



Jews For Yeshua Ministry

A Torah and Testimony Revealed Levite Production

"To the Torah and the Testimony, if anybody does not speak according to these words, it is because they have no light in them"

Isaiah 8:20; Revelation 12:17; 14:12



TRANSLATION 15 On Temple Idioms

I CORINTHIANS 9:19-27

A literal translation base in context with Torah, and paraphrased as needed to bring out and clarify the Hebrew idioms, culture, and background in which it was written.

Translation Key: [] = Translated Idiom { } = Embedded Commentary

9:19 For though I am free from all men, I have made myself a servant to all so that I might win the more.

9:20 So to the Jews I became a Jew, so that I might win the Jews – to those {Jews} under the [Temple sacrifices]^{*1}, as one under the [Temple sacrifices] so I might win those {Jews} under the [Temple sacrifices].

9:21 To those {Gentiles} not under the [Temple sacrifices], as one who is not under the Temple sacrifices^{*2} (that is, not as one not subject to the Torah Law to God^{*3}; but rather, as one subject to the Torah Law of God towards Messiah^{*4}); that I might win those who are outside the [Temple system].

9:22 And to the weak I became as weak so that I might win the weak^{*5}. So I have become all things to all men in order that I might save some, {though without compromise of God's Torah Law}.

Note *1: That is, those known as "the Circumcision". That is, those who after accepting Yeshua as the long awaited Messiah, believed participation in the Temple sacrifices was still incumbent upon adherents of the Faith to perform. (See our Galatians study). **Ma'aseh (Acts) 21:17-26** is one example of how Shaul became a "Jew to the Jews" under the Temple system. In contrast to this was "the Uncircumcision", that is, those who after accepting Yeshua as the long awaited Messiah, believed participation in the Temple sacrifices was no longer incumbent upon adherents of the Faith to perform, especially concerning those believers who had never participated in the Temple service – thus the reason for writing the Book of Hebrews. (See our Galatians study).

Note *2: That is, to those Gentiles who were not saved, and/or who had never been part of the Temple service. Shaul would find something in their environment that he could use as an object lesson to draw them into conversation to lead them to Yeshua; **Ma'aseh (Acts) 17:16-34** is one example of how Shaul used the Torah to point Gentiles to Yeshua for salvation, rather than to the Temple service for salvation as would have been his former approach to witnessing before becoming a believer.

Note *3: The Greek word "anomia" translated here as "without law" is commonly used to refer to people who defy God and His standards, and so Shaul (Paul) here is clarifying that he does not mean by his statement that He is conducting himself as a disobedient person against God, but rather, as one who no longer participates in the Temple sacrifices for atonement of his sin, he now...

Note *4: ...approaches gentiles as one who uses God's Law to point people to Yeshua for salvation, rather than to the Temple sacrifices for their salvation, as was his custom before becoming a believer.

That is, he now approaches gentiles as one still subject to God's standard concerning obedience – but now trusting in Yeshua's death and resurrection as the basis for salvation, rather than as one subject to God's standard concerning obedience - but formerly trusting in the Temple sacrifices as the basis for salvation.

Note *5: Here Shaul is resorting back to the original purpose of this discussion of how we should conduct our self around a brother whose conscience is weak concerning meat offered to idols in chapter 8, and which he touches on again in chapter 10 with his concluding thoughts.

The question was a two pointed question. One, should we as believers eat meat that we know has been offered to idols. Shaul answers this question with a “no”, not if we know it was offered to an idol. But if we do not know it was offered to an idol, then it is okay.

The other point is that if a new brother who is weak in the faith, perceives the meat as something offered to an idol, even if it wasn't, but by his perception it was, then should we eat it in front of him? Shaul answers this question also as a “no”, for it might cause the weak brother then to eat it as something offered to an idol thereby causing his weak conscience to become defiled. So that in this case, we should relate to the weak when around the weak by avoiding the consumption of anything that could cause him to stumble back into idol worship.

A modern example of this would be with a former alcoholic. We who are mature in the faith know that it is acceptable to drink alcohol in moderation, even liquor for that matter. But if we drank that around a new believer who we know has had a drinking problem in the past, we would be a potential stumbling block to him that could cause him to fall back into alcoholism.

So Shaul's response concerning this modern issue may have read in **chapter 8:11-13** today more along the line of “because of your knowledge of alcohol in moderation being acceptable to consume, shall the weak brother perish for whom Messiah died?”; But when you thus sin against your brother and wound their weak conscience you sin against Yeshua. Therefore if alcohol causes my brother to stumble back into alcoholism, I will never drink alcohol around him, so that I do not cause him to stumble back into alcoholism.”

In other words, recognizing that though all lawful things are acceptable for me to do, but not always expedient for me to do. Like drinking wine is lawful for me, but drinking wine in front of an alcoholic, or at a bar, or to the point of drunkenness, not an appropriate or wise exercise of this freedom.

That is, where the Torah Law is not mandated – even as the Torah Law does not mandate me to drink wine at every occasion or in every situation, or even to drink wine at all; even so it is not mandatory for me to eat meat at every occasion, or even mandatory to eat meat at all.

And so where I have freedom in God's Torah Law to engage or refrain from certain things, I engage in those things, or refrain from those things, to whatever degree necessary to win souls for Yeshua, though without compromising those things in God's Torah Law that are mandatory to do and to refrain from. For example, such as providing for the poor and the widow, or not fornicating, not engaging in occultic practices, and not assimilating into the world.

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