

Notes: Shabbat – April 20, 2013

Start: 10 am

Order of Service:

Meet and Greet
Introduction (if new people)
Announcements
Open in Prayer for service
Praise and Worship Songs
Liturgy – Sh'ma
Message
Kaddash - Time of Prayer
Aaronic Blessing
Kiddush
Oneg

Introduction: Clarifications

Last week I used the example of a river with an unobstructed flow to represent in intent of how the presentation of Adonai's message given to Israel and ultimately presented to the world should be continuous and not disrupted.

The disruption comes through the addition of the “new testament” page in most bibles.

Mat 5:17 "Don't think that I have come to abolish the Torah or the Prophets. I have come not to abolish but to complete.

Mat 5:18 Yes indeed! I tell you that until heaven and earth pass away, not so much as a yud (י) or a stroke will pass from the Torah — not until everything that must happen has happened.

Mat 5:19 So whoever disobeys the least of these mitzvot and teaches others to do so will be called the least in the Kingdom of Heaven. But whoever obeys them and so teaches will be called great in the Kingdom of Heaven.

Mat 5:20 For I tell you that unless your righteousness is far greater than that of the Torah-teachers and P'rushim, you will certainly not enter the Kingdom of Heaven!

Mat 5:17 "Don't think that I have come to abolish the Torah or the Prophets. I have come not to abolish but to complete.

Don't think that I have come to abolish the *Torah* or the Prophets. I have come not to abolish but to complete, to make their meaning full. The Hebrew word "*Torah*," literally "teaching, doctrine," is rendered in both the Septuagint and the New Testament by the Greek word "*nomos*," which means "law."

Greek has had a more direct and pervasive influence on English and other modern languages than Hebrew has, and this is why in most languages one speaks of the "Law" of Moses rather than the "Teaching" of Moses. It is also part of the reason why the *Torah* has mistakenly come to be thought of by Christians as legalistic in character (see [Rom 3:20](#), [Gal 3:23](#)).

In Judaism the word "*Torah*" may mean:

- (1) *Chumash* (the Pentateuch, the five books of Moses); or
- (2) That plus the Prophets and the Writings, i.e., the *Tanakh* (known by Christians as the Old Testament; see [Mat 4:4-10](#)); or
- (3) That plus the Oral *Torah*, which includes the Talmud and other legal materials; or
- (4) That plus all religious instruction from the rabbis, including ethical and aggadic (homiletical) materials.

Here it means the first of these, since "the Prophets" are mentioned separately.

The Prophets. The word "Prophets," capitalized, refers to the second of the three main parts of the *Tanakh*. When the *Tanakh* prophets as persons are referred to, the word is not capitalized; "prophet" in the singular is never capitalized. By mentioning both the *Torah* and the Prophets Yeshua is saying that he has not come to modify or replace God's Word, the *Tanakh*. Compare [Luke 24:44 - 48](#)

[Luk 24:44](#) Yeshua said to them, "This is what I meant when I was still with you and told you that everything written about me in the Torah of Moshe, the Prophets and the Psalms had to be fulfilled."

[Luk 24:45](#) Then he opened their minds, so that they could understand the Tanakh,

[Luk 24:46](#) telling them, "Here is what it says: the Messiah is to suffer and to rise from the dead on the third day;

[Luk 24:47](#) and in his name repentance leading to forgiveness of sins is to be proclaimed to people from all nations, starting with Yerushalayim.

[Luk 24:48](#) You are witnesses of these things.

To complete. The Greek word for "to complete" is "*plêroôσαι*," literally, "to fill"; the usual rendering here, however, is "to fulfill." Replacement theology, which wrongly teaches that the Church has replaced the Jews as God's people ([Mat 5:5](#)), understands this verse wrongly in two ways.

First, Yeshua's "fulfilling" **the Torah** is thought to mean that it is unnecessary for people to fulfill it now. But there is no logic to the proposition that Yeshua's obeying the *Torah* does away with our need to obey it. In fact, Sha'ul (Paul), whose object in his letter to the Romans is to foster "the obedience that comes from trusting" in Yeshua, teaches that such trusting does not abolish *Torah* but confirms it ([Rom 1:5](#), [Rom 3:31](#)).

Second, with identical lack of logic, Yeshua's "fulfilling" **the Prophets** is thought to imply that no prophecies from the *Tanakh* remain for the Jews. But the Hebrew Bible's promises to the Jews are not abolished in the name of being "fulfilled in Yeshua." Rather, fulfillment in Yeshua is an added assurance that everything God has promised the Jews will yet come to pass (see [2Co 1:20](#)).

It is true that Yeshua kept the *Torah* perfectly and fulfilled predictions of the Prophets, but that is not the point here. Yeshua did not come to abolish but "to make full" (*plêroôσαι*) the meaning of what the *Torah* and the ethical demands of the Prophets require.

Thus he came **to complete** our understanding of **the Torah and the Prophets**, so that we can try more effectively to be and do what they say to be and do. [Mat 5:18-20](#) enunciate three ways in which the *Torah* and the Prophets remain necessary, applicable and in force.

Mat 5:18 Yes indeed! I tell you that until heaven and earth pass away, not so much as a yud (ך) or a stroke will pass from the Torah — not until everything that must happen has happened.

Except at the end of prayers, "Yes indeed" and "Yes" are used in the *JNT* to render Greek *amên* (which transliterates Hebrew *'amen*). The Hebrew root '-m-n means "truth, faithfulness," which is why the Hebrew word *'amen* means "It is true, so be it, may it become true"-hence its use in English as well as Hebrew by those listening to a prayer.

The *Tanakh* provides a striking example of "Amen" used ironically, even sarcastically, at the beginning of a sentence. In Jeremiah 28 the false prophet Chananyah predicts that within two years God will restore the Temple vessels taken by Babylonian King Nebuchadnezzar. Yirmiyahu replies, "Amen! May Adonai do so! May Adonai perform the words which you have prophesied.... Nevertheless, hear now, ... Chananyah: Adonai has not sent you. Instead, you are making this people trust in a lie!"

Until everything that must happen has happened.

Yud is the smallest letter of the Hebrew alphabet and is used in the *JNT* to render Greek *iôta*, the smallest letter in the Greek alphabet. Only a small **stroke** distinguishes one Hebrew letter from another—for example *dalet* (d) from *resh* (r) or *beit* (b) from *kaf* (k). KJV transliterates "*yud*" as "jot" and renders "stroke" as "tittle" (the corresponding Hebrew term is "*kotz*," literally, "thorn").

Mat 5:19 So whoever disobeys the least of these mitzvot and teaches others to do so will be called the least in the Kingdom of Heaven. But whoever obeys them and so teaches will be called great in the Kingdom of Heaven.

Mitzvot (singular *mitzvah*). A *mitzvah* is a commandment; traditionally in the *Torah* (the Pentateuch) there are 613 *mitzvot* for the Jewish people to obey. In casual Jewish English "doing a *mitzvah*" means "doing a good deed, something nice, something helpful to someone, a favor"; but these meanings derive from the original sense, "a commandment" from God.

Not all of Torah applies to everyone.

Are there mitzvot that are more important than others?

Isn't sin sin?

Sin is the transgression or disobedience of not following an instruction.

In Yeshua's earlier statement He mentioned least of these mitzvot.

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."

When we look at something like Leviticus 11 and what is forbidden to eat...

Some teach that if it is written in the New Covenant then these are our instructions to follow.

They are, but they build upon instructions already given in Torah.

What does Sha'ul say?

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.

Why does trusting, which is the exact opposite of mechanical rule-keeping, "confirm *Torah*"?

Because trusting God, and not mechanical rule-keeping, is the very basis, foundation and essence of *Torah*, it is what the *Torah* is all about. In saying so, Sha'ul does not exhaust the subject; far from it. It is his literary style, however, to introduce a topic briefly, allowing the reader to be filled with questions about it, and then return to it later. That is what he does here; he returns to the matter of how faith and *Torah* fit together in chapters 7 and 9-11.

Mat 5:20 For I tell you that unless your righteousness is far greater than that of the Torah-teachers and P'rushim, you will certainly not enter the Kingdom of Heaven!

Psa 119:1 א (*Alef*) How happy are those whose way of life is blameless, who live by the Torah of Adonai!

Psa 119:2 How happy are those who observe his instruction, who seek him wholeheartedly!

Psa 119:9 ב (*Bet*) How can a young man keep his way pure? By guarding it according to your word.

Psa 119:10 I seek you with all my heart; don't let me stray from your mitzvot.

In looking at this it reminds me of the discussion kids would have with their parents...

Why do I have to learn algebra? It makes no sense. I'm never going to use it.

Later to learn that we use algebra in our everyday life...maybe not to the extent of a polynomial equation, but algebra in its simplest form...

If I put \$20 away each week and the TV I want to get costs \$420.00 including tax, how many weeks will I need to do this until I can buy the TV.

You can apply this method of thinking with Adonai's mitzvot.

I have shown you throughout Torah that confirmation of a covenant is associated with a meal.

The marriage supper that is talked about, is further confirmation of the covenant with Messiah and is accompanied by a meal. I believe it safe to say, that you won't be able to order pork bacon or real lobster at this meal.

Is Leviticus 11 something that we should be doing?

By not doing so, you are ultimately changing your status in the Kingdom.

Those who do more will be given more to do.

This is not an earned salvation question, but a question that pertains to who is your Lord.

Sha'ul says that by trusting, we validate and confirm the authority of Torah and ultimately the one who gave it.