

## The Hebrew Mind

These are the days of preparation. A little time, a few months, some years. Time to prepare ourselves and God's family for the things that will soon take place. And time to prepare for the things that are taking place around us now.

1 Peter 1:13 TPT

*So then, prepare your hearts and minds for action! Stay alert and fix your hope firmly on the marvelous grace that is coming to you. For when Jesus Christ is unveiled, a greater measure of grace will be released to you.*

It is time to prepare our hearts and minds. Let's start by preparing our mind to have the same "Mindset" as the Mindset that the Bible was written in. The Bible was written with a Hebrew Mindset. The Old Testament or the Torah (The Pentateuch), the Nevi'im (Prophets), and the Ketuvim (Scriptures) was written in Hebrew. And the New Testament which came down to us in Greek was still written with a Hebrew Mindset and it is likely that most of the original writings were actually in Hebrew, and without a doubt the actual language spoken by Jesus or Yeshua and the disciples and apostles were in Hebrew in order for the idioms and representations to make sense.

But regardless of the Greek text of the New Testament, we must understand it in the Mindset of Hebrew. For unfortunately, this has not been the how the church has viewed the New Testament over the last 2000 or so years. From the conception of the "Christian" church in Rome in its earliest days, the Greek Mindset not the Hebrew Mindset has been used to shape the vision of the church – its structure, mission, its theology, and its ways of doing business. The roles of the earliest Church fathers and apologists is a study of Greek oratory and dialectic not Hebrew structure. The church purposefully replaced itself as a spiritual Israel, changed the Sabbath to Sunday, and changed the ideal of the prophecies of Israel's return and future kingdom to be allegorized instead of a real, physical future for Israel.

This Greek Mindset has come down through the Reformation and remains embedded throughout church doctrines among Christian denominations to this day. Our seminaries teach Greek philosophy and dissecting a verse into its Greek base provides endless sermon material. This Greek influence into God's word from a God who wrote the Bible with a Hebrew Mindset is destroying and scattering the sheep.

Jeremiah 23:1-4

*"Woe to the shepherds who are destroying and scattering the sheep of my pasture!" declares the Lord. Therefore, this is what the Lord, the God of Israel, says to the shepherds who tend my people: "Because you have scattered my flock and driven them away and have not bestowed care on them, I will bestow punishment on you for the evil you have done." Declares the Lord. "I myself will gather the remnant of my flock out of all the countries where I have driven them and will bring them back to their pasture, where they will be fruitful and increase in number. I will place shepherds over them who will tend them, and they will no longer be afraid or terrified, nor will any be missing," declares the Lord.*

This really is why we have so many denominations and separations in the Christian church today because Greek thinking does not fit with a Hebrew Bible and a Hebrew Mindset. And with the time before us so short and filled with evil, we need to stop looking at the Bible through Greek thought and return to the Bibles proper Hebrew roots.

Hebrew is the Mindset and the language of the law, the prophets, and the writings, the three divisions of the Hebrew scriptures, the Torah, the Nevi'im, and the Ketuvim. The Hebrew scriptures themselves are predisposed to a certain sort of thinking that is not binary, not either / or. In fact, the Pharisees and early Rabbis of Yeshua's (Jesus's) day had at least four ways of interpreting the Bible, which they enshrined in a little mnemonic devise called Pardes, the word for garden (from where we get our "paradise"). The P stands for Pshat ("simple"), the literal, straightforward meaning of the text of the Bible on which all else depends. No further levels of interpretation can contradict the literal sense, but they can build upon it. The R stands for Remez ("hint"), which is the implied meaning of scripture, where you build on the implications that scripture leaves believers to figure out for themselves but provides the clues for. The D stands for Derush ("search"), which is the analogical or moralistic meaning of the Bible. For example, when we take scripture (such as a Psalm or the Song of Solomon) and apply it to physical Israel as a whole, we are engaging in this sort of interpretation. Finally, the S stands for Sod ("secret") the hidden level of interpretation. The hidden nature is how something that seems simple and straightforward and maybe pointless in scripture applies to us personally.

The key thing to understand here is that unlike with Greek or modern thinking the Bible wasn't written with an either / or Mindset. It was written to have layers of meaning. It was written to have depth. Greek thought is something that is nailed down, that means exactly and only one thing. When you apply that thinking to the Bible you get dogma. And dogma leads to division, especially when it is partially or wholly in error.

The Hebrew Mindset is not concerned with the abstract ideas of the ancient Greeks that so many preachers have brought into their sermons. This is because of the direct revelation of YHVH, reality was regarded in terms of divine encounter, dialog, antinomy, paradox, and mystery. Hebrew thinking is more dynamic, more poetic, more dramatic, more based on appearances, and more impassioned than that of the ancient Greeks.

Since the Hebrews dealt with the Divine revelation that was eventually committed to writing (i.e. the Torah), hermeneutics and interpretation became important in their overall perspective. The study of narrative, the layered sense of meanings, the focus on action (rather than static), the application Divine law to particular cases, etc., were the result of interpreting the divine within everyday life.

Jewish Theology has been conditioned by debate, discussion, and dialog – all within a shared sense of communal tradition. To the Hebrew mind, reality is the handiwork of a single all-knowing, all-powerful, and Supreme Creator who has personally revealed Himself to key individuals in human history. Reality is intensely, overwhelmingly, and personal. Truth therefore is a matter of trust – not abstract knowledge as with the Greek mind.

The Hebrew Mindset has a different concept of time. It is not considered a straight line where we stand gazing forward at the future with the past behind us. In Greek and English, we have three tenses relating to time, past, present, and future. In Hebrew there are two tenses, corresponding to the completeness or incompleteness of the events that make up time. That which has been concluded and that which has

not been concluded. And when Hebrew does correlate seeing to time, it speaks of the past as before and the future behind.

For God, the future is a done deal. He has declared. He has determined. Isaiah 46:10 *I declare the end from the beginning*. . . For God, the future is behind him. But, for God the past is before him. In the Greek and modern mind, we think of the past as gone forever. The Greek Christian may think, "I have sinned. Nothing can change that, and any recompense, whether by me or by God himself, is a poor substitute for what should have happened in the first place." In the modern mind, history is a series of events that disappear forever, and, once gone, they cannot be changed or redone.

But, in the Hebrew Mindset, and to God, time runs in both directions and the past can change. In the Hebrew Mindset something that happens now can affect the being of something that occurred previously. Time is not circular, but it has cycles. Time has a rhythm. And God is looking to the past and he has declared the end. God can fix that sin in your past that brings you such grief. And we do not walk into an unknown future because God has already been there, and everything is ready for us. It is a matter of talking to God in the Now, and he will take care of the past and future.

So, for the church we've seen how two thousand years of Greek and modern thinking has diluted and corrupted the message of the Bible and led to doctrines that are contrary to God's message. But, how about the Jewish nation? Have they been able to maintain a Hebrew Mindset? To some degree yes, but to a large degree no. The modern Hebrew speaking Jew is largely a modern thinker influenced by the same Greek Mindset as the rest of the western world. The secular Jew obviously is completely overtaken. The reform and conservative Jewish synagogues are also largely overwhelmed by a Greek Mindset. The Orthodox retain the most Hebrew Mindset, but they have largely been caught in what might be called the trap of the Talmud. Where they are so entangled in hidden and secret meanings of the text and overcome by the circular thinking of the Hebrew Mindset that they have lost the original intent and produce nothing but traps for themselves. The mystical and Kabbalist are off counting letters looking for secrets. So, most of the Hebrew speaking Jews today have a need to return to the Hebrew Mindset in its pure form.

Let's prepare our minds as Hebrew minds.

May Yeshua HaMashiah, Jesus Christ, The Living Torah, keep our hearts and minds.

Thank you,

A Voice in The Wilderness