



Removing Those Big Buts!

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All Scriptures taken from the Restoration Scriptures True Name Edition Study Bible

Starting in Mattityahu 5 verse 22 and continuing throughout the Sermon on the Mount, the word mistranslated as “but” from the Greek should read “and, or so, or therefore, or however, or moreover or because.” The Aramaic word din, is a “thought switch,” and not a contrast, or a negation of a previous truth. So what Yahshua does is say, “You heard the Pharisees quote X, but what that really means in terms of application is Y.” That's what din does. It joins two separate thought processes together, but it does not say part A is invalidated, or removed by part B. Yahshua by using the word din, is actually not negating any part of Torah, but properly explaining what the old sages should have said, had they been walking in the Spirit of understanding.

These are all in house corrections of the correct understanding versus the traditional understanding. But by keeping the butts in there as opposed to better thought switches, it appears Yahshua is removing parts of the Torah that He doesn't like or that may not fit into a new religion He allegedly is trying to establish!

Nothing is further from the truth. He stacks up His interpretations versus the erroneous ones of the Pharisees and that becomes clear by using the word din rather

than the Greek word 1161 de {deh} which can mean ; 1) but, moreover, and, etc. However in Greek usage: its translated as but 1237 times, also just 18, yet just 16, yea just 13, so just 13, moreover just 13, nevertheless just 11.

But is not a wrong, but in the light of 2,000 years of separate entity theology, Christianity has used that word to wrongly contrast grace versus Torah, rather than the “thought switch” word it is designed to be, to change Yisrael’s thinking on TORAH understanding itself!

Mattityahu 5:17 *Think not that I am come to weaken, or destroy the Torah, or the neviim: I have not come to weaken, or destroy, but to completely reveal it in its intended fullness.*

18 *For truly I say to you, Until the current shamayim and earth pass away, not one yud, or one nekudah shall by any means pass from the Torah, until all be fulfilled.*

19 *Whoever therefore shall break, or weaken one of the least Torah commandments, and shall teach men so, he shall be called the least in the malchut ha shamayim: but whoever shall do and teach the commands, the same shall be called great in the malchut ha shamayim.*

20 *For I say to you, Except your tzedakah shall exceed the tzedakah of the sophrim and Prushim, you shall in no case enter into the malchut ha shamayim.*

21 *You have heard that it was said by them of old time, You shall not murder; and whoever shall murder shall be in danger of the mishpat:*

22 And I say to you, *That whoever is angry with his brother without a cause shall be in danger of the mishpat: and whoever shall say to his brother, Raca, you nothing idiot, shall be in danger of the Sanhedrin: but whoever shall say, You fool, shall be in danger of Gei-Hinnom fire.*

23 *Therefore if you bring your gift to the altar, and there remember that your brother has anything against you;*

24 *Leave your gift before the altar, and go your way; first be reconciled to your brother, and then come and offer your gift.*

25 *Agree with your accuser quickly, while you are in the way with him; lest at any time the adversary deliver you to the shophet, and the shophet deliver you to the officer, and you be cast into prison.*

26 *Truly I say to you, You shall by no means come out from there, until you have paid the last penny. [MEANING THAT THE TRADITIONAL INTERPRETATION WAS TOO LENIENT] [Hatred is a heart condition not merely a physical act.]*

27 *You have heard that it was said by them of old time, You shall not commit adultery:*

28 And I say to you, *That whoever looks on a woman to lust after her has committed adultery with her already in his lev. [Meaning adultery starts in the heart not in the physical. The traditional understanding was too lenient.]*

31 *It has been said, Whoever shall put away his wife, let him give her a Get of divorce.*

32 Therefore I say to you, *That whoever shall put away his wife, except for the cause of fornication, causes her to commit adultery: and whoever shall marry her that is undivorced¹ commits adultery. [Meaning that those who fornicate are as guilty as the Pharisees who married new wives without officially divorcing the old ones, just in case they*

¹ Aramaic Peshitta word is sh' bikta/undivorced.

changed their minds.

33 **Again, you have heard that it has been said by them of old time,** You shall not swear falsely, but shall perform to the Master יהוה your oaths:

34 **And so I say to you, Swear not falsely at all;** neither by the shamayim; for it is יהוה's kesay:

35 Nor by the earth; for it is His footstool: neither by Yahrushalayim; for it is the city of the Awesome Melech.

36 Neither shall you swear by your head, because you cannot make one hair white, or black.

37 **So let your** communication be, Ken, ken; Lo, lo: for whatever is more than this comes from deception. **[Meaning swearing falsely by anything, or anyone, is as wrong as not swearing correctly]**

38 **You have heard that it has been said,** An eye for an eye, and a tooth for a tooth:

39 **And so I say to you,** That you resist not man's evil: but whoever shall smite you on your right cheek, turn to him the other one also.

40 And if any man will sue you at the court, and takes away your coat, let him have your cloak also.

41 And whoever shall compel you to go a mile, go with him two.

42 Give to him that asks you, and from him that would borrow from you, turn not away.

[Meaning that justice often requires us to do more than just compensation, not the mere cold retribution sought by the Pharisees.]

43 **You have heard that it has been said;** You shall love your neighbor, **and hate your enemy.**

44 **Rather I say to you,** Love your enemies, bless them that curse you, do tov to them that hate you, and make tefillah for those who despitefully use you, and persecute you; **[Meaning in this case the Pharisees misquoted the Torah which commanded Yisrael to love both neighbors and enemies.]**

6 Take heed that you do not your mitzvoth before men, to be seen by them: otherwise you have no reward from your Abba who is in the shamayim.

2 Therefore when you perform your mitzvoth, do not sound a shofar before you, as the hypocrites do in the synagogues and in the streets, that they may have tifereth from men. Truly I say to you, They have their reward.

3 So when you perform mitzvoth, let not your left hand know what your right hand does:

4 That your mitzvoth may be in secret: and your Abba who sees in secret Himself shall reward you openly. **[Meaning don't stop keeping Torah, just do it in a personal relationship not for public show and assembly]**

5 And when you make tefillah, you shall not be as the hypocrites are: for they love to petition standing in the synagogues and in the corners of the streets, so that they may be seen of men. Truly I say to you, They have their reward.

6 So you, when you make tefillah, enter into your tallit, or onto your couch, and when you have shut your door, make tefillah to your Abba who is in secret; and your Abba who sees in secret shall reward you openly. **[Meaning pray personally, not for attention, or to impress others]**

7 Again when you make tefillah, use not vain repetitions, as the heathen do: for they think that they shall be heard for their long tefillot.

8 Be not therefore like them: for do you not see that your Abba knows what things you have need of, before you even ask Him? **[Meaning prayer must not be vain chanting, but heartfelt petition.]**

6:14 For if you forgive men their trespasses, your heavenly Abba will also forgive you:

15 **However if** you forgive not men their trespasses, neither will your Abba forgive your

trespasses. [Meaning that divine forgiveness depends on forgiveness towards man, unlike the sages who taught that both issues are separate]

6:16 *Moreover when you fast, be not, as the hypocrites, who make a sad countenance: for they disfigure their faces that they may appear to men to fast. Truly I say to you, They have their reward.*

6:17 *So you,* when you fast, anoint your head, and wash your face; [Meaning fasting is a private devotion not a public service.]

18 *That you appear not to men to be fasting, but to your Abba who is in secret: and your Abba, who sees in secret, shall reward you openly.*

6:20 *Therefore lay* up for yourselves treasures in the shamayim, where neither moth nor rust does corrupt, and where thieves do not break through nor steal: [Meaning unlike the sages who think materialism is THE sign of divine favor, seeking the kingdom, is the true sign of divine favor]

23 *So if your eye is evil,* your whole body shall be full of darkness. If therefore the light that is in you is darkness, how great is that darkness! [Meaning don't be stingy Torah keepers. Keep Torah but not in an attitude of stinginess.]

33 *So you seek* first the malchut of יהוה, and His tzedakah; and all these things shall be added to you. [Meaning unlike the materialistic gentiles, Yisrael is to seek the kingdom first.]

Close-Mattityahu 7.28 And it came to pass, when יהושע had ended these sayings, the people were **astonished at His Torah and conduct:**

29 For He taught them as one having authority, and not as the sophrim.