



TORAH...TORAH...

WHAT IS TORAH?

Part 12

**- Torah & Eternal Life -
The Kingdom of God**

Torah – To Obey & To Teach



Matthew 5

17 **“DON’T THINK that I have come TO ABOLISH [DESTROY] THE TORAH OR THE PROPHETS. I have come not to abolish BUT TO COMPLETE [FULFILL].**

Torah – To Obey & To Teach



Matthew 5

18 Yes indeed! I tell you that until heaven and earth pass away, NOT SO MUCH AS A YUD OR A STROKE WILL PASS FROM THE TORAH — not until everything that must happen has happened.

Torah – To Obey & To Teach



Matthew 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.

DESTROYING THE TORAH

=

**DISOBEYING IT AND
TEACHING OTHERS TO
DISOBEY**

FULFILLING THE TORAH

=

**OBEYING IT AND
TEACHING OTHERS TO
OBEY**



NARRATIVE

A spoken, written, or mental account of connected events, forming a story that presents a specific viewpoint.

It is used to present a particular point of view or to help people understand a complex series of events.

ANALYSIS

The detailed examination of a complex whole into smaller parts to understand their nature, function, and relationships.

SYNTHESIS

The process of combining separate elements, ideas, or components to form a new, unified whole. It involves merging smaller parts into a cohesive entity to develop a conclusion.

Acts 17



10 But as soon as night fell, the brothers sent Sha'ul and Sila off to Berea. As soon as they arrived, they went to the synagogue. 11 Now the people here were of nobler character than the ones in Thessalonica; they eagerly welcomed the message, checking the Tanakh every day to see if the things Sha'ul was saying were true. 12 Many of them came to trust, as did a number of prominent Greek women and not a few Greek men.

Acts 15 – The Jerusalem Council



Freeing Gentiles **X** from the Torah?
...OR...

Freeing Gentiles to grow in Torah!

Acts 15 – The Jerusalem Council



19 “Therefore, my opinion [a response to the Sheila) is that **WE SHOULD NOT**

PUT OBSTACLES IN THE WAY of the
GOYIM WHO ARE TURNING TO
GOD.

παρενοχλέω
parenochleō

To add more burden;
add further trouble

Acts 15 – The Jerusalem Council



20 Instead, we should write them a letter telling them to **ABSTAIN FROM THINGS POLLUTED**

[Gr: alisgema – to make unclean] BY IDOLS, FROM FORNICATION [Gr: porneia – adultery, incest, harlotry, homosexuality, bestiality], FROM WHAT IS STRANGLED AND FROM BLOOD.

TREIF (טריף): *The flesh of a torn animal. Meat from an animal that dies of an injury other than ritual slaughter.*

NEVELAH (נבלה): *The flesh of an animal that dies of disease or natural causes. Meat from an animal that dies naturally without ritual slaughter.*

Acts 15 – The Jerusalem Council



21 For from the earliest times, Moshe has had in every city THOSE WHO PROCLAIM HIM, with HIS WORDS BEING READ in the synagogues EVERY SHABBAT.”

The Jerusalem Council



Did the Council ever recommend that Gentiles
NOT keep Torah?

Were any of the Council's recommendations
contradictory to Torah commands?

Did the Council's recommendations
compromise Torah in any way?

Sha'ul – Emissary To The Gentiles



The consensus of prior scholarship has come to view him as a Hellenistic Jew who departed radically from his Judaism.

Many scholars view him as being influenced by his upbringing in the Stoicism of Tarsus and various ideologies flowing from paganism, Greco-Roman culture, popular Hellenistic philosophy, mystery religious cults, and Gnostic systems.

Seldom is the origin of Paul's faith seen as rooted deeply in not only Jewish culture and thought, but in Torah and Pharisaism.

Sha'ul – Emissary To The Gentiles



15 But the Lord said to him [Hanan'ya], “Go, because this man [Sha'ul] is my chosen instrument **to carry my name to the Goyim**, even to their kings, and to the sons of Isra'el as well. 16 For I myself will show him how much he will have to suffer on account of my name.”

Sha'ul – Emissary To The Gentiles



As a Pharisee trained in Jewish law and a Greek citizen deeply exposed to Greco-Roman language and literature, Sha'ul was uniquely qualified to bridge these worlds.

He taught, in full alignment with Torah, that strict obedience to Torah is not and never was the means to “salvation.”

He taught, in full alignment with Torah, that neither being Jewish nor becoming Jewish, was a prerequisite to “salvation.”

He NEVER taught that Torah was no longer relevant, nor that following Torah was in opposition to “salvation” by grace.

Sha'ul – Emissary To The Gentiles



Sha'ul, as a Jewish Lawyer – a Pharisee – found nothing incompatible with the revelation of Yeshua as the Jewish Messiah and living out his Jewish Torah-observant life.

The key to understanding Sha'ul's perfect marriage of the Torah and the message of the Gospel is this:
Jewish Apocalypticism

Jewish Apocalypticism & The Gospel



The Gospel is Jewish and existed BEFORE Yeshua spoke about it.

When Yochanan the immerser and then Yeshua preached the Gospel – “repent for the Kingdom of God is 'at hand'” – Jewish people knew what they were talking about...it was not a new concept.

Jewish Apocalypticism & The Gospel



Luke 3

3 He went all through the Yarden region proclaiming an immersion involving turning to God from sin in order to be forgiven. 4 It was just as had been written in the book of the sayings of the prophet Yesha'yahu, "The voice of someone crying out: 'In the desert prepare the way for Adonai! Make straight paths for him! 5 Every valley must be filled in, every mountain and hill leveled off; the winding roads must be straightened and the rough ways made smooth. 6 Then all humanity will see God's deliverance.'"

Jewish Apocalypticism & The Gospel



Luke 3

7 Therefore, Yochanan said to the crowds who came out to be immersed by him, “You snakes! Who warned you to escape the coming punishment? 8 If you have really turned from your sins, produce fruit that will prove it! And don’t start saying to yourselves, ‘Avraham is our father’! For I tell you that God can raise up for Avraham sons from these stones! 9 Already the axe is at the root of the trees, ready to strike; every tree that doesn’t produce good fruit will be chopped down and thrown in the fire!”

Jewish Apocalypticism & The Gospel



Luke 3

15 The people were in a state of great expectancy, and everyone was wondering whether perhaps Yochanan himself might be the Messiah; 16 so Yochanan answered them all, “I am immersing you in water, but he who is coming is more powerful than I — I’m not worthy to untie his sandals! **HE**

WILL IMMERSE YOU IN THE RUACH HAKODESH AND IN FIRE.

Jewish Apocalypticism & The Gospel



Luke 3

17 He has with him his winnowing fork to clear out his threshing floor and GATHER HIS WHEAT INTO HIS BARN, BUT HE WILL BURN UP THE STRAW WITH UNQUENCHABLE FIRE!

18 And with many other warnings besides these HE ANNOUNCED THE GOOD NEWS TO THE PEOPLE.

Jewish Apocalypticism & The Gospel



The Gospel → Eternal Life

How did the 1st century Jew, John the Baptist, Jesus, and subsequently Paul view the Gospel and Eternal Life?

How did they view the universe?

How did they view history?

Jewish Apocalypticism & The Gospel



1st century Jewish Understanding of the Universe

There is no distinction between

- material and immaterial –
- physical and spiritual –

History makes no distinction between

- temporal and eternal –

Jewish Apocalypticism & The Gospel



1st century Jewish Understanding of the Gospel

You are an eternal being

There are two “ages” – this present age and
the age to come

Whether you are alive or dead when the
Messiah comes, you will be resurrected in
bodily form and live eternally

Jewish Apocalypticism & The Gospel



1st century Jewish Understanding of the Gospel

Why is the Gospel – the Good News (בְּשׂוּרָה) – ultimately about the death, burial and resurrection AND return of Messiah?

Without this, you will not escape the wrath and judgment, obtain the “resurrection” into the full manifestation of the age to come: the Kingdom of God – the New Jerusalem

Jewish Apocalypticism & The Gospel



1st century Jewish Understanding of the Gospel

How does one obtain eternal life – the resurrection from the dead and escape the judgment at the coming of Messiah?

Without this, you will not escape the wrath and judgment, obtain the “resurrection” into the age to come: the Kingdom of God
– the New Jerusalem

Jewish Apocalypticism & The Gospel



1st century Jewish Understanding of the Gospel

Because there is no distinction between the material and immaterial, the physical and the spiritual, the temporal and the eternal, the Kingdom of God has been a present reality, a past reality, and a future reality all at the same time.

Jewish Apocalypticism & The Gospel



1st century Jewish Understanding of the Gospel

How does one gain entrance into the Kingdom of Heaven – the Kingdom of God? In other words, how does one obtain that eternal life.

Acts 15 – The Jerusalem Council



12 Then the whole assembly kept still as they listened to Bar-Nabba and Sha'ul **tell what signs and miracles God had done through them among the Gentiles.**

Acts 15 – The Jerusalem Council



13 Ya‘akov **broke the silence** to reply.

“Brothers,” he said, “hear what I have to say.

14 **Shim‘on** has told in detail what God did when he first began to show his concern for **taking from among the Goyim a people TO BEAR HIS NAME**.

Acts 15 – The Jerusalem Council



15 And the words of the Prophets are in complete harmony with this for it is written, 16

“**AFTER THIS, I WILL RETURN; AND I WILL REBUILD THE FALLEN TENT OF DAVID. I WILL REBUILD ITS RUINS, I WILL RESTORE IT,**

Acts 15 – The Jerusalem Council



17 so that the rest of mankind may seek the Lord, that is, ALL THE GOYIM WHO HAVE BEEN CALLED BY MY NAME,” 18 says Adonai, who is doing these things.’ All this has been known for ages.

Acts 15 – The Jerusalem Council



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