

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

TRANSCRIPT - TIMESTAMPS REMOVED

Finding the Ancient Path

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

Chapter 1: Paul and the Torah

all right here we go so last week um we we got into uh Paul's teaching and I think we established that uh Paul is not teaching against the law and he is condoning lawful observance not for salvation purposes not so you could earn your way to heaven but out of your love and Devotion to God he is not the Lawless apostle that so many people including myself for many years believe that he was um and we establish that he indeed gets all of his his teaching from One Source he's not making it up he's not flying by the seat of his pants he's not pulling things out of the air he's not inventing analogies and euphemisms he's pulling everything that he teaches from the Torah and the oldest Testament and in part two we're going to see the exact same thing

we're going to continue where we kind of left off last week if you remember this was our last slide where we discussed that in Matthew I'm sorry in Romans 7 Paul is not telling us that we have been freed from the law but in fact we were freed from the law of the husband as taught in Deuteronomy 24 because Paul was teaching from the Torah and we left you hanging on this little section here because we learned that in Matthew 15 Jesus said he was only sent to the lost sheep of the House of Israel that's why he died he became the husband that had to die in order to free the house of Israel from being an adulter from that law and so the natural question is for many when they hear a lesson like that is well okay well if Jesus only came for the lost

sheep of the House of Israel what does that mean about me I'm not Jewish I'm not a Hebrew what about the whole world didn't didn't Jesus come to take away the sins of the world and how do we fit in and of course the answer to that question is yes he did come to take away the sins of the entire world and we're going to see that Paul teaches this as well from one source and I said there last week you guessed it the Torah and the Old Testament so what is the answer to this question what's the easiest way to answer the question if Jesus came only for the lost sheep of the House of Israel how do I fit in and the answer is simple you are

Chapter 2: Gentile inclusion

Israel but I have a couple of caveats to that you are Israel only if you choose to be what do I mean by that well a lot of people in the Christian world have adopted this teaching called replacement theology what is replace replacement theology replacement theology is the teaching that is alive and

well today that the church the Gentile Church replaced Israel as God's favorite new toy he gave Israel a chance they rejected the Messiah so he moved on to the Gentiles and so the Gentiles have now replaced Israel as the apple of God's eye so to speak and you listener may be hearing this going I've never heard that well that's possible that you as a rank and file member of a church may never have heard that but I guarantee you if you start going and

poking around with your pastors and your reverends and your teachers and asking them what they believe or what the church's position is on that matter you'll find that that is very much so the case but biblically there is no such thing as a Christian Gentile what do I mean by that well think back about into your Old Testament if you know it at all you know that in the mind of God Israel was his set apart Nation there was Israel and then there was the rest of the world the rest of the world were called the Nations the going which is a Hebrew word for Gentile so in the mind of God in the eyes of God and truly in Biblical teaching there is only Israel and there is only Gentile when a person becomes a follower of Yeshua I am going to show you that

Paul has taught us that when we follow Yeshua when we follow Jesus we are joining Israel now some people don't like that notion don't like that idea for a host of different reasons one of which is anti-Semitism they just don't want to have anything to do with Israel or the Jews uh and still you know have a faith in Christ not realizing that they're Lord and savior is a Jew so there's that but there's also an element of Christian Humanity that likes the idea of being a gentile believer they don't want to be wrapped up in the whole idea of having an identity with Israel however biblically we're going to see that that's exactly what happens Paul says in Ephesians 2

Chapter 3: The olive tree

therefore remember that you once Gentiles now when you say once Gentiles what's the natural realization of that statement that at one time they were Gentiles but now they are not remember that you once Gentiles In the Flesh who are called uncircumcision that's a fancy word for Gentiles by what is called the circumcision a fancy word for Jews Made In the Flesh by hands but at that time you were without Christ being aliens from this thing he calls the common wealth of Israel and strangers from the covenants of promise what are the covenants of Promise we're going to learn what the covenants of Promise are having no hope and without God in the world but now and you've heard me say previous L lessons anytime you see something like that but now what

what you're getting ready to read is the exact opposite of what was just read right I was lost but now I am saved I was blind but now I can see you were once Gentiles alienated from the Commonwealth of Israel but now in Christ you who were once far off have been brought near by the blood of Christ so let's take another closer look look at the Greek behind the word Commonwealth and what do we see the Greek word is citizenship and so what that really should say is being aliens from the citizenship of Israel and strangers from the covenants of promise but now in Christ all all of that is reversed you are now joining through your faith the citizenship of Israel and does that mean you are a citizen of the nation of Israel today no we're not talking

about the government of Israel we're talking about a spiritual Israel so to speak versus actually you know having a citizenship in in the Contemporary nation of Israel so Paul was emphasizing that prior to Christ Gentiles were excluded from this Commonwealth they were excluded from this citizenship they were Outsiders to the community of Israel without access to the covenants and promises made to Israel by God and therefore without hope and without God in the world however through Christ's sacrifice Gentiles who were once far off have been brought near and included in this citizenship they are now part of the new Commonwealth or citizenship of God's people which is not defined by ethical or national boundaries but by faith in Christ this new

community includes both Jews and former Gentiles United as one people in Christ now let's take a brief look at what Paul means in Ephesians 2 about the covenants of promise what is he referring to there well Paul teaches Torah so he's referring all the way back to Genesis 22 when God made a covenant or a promise to Abraham when he said I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore and your descendants shall possess the Gate of your enemies in your seed all the nations of the Earth shall be blessed because you have obeyed my voice so not just the nation of Israel but all the nations of the Earth are going to be blessed because of Abraham's Faith then we jump to his grandson Jacob and God's

words to Jacob were very similar also God said to Jacob I am God Almighty be fruitful and multiply a nation that would be the nation of Israel and a company of Nations shall proceed from you and Kings shall come from your body so again the promises made to Jacob very similar to the promises made to his grandfather and we're also going to see that Jacob's grandson Ephraim had a very similar promise given to him he Ephraim Al shall also shall become a people and he also shall be great but truly his younger brother shall be greater than he that shouldn't be Ephraim that should be Manasseh at the beginning I mistyped he Manasseh will be great but his younger brother Ephraim shall be greater than he is and his descendants shall become this thing

called a multitude of Nations now we have to remember that right there because the word multitude in Hebrew is fullness the word for nations in Hebrews in Hebrew is Gentiles so when he says that his descendants shall become a multitude of Nations he's saying they will become a fullness of Gentiles where have we heard that phrase before from Paul in The Book of Romans where he talks about this fullness of the Gentiles why is Paul talking about the fullness of the Gentiles Glenn number two because Paul teaches Torah and the Old Testament let's read Romans 11 for I speak to you Gentiles in as much as I am an apostle to the Gentiles I magnify my my Ministry if by any means I may provoke to jealousy those who are my flesh and to save some of them

for if they're being Cast Away and remember our lesson from last week the house of Israel was divorced and cast into the Nations for if they being Cast Away and divorced is the reconciling of the world what will their acceptance be but life from the dead now let me break that SP first section down for you a little bit what in the world could Paul mean when he says how can there being Cast Away be reconciling For The World God

Chapter 4: Israel's reconciliation

divorced his 10 Northern tribes the house of Israel and sent them into the Nations they became Gentiles Bible says that they hoarded them with the Nations they played the Harlot which means what they blended with them carnally physically uh many people today like to do their genealogy tests and they're all surprised to find holy cow I've got 2% Jewish or I've got 1% Jewish or holy cow I'm 10% Jewish or Hebrew well that's why so how is that reconciling for the world and one of the things I did for a class of mine years ago AG go and trying to explain what this looks like imagine you have two wine glasses and in one wine glass you have pure water and in the other wine glass you have pure wine and the wine is representative of Israel the the the

house of Israel and the water is representative of the world when God divorced the house of Israel he poured them into the world so imagine somebody taking that red wine and pouring it into the water and at the same time he promised to get them back well if you if I was to pour pour wine into water how would I get the wa the wine back out I couldn't it would be it' be an impossibility if I wanted to take take the wine back I would have to take all of it back including the water and so that's how they're being cast into the Nations is reconciliation for them because now God has made it possible for the entire world to return to him as the house of Israel would return to him let's continue for if the first fruit is Holy the lump is also holy and

if the root is Holy so are the branches and if some of the branches were broken off and you being a wild Olive Tree were grafted in among them who's the them that would be Israel who's the Wild Olive Tree that's us and with them became a partaker of the root who's the root Jesus and the fatness of the Olive Tree that's Israel do not boast against the branches oh wow okay well stop right there Paul is saying that these branches that have been grafted in shouldn't be boasting against the natural branches and isn't that what we do isn't that what Christian Christianity has done we're better replacement theology oh yeah we're the new word the new favorite toy God loves us now and we boast against the branches but if you do boast remember that you

don't support the root with the root supports you you will say then branches were broken off that I might be grafted in that's true the house of Israel was broken off that she that the Gentiles might be grafted in because of their unbelief they were broken off and you stand by faith don't be hoty but fear for if God did not spare the natural branches the house of Israel he may not spare you either former Gentile therefore consider the goodness and severity of God on those who fell severity but toward you goodness if you continue in his goodness otherwise you'll be cut off and they also if they don't continue in their unbelief will be grafted in for God is able to graft them in again for if you were cut out of the Olive Tree which is Wild by

Nature the world and were grafted contrary to Nature into a cultivated Olive Tree Israel how much more will these who are natural branches be grafted into their own olive tree for I do not desire Brethren that you should be ignorant of this mystery lest you should be wise in your own opinion that blindness in part has happened to Israel until what the fullness of the Gentiles has come in and so all Israel will be saved now that's an interesting statement right there he is he is quoting the promises he is referring to the promise Promises of covenants to Abraham Jacob and a frim he's

referring to Genesis 48 he's teaching in Torah but then he says and so all Israel will be saved who's the all Israel I covered this a bit in my recent lessons on

the second Exodus but the all Israel he's referring to are not just bloodline Israel who come to faith in Christ but Gentiles who came to faith in Christ and therefore became a part of all Israel you see the connection there between the fullness of the Gentiles and all Israel and he says has come in and I asked the question in that previous lesson has come into what well we're

Chapter 5: The new Jerusalem

grafted in we're grafted into what the Olive Tree well what is the Olive Tree and how does Paul know that Israel is called an olive tree because Paul teaches the old Testament Jeremiah speaking of Israel the Lord called your name green olive tree so Paul again is not just using an allegorical story here to make a point Paul is teaching the Torah Paul is teaching the Old Testament and he's putting it into his own words and that's what we have to understand about Paul Yeshua Jesus taught in Parables largely not all the time but largely taught in Parables Paul doesn't so much speak in Parables Paul uses his own words to teach something from the Torah or from the Old Testament and sometimes he can be really long- winded in doing it but we can already

see that here in Romans 11 Paul is teaching us a very important fact that when we come to Faith in Christ We join Israel and he knows this because he teaches Torah look at this from Isaiah 44 Isaiah 44 is talking about the end days for I will pour water on him who's thirsty and floods on the dry ground I will pour my spirit on your descendants and my blessing on your Offspring they will spring up among the grass like Willows by the water courses one will say I am the Lords another will call himself by the name of Jacob another will write with his hand the Lords and name himself by the name of Israel so here Isaiah is prophesying that in the last days people will begin to connect themselves to Israel the lights will start coming on and they're

going to see oh my goodness I'm not just a gentile Christian I am Israel and Paul is teaching that in Romans 11 this people this group where there are no Jew or Greek slave or free no female no male or female Paul calls them the Israel of God Galatians 6 as many as walk according to this rule peace and mercy be upon them and upon thee Israel of God why is this verse so important because For the First Time in all of scripture we see Israel being referred to as the Israel of God and not Israel the Natural Born people Paul is making a point in Galatians that by faith we are all the Israel of God by faith in who by faith in Christ that also means the Jews and the Israelites when they come to faith in Christ when they realize who Yeshua is and along

with us Gentiles who have put our faith in Yeshua and joined the Commonwealth of Israel collectively we are the Israel of God another word for it that we've looked at in great detail in recent weeks is the eiaia the word used for church in your English translations and then I want to bring this up because this is an important thing for us to remember in Revelation 21 it says that when Yeshua comes back he's bringing the New Jerusalem with him and in the New Jerusalem there's 12 gates there's 12 ways to get in and when you look at this depiction you see 12 gates and Revelation says

that these 12 gates are going to be guarded by an Angel and given a name let's read that John saying he carried me away in the spirit to a great and high mountain and

showed me the great City the holy Jerusalem descending Out of Heaven from God having the glory of God her light was like a most precious stone like a jasper stone clear as Crystal also she had a great and high wall with 12 gates and 12 angels at the gates and names written on them which are the names of the 12 tribes of the children of Israel three gates on the East three on the north three on the south three on the west notice here that there's no gate for Christians there's no gate for Gentiles there's no gate for Catholics there's no gate for Mormons there's no gate for Muslims there's only gates for those who are within the family of Israel well you might be asking Ed what tribe do we join when we become a believer in Christ well Ephraim

the half tribe which is connected to Joseph so ultimately it's Joseph's gate but it was Ephraim the house of Israel that was cast into the Nations that we all blend with by faith and we'll be going in through Joseph's gate I imagine if we're a believer in Christ we could probably enter any of them but the point here is we are Israel and there is no other entity outside of a spiritual Israel for those who will enter the New Jerusalem Ed yes sir can you explain

Chapter 6: Doubtful things

that one more time with Joseph and Ephraim so if you recall back in Genesis when um Joseph brought his two sons Manasseh and Ephraim to Jacob for blessing Jacob cross his hands and put his right hand on Ephraim's head who was the youngest and his left hand on Manasse's head who was the oldest and Joseph said no my father you got it wrong you're supposed to have it this way and Jacob said no son Manasse will be great but Ephraim will become a multitude of Nations so Manasse and Ephraim became known as what is called the 12 tribes of Israel half of whose tribe half of Joseph's tribe and so they're called the 12 tribes and it was the house of Israel or Ephraim who was cast into the Nations and that's us when you see a reference to Ephraim in Ezekiel's prophecies

he's when he mentions the name of Israel that also includes any of us Gentiles who have come to faith in Christ Ephraim was the head of the 10 tribes so uh does that make sense Glenn did I answer your question yes sir okay so the law of Liberty David asked us to go through this uh because this is a very famous Passage that so many Believers like to turn to claiming that this is what gives them freedom to celebrate Shabbat on any day they want to and eat whatever they want to so I figured we should probably read this and go over it in Romans 14 we're going to go through it step by step receive one who is weak in his faith but not to dispute over doubtful things stop over doubtful things so right off the top as we begin

reading this what is Paul talking about he's talking about doubtful things what does that mean well the NIV calls it disputable matters the ESV calls it opinions the ERSV calls it doubtful disputations and the ISV calls it difference of opinions the Greek behind the word doubtful things is uh dialogos MOS or dialogos MOS from the word we get dialogue from but it means reasoning it means reasoning that is self-based and therefore confused especially as it contributes to reinforcing others in discussion to remain in their initial Prejudice okay so these are matters of opinion so we have to realize brothers

and sisters that the ways of the Lord the law is not a matter of opinion or doubtful things you're all muted but I would otherwise ask you to

can I get an amen amen Glenn says the law is not a matter of opinion we have to learn to read the Bible in context and not cherry-pick verses that appear to align with our ideology the fact that Paul begins this dialogue with matters of opinion tell us that what's to follow is all about differing opinions differing opinions about what let's keep reading for One Believes he may eat all things but he who is weak eats only vegetables let not him who eats despise him who does not eat and let not him who does not eat judge him who eats for God has received him who are you to judge another's servant to his own Master he stands or Falls indeed he will be made to stand for God is able to make him stand one person esteems one day over another another

esteems every day alike Let each be fully convinced in his own mind he who observes the day observes it to the Lord and He who does not observe the day to the Lord he does not observe it he who eats eats to the Lord for he gives God thanks and he who does not eat to the Lord he does not eat and gives God thanks for none of us lives to himself and no one dies to himself for if we live we live to the Lord and if we die we die to the Lord therefore whether we live or die we are the Lords for to this and Christ Rose and died and Rose and lived again that he might be Lord of both the dead and the living but why do you judge your brother or why do you show content for your brother for we shall all stand before the Judgment seat of Christ for it is

written as I live says the Lord every knee shall bow to me and every tongue shall confess Paul was quoting the Old Testament here to make about judgment about bowing the need to Jesus to make a grand point about judgment and he says in the course of the things that we just read that some are eating all things and others eating vegetables now I don't know why people like to use this as a verse to that proves they can eat bacon but how can we know that Paul is not advocating eating unclean Foods here well if you watch the first lesson you realize that already in Romans Paul says we don't get rid of the law because we have faith certainly not we uphold it we establish it and again if you remember from the last lesson and we talked about the importance

of unity the Bible has to be unified you can't have Paul saying in Romans yes we obey the law and then tell somebody else in a different letter that you break the law that it's okay to break the law that makes Paul double-minded the very thing he rebuked Peter for being if you recall that okay so things have to Jive that's how we know that Paul is not advocating eating ham sandwiches well Ed Paul is only saying that because he's a good Jew and he means that the Jews need to

Chapter 7: One law for all

uphold the law I'm sure many of you have heard that I'm sure many of you have even said that that the law is for the Jews and not for the Gentiles well let's test that against scripture because isn't that what Paul says Paul says to test everything right so we're going to test Paul and we're going to test that notion that the law was only for the Jews Exodus 12:49 one law this is God speaking one law shall be for the native born Israel and for the stranger who dwells among you the same law Leviticus 24 you shall have the same law for The Stranger and from one from your own country for I

am the Lord your God numbers nine if a stranger dwells among you and would keep the Lord's Passover he must do so according to the right of the Passover and

according to its ceremony you shall have one ordinance both for the stranger and the native of the land numbers 15 one or orance shall be for you of the assembly and for the stranger who dwells with you an ordinance forever throughout your Generations as you are so shall the stranger be before the Lord one law and custom shall be for you and for the stranger who dwells with you so no Paul's not just being a good Jew and no the law isn't just for the Jews it's one law for everybody and then we see this one person esteems one day above another and I asked the question why do people jump to the conclusion that this is talking about Sabbath in the entirety of Romans 14 do you see the word Sabbath appear anywhere and the answer is no in the entirety

of Romans 14 the word Sabbath doesn't even appear but they want to claim that the day they're talking about here is the Sabbath or the day of the Lord and that is what what did we call it last week inference you have inferred that that conclusion you have inserted your own ideology into that conclusion your own desires into that conclusion and you've not allowed the word of God to speak for itself remember he's talking about doubtful things or matters of opinion Sabbath is is one of the Ten Commandments written in stone so it's not going to be a doubtful thing it's not going to be a matter of opinion so we must ask what is he talking about if he's not talking about Sabbath well I want to invite you to look up at that chapter Romans 14 veres

1-1 and ask ask yourself could it be that he's talking about a day of eating and not and a day of not eating or fasting look at the paragraph look how many times the word eat or eating is there everywhere no Sabbath but we see eat or eating or eats over and over and over again so could it be that Paul's talking about those who decide when to fast and those who don't because you see by the time of Jesus the Pharisees had established a custom of fasting twice a week specifically on Mondays and Thursdays this was not prescribed in the Torah what do we call that something that's not prescribed in the Torah a matter of opinion but what was an expression of piety and devotion they believe that such fasting could atone for sins and demonstrate their

righteousness that's why we see in Luke 18 that Parable between the rich man or the poor man and the Pharisee and he says there at the bottom thank God I'm not like this guy this tax collector thank God I I'm I'm I'm not like other men extortioners unjust adulterers or even this tax collector I fast twice a week I give tithe of all that I possess so this was a very common thing in their time and Paul not talking about Sabbath here is saying if you believe you want to eat on this day great if you don't great just don't judge each other about it but it's not talking about Sabbath at all let's look at Paul's letter to the

Chapter 8: Certificate of debt

Colossians chapter 2 beware lest anyone take you captive through philosophy and empty deceit according to the traditions of men according to the basic principles of the world and not according to Christ stop again another passage that people love to turn to to prove that Paul is teaching against the Torah but what did he just say he just said be careful beware of those who are trying to take

people captive through philosophy and empty to see traditions of men question is God's holy law philosophy yes or no no is it a matter of empty deceit no is it a matter of traditions of men no is it a matter of the basic principles of the world no you have to read your Bible in context Paul is talking about people who are going to come along and try to do

this kind of stuff with people but it's not a matter of um the word of God if Paul is opening His Thoughts with these words then what do you think he's going to discuss if he's already opening His Thoughts with these words then it's a pretty good chance that what he's about to talk about are these issues and not about matters of the law he says by putting off the body of the sins of the flesh my question is what did they put off as far as uh sins of the flesh they would be putting off theft lies um uh lust of the flesh loving things of the world yeah in other words theyd be putting off what sin right sin when what is sin well 1 John 2 tells us very plainly that sin is lawlessness so what are they putting off Lawless lawlessness so these people

whoever he's talking to and we're going to get to that in a second he is saying that they put off lawlessness they put off sins of the flesh they stopped being Lawless by the circumcision of Christ what's the circumcision of Christ Glenn number two answered it anybody else I don't want to tell you what he said what's the circumcision of Christ anybody want to say that I'm going tell you Romans 3:29 circumcision is that of the heart in the spirit that's the circumcision of Christ it's a circumcision of the heart how does Paul know that the circumcision he's talking about is of the heart because Paul teaches Torah Deuteronomy 10 therefore circumcise the foreskin of your heart again Paul teaches the Old Testament and then he says Be Stiff necked

no longer what do you think that means when God tells Israel to stop being stiff necked hard-heartedness hard-heartedness hard of what of their sin their sin their obedience isn't that exactly what Paul said right there by putting off the body of the sins of the flesh again Paul in his own words is trying to bring things written in the Torah to life he's trying to show us that these are the things that the father was talking about back in Deuteronomy and then in green he says and you being dead in your trespasses and the uncircumcision of your flesh H who's this what's what's he talking about there it's the Gentiles that's how we know that Paul was talking to Gentiles are Jews uncircumcised act no they are not going they get circumcised on the

eighth day so when Paul says you being dead in your trespasses and the uncircumcision of your flesh he's talking to Gentiles but for the moment we're we're going to put a pin on that and we're going to come back to it it's all going to make sense here in a second having wiped out the certificate of debt that was against us okay here we go in my last video I had I don't know thousand comments I can't remember a lot of them handful of people chimed in and said Paul says that uh the laws of God were nailed to the cross loss and I can't tell you how many times I've heard that I can't tell you how many times I've heard that interpretation of this verse that Paul says the laws of God were nailed to the cross some of your translation says the handwriting

of ordinances but when you look at it God is Not nailing his laws to the cross he's nailing the certificate of debt that was against us what does that mean that means our sin all the ways that we

transgressed the law he nailed that to the Cross taking it out of the way but he certainly didn't nail his law to the Cross God's laws were not nailed to the Cross how can we know

Chapter 9: Paul's context

this how can we know that Paul isn't saying that his that God's laws were nailed to the cross well this is one of those things brothers and sisters that you have to stop and use your your brain on and I don't mean that in a demeaning way I don't mean to uh disparage any of you but sometimes when you're reading the Bible you just have to use your Noggin you have to use your brain and this is one of those times Paul says in Romans 5 I'm sorry four where there is no law there is no transgression so let me ask you a question when you became a believer in Christ did you have sins that needed to be forgiven yes or no of course you'd all say yes yes yes but if the law was nailed to the cross and Paul says where there is no law there is no sin then

why did you have sin that needed to be forgiven says it again in Romans 5 sin is not imputed when there is no law so if the law was done away with and nailed to the cross as so many believe is happening here then you have no sin imputed to you to be forgiven of in other words you don't need a savior so what was nailed to the cross was your RIT of execution for your sins that's right Glenn says that what was nailed to the cross was your RIT of execution because of your sins and and by the way that's very true it all depends how you look at it we all deserve death correct God warned Adam when you do this you will die death is the result of sin the penalty of sin that's right that's what to the cross the the the the Writ as Glenn number

two put it their certificate that said we're guilty was nailed to the cross otherwise the law is nailed to the cross and we don't need a savior you didn't need you didn't need Jesus after all and even in Paul's own conversion Paul's own conversion he needed his sin to be forgiven acts 22 then he said the god of our fathers has chosen you Paul that you should know his will and see the just one and hear the voice voice of his mouth for you will be his witness to all men what you have seen and heard and now why are you waiting arise and be baptized and do what wash away your sins but wait a minute the law was nailed to the cross and where there is no law sin is not imputed H well this was after the cross this was after the resurrection no brothers

and sisters sin is breaking the law it was then it is now the law was not done away with Paul teaches Torah let's go back to this I told you we'd put a pin on that and come back to it Paul's talking to Gentiles why does that matter Gentiles wouldn't have known the Sabbath or a festival from a hole in the ground and Jews wouldn't ever need a warning about being judged their convictions ever however a recently converted Gentile would Paul wouldn't need to tell converted Jews don't worry about this don't worry about being judge no the Jews have been judged for their convictions for Millennia what's the plural of Millennia Millennium however a a converted Gentile coming into the faith embracing the Sabbath embracing the festivals embracing the new

Moons for the first time they would probably be getting all kinds of grief from their family members and their friends and so Paul isn't saying I don't worry about these things anymore they're done with no he's saying new new Baby believer don't worry about those things don't let yourself be

judged too many Believers hold to this passage because they think it supports their biblical ideology about lawlessness but we already established that Paul does not teach against the law so we have to read this again through that prism let no one judge you in food

Chapter 10: Shadows and prophecy

or in drink or in regarding a festival or a new moon or Sabbath which are a shadow of things to come what's this what's another word for this what do we call this we call it typology what is typology Type versus anti-type the type is the Shadow the anti-type is the Fulfillment we've looked at examples of this in scripture Moses was a type for Christ he was the shadow Jesus was the Fulfillment the flood that cleansed the Earth Earth was a shadow it was a type that pointed us to our baptism so what is Paul saying here these things are a shadow of things to come which means the reality has not yet happened which means we still need to be honoring these laws and these commands how does Paul know this because Paul teaches Torah in the Old Testament

Zechariah 14 this is Zechariah talking about the end times post second coming this is a passage of scripture that talks about life when the New Jerusalem is on the planet it shall come to pass that everyone who was left of all the nations which came against Jerusalem shall go up from year to year to worship the king the Lord of hosts and to do what to keep the Feast of Tabernacles if the feast are gone because they're part of the law why are we celebrating them after Jesus comes back it shall be that whichever of the families of the earth do not come up to Jerusalem to worship the king the Lord of hosts on them there will be no rain Paul teaches Torah Isaiah 66 it shall come to pass that from one moon to another by the way Isaiah 66 is also

talking about that time while the New Jerusalem is on the planet it shall come to pass that from one new moon to another that's a reference to the the moadim it's a reference to the festivals and from one Sabbath to another All Flesh shall come to worship before me says the Lord okay so you who don't think we should be observing the Sabbath you who think Paul teaches against the Torah and against the law is he when after Yeshua comes back we are going to be celebrating these things but why not now and he goes on in that passage of scripture let's finish it therefore if you died with Christ from the basic principles of the world what are the basic principles of the world he's going to tell you in a second why as though living in the world do

you subject yourself to its regulations the world's regulations and what are these regulations what are these principles of the world do not touch do not taste do not handle with which all concern things which perish with the using according to the Commandments and doctrines of men these things indeed have it appearance of wisdom in self-imposed religion false humility and neglect of the body but are of no value against the Indulgence of the flesh Paul's talking about monasticism here you want do you know what monasticism is it's monism it's it's people who live as monks and you're not supposed to touch that you're not supposed to smell that don't taste that don't handle that all these things are worldly regulations and Commandments and doctrines

of men that Paul was dealing with here in ksai but let's move on again it's not the Old Testament not God's laws worldly regulations and rules Commandments and doctrines of men so I asked the

question how should we read Colossians 2 should we believe that Paul was contradicting himself in this letter from Romans when he has already said that he doesn't teach against the law in the book of Acts and then we were to uphold the law even as Believers in Christ or should we see that Paul is in fact instructing these newly converted Gentiles who are no longer Gentiles by the way that they should not be ashamed of their new convictions of honoring the festivals and the sabbaths and when I ask that question I want you to realize only one of these is

Unified with the rest of Paul's teachings read that question again and ask yourself based on the things we've read already about Paul which conclusion is Unified with the rest of his teachings and I think when you do that you see that the latter is the truth Paul is in fact instructing these newly converted Gentiles who are no longer Gentiles but have joined the Commonwealth of Israel that they should be not be ashamed of their new convictions of honoring the festivals and the sabbaths let's look briefly to

Chapter 11: Justification by faith

the letter uh Paul's letter to the Galatians we started this series examining Paul's greatest theme of justification by faith and by the way if you've come this far in the video and you haven't seen part one I really encourage you to go back and watch part one so you have a better understanding of what we're saying saying here we started this series examining Paul's greatest theme of justification by faith uh and he teaches yeah he does it even more in this letter and we have to ask the question why why is is the book of Galatians why does he seem to camp out on justification by faith more than anything else that is his most dominant theme but he really goes to town on it in the book of Galatians and I think that's why so many Christians want

to turn you to the book of Galatians as proof of their freedom from the law but we have to ask the question why why is Paul going to town so much in this letter more than he does in other letters well when you go all the way back to the beginning of the book of Galatians to see who Paul is writing to and why it says to the churches of galatia I Marvel that you are turning away so soon from him who called you in the grace of Christ to ad different gospel which is not another but there are some who trouble you and want to pervert the gospel of Christ now again without being too repetitive I can tell you that a lot of Believers over the years have tried to teach me they did teach me successfully as a young man that anytime you mention observance

of the law you you follow into this category that Paul mentions of trying to pervert the gospel of Christ we're going to see that that's not actually the case Paul says that he's writing this to the churches of galatia who is in galatia is there a way in the Bible for us to understand who what kind of people are in the church in galatia well there is first we have to be reminded as to why Jesus came and again without being repetitive the Bible tells us that he was sent only to the lost sheep of the House of Israel we learned last week that the death and resurrection of Christ reconciled the relationship between the husband and the wife or the husband in the house of Israel in Romans 7 but even though it was reconciled they were still scattered

or dispersed in the Nations you've heard this word dispersed you may have heard the word diaspora diaspora basically means scattered dispersed so even though yeshua's death burial and Resurrection reconciled the relationship between him in the house of Israel they were still gone they were still in the wind they were still out there some of them were becoming Believers but not all were so we go back to Peter's letter his first letter when we look at who he's addressing his letter to and what do we find Peter an apostle of Jesus Christ to the elect of the what dispersion Peter is writing his letter to the lost sheep of the House of Israel those who are in the Nations those who are dispersed and where are they dispersed pontis galatia capid

doia Asia athenia So based on this we can probably assume that the bulk of the membership however large or small it was of the church in galatia was at least a fair good possibility that a good percentage of those were members of the House of Israel who had become Believers in Christ so Paul is writing to these Israelites who had come to faith in Christ but were reverting back to the only pattern of worship that they had known before coming to Christ and what was that patter pattern justification by obedience that's all they knew that's all they were taught since birth and so it's like somebody falling away from God and coming back and recalling all the things that they learned before that's what they were doing they were going back to the idea

of being justifica justified through their obedience versus through faith Galatians 2 knowing that a man is not justified or declared righteous by The Works of the law but by faith in Jesus even we have believed in Christ Jesus that we might be justified by faith in Christ and not by The Works of the law not by our obedience to the law we're not justified by our obedience to the law for by The Works of the law no flesh shall be justified but if while we seek to be justified by Christ we ourselves also are found Sinners is Christ therefore a minister of sin certainly not for if I build again those things which I destroyed I make myself a transgressor for I through the law died to the law that I might live to God doesn't that sound familiar we've

come full circle we started in Romans 7 where Paul was talking about how Christ's death and our death into Christ is what brought us back together what knocked down that law between a man and a wife or a husband and a bride Paul's repeating it here in Galatians 2 for I through the law law died to the law that I might live to God I have been crucified with Christ it is no longer I who live but Christ lives in me and yes that sounds familiar we saw it in Romans 7 therefore my brethren you also have become dead to the law the law of the husband through the dead body of Christ that you may be married to another to him who was raised from the dead he says the same thing to the Colossians we were buried with him in baptism in which you were also raised

with him through faith in the working of God who raised him from the dead Galatians 3 oh foolish Galatians who's Bewitched to you that you should not obey the truth before whose eyes Jesus was clearly portrayed among you as crucified the only thing I want to learn from you is did you receive the Spirit by The Works of the law or by hearing of Faith are you so foolish having begun in the spirit are you now being made perfect by the flesh he asked them this question oh foolish Gans who has Bewitched you that you should not obey the truth now I don't know about you but when I read this verse the first thing my mind goes to and this just may be me is how did they know the truth Paul says they're Bewitched these people in galatia they've gone back

to justification by obedience but they should have known the truth how how would they have known this truth well because it's in the Torah in the next few verses Paul reminds them that it's in the Torah when he says therefore who supplies the spirit to you and works miracles among you does he do it by The Works of the law or by the hearing of Faith just as Abraham believed God and it was accounted to him for righteousness therefore know that only those who are of Faith are sons of Abraham and the scripture for seeing that God would justify the Gentiles by faith preach the gospel to a Abraham before hand saying in you all nations shall be blessed so then those who are of Faith are are blessed with believing Abraham wait a minute wait a minute

preach the gospel to Abraham what's the gospel yeah I thought the gospel was a new testament thing I thought the gospel was all about Jesus's blood on the cross and all that kind of stuff well yeah it is partly but here Paul is saying that Abraham had the gospel preached to him um what is the gospel brothers and sisters well the gospel is justification by faith good news is what the gospel means actually the word gospel actually means good news well what was the good news that we could be justified through faith in Christ ultimately that was the good news so let's talk briefly about this whole

Chapter 12: Fulfilling the law

idea of the law being fulfilled I'm zeroing in here I'm almost done with this lesson these two verses right here a lot of people like to use from Paul and Jesus that tells them that the law is done away with and that Paul teaches that the law is done away with let's take a look at that and again test it let's verify that Galatians 5:14 for all the law is fulfilled in one verse even in this you shall love your neighbor as yourself I've had people tell me you see Ed there it is all I have to do is love my neighbor as myself and I'm fulfilling the whole law I don't have to be obedient to all the minute details oh and by the way Jesus said the same thing in Matthew 22 Jesus said You shall love the Lord your God with all your heart all your soul

with all your mind this is the first and greatest commandment and the second spet you shall love your neighbor as yourself on these two Commandments hang all the law and the prophets more times than I can count I've had people pull these these two verses out and say all I have to do is love God and love people and I am fulfilling all of the law well does so many Believers hang their head on this verse as long as I love my neighbor I've obeyed the law now where's my bacon what they don't realize is that both Paul and Jesus are teaching Torah here now look at those two verses again carefully and ask yourself how is Paul and Jesus teaching Torah in those verses and let me show you how we know what the decalogue is right yep we know what the 10

words are right what's another way to say that 10 commandments right of course a lot of Christians just hold n nine they only have nine Commandments because they don't obey the Sabbath uh but there are Ten Commandments written in stone hey son son just walked in the Ten Commandments let's let's put those two verses from Paul and Jesus up there just as a as a guide um and say it again on on these two Commandments hang all the law and the prophets I found it very interesting that Yeshua put use the the terminology hang on these two Commandments hang all the law and the

prophet there's got to be a dozen different ways that he could have said that but he said this hey all the on these two Commandments hang on the law of the prophets so I thought

it would be helpful to look at the 10 commandments you shall have no other gods before me when you look at that verse ask yourself the question is that commandment about loving God or loving 1 hour, 11 minutes your neighbor God here's the second commandment you shall not make for yourself a carved image is that commandment about loving God or loving your neighbor God you shall not take the name of the Lord your God in vain God or your neighbor remember the Shabbat keep it holy God or your neighbor God honor your father and your mother well that's debatable I could go both ways couldn't it could be about your neighbor you know if your father or your mother was your neighbor but it also could be about God because he is your father right honor

your father and your mother God you shall not murder is that about loving God or loving your neighbor neighbor you know want a NE you know Mur your neighbor you shall not commit adultery neighbor you shall not steal neighbor you shall not bear false witness against your neighbor you shall not covet your neighbors's what wife house car neighbor huh so on these two Commandments really do hang all the law and the prophets Paul was teaching Torah Yeshua was teaching Torah when he said on these two Commandments hang all the law and the prophets and you could use the Ten Commandments that are written in stone as kind of a guide to understanding every other command God gives in the Old Testament these would be the titles under which so many other Commandments

would be subtitles or points under them they all point back to these 10 so yes all of the law and the Commandments is about loving God and loving your neighbor does that mean that we shouldn't be obeying them individually and of course the answer is no Jesus and Paul taught Torah now now very briefly I wanted to go under this not under this I wanted to go into this and talk about the word or the phrase

Chapter 13: Under the law

under the law because a lot of people like to say I am not under the law therefore I don't need to obey it well let's look at this Paul was the only author in all of scripture to use the phrase under the law in fact he is the P the only person in all of Greek literature to use the phrase under the law evangelicals have decided that this phrase means to be under its Authority or somehow beholden to its requirements so they cry we are not under law anytime you suggest lawful obedience I think it's time we understand what that phrase means we have to untwist Paul under the law we will see in scripture means to be under its curse to be exposed to its penalties and that's how Paul uses it Romans 3 now we know that whatever the law says it says to

those who are under the law under its penalties that every mouth shall be stopped and all of the world may be guilty before God so he makes this connection between under the law and one being guilty before God in this case the whole world becoming guilty before God because they are under the penalty under the curse of the law which means everyone who has ever lived was at one point before salvation if they did get saved guilty before God or under the law do you see that Romans 6

for sin shall not have authority over you why because you are not under the law you are not guilty before God because of Grace you are forgiven do you see that Paul is trying to say that to be under the law isn't to be beholden to its requirements as so many believe

Paul is saying that to be under the law means you are guilty before God that's why when he says we are not under the law he's saying you've been forgiven you're under grace sin doesn't rule you because your guilt has been forgiven Romans 6:15 shall what so so What then shall we sin because we're not under the law shall we sin or continue to sin because we been forgiven certainly not and again what is sin we've gone over this sin is breaking the law Now 1 John 3 this is a hard passage for Christians it was for me once we understand what sin is that sin is lawlessness sin is breaking the law John says and you know that he manifested to take away our sins he took away our offenses and in him there is no sin 1 hour, 17 minutes whoever abides in

him does not sin does not break his law whoever breaks God's law has neither seen him or known him little children let no one deceive you he who practices righteousness is righteous what does practice righteous mean well to be obedient to God is a practice of righteousness so he who practices righteousness is righteous just as he is righteous he who sins he who breaks God's law is of the devil for the devil has sinned from the beginning now some of you may be looking at that passage and going oh my goodness he says he who sins or he who breaks God's law is of the devil and does not know God well is John talk talking about intentional sin or is he talking about just the times will we 1 hour, 18 minutes fall well how can we know well we have to

we have to verify it through other scripture he's talking here about those who are intentionally sinning he's talking about those who willfully sin this is just like what Hebrews says if we willfully sin After we receive knowledge of the of the grace of God there is no sacrifice left if we willfully break God's law meaning you know it's there but you just don't believe that you're beholden to it because you're a Christian that's what John is saying here how do we know that well because in Galatians 5 Guess Who Paul talks about this very issue I say then walk in the spirit and you shall not fulfill the lust of the flesh but the flesh lusts against the spirit and the spirit lusts against the Flesh and these are contrary to one another so that

you do not do the things that you wish but if you are led by the spirit you are not what under the law if you were led by the spirit when did you receive the spirit when you came to faith in Christ and got baptized which means you're under grace if you are led by the spirit which is another way of saying if you are a forgiven believer you are not under the penalty of the law you have been forgiven now the works of the flesh are evident which are adultery fornication uncleanness hold the phone that's an Old Testament sin that comes from Leviticus why is Paul teaching Leviticus in his letter to the Galatians why is he saying that to be uncan is still a sin huh I'm going to leave that up to you I'm not I'm going to go into it viewer I want you

to work that out lewdness idolatry sorcery hatred contingency jealousies outbursts of Wrath selfish Ambitions dissensions heresies Envy murder drunkenness reies and the like of which I told you beforehand just as I also told you in times past that those who practice such things will not inherit the kingdom of God intentional those who practice drunkenness those who practice hatred those

who practice jealousies those who practice outbirths of Wrath or fits of Rage or selfish Ambitions or sex outside of marriage or adultery or uncleanness if you practice these things you will not inherit the kingdom of God and that's exactly what John says 1 John 3 and by the way all these sins that Paul mentions here in Galatians 5 guess

what where do they where are they found in Leviticus every single one of them Paul teaches Torah and we have this awesome little blessing 1 John 1 if we confess our sins is faithful and just cleans us from all

Chapter 14: Final conclusions

unrighteousness now here's our conclusion I'm going to read this conclusion and then I'm going to give you a little test something that I tested myself with when I was learning these things Paul's writings show that the law is Holy righteous and good it was given by God as a guide for living and as a means for revealing his character and standards however Paul also argues that the Law's primary function was to expose human sinfulness and to highlight the possibility of achieving righteousness through human effort alone in this sense the law acts as a mirror reflecting the sinfulness of humanity and the need for divine intervention we have shown that Paul does not promote a freedom from the ways of the Lord as revealed in the law but rather a

freedom from the curse associated with breaking his law as Peter observed Paul's teachings can be difficult to understand and those unfamiliar with the Torah often twist his words to their own detriment and twist that they have centuries of misinterpretation have resulted in a lawless community of people who claim faith in Christ while neglecting the moral and ethical demands of God's law my prayer for those watching these videos is that she will test everything that she will have seen here against scripture while asking the father to give you wisdom and understanding the more you understand the Hebrew scriptures or the Old Testament the more you will come to understand that Paul 1 hour, 23 minutes taught nothing but the Torah and the Old Testament

I leave you with my three walls what are my three walls when I was on my journey of discovering this stuff for myself I set up for myself three walls that if I could somehow break through I could prove that God's law was truly dead and abolished but if I could not break through these three walls then I would have a problem and I want to give them to you Amos chapter 3 surely the Lord does nothing gland number two say nothing nothing surely the Lord God does nothing unless he Reveals His secret to his servants the prophets the prophets of the Old Testament have prophet prophesied every major event in the New Covenant including the coming of the Messiah the coming of the spirit the inclusion of the Gentiles the torture and death of the Messiah

the coming of the New Covenant itself if the law that governed God's people for 3500 years was suddenly going away would there be at least one Prophet talking about it I challenge you view to find it because it's not there you will not find a single Prophet who talks about the law going away in the future nobody not there W wall number two Deuteronomy 18 but the prophet who presumes to speak a word in my name which I have not commanded him to speak or who speaks in the name of other gods that Prophet shall die if Paul was given the authority to teach against the law and even

say that it's been abolished where and when in scripture did this happen where did God give him this Authority it wasn't on the road to Damascus it wasn't in Arabia both

of those events are documented in scripture and if God just gave him this Authority by Divine communication don't you think he would reveal that to us instead of just hoping that his people somehow figured it out show me where Paul was given the authority to teach against the law and my final wall acts 17 the Berean Jews were of more noble character than those in thessalonica for they received the message with great eagerness and examine the scriptures every day to see if what Paul said was true okay if these bereans were searching the Hebrew Scriptures Daily to verify Paul then how could B Paul be teaching against the law without being found out and even more importantly if these bereans found something in the Old Testament that

confirmed that Paul could do this why can't we find it those are my challenges to you as we finish out this lesson on Paul for you viewers who are finding this video have at it to this date it's been eight years now I have not been able to find answers to those questions and every person I've ever asked has not been able to find answers to those questions so that's my lesson on Paul taught Torah part two thoughts rebukes comments I'll take them all make sure you unmute yourself if you have anything to say I just want to say something real quick and I really want to thank you Ed for actually putting this all together and actually spending a good amount of effort into these things because truly I think basically it really shows how much we as

a whole have decided to you know really listen to others and find out that it's wrong but when we actually research and do our own Bible studies we actually find out it's the opposite any other thoughts or questions um I was presented the question about what tribe I was from and so it's kind of nice to know now that what tribe I'm from yeah and I really like your your three walls especially that Amos uh 37 I think that answered a question you know really there's nothing new Under the Sun huh you know and and things get repeated and they're very circular and and so I appreciate the teaching thank you amen amen um regarding what we went over today how Paul is teaching Torah and I still got to go back and watch video part one on this um is it would

you say it's uh which method would you suggest how to approach this especially if you're getting somebody new into Torah and reading trying to understand Paul to have them go and read Torah first and then go in and start reading uh the gospels and all of Paul's Epistles or to have them kind of do a half and half and then once you see something in what is written in the Epistles to go back into Torah and find that wit that second or third wit well I mean anytime someone ask me uh you know where should someone start in 1 hour, 29 minutes Reading their Bible you know my answer has always been page one uh a lot of people in the Christian World say oh no start with John or start with the gospels you can't understand your new testament unless

you understand the Hebrew scriptures and so I always tell people to to go back and start with with one that will that be confusing for some well of course it will it was confusing for all of us because we're Greeks most of us um but we you know we through searching and looking we we um we can get through that kind of stuff David A lot of the stuff that I find that you run into against is the walls that have been built up by the church and by different theologies or the the thought of man but if

you start in Genesis if you start in one uh just put ourselves back 2400 years ago and every Gentile that came to Christ didn't have a new testament and the acts tells us very clearly the council uh the Jerusalem Council told you guys got to separate

yourselves for four items and then go hear what the Torah says and the only way you can do that is to be clean enough with the four items gets you inside the synagogue to hear the word of God being spoken uh so everything reinforces uh the idea that you have to start to know who God is um the last comment I have is and I think this is what Christianity and it's and it's one of the the fights between Jew and Christianity quote unquote because everybody has their own walls is anytime you see Christ in in the New Testament just put God in there just say God just I'm not taking away from Christ but we believe he is the Son of God he is Christ's son and you know he is God so just put God in there and it's really easy to find the Old Testament that

when it talks about God because who separates the sins as far as the East is from the West god well who 1 hour, 31 minutes is the righteousness from God why was Abraham righteous God you know he was seeking God anybody that's seeking God will be found God will find him and he'll meet you in that seeking and and and so a lot of the walls kind of come down a little bit I'm not saying to separate from Christ and God but if is you're reading a scripture just look at it and go well well okay just make it God because we believe in God the Jews believe in god let's put it together and uh you know and that's God's he's gonna have to do that amen amen okay well listen a couple of things um I wanted to because we're running late so we might as well just

get out of here real quick a couple things I wanted to say first and foremost thank you to all you new folks who have reached out to me over the course of the last week or two via email or via Facebook or whatever uh it's been so encouraging uh for for me to see and hear your thoughts and thank you for those who have come as newcomers today it's been it's been so amazing meeting you guys and I need I want to get you to know you better in the weeks to come uh but this is going to be a challenging day to do it on because the lesson's already long and we like to be done 20 minutes from now or 20 minutes ago so we're running late so I need to cut this off uh but please come back in the future a couple things I want to mention real fast is uh ASF

there in the middle of the screen it's a brother in Pakistan who runs a Ministry there for children teaching them uh the Bible and uh we are trying to set up a an official Bible Center for his kids and they need supplies they need tables and benches and and stuff like that so I I a several weeks ago I created a GoFundMe page for that I just put the link um in the text so please if you want to give a dollar\$ five dollar whatever you want to give doesn't matter uh we're trying to reach a goal so that he can have these things for uh the these kids to learn the Bible um and then the second thing is um Lewis is going in to get some heart surgery from what I understand and so we want to be keeping him in our prayers he's a young man he shouldn't be

having heart issues at this age but let's pray that his situation is in the father's hands during that time and by all means if the rest of you have needs or concerns or issues or things that you want us to pray about please put it in the chat uh and then we will uh we will address those things um so with having said all that thank you so much shabbat shalom um let's let's end with a quick word of

prayer here and um and then we'll we'll be on our way to have a great Shabbat father thank you so much for this Gathering thank you for all the new folks who have come uh to join us look at your word to study your word to understand the truth of your word to weed ourselves through the lies of the centuries the uh worthless and unprofitable things that

we have been taught over the years we are seeking those things out father and with your guidance and your spirit opening up the eyes of our heart we'll find them we're so grateful for um those who have come today for the first time and we pray that they continue to come father and that through this way your word will continue to reach more and more people and uh and and to reach the nation uh we bring before you ASF and his ministry there in Pakistan in a place that's not very tolerant of um Biblical teaching um we just pray for Success there whatever that looks like we we put that in your hands help us father in the west uh to be gracious in our giving so that they can have things that they're without over there and we bring before you Lewis

as well is Doctor situation we don't know what that is you know everything about it you know what's going on you can see inside of his heart physically not just spiritually so we put him in your hands as well and pray that it the the surgery is a success and that he can have a um a happy devoted life uh to to following you we love you so much we're thankful for your word we're thankful for your son we're thankful for our Salvation we ask these things in the name of your son amen and here com amen fireworks okay guys shabbat 1 hour, 36 minutes shalom shalom brothers and sisters bye-bye bye