

# Guidelines for Interpreting Scripture

## *Providing clarity in support of an accurate perspective of the Original Messianic faith through the Messiah Yeshua*

Guiding Principles and considerations for interpreting the Hebrew Scriptures and Brit Chadashah (New Covenant Scriptures):

1. The Cultural Context of the Scriptures is Hebraic.
2. The first century Messianic Community was a recognized sect of Judaism called the "Sect of the Nazarenes" (Acts 24:5). Therefore, it is assumed that the Messianic Community was Torah observant in lifestyle. Otherwise, they would have been excommunicated, and no longer a sect within the framework of Judaism.
3. There is historical confirmation of the Torah (law) observant lifestyle being practiced by the Messianic community of the first century. History notes that the Nazarenes differed none from the Jews other than their belief in Yeshua from Nazareth being the Messiah.
4. Yeshua confirmed that the Torah and the Prophets would remain effective until heaven and earth pass away. "

*"Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. **For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled.** Whoever therefore breaks one of the least of these commandments, 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"(Matt. 5:17-19).*

5. The Shaliach/Apostle Paul supported obedience to the Torah (law).

*"Do we, then, nullify the law by this faith? Not at all! Rather, **we uphold the law**" (Romans 3:31).*

6. The Brit Chadashah (New Covenant Scriptures) state that transgressing (disobeying) the Torah is sin (I John 3:4).

*"Whosoever committeth sin transgresseth also the law: **for sin is the transgression of the law**" (KJV)"*

*"Everyone who keeps sinning is violating Torah — **indeed, sin is violation of Torah** (Complete Jewish Bible)".*

Since violation of the Torah is sin, we must conclude that obedience to the commands of God is not optional.

In approaching the Scriptures for interpretation, the guiding principles and considerations previously noted are to be used as a means of providing biblical balance to safeguard against the following:

- 1) Improperly interpreting scripture
- 2) Taking scripture out of its context historically and culturally
- 3) Not accurately representing the original intent of the writer.