

There is a lot of talk these days about getting back to the "New Testament Church." But the real truth is, there are two things the "New Testament Church" did not have: A "New Testament" and a "Church". The believers of the "New Testament Church" met in synagogues (Acts 15:21; James 1:1; 2:2) and had no book known as the "New Testament" because it had not been written and compiled yet. Thus when a believer from the "New Testament Church" referred to "The Scriptures" he was speaking of the Tanak (Commonly called the "Old Testament") for they were the only Scriptures he had. Thus when Paul wrote to Timothy:

"All *Scripture* is given by inspiration of God, and is *profitable for doctrine*, for reproof, for *correction*, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished to all good works." (2Tim. 3:16-17)

Paul was referring to the Tanak (Old Testament), the only Scriptures they had. Moreover when Paul spoke to the Bereans in Acts 17:11 we are told of them:

"These were more *noble* than those at Thessalonica, in that they received the word with all readiness of mind, and searched *the Scriptures* daily, whether those things were so." (Acts 17:11)

Paul was saying that the Bereans were noble because they did not believe what Paul said simply on the authority of Paul.

They were looking to see if what Paul was teaching could be found in the Scriptures. Remember, they were looking in the Tanak (Old Testament), the only Scriptures they had at the time. Paul said that it was noble of them to only accept his teaching if it lined up with the Tanak. That means that whenever we study the New Testament we should ask ourselves this question: "Can you get here from there?" (There being the Tanak). If you think you understand something in the New Testament in such a way that it contradicts the Tanak, then you need to realize that you are misunderstanding it.

So what does the Tanak say? Was the Torah to be for all generations, forever? or would it one day be abolished? If the Torah would one day be abolished, then we should be able to find this taught in the Tanak. As Noble Bereans we should be checking to see if the things we have been taught can be found in the Tanak. By contrast, if the Torah would not be abolished, but would be for all generations forever, then we should be able to find that information in the Torah as well. Since the Tanak is profitable for doctrine and correction, perhaps we can seek the truth on this issue from the Tanak:

"...it shall be a statute *forever* to their *generations*...." (Ex. 27:21)

"...it shall be a statute *forever* to him and his seed after him." (Ex. 28:43)

"...a statute *forever*..." (Ex. 29:28)

"...it shall be a statute *forever* to them, to him and to his seed *throughout* their generations." (Ex. 30:21)

"It is a sign between me and the children of Israel *forever*." (Ex. 31:17)

There is no shortage of passages in the Torah which specify that the Torah will not be abolished but will be for all generations forever. (For more see: Lev. 6:18, 22; 7:34, 36; 10:9, 15; 17:7; 23:14, 21, 41; 24:3; Num. 10:8; 15:15; 18:8, 11, 19, 23; 19:10 and Deut. 5:29) Moreover the Psalmist writes:

"Your word is truth from the beginning: and *every one of your righteous judgements endures forever*." (Psalm 119:160)

Furthermore the Tanak tells us that the Torah is not to be changed or taken away from:

"You shall not add to the word which I command you, *neither shall you diminish a thing from it, that you may keep the commandments* of YHWH your God which I command you." (Deut 4:2)

"Whatever thing I command you, *observe to do it*: you shall not add thereto, nor *diminish from it*." (Deut. 12:32)

So if we are "Noble Bereans" we will find that the Tanak teaches that the Torah will not be abolished but will endure for all

generations forever. This teaching from the Tanak is profitable to us for doctrine, for reproof and for correction.

The Messiah echoes this teaching:

“Do not think that I have come to destroy the Torah or the Prophets. I have not come to destroy but to fulfill. For assuredly, I say to you, till heaven and earth pass away, one yod or one mark will by no means pass from the Torah till all is fulfilled. Whoever therefore breaks one of the least of these commandments, and teaches men so, he will be called least in the Kingdom of Heaven; but whoever does and teaches them will be called great in the Kingdom of Heaven.” (Matt. 5:17-19 see also Lk. 16:17).

As does Paul:

“Do we then abolish the Torah through trust? Absolutely not! We uphold the Torah!” (Rom. 3:31)

Despite the fact that David was saved by faith alone (Rom. 4:5-8) he loved the Torah and delighted in it (Ps. 119: 97, 113, 163). Paul (Paul) also delighted in the Torah (Rom. 7:22) and called it "holy, just and good." (Rom. 7:12). There is nothing wrong with the Torah that God should want to abolish or destroy it, in fact both the Tanak and the New Scriptures call the Torah "perfect" (Ps. 19:7; James 1:25). The Torah is even called in the New Testament "the Torah of Messiah" (Gal. 6:2). To say that the Torah was not

forever and is not for all generations, is to call the Almighty a liar.

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