

Paul Taught Nothing but Torah and the Old Testament - PART 2

HIGH-LEVEL STUDY GUIDE

Finding the Ancient Path

<https://www.youtube.com/watch?v=3KFn1pjIoOA&t=3339s>

Designed to align with the companion presentation and the supplied teaching transcript.

Teaching Summary

Part 2 continues the Teaching's argument that Paul's writings should be read in continuity with the Torah and the Hebrew Scriptures rather than as an abolition of God's law. The Teaching connects Paul's language about Gentile inclusion, the commonwealth of Israel, the olive tree, justification by faith, being 'under the law,' and the 'certificate of debt' to passages in Genesis, Torah, the Prophets, and the Writings. It argues that salvation and justification are by faith, while obedience is a response to God rather than a means of earning salvation. Romans 14 and Colossians 2 are presented as passages that must be read in their immediate context rather than as permission to set aside Sabbath, appointed times, or biblical food instructions. The Teaching closes by urging viewers to test Paul's words against Scripture, following the example of the Bereans.

Key Scriptures

- **Ephesians 2:11-19:** Former Gentiles are described as once alienated from the commonwealth/citizenship of Israel and then brought near through Messiah.
- **Genesis 22:17-18; Genesis 35:10-11; Genesis 48:19:** The Teaching traces Paul's 'covenants of promise' and 'fullness of the Gentiles' language back to promises given to Abraham, Jacob, and Ephraim.
- **Romans 11:13-27; Jeremiah 11:16:** Paul's olive-tree imagery is connected to Israel and to the grafting in of wild branches.
- **Isaiah 44:1-5; Galatians 6:16; Revelation 21:10-13:** These passages are used in the Teaching's discussion of identification with Israel and the gates of the New Jerusalem.
- **Romans 14:1-13:** The Teaching reads the chapter as dealing with doubtful or disputable matters, including eating and fasting, rather than abolishing Sabbath or food instructions.
- **Exodus 12:49; Leviticus 24:22; Numbers 9:14; Numbers 15:15-16:** These passages support the Teaching's 'one law' discussion concerning the native-born and the stranger.
- **Colossians 2:8-23:** The Teaching distinguishes traditions and commandments of men from God's law and interprets the 'certificate of debt' as the record of sin rather than Torah itself.

- **Deuteronomy 10:16; Romans 2:29:** Paul's circumcision-of-the-heart language is connected back to Torah.
- **Romans 4:15; Romans 5:13; Acts 22:16:** These passages are used to argue that sin and transgression still require a standard and forgiveness after the cross.
- **Colossians 2:16-17; Zechariah 14:16-19; Isaiah 66:22-23:** The Teaching treats Sabbath, new moons, and appointed times as shadows pointing forward and connects them with prophetic worship.
- **Galatians 2:15-21; Galatians 3:6-14:** The Teaching emphasizes justification by faith and distinguishes justification from obedience.
- **Galatians 5:14; Matthew 22:37-40; Deuteronomy 6:4-5; Leviticus 19:18:** Love of God and neighbor is presented as a summary of the commandments rather than a replacement for them.
- **Romans 3:19-31; Galatians 3:10-13; Galatians 5:18:** The phrase 'under the law' is interpreted in the Teaching as being under the law's condemnation or penalty.
- **1 John 3:4; Galatians 5:16-21; 1 John 1:9:** Sin, works of the flesh, repentance, and forgiveness are discussed in relation to lawlessness.
- **Amos 3:7; Deuteronomy 18:20-22; Acts 17:10-12:** The Teaching's closing 'three walls' challenge asks viewers to test claims about Paul against the Prophets and the Scriptures.

Key Takeaways

- The Teaching presents Paul as drawing his theology and imagery from the Torah and the Hebrew Scriptures.
- Salvation and justification are presented as gifts received through faith, not as wages earned by law-keeping.
- Obedience is treated as a response to God and is distinguished from using works to obtain justification.
- Ephesians 2 and Romans 11 are used to argue that former Gentiles are brought near to the covenants and grafted into God's people rather than replacing Israel.
- Romans 14 is interpreted as addressing disputable matters and eating/fasting practices, not as abolishing Sabbath.
- Colossians 2 is interpreted as warning against human philosophy, ascetic rules, and traditions; the 'certificate of debt' is identified with the record of transgression.
- The Teaching argues for one standard for the native-born and the stranger using Torah passages.
- Paul's 'under the law' language is interpreted as condemnation under the law's penalty, not freedom from God's moral instruction.
- The Teaching repeatedly urges contextual reading and warns against building doctrine from isolated verses.
- The final challenge is to test Paul's teaching against the Hebrew Scriptures as the Bereans did.

Study Outline

1. Paul and the Torah

- Part 2 resumes the argument that Paul is not teaching against God's law.
- Romans 7 and Deuteronomy 24 are revisited as background.
- The Teaching asks how Gentiles fit into Messiah's mission to the lost sheep of Israel.

2. Gentile Inclusion and Israel

- Ephesians 2 is used to describe former Gentiles as brought near to the commonwealth/citizenship of Israel.
- Replacement theology is rejected in the Teaching.
- The covenants of promise are traced to Abraham, Jacob, and Ephraim.

3. The Olive Tree and Reconciliation

- Romans 11 is connected with Jeremiah's olive-tree language.
- The Teaching links the fullness of the Gentiles with Genesis 48.
- Grafting is presented as inclusion among God's people, not boasting over natural branches.

4. Israel, the New Jerusalem, and Identity

- Isaiah 44, Galatians 6, and Revelation 21 are used in the identity discussion.
- The Teaching distinguishes biblical/spiritual identity from modern political citizenship.

5. Romans 14 - Doubtful Things

- The opening phrase about doubtful/disputable matters controls the Teaching's reading of the chapter.
- Eating and fasting are emphasized.
- The Teaching argues that Sabbath is not named in Romans 14.

6. One Law for Native and Stranger

- Exodus, Leviticus, and Numbers are cited for one law/ordinance.
- The Teaching rejects the idea that Torah was only for ethnic Jews.

7. Colossians 2 - Certificate of Debt

- Human philosophy and traditions are distinguished from God's law.
- Circumcision of the heart is connected to Deuteronomy.
- The record/certificate of debt is interpreted as the record of sin rather than the law itself.

8. Shadows and Things to Come

- Sabbath, new moons, and festivals are treated as prophetic shadows.
- Zechariah 14 and Isaiah 66 are used to argue for future observance in the prophetic kingdom setting.

9. Justification by Faith

- Galatians is read as opposing justification by works rather than obedience itself.
- Abraham is used as an example of righteousness credited through faith.

10. Fulfilling the Law

- Love of God and neighbor is treated as a summary of Torah.
- Deuteronomy 6 and Leviticus 19 are connected to Yeshua's summary.

11. What 'Under the Law' Means

- The Teaching interprets the phrase as being under condemnation/penalty.
- Grace is presented as forgiveness, not permission to practice sin.

12. Final Conclusions and the Three Walls

- Amos 3:7, Deuteronomy 18, and Acts 17 are used as tests.
- Viewers are encouraged to examine the Scriptures and test the Teaching for themselves.

Discussion & Reflection

1. What assumptions about Paul should be tested against the Torah and Prophets?

2. How does Ephesians 2 change the way the Teaching understands Gentile identity?

3. What distinction does the Teaching make between justification and obedience?

4. Why does context matter when reading Romans 14 and Colossians 2?

5. How does the Teaching understand the phrase 'under the law'?

6. What do the Bereans model for someone studying difficult passages in Paul's letters?

Personal Application

Prayer Focus: Ask Yahovah for wisdom, humility, and a willingness to test inherited interpretations against Scripture.

- Where have I relied on isolated verses rather than context?

- What passage from this Teaching should I study more carefully in the Hebrew Scriptures?

- How can I distinguish obedience motivated by love from an attempt to earn justification?
