

In studying the New Testament we must ask ourselves "can you get here from there?" ("there" being the Tanak (Old Testament)). If we understand something in the New Testament in such a way that it contradicts the Tanak, then we must be misunderstanding it. Now there are many who understand many New Testament passages in such a way as to believe and teach that the Torah has been abolished. Let us be like noble Bereans and let us look in the Tanak to see if this is so (Acts 17:11). After all Paul tells us that the Tanak is "profitable for doctrine, for reproof, for correction, [and] for instruction" (2Tim. 3:16). 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..." (Exodus 27:21)

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

"...a statute forever..." (Exodus 29:28)

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

"It is a sign between me and the children of Israel forever." (Exodus 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: Leviticus 6:18, 22; 7:34, 36; 10:9, 15; 17:7; 23:14, 21, 41; 24:3; Numbers 10:8; 15:15; 18:8, 11, 19, 23; 19:10 and Deuteronomy 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."  
(Deuteronomy 4:2)

"Whatever thing I command you, observe to do it: you shall not add thereto, nor diminish from it."  
(Deuteronomy 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."  
(Matthew 5:17-19 see also Luke 16:17)

As does Paul:

"Do we then abolish the Torah through trust? Absolutely not! We uphold the Torah!"  
(Romans 3:31)

Despite the fact that David was saved by faith alone (Romans 4:5-8) he loved the Torah and delighted in it (Psalm 119: 97, 113, 163). Paul also delighted in the Torah (Romans 7:22) and called it "holy, just and good." (Romans 7:12). There is nothing wrong with the Torah that Elohim should want to abolish or destroy it, in fact both the Tenach and the New Scriptures call the Torah "perfect" (Psalm 19:7; James 1:25).

The Torah is even called in the New Testament "the Torah of Messiah" (Galatians 6:2). To say that the Torah was not forever and is not for all generations, is to call Elohim a liar.

Another popular teaching in the church is a teaching that Elohim only gave the Torah to Israel to prove that they could not keep it. For example one book states:

"...Israel, in blindness and pride and self-righteousness, presumed to ask for the law; and God granted their request, to show them that they could not keep his law..."

(God's Plan of the Ages; Louis T. Tallbot; 1970; p. 66)

Now lets think this through for a moment. Elohim gives Israel the Torah. He says he will place curses upon Israel if they fail to keep the Torah (Lev. 26 & Deut 28-29). He sends prophets to warn Israel of pending destruction because of their continual failure to keep Torah. Eventually Elohim allows Babylon to invade Jerusalem and the Jews to be taken into captivity, because of their failure to keep Torah. Then he comes along and says "Nah, I was only fooling. I just gave you the Torah to prove you could not do it." What kind of Elohim would that be? Of course as noble Bereans we can simply look in the Tanak to see if this popular teaching is true. Let us see what the Tanak says on this issue:

"For this commandment which I command you this day it is not to hard for you, neither is it far off. It is not in heaven, that you should say: 'Who shall go up for us to heaven, and bring it to us, and make us to hear it, that we may do it?' Neither is it beyond the sea, that you should say: 'Who shall go over the sea for us, and bring it to us, and make us hear it, that we may do it?' But the Word is very near to

you, in your mouth, and in your heart, that you may do it."

(Deuteronomy 30:11-14)

The fact that the Torah can be kept is confirmed as well in the New Testament which tells us that Yeshua was tempted in all things just as we are and he did keep the Torah (Hebrews 4:15).

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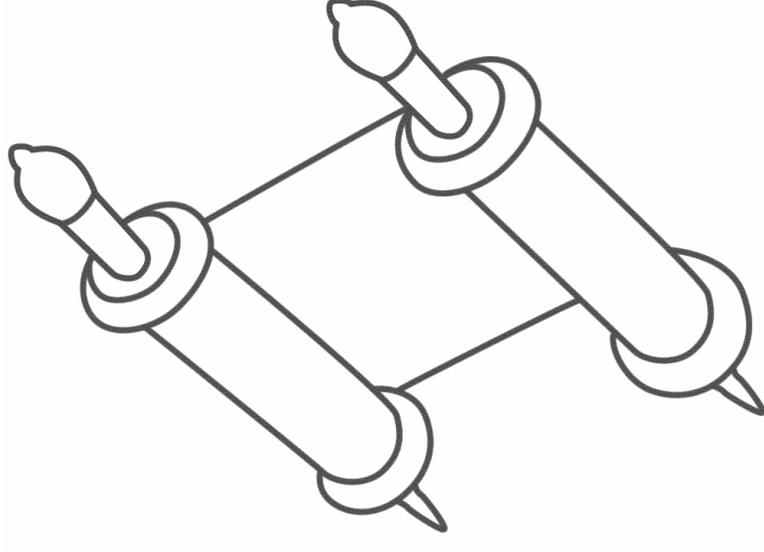
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