

Notes: January 4, 2014

Start: 10 AM

Order of service:

1. Meet and Greet
2. Introduction (if new people)
3. Ma Tovv
4. Jeri's Drash
5. Liturgy – Sh'ma +
6. Announcements
7. Praise and Worship Songs
8. Message
9. Aaronic Blessing
10. Kiddush
11. Oneg

Children's Blessing:

Transliteration: *Ye'simcha Elohim ke-Ephraim ve hee-Menashe*

English: *May God make you like Ephraim and Menashe*

Transliteration: *Ye'simech Elohim ke-Sarah, Rivka, Rachel ve-Leah.*

English: *May God make you like Sarah, Rebecca, Rachel and Leah.*

Introduction: A Deeper Look at Romans – What Sha'ul says about Torah

Last week when I was speaking about Proverbs 29:18 in relation to our congregation being part of IAMCS I had mentioned that I was listening to a pastor on the radio who had basically indicated that all that believers are responsible to do are the two commandments that Yeshua instructed.

- Love God
- Love One another

This comes from Matthew 22:36 – 40

Mat 22:36 "Rabbi, which of the mitzvot in the Torah is the most important?"

Mat 22:37 He told him, " 'You are to love Adonai your God with all your heart and with all your soul and with all your strength.'

Mat 22:38 This is the greatest and most important mitzvah.

Mat 22:39 And a second is similar to it, 'You are to love your neighbor as yourself.'

Mat 22:40 All of the Torah and the Prophets are dependent on these two mitzvot."

Last week I had mentioned that people who use these verses tend to stop at verse 39.

I am here to confirm the message in other congregations is consistent. Jeri and I went to a new church to see what it was about. I was expecting that as a new congregation the pastor would cast the vision before the congregation.

Sure enough, he did.

The purpose of this new congregation is to Love God and Love one another.

And sure enough, in terms of expanding further thought regarding the vision, verse 40 was left out. It was read, but the pastor did not include it in the body of his sermon.

I have found that people tend to stay away from what they don't understand.

There is a great deal of misunderstanding and misinformation regarding Torah.

In today's context it is viewed as:

- Legalism
- Bondage
- A heavy yoke

Sha'ul did anything but stay away from conveying Torah in relation to the nations, and contrary to popular opinion did not consider it to be anything like Legalism, Bondage or a Heavy Yoke.

Two weeks ago, I had mentioned Romans is similar to Sha'ul's other writings where he is dealing with an issue. The issue being address in Romans is the relationship between the Jewish believer and the non-Jewish believer.

If you remember the Jews were expelled from Rome under Claudius and referenced in Acts 18:2

[Act 18:2](#) where he met a Jewish man named Aquila, originally from Pontus but having recently come with his wife Priscilla from Italy, because Claudius had issued a decree expelling all the Jews from Rome. Sha'ul went to see them;

This expulsion is also confirmed by the historian Orosius.

It is believed that Jews were expelled from Rome in 49 CE and would return after the death of Claudius in 54 CE.

Taking into account Sha'ul's letter to believers in Rome, and its contents would indicate that Jews had indeed returned to Rome and were having problems with non-Jewish believers.

The issues that Sha'ul raises are relational. There is a fraction within the body of Messiah between Jewish believers and non-Jewish believers...sound familiar?

Sha'ul is attempting to bridge the gap of misunderstanding due to a separation of at least 5 years. He is reeducating the non-Jewish believers in Rome. In this rather comprehensive letter, Sha'ul provides several insights into a gentiles relationship to Torah.

Chapter 2 – A self-righteous Gentile is shown guilty and a self-righteous Jewish teacher is set straight.

Romans 2:12 - 25

Rom 2:12 All who have sinned outside the framework of Torah will die outside the framework of Torah; and all who have sinned within the framework of Torah will be judged by Torah. (Ephesians 2:12)

Rom 2:13 For it is not merely the hearers of Torah whom God considers righteous; rather, it is the doers of what Torah says who will be made righteous in God's sight.

Rom 2:14 For whenever Gentiles, who have no Torah, do naturally what the Torah requires, then these, even though they don't have Torah, for themselves are Torah!

Sha'ul is conveying principles to these non-Jewish believers that are the very principles found in Jeremiah 31 and Ezekiel 36

- We would be given a new heart
- Adonai would write His Torah on our hearts

This is conveyed in verse 15:

Rom 2:15 For their lives show that the conduct the Torah dictates is written in their hearts. Their consciences also bear witness to this, for their conflicting thoughts sometimes accuse them and sometimes defend them

Rom 2:16 on a day when God passes judgment on people's inmost secrets. (According to the Good News as I proclaim it, he does this through the Messiah Yeshua.)

Sha'ul's letter is not one sided but addresses the Jewish believer as well and more specifically the Jewish teacher:

Rom 2:17 But if you call yourself a Jew and rest on Torah and boast about God

Rom 2:18 and know his will and give your approval to what is right, because you have been instructed from the Torah;

Rom 2:19 and if you have persuaded yourself that you are a guide to the blind, a light in the darkness,

Rom 2:20 an instructor for the spiritually unaware and a teacher of children, since in the Torah you have the embodiment of knowledge and truth;

Rom 2:21 then, you who teach others, don't you teach yourself? Preaching, "Thou shalt not steal," do you steal?

Rom 2:22 Saying, "Thou shalt not commit adultery," do you commit adultery? Detesting idols, do you commit idolatrous acts?

Rom 2:23 You who take such pride in Torah, do you, by disobeying the Torah, dishonor God? —

Rom 2:24 as it says in the Tanakh, "For it is because of you that God's name is blasphemed by the Goyim." (Ezekiel 36:23)

Rom 2:25 For circumcision is indeed of value if you do what Torah says. But if you are a transgressor of Torah, your circumcision has become uncircumcision!

What is Sha'ul saying to the Jewish believer?

If you do not do what Torah says, then you are in the same position as a Gentile who lives outside of Torah.

You have been given an advantage, however, if you ignore it, you lose it.

However, a non-Jewish believer is just as righteous, when they follow what Torah says, even though they don't know what it says, yet do it because it is written on their hearts.

Chapter 3 – Advantage of the Jew, guilt of Jew and Gentile, Adonai's free gift to Jew and Gentile

Romans 3:19 – 24 & 3:28 - 31

What is the purpose of Torah?

Sha'ul tells us:

Rom 3:19 Moreover, we know that whatever the Torah says, it says to those living within the framework of the Torah, in order that every mouth may be stopped and the whole world be shown to deserve God's adverse judgment.

It is to show the guilt of Humankind, in relation to the standard of Adonai.

Rom 3:20 For in his sight no one alive will be considered righteous on the ground of legalistic observance of Torah commands, because what Torah really does is show people how sinful they are;

Torah was never meant to save anyone, let alone the additions to Torah that were intended to protect individuals from violating a command (Talmud aka oral law). On the contrary, additions caused more damage than harm, because it placed a greater burden on the people than what Adonai had instructed.

Not all tradition is bad. It is only when tradition becomes more important than the commandments themselves.

Rom 3:21 But now, quite apart from Torah, God's way of making people righteous in his sight has been made clear — although the Torah and the Prophets give their witness to it as well —

Rom 3:22 and it is a righteousness that comes from God, through the faithfulness of Yeshua the Messiah, to all who continue trusting. For it makes no difference whether one is a Jew or a Gentile,

It is Torah and the Prophets that points to Messiah, just as it is Torah and the Prophets where Yeshua's instruction to Love God and Love One another comes from as well.

Then you get to a well known verse that summarizes everything from the previous three chapters:

Rom 3:23 since all have sinned and come short of earning God's praise.

Whether Jew or Gentile, all have failed to meet Adonai's expectations of being set apart to Him.

Rom 3:24 By God's grace, without earning it, all are granted the status of being considered righteous before him, through the act redeeming us from our enslavement to sin that was accomplished by the Messiah Yeshua.

What is the enslavement of sin?

Just as there is a Torah that leads us towards righteousness, there is a torah that leads us away from righteousness.

In scripture it is called the torah of sin...(small t)

How is sin identified?

Where is sin identified?

Sha'ul is actually going to talk about this later on in his letter to Rome.

Rom 3:28 Therefore, we hold the view that a person comes to be considered righteous by God on the ground of trusting, which has nothing to do with legalistic observance of Torah commands.

Rom 3:29 Or is God the God of the Jews only? Isn't he also the God of the Gentiles? Yes, he is indeed the God of the Gentiles;

Rom 3:30 because, as you will admit, God is one. Therefore, he will consider righteous the circumcised on the ground of trusting and the uncircumcised through that same trusting.

Rom 3:31 Does it follow that we abolish Torah by this trusting? Heaven forbid! On the contrary, we confirm Torah. So, in essence God's grace confirms Torah.

Sounds contrary to many of the teachings out there...doesn't it?

January 25th...

Recap...

Last week,

Continue taking a look at what Sha'ul says about Torah in his letter to believers in Rome...

Romans 4:13 - 16

Rom 4:13 For the promise to Avraham and his seed that he would inherit the world did not come through legalism but through the righteousness that trust produces.

Rom 4:14 For if the heirs are produced by legalism, then trust is pointless and the promise worthless.

Rom 4:15 For what law brings is punishment. But where there is no law, there is also no violation.

Rom 4:16 The reason the promise is based on trusting is so that it may come as God's free gift, a promise that can be relied on by all the seed, not only those who live within the framework of the Torah, but also those with the kind of trust Avraham had — Avraham avinu for all of us.

In the first two verses, the emphasis is on Avraham's seed, but is it the physical seed only or also the spiritual seed, meaning those that come to faith that are not physical decedents of Avraham?

Stern makes the following statement regarding this passage and verse 15 specifically:

A statement about law in general rather than about the *Torah* in particular: although moral behavior is absolute, unless a statute makes a particular act illegal and punishable, there is no violation and the act goes unpunished. This general principle is applied specifically to the *Torah*, insofar as it contains elements of law, at 5:13 and 7:7-10.

In verse 16, this promise is made to all the seed — physical and adopted.

We as Jews are not to laud over others our origins as being superior, likewise non-Jews are not to view their origins as inferior.

Consider Isaiah 44:1 – 5:

Isa 44:1 "Now listen, Ya`akov my servant, Isra'el whom I have chosen:

Isa 44:2 Thus says Adonai, who made you, formed you in the womb, and will help you: Don't be afraid, Ya`akov my servant, Yeshurun, (upright one) whom I have chosen.

Isa 44:3 For I will pour water on the thirsty land and streams on the dry ground; I will pour my Spirit on your descendants, my blessing on your offspring.

Isa 44:4 They will spring up among the grass like willows on the riverbanks.

Isa 44:5 One will say, 'I belong to Adonai.' Another will be called by the name of Ya`akov. Yet another will write that he belongs to Adonai. and adopt the surname Isra'el."

A promise that was made hundreds of years before Messiah Yeshua stepped foot on the earth and long before Romans 11 was penned by Sha'ul.

Romans 5:20 - 21

Rom 5:19 For just as through the disobedience of the one man, many were made sinners, so also through the obedience of the other man, many will be made righteous.

Rom 5:20 And the Torah came into the picture so that the offense would proliferate; but where sin proliferated, grace proliferated even more.

Proliferate – to increase rapidly, to multiply

Rom 5:21 All this happened so that just as sin ruled by means of death, so also grace might rule through causing people to be considered righteous, so that they might have eternal life, through Yeshua the Messiah, our Lord.

Sha'ul mentions later on, building upon this passage that the wages of sin is death in 6:23

For this passage I want to go back to verses 12 and 13, in that they are key to understanding this passage here:

Rom 5:12 Here is how it works: it was through one individual that sin entered the world, and through sin, death; and in this way death passed through to the whole human race, inasmuch as everyone sinned.

Rom 5:13 Sin was indeed present in the world before Torah was given, but sin is not counted as such when there is no Torah.

Transgression...that being disobedience towards our creator existed before Torah was given.

This passage ultimately goes back and further emphasizes Romans 3:20 and the intent of Torah...

“what Torah really does is show people how sinful they are”

With Torah in the picture, we cannot say that we didn't know, because it is there. Furthermore, the matters that apply to all humankind are also reaffirmed in the New Covenant writings.

When our hearts are circumcised and open to the direction of Adonai through Yeshua, we realize that we don't deserve this gift, yet are encouraged to receive it.

Keep in mind when you receive a gift, your life changes with the presence of that gift now in your life. This gift from Adonai is meant to affect your life in a positive way

Romans 6:14 - 15

Rom 6:14 For sin will not have authority over you; because you are not under legalism but under grace.

Rom 6:15 Therefore, what conclusion should we reach? "Let's go on sinning, because we're not under legalism but

under grace"? Heaven forbid!

This passage is usually translated as “not under the law”, however, there is no differentiation between the variant uses of the word *nomos* by Sha'ul.

Here you have what I would call a translation issue.

If Torah were actually used here, then Sha'ul would be contradicting himself.

Look at verse 14 – For sin will not have authority over you, because you are not under Torah but under grace...

Up to this point, how does Sha'ul identify Torah...

- Torah identifies what sin is
- Because of Torah we realize how undeserving we are of this gift of forgiveness – both Jew and non-Jew

Yeshua conveys the same understanding to the woman who was brought to him by the leaders of the community, condemning her to be stoned for her sin. Once Yeshua had interceded on her behalf with the leaders, there was not one person left to accuse her. Upon seeing this, Yeshua would not condemn her either, but left her with this instruction:

Joh 8:10 Standing up, Yeshua said to her, "Where are they? Has no one condemned you?"

Joh 8:11 She said, "No one, sir." Yeshua said, "Neither do I condemn you. Now go, and don't sin any more."

Believe it or not, Sha'ul's message in Romans aligns with Yeshua's.

Sha'ul has explored the meaning of dying with the Messiah ([Rom 6:1-14](#)) and the concept of human enslavement to sin ([Rom 6:15-23](#), building on the groundwork laid in [Rom 5:12-21](#)). Now, in relating these ideas to the *Torah*, he introduces a new analogy, marriage. Throughout this chapter it must be kept in mind that Sha'ul was not anti-*Torah*, as some suppose, but had a high view of the *Torah*; see [Rom 7:12](#).

Chapter 7 conveys a dynamic offered by Sha'ul that isn't always embraced, yet His words speak for themselves.

Romans 7:1 - 12

Rom 7:1 Surely you know, brothers — for I am speaking to those who understand Torah — that the Torah has authority over a person only so long as he lives?

Rom 7:2 For example, a married woman is bound by Torah to her husband while he is alive; but if the husband dies, she is released from the part of the Torah that deals with husbands.

Rom 7:3 Therefore, while the husband is alive, she will be called an adulteress if she marries another man; but if the husband dies, she is free from that part of the Torah; so that if she marries another man, she is not an adulteress.

Rom 7:4 Thus, my brothers, you have been made dead with regard to the Torah through the Messiah's body, so that you may belong to someone else, namely, the one who has been raised from the dead, in order for us to bear fruit for God.

Rom 7:5 For when we were living according to our old nature, the passions connected with sins worked through the Torah in our various parts, with the result that we bore fruit for death.

Rom 7:6 But now we have been released from this aspect of the Torah, because we have died to that which had us in its clutches, so that we are serving in the new way provided by the Spirit and not in the old way of outwardly following the letter of the law.

We have died...what death? To that of our old nature and in essence been born again with a new nature

Being release from law through death applies to every law out there. Through death you are no longer able to abide by it.

This is the same analogy Sha'ul is conveying, using marriage as his basis.

The appearance of these first 6 verses is that Sha'ul is anti-Torah, quite the contrary. When we read further, this is what he says about Torah...

Rom 7:7 Therefore, what are we to say? That the Torah is sinful? Heaven forbid! Rather, the function of the Torah was that without it, I would not have known what sin is. For example, I would not have become conscious of what greed is if the Torah had not said, "Thou shalt not covet."

Rom 7:8 But sin, seizing the opportunity afforded by the commandment, worked in me all kinds of evil desires — for apart from Torah, sin is dead.

Without Torah to show us Adonai's ways, there are no rules, therefore no transgression, meaning no sin.

Rom 7:9 I was once alive outside the framework of Torah. But when the commandment really encountered me, sin sprang to life,

Rom 7:10 and I died. The commandment that was intended to bring me life was found to be bringing me death!

Just when you think you are alive outside of Torah, doing as you please, without a care in the world, and are encountered by Torah, the reality is that you are not truly alive.

Rom 7:11 For sin, seizing the opportunity afforded by the commandment, deceived me; and through the commandment, sin killed me.

Sin deceived, not the commandment.

Rom 7:12 So the Torah is holy; that is, the commandment is holy, just and good.

The commands are holy because they bring us back rather than pushing us away. They enlighten us to the path we are to be on, rather than the path we are currently on.

Romans 7:14 - 16

Rom 7:14 For we know that the Torah is of the Spirit; but as for me, I am bound to the old nature, sold to sin as a slave.

The Torah is of the Spirit.

Worship in Spirit (7:14) and Truth (2:20)

Rom 7:15 I don't understand my own behavior — I don't do what I want to do; instead, I do the very thing I hate!

Rom 7:16 Now if I am doing what I don't want to do, I am agreeing that the Torah is good.

Even though we have experienced a new birth, with a new nature, the reality is that we must still contend with our old nature, our nature that operated within the confines of a Torah-less world.

As learned as Sha'ul is, he admits that even he doesn't understand this battle that continues within.

Romans 7:22 - 23

Rom 7:22 For in my inner self I completely agree with God's Torah;

Rom 7:23 but in my various parts, I see a different "torah," one that battles with the Torah in my mind and makes me a prisoner of sin's "torah," which is operating in my various parts.

The torah of sin – the adversary's counterfeit (what is wrong is good) A deception from the father of deception
God's Torah, given to Israel, to transmit to the nations...

Romans 8:1 - 7

Rom 8:1 Therefore, there is no longer any condemnation awaiting those who are in union with the Messiah Yeshua.

Rom 8:2 Why? Because the Torah of the Spirit, which produces this life in union with Messiah Yeshua, has set me free from the "Torah" of sin and death.

Rom 8:3 For what the Torah could not do by itself, because it lacked the power to make the old nature cooperate, God did by sending his own Son as a human being with a nature like our own sinful one [*but without sin*]. God did this in order to deal with sin, and in so doing he executed the punishment against sin in human nature,

Rom 8:4 so that the just requirement of the Torah might be fulfilled in us who do not run our lives according to what our old nature wants but according to what the Spirit wants.

Rom 8:5 For those who identify with their old nature set their minds on the things of the old nature, but those who identify with the Spirit set their minds on the things of the Spirit.

Rom 8:6 Having one's mind controlled by the old nature is death, but having one's mind controlled by the Spirit is life and shalom.

Rom 8:7 For the mind controlled by the old nature is hostile to God, because it does not submit itself to God's Torah – indeed, it cannot.

Now, the righteous requirements of Torah are written on our hearts.

In closing...let me try to bring everything together.

This has been by no means a comprehensive and exhaustive study of Romans, but was to bring to light the purpose behind Sha'ul's letter to Rome and ultimately what he says about Torah, its purpose and to whom it applies. Unfortunately, Sha'ul is often misquoted and taught incorrectly.

Joh 4:20 "Our fathers worshipped on this mountain, but you people say that the place where one has to worship is in Yerushalayim."

Joh 4:21 Yeshua said, "Lady, believe me, the time is coming when you will worship the Father neither on this mountain nor in Yerushalayim.

Joh 4:22 You people don't know what you are worshipping; we worship what we do know, because salvation comes from the Jews.

Joh 4:23 But the time is coming – indeed, it's here now – when the true worshippers will worship the Father

spiritually and truly, for these are the kind of people the Father wants worshipping him.

Joh 4:24 God is spirit; and worshippers must worship him spiritually and truly."

Sha'ul provides insight regarding this instruction given by Yeshua to the Samaritan woman...

Rom 2:17 But if you call yourself a Jew and rest on Torah and boast about God

Rom 2:18 and know his will and give your approval to what is right, because you have been instructed from the Torah;

Rom 2:19 and if you have persuaded yourself that you are a guide to the blind, a light in the darkness,

Rom 2:20 an instructor for the spiritually unaware and a teacher of children, since in the Torah you have the embodiment of knowledge and truth;

Rom 7:14 For we know that the Torah is of the Spirit; but as for me, I am bound to the old nature, sold to sin as a slave.

The Torah contains both knowledge and truth

The Torah is of the Spirit.

To worship in Spirit and Truth is self-contained within the Words of Torah.

Everything we need to do so is in Torah.

The New Covenant writings do not contradict this truth, but affirm it, since we have used the words of Sha'ul which are considered to be inspired of Adonai.

You cannot view Torah in a vacuum, but must do so in the Words of Yeshua and the instructions found throughout the New Covenant writings.

In Judaism, Moses is known as Moshe Rebbenu – Moses our teacher.

Likewise, we should view Yeshua as Yeshua Rebbenu – Yeshua our teacher.

Together they provide the rightly divided Word of Truth.

Rom 8:2 Why? Because the Torah of the Spirit, which produces this life in union with Messiah Yeshua, has set me free from the "Torah" of sin and death.