



**TORAH...TORAH...**

**WHAT IS TORAH?**

**Part 9**

**The Greatest &  
Most Important Command**

# Torah



**Barchu** et Adonai ham'vorach!

Baruch Adonai ham'vorach l'olam va'ed!

Baruch atah, Adonai Eloheinu, Melech

ha'olam, asher bachar banu mikol

ha'amim, v'natan lanu et Torato.

Baruch atah, Adonai, notein haTorah.

בְּרַכּוּ אֶת יי הַמְּבָרָךְ!  
בְּרוּךְ יי הַמְּבָרָךְ לְעוֹלָם וָעֶד!

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ  
הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל  
הָעַמִּים, וְנָתַן לָנוּ אֶת תּוֹרָתוֹ.  
בְּרוּךְ אַתָּה, יי, נוֹתֵן הַתּוֹרָה.

**Bless** Adonai who is blessed!

Blessed is Adonai who is blessed forever and ever!

Blessed are You, Adonai our God, Sovereign of the universe, who has  
chosen us from all the peoples and given us Your Torah.

Blessed are You, Adonai, who gives the Torah.

# 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.

# Torah – To Obey & To Teach



17 “Don’t think that I have come to **ABOLISH** **[destroy]** the Torah or the Prophets.

19 So whoever **DISOBEYS** the least of these mitzvot [commands] and **TEACHES OTHERS TO DO SO** will be called the least in the Kingdom of Heaven.

# Torah – To Obey & To Teach



**ABOLISHING OR  
DESTROYING TORAH  
IS DEFINED BY YESHUA AS  
DISOBEYING IT AND  
TEACHING OTHERS TO  
DISOBEY IT**

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# Torah – To Obey & To Teach



17 I have come not to abolish but to **COMPLETE [fulfil]**.

19 But whoever **OBEYS** them and so **TEACHES** **[fulfils]** will be called great in the Kingdom of Heaven.

# Torah – To Obey & To Teach



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**FULFILLING OR  
COMPLETING TORAH  
IS DEFINED BY YESHUA AS  
OBEYING IT AND  
TEACHING OTHERS TO  
OBEY IT**

# Torah – To Obey & To Teach



So...the question is...

Do you want to **DESTROY** the Torah  
or do you want to **FULFILL** it?

# Prolepsis



The representation or assumption  
of a future event as if presently  
existing or already accomplished

“Already, but Not Yet”

# Prolepsis



17 From that time Jesus began to preach, saying, “Repent, for the kingdom of heaven is at hand.”

Gr: Turn, for the kingdom of heaven has come near

# Prolepsis

## Matthew 13



31 Yeshua put before them another parable. “The Kingdom of Heaven is like a mustard seed which a man takes and sows in his field. 32 It is the smallest of all seeds, but when it grows up it is larger than any garden plant and becomes a tree, so that the birds flying about come and nest in its branches.”

33 And he told them yet another parable. “The Kingdom of Heaven is like yeast that a woman took and mixed with a bushel of flour, then waited until the whole batch of dough rose.”

# Prolepsis

## Matthew 13

24 Yeshua put before them another parable. “The Kingdom of Heaven is like a man who sowed good seed in his field; 25 but while people were sleeping, his enemy came and sowed weeds among the wheat, then went away. 26 When the wheat sprouted and formed heads of grain, the weeds also appeared. 27 The owner’s servants came to him and said, ‘Sir didn’t you sow good seed in your field? Where have the weeds come from?’



# Prolepsis

## Matthew 13

28 He answered, 'An enemy has done this.' The servants asked him, 'Then do you want us to go and pull them up?' 29 But he said, 'No, because if you pull up the weeds, you might uproot some of the wheat at the same time. 30 Let them both grow together until the harvest; and at harvest-time I will tell the reapers to collect the weeds first and tie them in bundles to be burned, but to gather the wheat into my barn.'"



# Prolepsis

1 John 3

1 See what love the Father has lavished on us in letting us be called God's children! For that is what we are. The reason the world does not know us is that it has not known him. 2 Dear friends, we are God's children now; **and it has not yet been made clear what we will become. We do know that when he appears, we will be like him; because we will see him as he really is.**



# Prolepsis

1 John 3

3 And everyone who has this hope in him **continues purifying himself, since God is pure.**

4 **EVERYONE WHO KEEPS SINNING IS VIOLATING TORAH — INDEED, SIN IS VIOLATION OF TORAH.** 5

You know that he appeared in order to take away sins, and that there is no sin in him. 6 So no one who remains united with him continues sinning; everyone who does continue sinning has neither seen him nor known him.



# Prolepsis



“Already, but Not Yet”

Keeping Torah is living a prolepsis  
of the Kingdom of God



**We are responsible to obey and to teach Torah...to live it...and we will be held accountable for that in both our words and our actions.**

# The Greatest & Most Important



Matthew 22

36 “Rabbi, which of the mitzvot in the Torah is the most important?” 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.” 38 **THIS IS THE GREATEST AND MOST IMPORTANT MITZVAH.** 39 And a second is similar to it, ‘You are to love your neighbor as yourself.’ 40 **ALL OF THE TORAH AND THE PROPHETS ARE DEPENDENT ON THESE TWO MITZVOT.**”

# The Greatest & Most Important



Matthew 22

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40 **ALL OF THE TORAH AND THE PROPHETS ARE DEPENDENT ON THESE TWO MITZVOT.**”

# The Greatest & Most Important



What does “DEPENDENT” mean?

Does it mean “REPLACED BY”?

X

Does it mean “CONDENSED INTO”?

X

DEPENDENT = Gr. KREMANNUMI:  
to hold tightly to

“The entirety of the Torah and the Prophets  
HOLD TIGHTLY TO these two commands.”

# The Greatest & Most Important



When Yeshua says that all the Torah and the Prophets “hold tightly” to these two commands, what does He mean?

# The Greatest & Most Important



Matthew 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.’

[Deut. 6:5]

38 **THIS IS THE GREATEST AND MOST IMPORTANT MITZVAH.**

# The Greatest & Most Important



What is meant by “THE GREATEST” and  
“MOST IMPORTANT” command?

Does it mean “THE ONLY COMMAND”?



Does it mean “THE ONLY IMPORTANT  
COMMAND”?



# The Greatest & Most Important



What is meant by “THE GREATEST” and “MOST IMPORTANT” command?

Gr. MEGAS: Highest

Gr. PROTOS: Foremost of many

**“THIS IS THE HIGHEST AND FOREMOST OF MANY COMMANDS”**

# Matthew 22:37 & John 14:15



How do we DEMONSTRATE our love for God?

**“YOU ARE TO LOVE ADONAI YOUR GOD  
WITH ALL YOUR HEART AND WITH ALL  
YOUR SOUL AND WITH ALL YOUR  
STRENGTH [Deut. 6:5]”**

**“IF YOU LOVE ME, YOU WILL KEEP MY  
COMMANDS”**

# THE GREATEST & MOST IMPORTANT



## God

We demonstrate  
our love for God  
when we “KEEP”  
Torah



“KEEP”  
Gr: TEREIO  
Guard against  
loss or injury;  
to fulfill

# THE GREATEST & MOST IMPORTANT



How do we protect against losing or injuring something or someone?

When we fail to pay constant attention to something, we risk losing or injuring it!

# THE GREATEST & MOST IMPORTANT



The GREATEST & MOST IMPORTANT command is to “guard against losing or injuring” our love for God.

**“YOU ARE TO LOVE ADONAI YOUR GOD  
WITH ALL YOUR HEART AND WITH ALL  
YOUR SOUL AND WITH ALL YOUR  
STRENGTH”**

# THE GREATEST & MOST IMPORTANT



The GREATEST & MOST IMPORTANT command is to “guard against losing or injuring” our constant attention to God...

By paying constant attention to His Torah!

“IF YOU LOVE ME, YOU WILL [GUARD AGAINST LOSING OR INJURING] MY COMMANDS”

# THE GREATEST & MOST IMPORTANT



The GREATEST & MOST IMPORTANT command is to “fulfill” our commitment to God by “OBEYING AND TEACHING” His Torah.

**“IF YOU LOVE ME, YOU WILL  
[FULFILLING] MY COMMANDS”**

# THE SECOND IS SIMILAR



39 And a second is **SIMILAR** to it, ‘You are to love your neighbor as yourself.’

[Lev. 19:18]

What did Yeshua mean when He said the second is “similar” to the first?

Gr. HOMOIOS: follows a similar pattern

# THE PATTERN IS SIMILAR



## God

We demonstrate  
our love for our  
neighbor through  
“KEEPING” Torah



“KEEPING”  
Gr: TEREIO  
Guard against  
loss or injury;  
to fulfill



# The Greatest & Most Important



Who is your “neighbor”?

# Who is Your Neighbor?



## Leviticus 19

18 Don't take vengeance on or bear a grudge against any of **YOUR PEOPLE**; rather, love **YOUR NEIGHBOR** as yourself; I am Adonai.

# Who is Your Neighbor?



“Your People”

Hebrew: עַם

‘am

Nation, members of one’s people,  
compatriots, country-men, kinsman,  
kindred

# Who is Your Neighbor?



“Neighbor”

Hebrew: רֵיֵעַ

ray'-ah

A close associate, brother, companion,  
friend, husband, wife

# These Two Commands



When Yeshua says that all the Torah and the Prophets “hold tightly” on these two commands, what does He mean?

# These Two Commands



Everything in Torah is first and foremost to show you how to love God.

Similarly, as you follow Torah, you will be shown how to love your neighbor.

# These Two Commands



If you live Torah and heed the Prophets words, it will be impossible for you not to love Adonai your God with all your heart and with all your soul and with all your strength.

It will likewise be impossible for you not to love your kinsman, your people.

**WHY?**

# What About Paul?



Didn't Paul teach that keeping the Torah was legalism and counter to God's grace?

And...

Didn't Paul teach that Gentiles do not have to keep Torah?

# What About Gentiles?



And even if He still expects Jews to keep Torah, does God expect Gentiles to follow the Torah in the same way as He does Jews?

# What About Gentiles?



In preparation for the next few  
weeks:

Study Acts 15, 21-24

Study Romans 8

Study Matthew 6

Study Matthew 13

## 2 Corinthians 5



14 For the Messiah's love has hold of us, because we are convinced that one man died on behalf of all mankind (which implies that all mankind was already dead), 15 and that he died on behalf of all in order that those who live should not live any longer for themselves but for the one who on their behalf died and was raised.

## 2 Corinthians 5



16 So from now on, we do not look at anyone from a worldly viewpoint. Even if we once regarded the Messiah from a worldly viewpoint, we do so no longer.

# 2 Corinthians 5



17 Therefore, if anyone is united with the Messiah, he is a new creation — the old has passed; look, what has come is fresh and new!

## 2 Corinthians 5



18 And it is all from God, who through the Messiah has reconciled us to himself and has given us the work of that reconciliation, 19 which is that God in the Messiah was reconciling mankind to himself, not counting their sins against them, and entrusting to us the message of reconciliation.

## 2 Corinthians 5



20 Therefore we are ambassadors of the Messiah; in effect, God is making his appeal through us. What we do is appeal on behalf of the Messiah,  
“Be reconciled to God! 21 God made this sinless man be a sin offering on our behalf, so that in union with him we might fully share in God’s righteousness.”