New Testament Church. Also the NT "church" was nothing like the assemblies of the followers of the way. Think of an archeologist digging through layers to find out what life was like in ancient times.

To understand the **original assembly** we must dig through layers of a mountain of man's influences shoveling off and discarding man's traditions, theories, interpretations, and philosophies from Greek and Roman civilizations, Aristotle, Constantine, Marcion, etc., to be able to examine the **original assembly**.

During the Reformation, men such as Wycliffe and Calvin were digging in the right spot. They dug up and discarded many theological errors, but anti-Semitic layers remain and now there are new layers of tradition, interpretations, western thought (a return to the Greek and Roman philosophy) and conditioning that need removal. Only then can we have a clear view of the original assembly.

Historians concur that the Greeks were destroyed by moral decay. Pursuing knowledge without Yahuah is a recipe for disaster. We simply cannot survive without clear moral direction. Here is a look at Greek vs Hebrew mindset. Look at the differences in education goals:

Ancient Greek Ancient Hebrew Education Education Prepare individuals to serve the Prepare individuals to serve God. state. Goal 1) Memorize the laws of 1) Transmit knowledge and skills How Lycurgus, the Spartan lawgiver.2) from generation to generation. Accomplished Memorize selections from Increase knowledge and skills. Homer.3) Develop physical excellence through games, 3) Concretize cultural values into exercises, and the pentathlon accepted behavior (running, jumping, throwing the discus, casting the javelin, and wrestling) Teach children to trust God in Teach students to trust the state. everything. Prepare for the state. Prepare for eternity. Look at God's world as a whole-Examine the world by classifying whole things into parts by interconnecting-revealing God in removing them from the Creator. every area. The heavens declare Redefine knowledge: Final reality the glory of God; and the is impersonal matter or energy, firmaments sheweth his handywork shaped into its present form by (Psalm 19:1). impersonal chance. Immerse students in literature Teach children to love learning so written by ancient Greek they will become self-motivated, lifelong learners. philosophers. Focus on self-esteem, emotional Discover a child's God-given gifts adjustment, and external training and talents, and develop them to their fullest potential. Focus on of the body. Develop endurance, resourcefulness, and physical spiritual training. prowess.

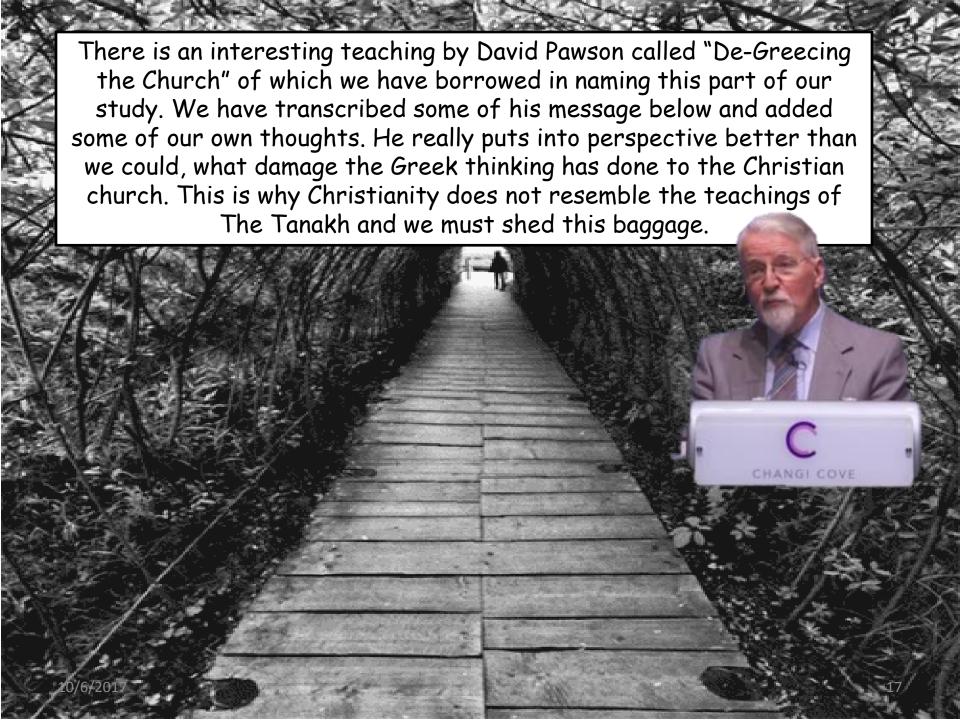
Ancient Greek Ancient Hebrew Education Education God-centered: "Thy will be done." Self-centered: "My will be done." Authority with responsibility. Literacy, Violence, corruption, Result pornography, racial tension, strong family ties, love of learning, security, independent thinking, high promiscuity, abortion, infanticide, morals and values. etc. Trivium, the three stages: The three main orders of study in ancient Israel consisted of: Curriculum 1. Grammar 2. Logic (Dialectic) 1. Religious education Content 2. Occupational skills 3. Rhetoric 3. Military training with the basis of all knowledge being the fear of the Lord (Psalm 111:10; Proverbs 1:7). Humanism Bible Evolution Creation Science Curriculum Social Studies "His Story" (true history) Character Subjects Self-government (internal obedience to God)

	Ancient Greek Education	Ancient Hebrew Education
Heroes	Homer, Plato, Socrates, Aristotle, Epicurus, Zeno	Abraham, Isaac, Jacob, Joshua and David (Old Testament)
Curriculum Text	Books by Homer, Aristotle, Virgil, Pliny, Cicero.	God's Word. Orthodox schools did not study subjects derived from Classical tradition.
Philosophy	Lawlessness: To each his own. Look out for Number One. There are no absolutes.	Lawfulness: Love one another. The last shall be first. Deny thyself. Obey God's Commandments.

Greek philosophy between Aristotle and Augustine is the foundation of Western thought (Aristotle tried to merge the Bible and Plato = Hellenistic Philosophy).

This is the reason for so much Greek philosophy in the church.

10/6/2017



How have we been affected by Greek thinking? It's in our architecture— Greek columns- our Government, our entertainment and sport. As David Pawson points out, the Greeks had everything we have today on TV except the TV. Our culture is more Greco- Roman than Judeo-Christian. In architecture, for instance, stone buildings made usually reflect Greek architecture.

Churches





Government buildings





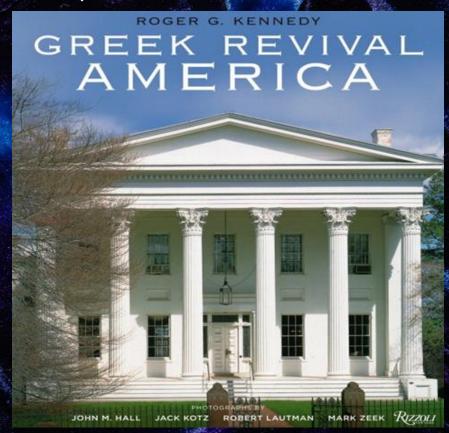
Entertainment Centers





Expensive homes have the columns and porticos that are Greek.





10/6/2017

In Washington DC- Congress, the Memorials are all Greek Templescomplete with graven images!







Temple of Zeus



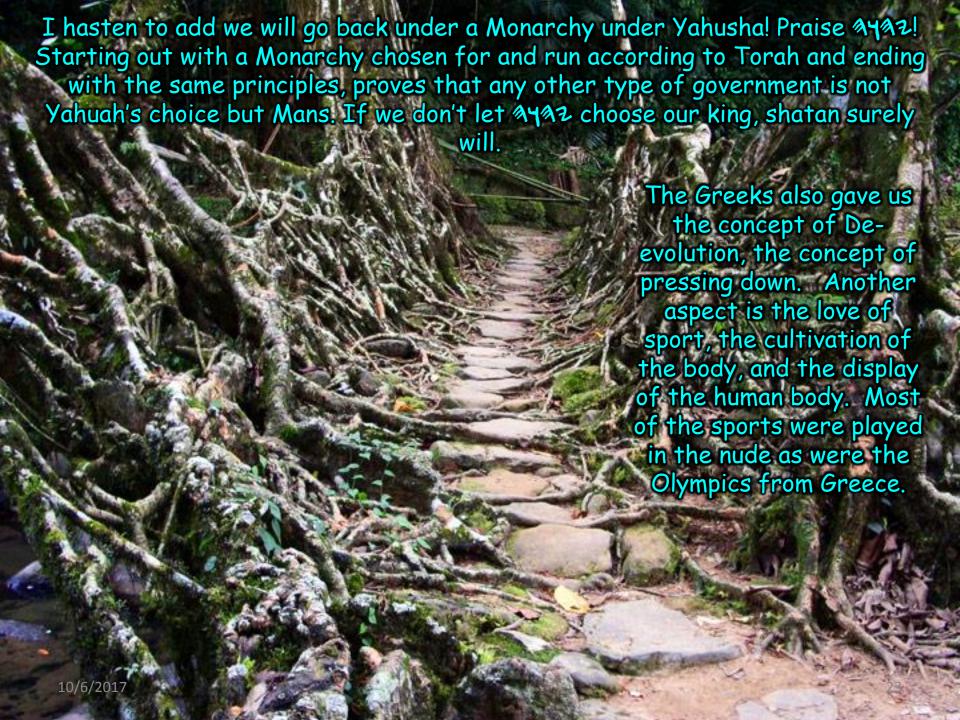




Speaking of politics, the Scriptures are not based on a Democracy or a Republic! It's a Monarchy! We get the trouble we ask for. We here in America have always touted a government ordained by "The Almighty". But never once is 3432 asked to pick our candidates. This is a Greek concept and not Scriptural. In fact, in the 2012 election, 2722 was actually booed or dare I say, denied three times at the Democratic Convention (A reenactment of Kepa or Peter?). He actually had to be voted on to be put back into the Democratic Platform. Does America feel she can spit in 9492's face and not feel His wrath? May He have mercy on His people here in Americal 3432 ordained a Monarchy! And during that time there was no separation of Church and State. In Hebrew thought during that time, the Government was run and ruled by the principals of The Torah.

10/6/2017

22



The Olympics to this day with all its pagan and occult splendor like the 2012 Olympics in Great Britain is nothing short of an abomination. The iconic Olympics are also from Turkey.









ONE OF THE BIGGEST PAGAN RITUALS

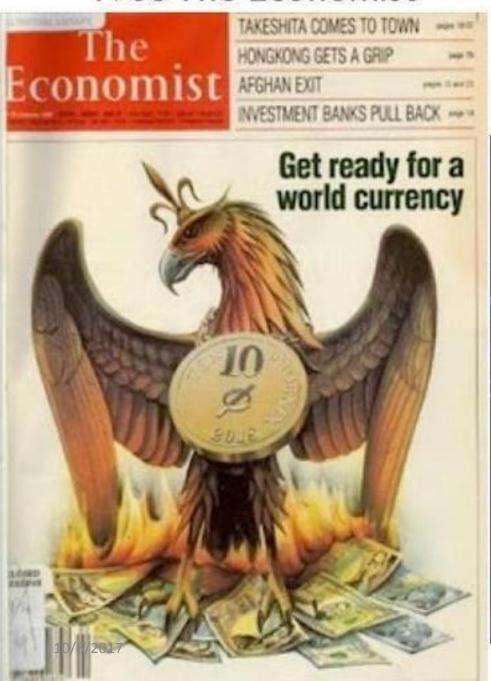
THE WORLD HAS EVER SEEN







1988 The Economist



What was the 2012 Olympic Closing Ceremony really about?

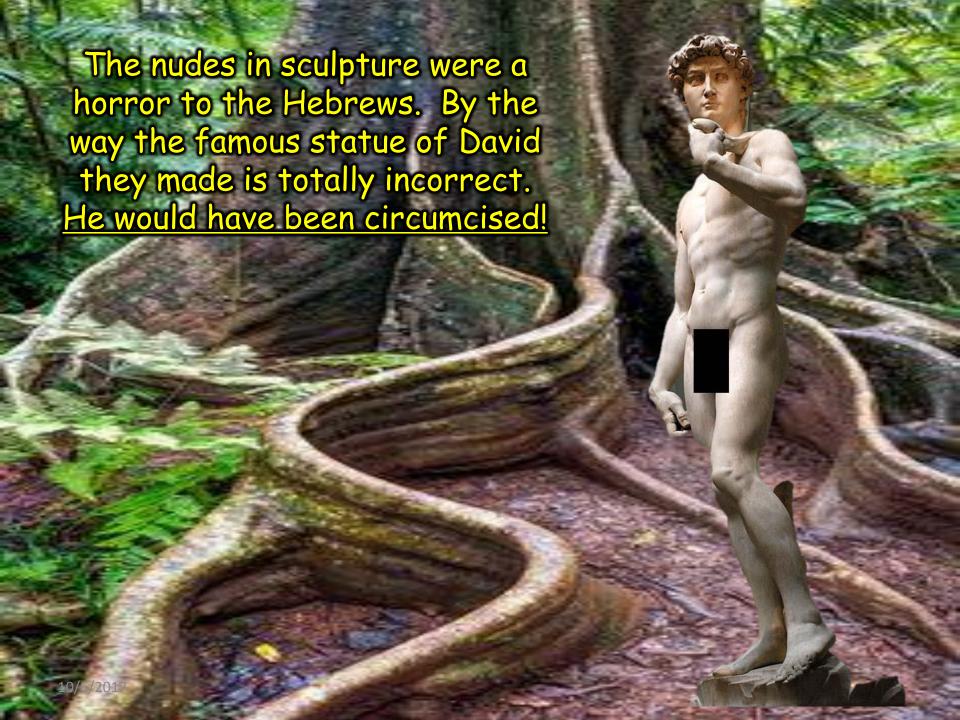


Cosmicdoorways.net





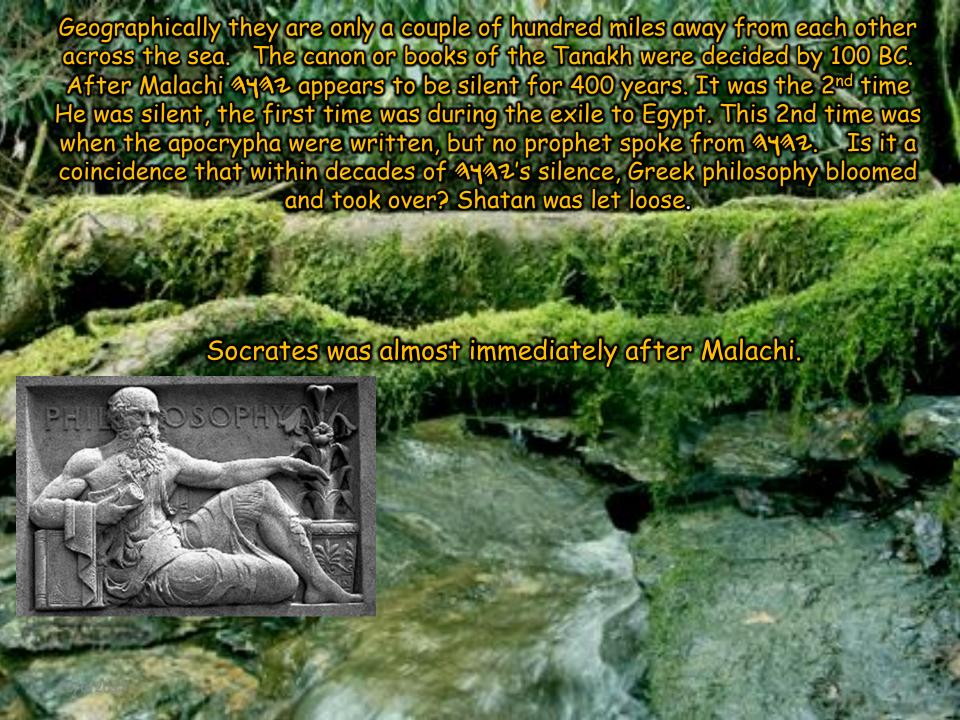
London 2012 Olympic "Closing Ceremony"

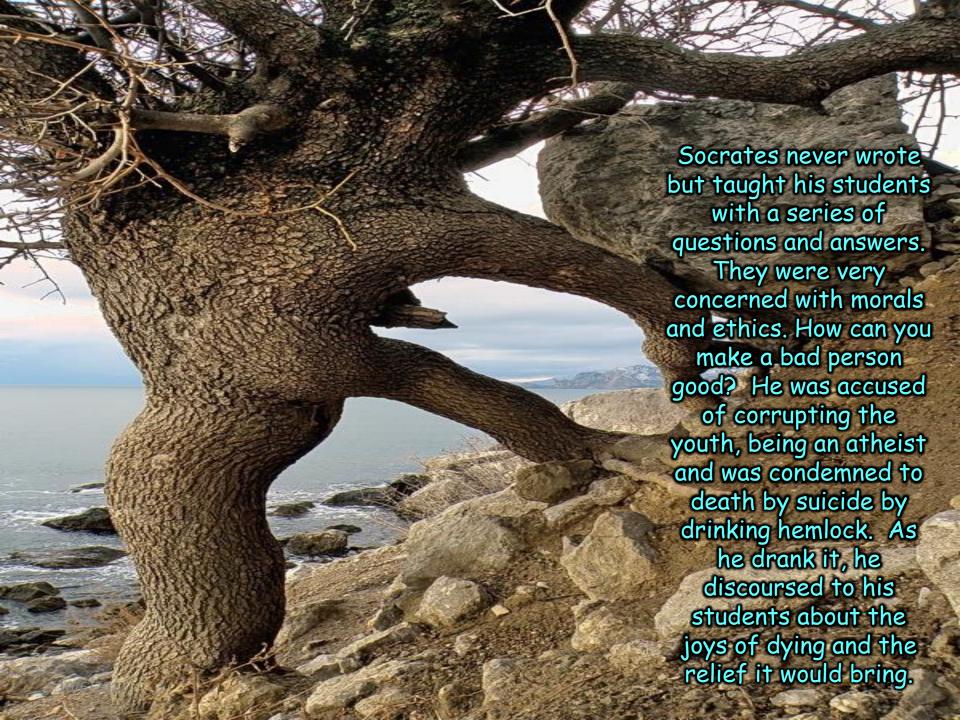


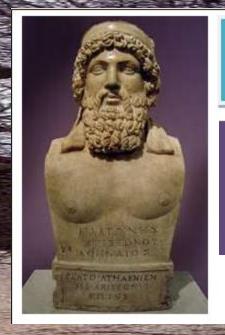
Another aspect is entertainment, plays, musicals, books, theater, debates, discussions, and libraries. They lived for pleasure, leisure and entertainment! Just like our culture today. We hire people to do the manual jobs we do not want to do. 2/3rds of the Greeks were slaves so the rest could pursue their leisure. Hard labor was for slaves and immigrants. People who work with their heads are on a higher social scale than those who worked with their hands.

Just the opposite was true of Hebrew culture and Scripture thinking. They worked six days a week and worshiped on the seventh to Yahuah. Remember the Hebrew Tanakh was completed before the Greeks came on the scene full blown. They did not live for sport or entertainment. Theirs was a culture of work. It was honored as a good thing to be able to be useful and not lazy. As Mr. Pawson says, Yahusha was a woodworker for 18 years and a wonderworker for 3 $\frac{1}{2}$ or a ratio of 6-1. Incidentally just like His Father! Creation in 6 days and rested on the 7th.

10/6/2017

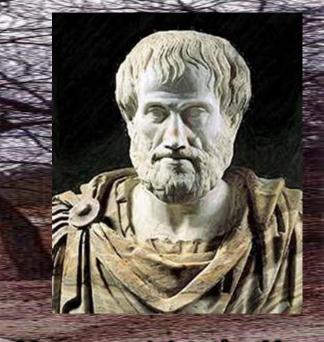






and then Plato..

Socrates' pupil did write quite a lot.
Poetry and Prose and opened an
academy in Athens which students
from all over the known world came.



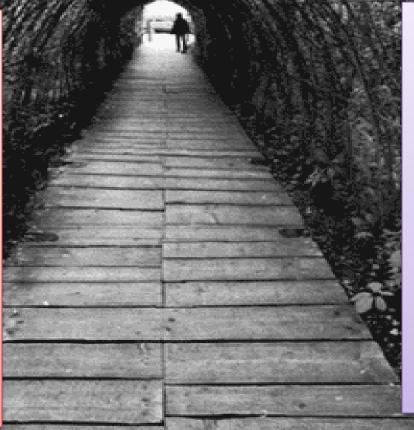
Next was Aristotle. He wrote 400 books. He was the tutor of Alexander the great.

Socrates and the lot brought in the concept of <u>Ideals</u>. The teaching of these 3 men spread through Western Europe and has had a profound effect on society as a whole. Some of it, we are not even conscious of. We have been taught some of their ideas in our public schools without even being aware of the origins.

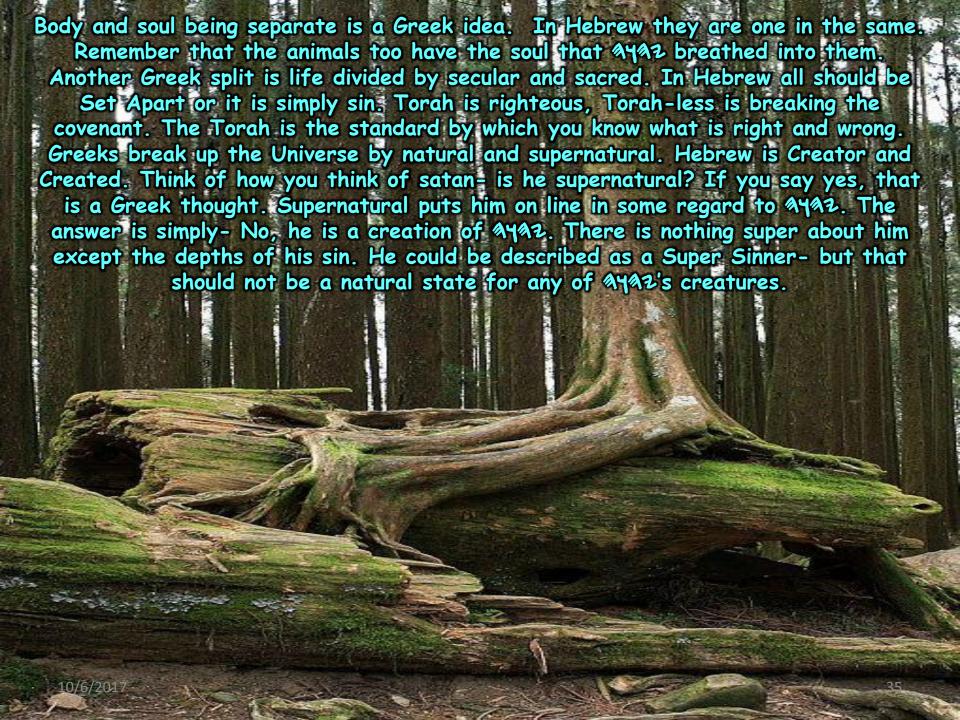
Greek thought or philosophy- the way they thought about things are very different from what the Scriptures teach.

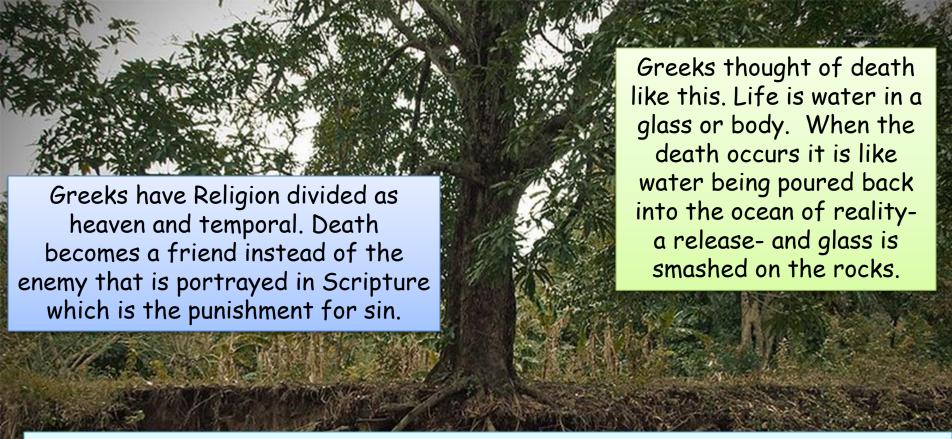
Scriptures say "as a man thinks in his heart, so is he". The way we think, shapes us as individuals and our behavior and ultimately society as a whole. There is one aspect that has corrupted the Christian faith away from the Hebrew thought more than any other. It is the difference between ideas and <u>Ideals</u>. Ideals are values. These ideals are given values on a scale as a kind of ladder. On the top is the most highly valued while on the bottom is the least. What is most important to us is on top.

What we could not bear to lose in our present lifestyle or what we could care less about. On the top of the Greek scale is spiritual. The last is physical. Mental and intellectual was very close to the top. So we see a wide philosophical difference of value between the spiritual/mental/intellect ual and the physical.



This scale system creates Dualism, which creates a sharp division in our lives. It puts our lives into compartments. Greeks split it into Spiritual, Physical, Body and Soul.





But the trouble with that thinking is that the life or water is now in the ocean and loses its identity- it is absorbed, you can't reclaim it as it was. There is one, Praise Yahuah that did provide a way for us to overcome death! It was Yahusha, and so too can we be specifically redeemed not as a whole ocean or people or tribe, but individually based on our relationship with him and Yahuah. In scripture death is the last enemy we fight and the one fight we lose without being adopted into Yahuah's family by the way of His Covenant.

10/6/2017

Dualism also separates Good and A4A2. It's very hard not to have your esthetic or cultural value start to dictate your moral value. Whatever is on top of your list is good and moral and what is on the bottom is bad. So with the Greeks, spiritual was good while physical was bad and this led to them not wanting to do anything physical. Mental pursuits were better than Physical. The body was evil and the soul good. Their main task was to get rid of the body so death becomes good. They could be set free from the physical. This really corrupted their thinking when it came to A4A2! Because He is spiritual thus good, they had to put Him as distant and far away from the creation and the evil physical as possible. They in essence separated the Creator from His creation. They could not conceive or believe that the Creator would entangle himself in this physical world. That thinking brought a problem. Then who created the earth and all in it, if it was indeed way too below Him? They came up with two answers.



#1. There was a demi-god, a sort of half god that would be the go between, one who actually did the creating and sustained the creation so that the supreme being would not have to get his hands dirty. The demi-god was His agent so to speak.

#2. Aristotle came up with the second idea that the universe was never created at all. That matter is eternal, it manages itself. He was the first one to teach the theory of Evolution.

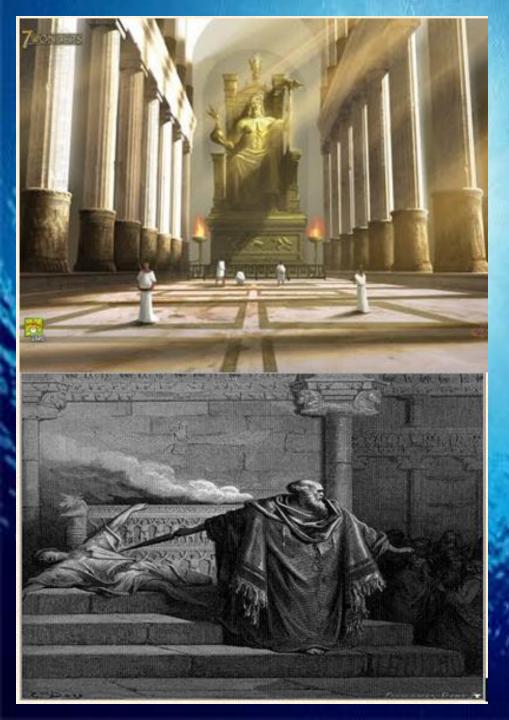
Charles Darwin's grandfather, an atheist and Aristotle enthusiast, taught this to his grandson and he made famous the theories of his grandfather and Aristotle.

This is also the foundation of secular humanism. That religion is a private matter not to be mixed with the secular or business worlds as well as separation of Church and State. Act like the devil for 6 days and still be saved on Sunday. Which is ignoring the 4th instruction as well as all the other ones, but I guess that is nit picking. Remember in the Hebrew culture the Kings were suppose to be Torah observant- that was what the rule of law was supposed to be based on, no separation of how you acted in your business or in the Temple.

So what happened when the Greeks met the Hebrews? It was BC and it happened in two cities Jerusalem and Alexandria Egypt and in two very different ways. The first encounter was in Jerusalem and very much in the physical which is at the bottom of the scale of the Greek ladder.

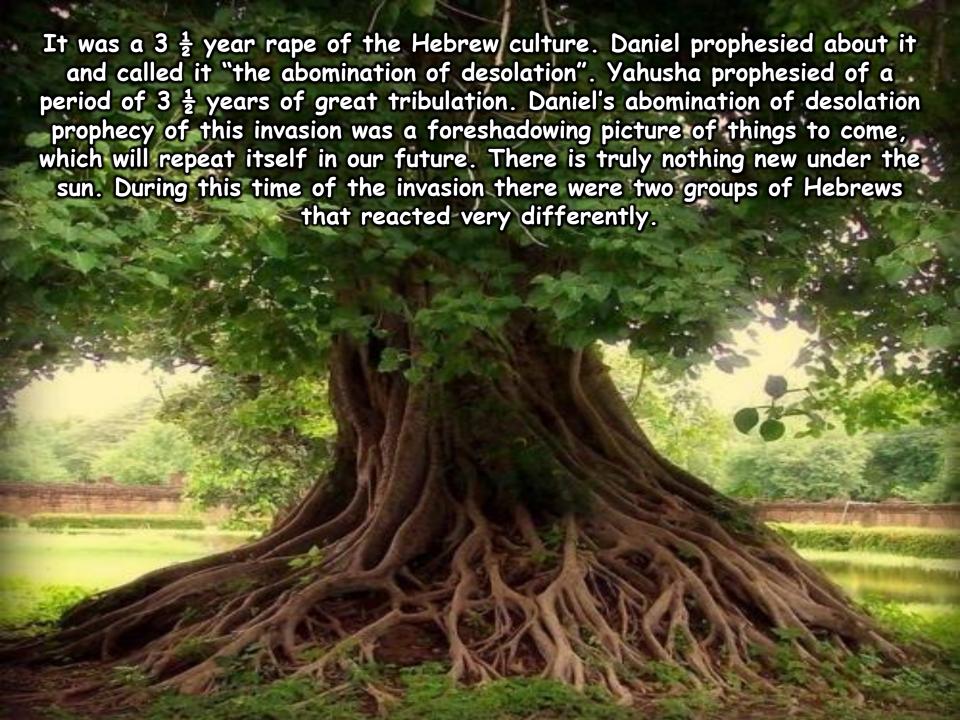


The first encounter was by the invader from Syria, Antiochus IV
Epiphanes. He embraced the Greek culture and he imposed it mercilessly on the Hebrews. They built sports stadiums and performed the sport in the nude.



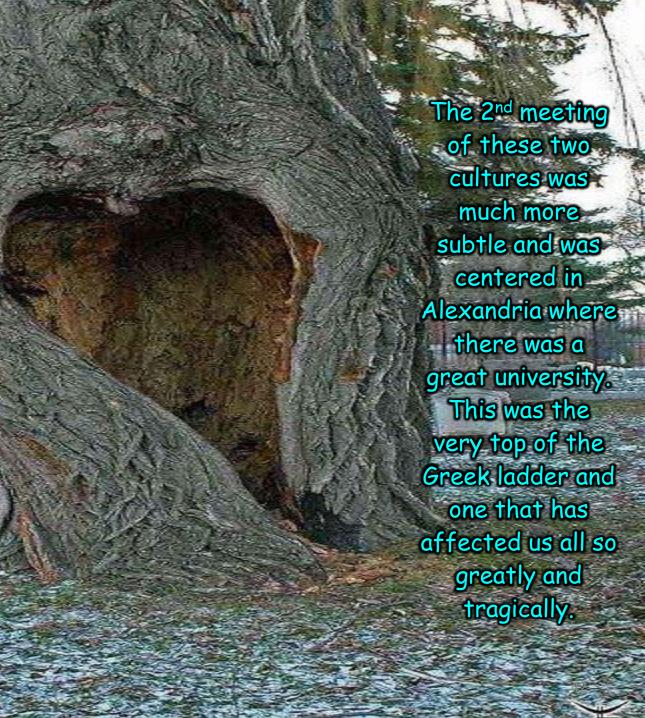
This was outrageous to the Hebrews. They built a statue to Zeus and put it in the temple and slaughtered pigs on it. They introduced temple prostitutes.

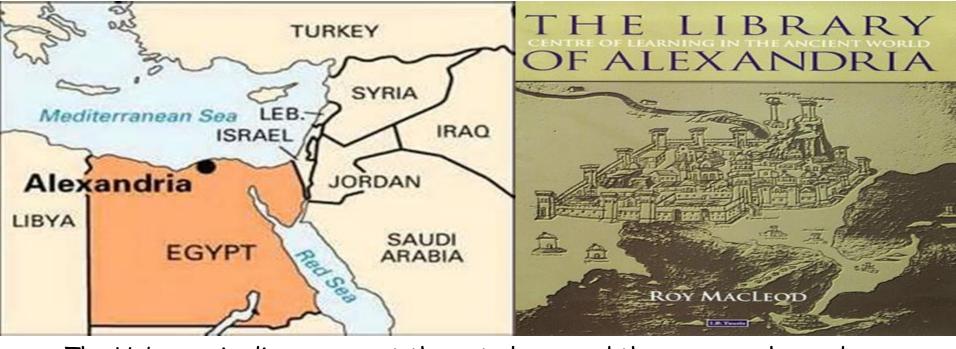




The first group a puritan group decided to be very set apart and in fact lived separately- they called themselves the Pharisees and would be considered pacifists, but by Yahusha's time they were also very corrupted.

The second group was a father of seven sons named the Maccabees. They fought a terrorist campaign and won the city back in 63BC. This was the beginning of the Hasmodian dynasty. They too were ultimately corrupted and lost control of the city again.





The Hebrews in diaspora went there to learn and they were welcomed.



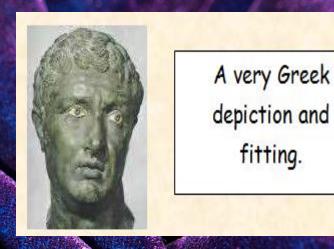
Alexander the great (whom after the city was named) wanted the Hebrew Scriptures in his language and thus commissioned Hebrew Rabbis attending the university to create a Greek Tanakh for him. Remember he had been Aristotle's young pupil.

A melting pot of Hebrew and Greek thinking mixed at the same university. 70 Hebrew scholars translated the 5 books of Moshe into Greek and it is called the Septuagint or LXX. At the same time, unfortunately they had been introduced to a new method of Scripture study by the Greeks. It is called the allegorical method of Scripture study. It means there are hidden meanings to every part of Scripture. There is a plain meaning but then behind it there is a deeper spiritual meaning and it must be so if they are to have real value. Sounds like the starting of the marriage of Greek thinking and Kabbalah, the perfect union of elitist mystery religious theology. So they started to look behind the scriptures for a hidden code. This is continuing on today and in fact there have been many books written on it. As I have mentioned before I believe Francis Bacon added another layer himself into the KJV. On this level they taught that the bible was full of secret messages, full of spiritual things. Even if it's a simple plain message there had to be a deeper secret message. There are indeed parts of scripture that are allegorical. They are symbolic. But scriptures can be taken for face value. It's pretty obvious to tell the difference between the two. One good way is when a verb is written in the Qal stem. It means this is literal! A majority of verbs are written in the Qal stem. When you make all scripture allegorical then there is no control of the meaning. One person can interpret one way and someone else can see something completely different. Who is to say who is right?

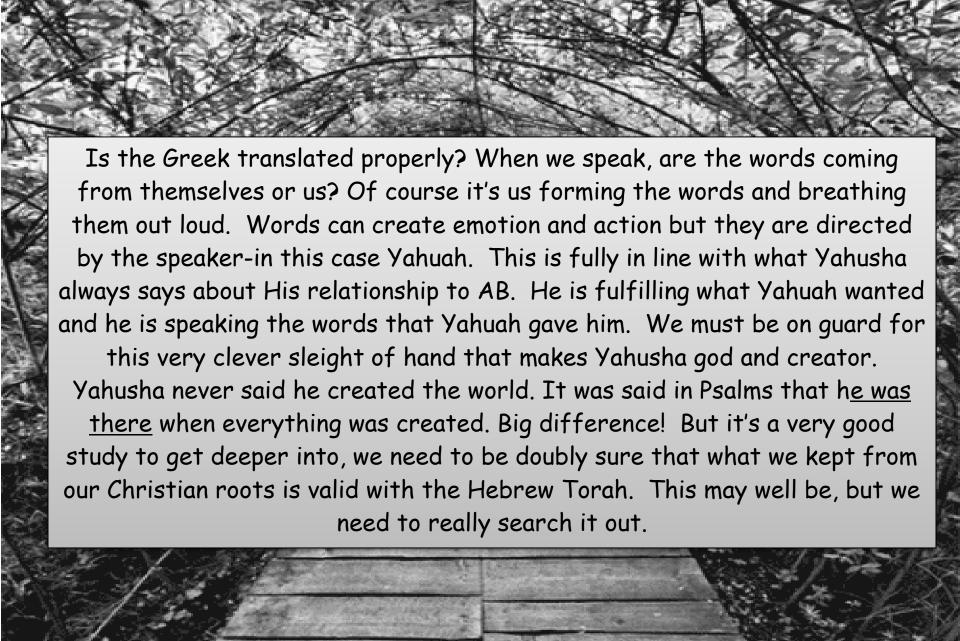
It leads to eisegesis- or reading into scripture what you want to find or make it say what you want it to say. It literally means "to lead out of". I would simply call it twisting scripture. Exegesis- is taking out of scripture what is already there, at face value.



A man named Philo- a famous Hebrew scholar started to make some very Greek minded connections with the Tanakh and taught it to other Hebrew scholars.



He grasped the idea that the demi-god (as a go between the Almighty and His creation), created the world - a half way god who he named "The Logos". That Greek word means among other things "the Word". That "The Word" made the world or the thought created the world - not sure if he thought of it as a person or personification. This should give everyone pause. Is the idea that Yahusha is the Torah or The Word really taught in the Tanakh? Or is it held over baggage from Christianity and Greek corruption? Christianity has gone so far as to say "Jesus" created the world and that he is god. This can get tricky. Yahuah created the world by speaking it into existence. But I don't see Scripture in the Tanakh saying that Yahusha is the Creator. It very plainly says and created everything. The Greek to English NT, says Yahusha as The Logos is the word and through the word everything was created and he was the creator. We must ask ourselves some questions.



from Rav Shaul's book The Yahushaic Covenant pages 171-187

"We say the Hebrew texts and the Gospels and all the Hebrew names are "Hellenized" not realizing what that means. That word does not just mean the Hebrew texts were translated into Greek and Latin. What Hellenized literally means is that the polytheistic religion of the Greeks was merged into the texts and assimilated into the one world religion called Christianity. Hellenism is Greek paganism. Everyone should fully understand what happened during this time in history. The truth of Yahuah was merged with pagan Hellenism through syncretism. We see below that nothing changed with Hellenism and that the same gods continued to be worshipped until 300 CE. This is when Constantine brought everything under one pagan religion called Christianity.

https://en.wikipedia.org/wiki/Hell enization

"The twentieth century witnessed a lively debate over the extent of Hellenization in the Levant, particularly among the ancient <u>Jews</u>, which has continued until today. The Judaism of the diaspora was thought to have succumbed thoroughly to its influences. Bultmann thus argued that Christianity arose almost completely within those Hellenistic confines and should be read against that background as opposed to a more traditional Jewish background."

Page 172 ... "Logos" was one of those philosophical ideas of Hellenism that was incorporated into the texts and the texts were altered by the Greek and Hellenized Jews who translated it.

The pagan Babylonian Trinity through syncretism did not come about until 4 centuries after Yahusha lived and died. The false doctrine that Yahusha is the Greek understanding of the word "Logos" and not the fulfillment of Yahuah's plan evolved through the tradition and reasoning under the influence of pagan Greek philosophers such as Plato..



The Abingdon Dictionary of Living Religions, page 727

TRINITY: (ch). The Dogma, formulated authoritatively in fourth century church councils, that Christians worship one God in three persons (Father, Son and Holy Spirit) as one substance. Under pressure to explain to a hostile Roman world how Christians counted themselves monotheists, Christian apologists (notably Justin martyr, d 165) combined
<a href="mailto:Johannine and Stoic-Platonic understanding of the term "logos" ("Reason", or "Word") in order to maintain that the son was both God's own self-expression and a being distinct from him.

Encyclopedia Britannica, Vol 7 page 449.

LOGOS (Greek: "word, "reason, or plan"). Plural logoi, in Greek philosophy and theology, the divine reason implicit in the cosmos, ordering it and giving it form and meaning. Though the concept defined by the term logos is found in Greek, Indian, Egyptian, and Persian philosophical and theological systems, it became particularly significant in Christian writings and doctrines to describe or define the role of JC as the principle of G active in the creation and the continuation structuring of the cosmos and revealing the plan of salvation to man. The identification of JC with the logos was further developed in the early church but more on the basis of Greek philosophical ideas than the Old Testament motifs.

Greek philosophical ideas were developed in Alexandria, Egypt from the pagan Babylonian mystery religions. It was through syncretism that we have the word "logos" or "word" written in our English Scriptures instead of "the plan of Yahuah". Page 183.. "The way John chapter 1 is translated into English embodies the pagan philosophical ideas from Babylon contained in the Greek word Logos. The real meaning of the debar or word can be found in the meaning "the plan of Yahuah" or the pre-conceived plan of Yahuah.



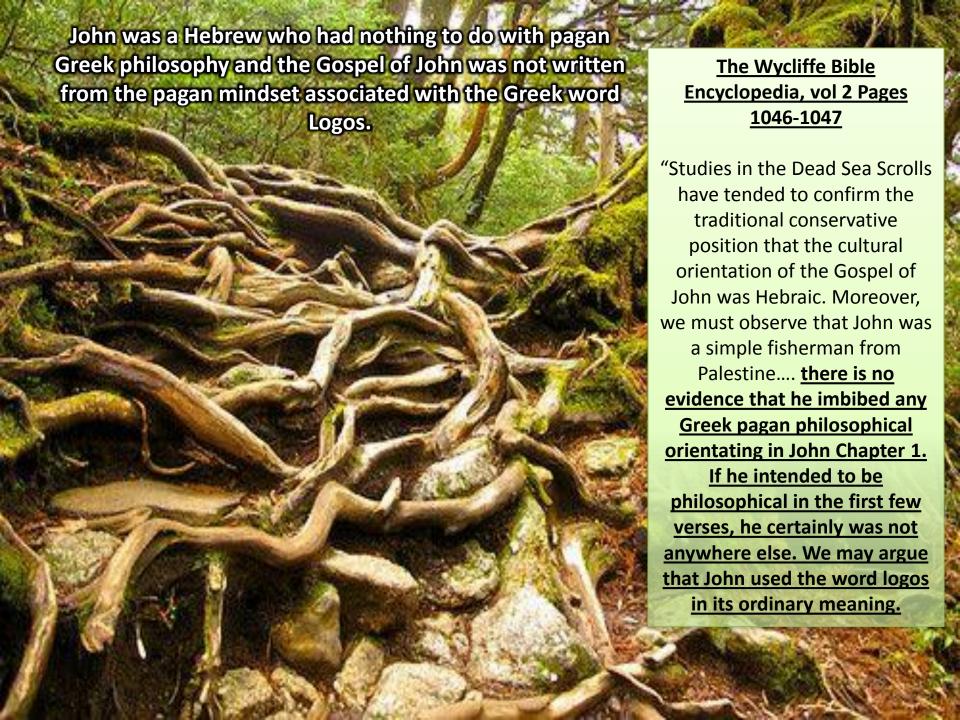
The Religions of Ancient
Greece and Babylonia, by
A.H. Sayce Pages 229-230

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...the indebtedness of **Christian theological theory** to ancient Egyptian dogma is nowhere more striking than in the doctrine of the Trinity. The very terms used of it by Christian theologians meet us again in the inscriptions and papyri of Egypt. Originally the trinity was a triad like those we find in Babylonian mythology. The triad consisted of a divine father, wife and son. The father became the son and the son the father through all time, and both alike the mother was but another form.

The New International Dictionary of the New Testament Theology, Vol 3 page 1085

"Among the systems offering an explanation of the world in terms of the logos, there are the Mystery Religions. These cultic communities did not see their task as lying in the communications of knowledge of a scientific nature, but of mysteries to their initiates who strove for purification in the recurrent enactment of sacred actions. The foundation for these cultic actions was the Sacred Text. Among them were the cults of Dionysus, the Pythagoreans, and the Orphic Mysteries. By means of these cults, non Greek thought, such as in the Isis-Osiris Mysteries, which Osiris the logos created by Isis is the spiritual image of the world. Similarly in the cult of Hermes, Hermes informed his son Tat in the Sacred Text belonging to the cult, how by G's mercy, he became logos, and thus the a son of G. As such, he (Hermes) brought regulation and form into the world, but he himself remained a mediating being between G and matter, on one side and G and man on the other. The Logos can also, however, appear as the son of Hermes, resulting in a triple (trinity) gradation: God (who is Zeus) Son (Hermes), and Logos."



Page 180.

The Encyclopedia Judaica admits that the style of most of the writings in the NT is, in fact, Hebraic.
The Greek versions we have today of the NT are later Hellenized versions translated from earlier
Hebrew original versions that were most likely, burned after the council of Nicaea.

The First Council of Nicaea and the "missing records"

Up until the First Council of Nicaea, the Roman aristocracy primarily worshipped two Greek gods, Apollo and Zeus, but the great bulk of common people idolized either Julius Caesar or Mithras (The Romanized version of the Persian deity Mithra). Caesar was deified by the Roman Senate after his death (15 March 44 bc) and subsequently venerated as "the Divine Julius". The word "Savior" was affixed to his name, its literal meaning being "one who sows the seed", i.e., he was a phallic god. Julius Caesar was hailed as "God made manifest and universal Savior of human life", and his successor Augustus was called the "ancestral God and Savior of the whole human race" (Man and his Gods, Homer Smith, Little, Brown & Co., Boston, 1952). Emperor Nero (54-68), whose original name was Lucius Domitius Ahenobarbus (37-68), was immortalized on his coins as the "Savior of mankind" (ibid.). The Divine Julius as Roman Savior and "Father of the Empire" was considered "God" among the Roman rabble for more than 300 years. He was the deity in some Western presbyters' texts, but was not recognized in Eastern or Oriental writings.

Constantine's intention at Nicaea was to create an entirely new god for his empire who would unite all religious factions under one deity. Presbyters were asked to debate and decide who their new god would be. Delegates argued among themselves, expressing personal motive for inclusion of particular writings that promoted the finer traits of their own special deity. Throughout the meeting, howling factions were immersed in heated debates, and the names of 53 gods were tabled for discussion. "As yet, no God had been selected by the council, and so they balloted in order to determine that matter... For one year and five months the balloting lasted..." (God's Book of Eskra, Prof. S.L. MacGuire's translation, Salisbury, 1922, chapter xlviii, paragraphs 36, 41).

At the end of that time, Constantine returned to the gathering to discover that the presbyters had not agreed on a new deity but had balloted down to a short list of five prospects: Caesar, Krishna, Mithra, Horus and Zeus (Historia Ecclesiastica, Eusebius, c. 325). Constantine was the ruling spirit at Nicaea and he ultimately decided upon a new god for them. To involve British factions, he ruled that the name of the Druid god, Hesus, be joined with the Eastern Saviour-god, Krishna (Krishna is Sanskrit for Christ), and thus Hesus Krishna would be the official name of the new Roman god. A vote was taken and it was with a majority show of hands (161 votes to 157) that both divinities become one God. Following long-standing heathen custom, Constantine used the official gathering and the Roman apotheosis decree to legally deify two deities as one, and did so by democratic consent. A new god was proclaimed and "officially" ratified by **Constantine** (Acta Concilii Nicaeni, 1618). That purely political act of deification effectively and legally placed Hesus and Krishna among the Roman gods as one individual composite. That abstraction lent Earthly existence to amalgamated doctrines of the **Empire's** new religion; and because there was no letter "J" in alphabets until around the ninth century, the name subsequently evolved into "Jesus Christ". Nexus Magazine, Volume 14, Number 4

The Story of the Pagan "Christian" Logos! by John D. Keyser

The "DOCTRINE" of the *logos* was a pagan invention originated by the Greek philosopher Heraclitus -- who lived 535-475 before the Messiah was even born. It was by this man that the theory of the *logos* appeared for the first time. Because he was the first among the Greek philosophers to come up with this concept, Heraclitus was regarded by Justin Martyr (one of the so-called "fathers" of the Catholic Church) as a "Christian before Christ"!

Notes the *Encyclopedia Britannica*: "From his lonely life, from the extreme profundity of his philosophy and from his *contempt* for mankind he was called the 'Dark Philosopher' in contrast to Democritus, the 'Laughing Philosopher'...Though much *popular theology* pervades his ethical teaching, he attacks the ceremonies of popular religion" (1943. Vol. 11, p. 455). I would hardly call this man a "Christian before Christ"!

To Heraclitus *logos* meant "teaching" and the "common law" -- as well as "speech." With the breadth of meaning of the word *logos*, Heraclitus had the whole field of meaning in mind in each individual use of the word: the word which contrasts the objects with one another, the relationships which exist simultaneously between the objects, the "law" which underlies these relationships -- a COMMON LAW, in fact, including human beings, and the demand which grows out of the law, common to all men, for appropriate behavior.

The concept of the *logos* appears in the writings of the Stoics, and it is especially by them -- the *pagan philosophers* -- that the theory/doctrine of the *logos* was developed. "God," according to them, "did not make the world as an artisan does his work." But, instead, he made it by wholly penetrating all matter -- that "God is the Demiurge of the universe." According to them the *logos* is at the same time a *force and a law*. In line with their reasoning, the Stoics made of the different gods *personifications of the logos* -- Zeus, and above all, of Hermes.

The Greek word *logos* is found 331 times in the New Testament; and the definitions of the word, as found in the New Testament, are: statement; utterance; question; command; report; information and rumor; discourse; wording; word of mouth as opposed to the written word; mere words as opposed to action and power; account; warning; motive; proclamation; WORDS OF SCRIPTURE; teaching; instruction; the WORD OF YEHOVAH; the WORD OF YESHUA; the word of promise; the word of truth; the word of life.

For 327 times the word logos has meant all of the above things in the New
Testament, then — arbitrarily — for FOUR TIMES ONLY the word logos in John 1:1
and John 1:14 suddenly means -- according to the doctrines of the "Christian" Church
-- that their savior (JC) was the WORD, and the Word was WITH God, and the Word
WAS God! That's quite a step!

Remember the warning we keep giving when finding weird exceptions or words only used one time and the meaning is used to prop up a religious doctrine.

Philo Judaeus

A great intellectual interaction took place right after the time of the Messiah. Judahite theology became so all-pervasive that it affected not only Greek thinking but also future "Christian" dogma. Some scholars even maintain that "Christian" dogma was not derived completely from the teachings of the apostle Paul (as previously supposed) but was influenced by the writings of a Judahite philosopher named Philo, who, about 35 to 40 A.D., SYNTHESIZED THE OLD TESTAMENT WITH THE WORKS OF THE GREEK PHILOSOPHER PLATO.

Though little is known of Philo today, by either Jews or Christians, he more than likely played a more crucial role in shaping both Judaism and Christianity than either Rabbi Akiba or Paul. Philo shaped Judaism around a Grecian metaphysical framework so thoroughly that it influenced both Jews and Christians in the creation of their new theologies.

Philo, who was familiar with the Old Testament only in its Greek translation (Septuagint), decided to make it even more acceptable to Greek intellectuals by putting Greek clothing on Israelite revelation. This he did with the aid of allegory and the philosophy of Plato. Though God created the world, argued Philo, God did not influence the world directly, but INDIRECTLY THROUGH LOGOS, that is, THROUGH "THE WORD."

From *The New International Dictionary of the Christian Church* we read:

"PHILO JUDAEUS (or Alexandrinus). Jewish [Judahite] writer. Living in the time of Christ, his blending of OT monotheism with Greek philosophy anticipated early Christian thought, notably on the 'Word' in creation...Philisophically he embraced the then fashionable amalgam of Stoicism and Platonism. He combined the abstractness of the philosophers' Supreme Being with the intensely personal, moral (Yahuah). Similarly his concept of the divine 'Word' (Logos) unites Hebrew and Greek ideas -- it represents the creative word of Genesis 1, the personalized 'Wisdom' of Proverbs 8, the vehicle of God's activity, the World of Forms (see Platonism), and the immanent principle of natural-cum-moral law which Stoicism also called logos" (p. 777).

Did you notice what is happening here? Here was a man -- a Judahite -- who lived at the exact same time in which the Messiah and the apostle Paul lived, who was COMBINING the Greek philosophies WITH the Hebrew Creator YAHUAH! But we shouldn't jump too quickly to conclusions. With Philo -- more than any other ancient Judahite writer -- we have to pay special attention to a context of thought which is strange and difficult for those accustomed to 21st century thought. Only when we can understand these passages within the context of Philo's overall thought will we understand them properly.

For the divine *logos* is for Philo, in effect, the thought of YAHUAH coming to expression -- first in the world of ideas and then in the world of sense perception.



The Talmudic teachings, as well as Philo NEVER taught that there was more than ONE Supreme Being and Creator! However, BOTH taught that the Torah -- the Law of YAHUAH -- PRE-EXISTED with YAHUAH! Notice the **Encyclopedia Judaica** again --

"...there is an ancient tradition that the Torah existed in heaven not only before G revealed it to Moses, but even before the world was created. The apocryphal book of The Wisdom of Ben Sira identified the Torah with preexistent personified wisdom...it was said that only the Torah and the throne of glory were actually created...and that the Torah preceded the throne of glory...The concept of the preexistence of the Torah is perhaps implicit in the philosophy of Philo, who wrote of the preexistence and role in creation of the Word of G and identified the Word of G with the Torah" (Vol. 15, p. 1236).

Do you see this? Clearly Philo said that the *logos* was the LAW of YAHUAH -- the Torah! Ironically, the prologue in the book of John -- "In the beginning was the Word, and the Word was with G, and the Word was G" -- is now more of a Jewish doctrine than a Christian one. The "Christians" made the "Son of Man" equal to YAHUAH, whereas it was the Jews who followed John's injunction and made "the Word," that is, the Torah, equal to YAHUAH. It is to the Jews that "the Word is G."

A Radical Innovation

Then, *The Encyclopedia Judaica* tells us that the presentation of *logos* as the pre-existent Messiah is a RADICAL innovation, which means it leaned toward an EXTREME change in its structure! Notice!

"The prologue to the Gospel of John follows biblical and apocryphal sources in portraying the preexistent logos dwelling on earth; but the presentation of logos as an independent agent, and furthermore, as the preexistent messiah is a radical innovation" (Vol. 11, p. 462).

Further, in *The Interpreter's Dictionary* we read the following:

"So John goes beyond Philo, whose Logos is never more than a personification, to affirm that in Jesus Christ the 'Word' became flesh -- a conception which Philo could not have formed, and would certainly have rejected if he could have heard of it" (Vol. 4, p. 870).

The Encyclopedia Judaica emphasizes that this very concept -- the divine entity of the Logos -- the concept of a SECOND pre-existent God -- was the concept that created an impossible gulf between Judaism and her daughter faith, Christianity:

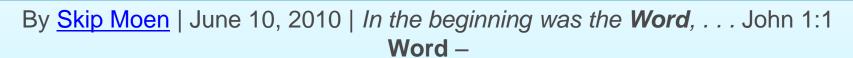
"The multi-faceted character of the Logos is reflected in the many metaphorical epithets applied to it by Philo: 'divine thought,' 'the image of God,' 'the firstborn son,' 'the archpriest,' 'the paraclete of humanity.' Philo **paved the way** for later Christian theology. In the prologue to John's Gospel (1:14) this is carried farther, and 'the Word made flesh' is identified with Jesus. Philo's Logos is no more than an 'archangel of many names,' the rational principle in the divine nature, the creative mediator between God -- the One who is all-perfect and all-good -- and the world of matter, which is inherently evil; but the Johannine Logos is a separate divine entity. At this stage the Word created an impossible gulf between Judaism and its daughter faith" (Vol. 16, p. 635).

"When one reads the hymn of the Prologue and compares it to the Hellenistic parallels suggested above, one realizes the truth of Augustine's remark (Confessions vii 9; CSEL 33:154) that while he had found the equivalent of most of the Christian doctrines in the pagan authors, there was one thing he had never read in them -- that the Word became flesh. The basic theme of the Prologue is strange to the Hellenistic parallels that have been offered; and so let us see if a better background may be found in biblical and Jewish thought" (Appendix II, pps. 519-523).

The NI Dictionary of the Christian Church (p. 601) gives us the DIRECT quotation of Augustine, the "great" Doctor of the Catholic Church, who was also a student of the pagan philosophies: "Augustine, commenting on the statement that the Word was made flesh, declared, 'This I never read of the Logos in the Neoplatonists'" (Confessions 6:9).

The excerpts of a quote below from Professor Flusser (though a little out of context) shows the Hebraic nature of John 1:1-3:

We read in the Book of Jubilees that God "has created everything by His word" (12:4), and so it is also said in Wisdom of Solomon 9:1. Even more similar to John's prologue is the wording of two sentences in the Dead Sea Scrolls: "By His (God's) knowledge everything came to be, and everything which is happening—He establishes it by his design and without Him [nothing] is done" (1QS XI: 11) "By the wisdom of Thy knowledge Thou didst establish their destiny ere they came into being, and according [Thy will] everything came to be, and without Thee [nothing] is done" (1QH 1:19-20).



Christians who were influenced by this Greek idea read John's word *logos* as if John were equating the Christ with this eternal rational principle of being. The equation was very appealing since it neatly combined Greek philosophy with biblical language. But, of course, it could only do so if we ignore John's Jewish roots.

In Hebrew, *logos* is the translation for *dabar*. But *logos* is a noun – a thing – while *dabar* is an action. *Dabar* is not an eternal principle of rationality. *Dabar* is not a concept. It is purposeful acting. It is the speaking act that names. Naming is the act of identifying the essence of something and causing it to be as a purpose in the lifeworld. For ancient Semitic thinking, the word spoken and the thing identified are *identical*. This identity is the result of the connection between the power of speech and the identification of purpose.

Yahuah *names* the light and it is. It is not named as a "thing." It is named as a purpose. Its purpose is to separate. Removing the purpose is the same as causing it not to be.

So we see that the Hebrew *dabar* is far more than a rational law. It is a constituting act. In the beginning, the purposeful, constituting act of Yahuah was manifest. This purposeful, constituting act eventually became manifest in the man Yahusha. All of this fulfilled the purpose of *dabar*.

Does this mean that Hebrew *dabar* is not rational (as some existential theologians would like to claim)? Of course not. Yahuah has constituted the world as rational and, thanks to His law and order, we are able to discern the nature of His world. But rational is not the same as knowable.

One category of the rational is mystery. While we believe that a universe created by Yahuah ordering it, it is open to rational investigation, that is not the same as saying that we can *know* all about it. Some things remain mysteries, not because they are irrational, but because they exceed our grasp.

For the Greeks, the rational is the real. For the Hebrews, reality exceeds our ability to comprehend. Life is not completely open to human investigation. We live with mystery because Yahuah is not like a man.

Perhaps we need to reassess our Greek worldview influence on even the most familiar of verses. Perhaps it isn't quite as obvious as we imagined.

If logos is action with purpose, then Yahuah's view of reality is about the purpose of all He creates. It all serves some end. As part of His creation, you and I also serve some end – or at least we are intended to do so. In the beginning was active purpose. That is still the character of all existence. The only question for us is this: what end do you serve? What purpose were you created to do? If you can't answer that question, your life is aimless. How will you hit the mark without understanding the purpose for which you were made?

Next time in Part 10B we will be looking at more Greek influences on our culture and how we look at scripture. We will pickup on page 41 in the PDF.



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RESOURCES

