

Paul Taught Nothing but the Torah and the Old Testament - Part 1

TRANSCRIPT — TIMESTAMPS REMOVED

Finding the Ancient Path

<https://www.youtube.com/watch?v=jc3wCbTfLLk&t=4362s>

Chapter 1: Introduction to Paul

so here we are Paul taught nothing but Torah and the Old Testament why am I doing this lesson well as I was sharing before we started I think it's just the natural next step when you do a lesson like Jesus taught nothing but Torah and Old Testament a lot of questions came up about Paul including this one here that I wanted to share this person from YouTube says this clears up some of my thinking Paul teaches that the law has been done away with yet Jesus said that not one jot or tit shall pass from the law thus far I

still can't reconcile the two no preacher has been able to help I suspect because they don't actually know themselves people tend to scream legalism whenever they encounter instances of the law and that's very true either Paul was truly a gifted heretic or I totally fail to understand I would love to see one of your teachings that addresses this subject and of course that's what we're doing this morning and so it's questions like this comments like this that I think is a microcosm this person's question is a microcosm of what's really out there I think there's a lot of people who

misunderstand Paul a lot of churches a lot of denominations uh even a lot of Scholars I think would misunderstand Paul and of course Peter warned us about that we're going to see this in the course of the stud studied so let's jump into this who was Paul I think it's very important for

Chapter 2: Paul's Jewish credentials

us to start by trying to ID uh identify understand this person he says of himself in Philippians chapter 3 if anyone thinks he may have confidence in the flesh I more so circumcised on the eighth day of the stock of Israel of The Tribe of Benjamin a Hebrew of Hebrews concerning the law of pH y concerning Zeal persecuting the church concerning the righteousness which is in the law blameless each point that Paul makes here in this four two what is it two two verse uh section of scripture is significant because it represents the highest achievements and most respected aspects of

Jewish identity and religious practice at the time and I thought we should go through them very briefly when he says circumcised on the eighth day well this was the prescribed time for circumcision according to the law of Moses circumcision was the physical sign of the Covenant between God and Israel and being circumcised on the eighth day was an indication of faithful adherence to the law even from birth he's of the stock of Israel by stating that he's of the stock of Israel Paul asserts his pure and direct lineage from Jacob which was highly esteemed among Jews he is making it

clear that he is not a proelite or a convert but a Jew by birth of The Tribe of Benjamin The Tribe of Benjamin held a special place in Israel's history it was the tribe of Israel's first King Saul and was known for its loyalty to the davidic dynasty mentioning his tribal affiliation adds to his credibility as Benjamin was one of the more respected tribes a Hebrew of Hebrews this likely meant that Paul was raised in a strictly Hebrew Jewish environment speaking the Hebrew Aramaic probably Latin languages and observing Jewish Customs as opposed to being a heniz Jew or one who

had been adopted from the Greek culture he calls himself a Pharisee and we know that he was the Pharisees were a Jewish sect known for their their rigorous adherence to two things the Mosaic law or the law of Moses or the Old Testament law and the oral law or the oral Traditions which got their start back in Babylon when they were when the Jews were cast into Babylon so he was a professional on them both they were respected the Pharisees were respected for their Devotion to the law and their detailed interpretation of it by Iden him identifying himself as a

Pharisee Paul underscores his deep commitment to Jewish law and Jewish tradition and then he talks about having Zeal and persecuting the church Zeal for God and His law was highly valued in Jewish culture often associated with figures like Phineas or she know finus from the Old Testament where he ran that spear through a couple committing adultery or you know sexual immorality and Elijah Paul's persecution of the early Christian Church demonstrated his fervor like Phineas and commitment to what he then perceived as defending the purity of Judaism and then he says blameless concerning the righteousness in the law to be blameless

concerning the law meant that Paul meticulously observed the Commandments and the legal requirements of Judaism while not claiming sinlessness he is asserting that he was faultless in his adherence to the Law's demands this statement is the culmination of his religious credentials asserting that no one could accuse him of failing to observe the law it presents him as a model Jew Someone who lived up to the highest religious standards and this is why I believe Yeshua chose him specifically because he was this caliber of an individual someone who most likely had the Torah memorized and you've heard me say many times

that I believe Paul is the greatest Torah scholar to ever walk the earth second to Jesus so what is all this saying about Paul it's basically saying that Paul was

Chapter 3: Paul defends his teaching

a Jew of Jews and a Hebrew of Hebrews he was the man and in Acts 25 when he was brought before Caesar he says this about himself neither against the law of the Jews that would be the Mosaic law nor against the temple nor against Caesar have I offended in anything at all so first we get to take a look at all these amazing credentials that show what kind of a person Paul is and here we see in Acts 25 that he is basically saying I am not guilty of teaching against the law I am not guilty of teaching against

the temple I am not guilty of teaching against Caesar and of course we know and we'll see in the course of this lesson but that's exactly what they were accusing him of so why is Paul defending himself in this way well because they all believed like so many Christians believe that Paul was teaching against the law they believed that Paul was the prophet of Deuteronomy 13 we looked at that last week because he

taught this thing called justification by faith and all that the Jews understood at this time and still to this day was justification by obedience which just happens

to be something that yehovah never taught so that's a quick look a snapshot if you will of Paul but then we get to hear him again in his own words in Acts 24 then Paul Paul after the governor had nodded to him to speak answered in as much as I know that you have been for many years a judge of this nation I do the more cheer I do the more cheerfully answer for myself because you may ascertain that it is no more than 12 days since I went up to Jerusalem to worship and they neither found me in

the temple disputing with anyone nor inciting the crowd either in the synagogues or in the city nor can they prove the things which they now accuse me of what were the accusations against Paul well it's important for us to know this acts 16 they brought them Paul and cias to the magistrates and said these men being Jews exceedingly trouble our city and they teach Customs which are not lawful for us being Romans to receive or observe acts 21 when they heard it they glorified the Lord and they said to him you see brother how many myriads of Jews there are

who have believed and they are all zealous for the law but they have been informed about you Paul that you teach all the Jews who are among the Gentiles to forsake Moses to not obey the law of Moses to forsake the law saying that they not ought to circumcise their children nor walk according to their Customs acts 21 this is the man Paul who teaches all men everywhere against the people the law and this place and furthermore he also brought Greeks into the temple and has defiled this holy place so these were the things that Paul is talking about in

Acts 24 when he says they cannot prove the things of which they accuse me of they can't prove it let's continue but this I confess to you that according to the way which they call a sect so I worship the god of my fathers believing all things which are written in the law and in the prophets I have hope in God which they themselves also accept that there will be a resurrection of the Dead both of the just and the unjust this being so I myself always strive to what have a conscience without offense toward God and men now let

me just say at the onset here not even in my notes if you're teaching against the law of God if the law says don't eat bacon and you come along and you're Paul and you say hey let's go have a BLT together for lunch you are offending God and Paul here is saying again emphatically I strive to have have a conscience without offense toward God and that he worships according to the way what is the way well the way was the name given to those people who quote follow the ways of the Lord that's where this term came they eventually

became a sect or in today's modern language a cult right they were a sect so I worship the god of my fathers what does that mean that means just as they did

Chapter 4: Understanding Paul's writings

according to the law which he emphatically states that he believes and follows believing all things which are written in the law and in the prophets so that's the only way that he can say that he strives to have a conscience without offense towards God so again these are Paul's own words so I ask this question how can anyone after reading just this one slide without even getting into Paul's letters

believe that he was raised up by Christ to teach freedom from the law freedom from the Sabbath freedom from food laws and festivals when he himself emphatically denies it if

you are a student of the word and you're reading these things this should give you reason to pause and go wait a minute what's going on here what how can Paul say that he doesn't teach against the law that he has a clean conscience before God and still do that and still teach that we are quote unquote free from the law it just doesn't jive and brothers and sisters I'm here to tell you this in your Bible study one thing that you should hold on to as an anchor in your Bible study is this everything has to be unified you

can't have the Bible saying one thing over here and then flip flopping over here and saying the exact opposite thing there's got to be a reason there's got to be Unity you can't have Paul saying in several different places in scripture I don't do that I don't teach against the law I don't teach against Caesar I don't teach against the temple while at the same time believe that his letters do exactly that that's not unified you you can't have that that's just free none of my notes just wanted to spit that out lastly and more importantly is this second Peter

3 therefore beloved looking forward to to these things be diligent to be found by him in peace without spot without or blameless and consider that the long suffering of Our Lord is salvation and also our beloved brother Paul according to the wisdom given to him and that's a great deal of wisdom as written to you as also in all his Epistles speaking in him of these things in which are some things hard to understand and can I say amen and can I get an amen yes when you read Paul sometimes you got to slow way down sometimes you got to pull

out the message version just to go okay what is he really saying because he's hard to understand and because he's hard to understand we got to go slowly through the next few slides so that we can understand him but Peter says he warns that some of the things PA Paul teaches are hard to understand which untaught and unstable people twist to their own destruction as they do also the rest of the scriptures okay untaught untaught in what untaught in the Old Testament untaught in the Hebrew scriptures untaught in the Torah so if you don't understand the Torah you don't understand

the Old Testament you've never been taught these things guess what it's very likely that you're going to twist what Paul was saying so we have to keep that in mind as we go forward so it certainly seems that Paul at times is teaching against the law and suggesting that as New Testament Believers we are exempt from obeying it there is no denying that this interpretation exists I myself for many years would read Paul and think think the exact same thing for many years I too was misled by my Western Greek influence understanding of what I thought Paul was saying and

I was misled for the very reason that Paul that Peter explains above I was untaught I was untaught in the Hebrew scriptures I did not the Old Testament confused me so I stayed away from it not only that but my pastors and reverends and teachers all said don't bother with it so my lack of knowledge of the Old Testament caused my understanding of Paul the greatest Torah scholar ever to be twisted so we must read Paul much more

Chapter 5: Justification by faith

carefully so when I started this lesson I thought to myself where do we even start if you recall when we did this study on Jesus I couldn't possibly go through four gospels to prove my point so I focused on one I focused on Matthew I couldn't possibly do the entire Book of Matthew in one sitting so I did the first seven chapters just to show that indeed this is really was the pattern of Jesus in his teaching and I had the same problem here I can't possibly teach all of Paul's letters I have to focus on one that

I think in compasses the bulk of what he has said in his other letters so I chose Romans but before we get into Romans I want to point this out here 17 times in the letter to the Romans Paul uses the phrase it is written it is written where the Hebrew scriptures Hebrew scriptures it's written in the law it's written in the Psalms it's written in the letters it's written in Proverbs it's written in the old testament which was the only Bible at the time were yeah six times in his first letter to the Corinthians two times in his letter

to the the second letter to the Corinthians five times in his letter to the Galatians and one time in his first letter to Timothy so I ask this single fact alone should cause the dispensational reader or listener YouTube listener to pause and ask why in the world is Paul quoting the Old Testament pointing to the Old Testament referring to the Old Testament so much if he ultimately teaches that it's not authoritative from my life as a believer of Christ you have to ask those questions I think the best way for us to explore the source for Paul's teachings is to

explore his biggest themes those themes that seem to repeat themselves from letter to letter secondly we'll explore those teachings that many in the Christian World cling to as proof that they are freed from lawful obedience so let me ask you this what is Paul's biggest theme of all and if you want to answer feel free to do so my wife just said it she said it's justification by faith right that's his biggest theme of all across all of his letters just if atonement by faith so why did Paul talk about this so much was he simply trying to convince Gentile

Believers or was he trying to convince his Jewish Brothers of the importance of Believing by faith based on all that we've studied thus far I don't mean just this lesson but everything that we've ever done together would you say that Israel had a problem with belief and the answer of course is yes would you say that they have a problem with faith and the answer of course is yes would you say that they held to the idea that lawful obedience was salvation for them yes would you believe that these problems were not only problems back then but remain problems for

our Jewish Brothers to this day yes yes Point number two which is actually more important point is and again I I'm not going to get into the debate whether Jesus said it or or the apostles or later people said it but the notion that of the New Testament the notion that God has abrogated his Covenant with Israel and that God has replaced the stic Revelation with justification by faith which is really Paul's Innovation Paul created the idea that one gets Redemption not by works but by faith that's called justification by faith that is uh theological postulate that is absolutely

inconsistent with the eternity of the Torah and the Divinity of the Torah now again I I understand one could make the argument that that's not Jesus's argument in fact there are passages where he says I'm not going to abrogate a single letter of the Tor and yet even within the Christian Bible there are narratives in which he implies that certain mitzvot are no longer binding and certainly Paul took the position that

none of the mitzvot are binding and that is a position we cannot accept because as by manes writes in his articles of Faith even the Messiah will not abrogate

or replace the Torah and that's our problem with Christian theology that's our problem with Christianity Today a couple of things he said that Christianity came to abrogate or do away with the covenants thank you I couldn't spit that word out which of course biblically we know that's not what he did he said that Paul Paul Paul was the one it was Paul's innovation of justification by faith right and then he said something very interesting he said this is a theological postulate or teaching that is absolutely inconsistent with the Torah so here we see from a modern-day Rabbi that their

belief or their rejection I should say of justification by faith was not just something that happened then was not just something that Paul was contending with it's something that lives on even to this day and he makes the statement that justification by faith goes directly against the Torah is inconsistent with the Torah he calls it Paul's Innovation and Paul's idea and brothers and sisters I'm here to tell you that's not just a Jewish rabbi's perspective that perspective lives really well with a really strong root in the Christian churches and I hope to show you in the course of this lesson

that that could not be farther from the truth so we see that the rejection of justification by faith is

Chapter 6: Faith in the Old Testament

still common in Orthodox Jewish communities today just as it was in Paul's time but what if I could show you that Paul wasn't speaking against the Torah at all instead he was actually teaching what the Torah already says and he definitely wasn't suggesting that the Christian church should separate itself from the Old Testament laws so I told you we were starting in Romans let's get into Romans chapter 1 where we see this first glimpse of Paul's ultimate teaching on justification by faith for I am not ashamed of the gospel of Christ for it is the power of God to Salvation

for everyone who believes for the Jew first and also for the Greek for in it the righteousness of God is revealed from Faith to Faith as it is written the just shall live by faith okay so right here in this first verse we see Paul's connection not only to the Old Testament but showing that the Old Testament itself already talks about Believing by faith just as habac 2:4 says Behold The Proud his soul is not upright in him but the just shall live by his faith notice how Paul connects the righteousness of God which we have to figure out what

that means the righteousness of God which means belief by faith to habach words saying the exact same thing Paul didn't just say as it is written for nothing he is pulling directly from the Hebrew scriptures to make his point about justification by faith where is the first place in Scripture that we learn this concept anyone want to take a stab at that Abraham yes the father of the faith that's the first time we get any glimpse or understanding of what it means to be justified by faith with Abraham himself behold the word of the Lord came to him saying this

one shall not be your Heir but one who will come from your body shall be your Heir then he brought him outside and said look now toward heaven and count the Stars if you're able to count them he said so shall your descendants be and he Abraham believed in the Lord and He accounted it to him for righteousness so again all the way back in Genesis we see this connection between faith and

righteousness belief and righteousness justification by faith so if that's the case is this rabbi's statement that what Paul teaches is a theological postulate that is absolutely inconsistent with

the Torah we can already see in one slide in three verses but that is absolutely false so what's going on there blindness blindness on the Jews that Paul will eventually talk about in another time so salvation brothers and sisters all of you listening on YouTube was never about lawful obedience even in the Old Testament salvation righteousness has always been about justification by faith even in the Old Testament a person could be blameless in their observation of God's laws and still be lost think about job have you ever read the book of job job 1 the Lord said to Satan have

you considered my servant job there was none like him on the earth a blameless and upright man one who fears God and shuns evil now I I don't know about you but I hope to have the Lord sa of me one day amen the same thing I mean I'd be pretty fired up to have been job to have that said about me in the first place well who is job The Book of Job is most likely the oldest book in the Old Testament job was a contemporary of Abraham but we know from reading the book of job that job did

not have faith he knew about God but didn't believe in him biblically not the way we understand belief he says so in job 42 but job answered the Lord and said I know that you can do everything and that no purpose of yours can be withheld from you you asked who is this who hides counsel without knowledge therefore I have uttered what I did not understand things too wonderful for me which I did not know listen please and let me speak you said I will question you and you shall answer me I have only heard of you by the hearing

of the ear but now my eyes sees you therefore I bore myself and repent in dust and Ashes so it was faith that job was missing in his devotion some point in his life he probably heard maybe from Abraham about this God this yahovah and that he had laws he probably heard that blessings come from being obedient to the laws so that's what job set out to do being obedient is he possibly could in regards to the law that he understood but there was no faith he'd only heard about God but never really knowing him not like he says

here in job 42 but now my eyes see you his whole idea his whole approach to Salvation was this little equation in red God plus obedience equals salvation and I'm here to tell you that not only is there are is are there a great number of Orthodox Jews in the world who still hold to this equation there are thousands if not millions of Believers New Testament Believers Christians if you will evangelicals who think this is true of the Old Testament I guess I would I would challenge that because if you hear that and you choose to obey it there would

have to be some level of faith that it's going to equate to Salvation like you you you definitely have to set have some kind of Faith to believe that there's even a God but when I'm talking about faith I'm not talking about just understanding or uh acknowledging the the existence of a God I'm talking about the the faith that draws you near the faith that makes you know him the faith that makes you love him the kind of faith that we're always talking about in our Christian circles so it's important as believe this slide that we realize that salvation has

never been about obedience and that this theological postulate that this Rabbi said is absolutely inconsistent with scripture or with the Torah we have discovered is already absolutely false Paul's

writings his teachings come from the Old Testament just a comment on that I'm wondering if what he's saying is it's inconsistent with the oral Torah right in in Hebrew we call it oral law but in Hebrew it's which is the Torah the written Torah and toas is the oral Torah well he only problem is he didn't specify he just said right exactly what I'm saying when he thinks about Torah for him

it's that's heavily weighted towards the oral Torah for sure yeah that's true that's true which is a whole different issue that we have to discover can I ask a question yes the oral Torah is at the tment yes the oral law was oral because it was only spoken for several hundred years eventually it began to be written down between 200 and 300 ad and that became the talid so the the infant of the so to speak the infant of the talid was the oral law but the oral law still exists today and it's it's it's it's uh it's evolving it's

rabbis discussions back and forth and and it's what the Lord rebuked to the Pharisees when he was saying you know you set aside the commands of God for rules that are taught by men yeah religion right okay amen Romans chapter 3 here we are Paul talking more about justification by faith yeah I got a question yeah sure I just wanted to know U that would be the equivalent of say Christian commentaries is that am I right same yes exactly the only difference um between a Christian commentary and the talmud is that in jewi or Orthodoxy they require you to be

obedient to the talet to this Jew these Jewish rabbis commentary it becomes law for them whereas in the Christian commentary world it's just commentary we understand that it's just commentary but no one is forcing you to be obedient to the commentary of these Christian Scholars unlike the talet yeah and the the rabinal the rabbis believe that they had the authority from God to set new rules that sometimes are uh contradictory to law uh you know God's law and then there's an expectation that people will obey them and in some cases they even think that God would obey them yeah amen

second question we just to throw that on there is that you have Hanukkah which was put it together but Christ clearly went to the temple on the feast on this feast day as well so God honors if it's done probably in the correct way verse uh a religious you know Zealot kind of idea yeah agree agreed agreed okay amen Romans 3 we start to get into understanding this whole idea of justification by

Chapter 7: Righteousness apart from law

faith a little more but now the righteousness of God apart from the law is revealed being witnessed by the law and the prophets okay well here we start and see in this very first sentence that there is a righteousness apart from the law okay but this righteousness that was aart from the law was witnessed by who the law and the prophets so in this very first sentence Paul was saying that this mystery this thing called justification by faith isn't something that Paul just came up with this was something that was witnessed by the law and the prophets something already spoken

about and we're going to get into that a little bit more even the righteousness of God through faith in Christ Jesus to all and on all who believe again faith for there is no difference all have sinned and fall short of the glory of God being justified freely by his grace through the Redemption that is in Christ Jesus whom God set forth as a propiation to his blood through faith to demonstrate his righteousness because in his forbearance God has passed over the sins that were previously committed to to demonstrate at the present time his righteousness that he might be just

as the justifier of the one who has faith in Jesus where is boasting then it's excluded by what law of what works no but by the law of Faith therefore we conclude that a man is justified by faith apart from the Deeds of the law after I read that I go what did he just say right Paul can be confusing Paul can be hard to understand that's why it's so important that we got to break this down what is the righteousness of God did Paul just make that up no he didn't would it surprise you that he pulled it from

the Old Testament that Paul teaches Torah no it shouldn't Isaiah 46 listen to me you stubborn hearted who are far from righteousness I bring my righteousness the righteousness of God near it shall not be far off my salvation shall not linger and I will place salvation in Zion for Israel is my glory here we see Isaiah referring to God's righteousness as his is salvation again Paul didn't just pull this out of thin air so his righteousness God's his righteousness is his salvation by faith which Paul is doing his best to explain to his people I'm making that point to reinforce

to double down on that Paul isn't just Mak this stuff up everything that he teaches is coming directly from the Hebrew scriptures apart from the law what does that mean why does he say this because despite what they believe salvation was never about the law that's why he takes the time to remind his Jewish hearers that salvation is this is not from the law and he reinforces that in his letter to the Galatians no one is Justified declared righteous okay that's what we're talking about here no one is Justified or declared righteous by the law in the sight of God

is evident for the just shall live by faith there again he quotes habach yet the law is not of Faith remember job remember the man who does them shall live by them why am I calling you back to remember job because he followed the law without faith and Paul says the man who does them shall live by them okay I gotta camp on this for a second I can't tell you how many people myself included for so many years have read this passage of scripture and thought to themselves that what Paul is saying is that if you do the law

you're going to be forced to live by it if you try to obey one law you're going to be forced to obey all of them or you're going to be held accountable to all of them that's the ongoing Paradigm if you will In this passage but is that true or is Paul once again teaching from the Old Testament Leviticus 18 you shall therefore keep my statutes and my judgments which if a man does he shall live by them or he shall live because of them he shall have a good life that's what Leviticus is saying and that's what Paul is

quoting Paul teaches Torah so he's reminding the reader here that just like job you're not saved by your obedience you're not going to be declared righteous because you obey you're going to be saved by your faith you're going to be declared righteousness because of your faith in Christ but if you obey the law you're going to have a good life you're going to live by them you're going to live because of them no one is saying here and let me just say this from the outset no one is saying that I believe or that Paul teaches that in order for

you to be saved you have to be obedient to the law I'm not saying that I'm saying that as a result of your salvation as a result of your faith you should be obedient to the law and there's a huge difference there's a huge Chasm between those two perspectives and he goes into this is revealed but but now the righteousness of God apart from the law is revealed well what is that mean well if something is

revealed doesn't it mean that it was already there all the time they just didn't understand it and still don't it was revealed because it

was already there not just in Paul's writings but guess where in the Torah and then we have to look at this therefore we conclude that a man is justified by faith apart from the Deeds of the law now let me ask you YouTube video watcher you person that stumbled on my video what does this verse not say that we don't have to obey the law anymore exactly you look at Paul's letters and you find a verse that seems to say we don't have to obey the law ask yourself this question is Paul directly saying not to obey the law no

it does not what does it say it doesn't say that we should stop obeying the law or otherwise de away from the God's law Christianity has inferred that conclusion now that little word there inferred huge what's another word for inference when it comes to biblical ex of Jesus assumed Isa Jesus the difference between EXA Jesus and Isa Jesus Jesus is exit Jesus you are just Excavating what the scripture says Isa Jesus is when you want the scripture to say something that already stands or blends with your ideology and so Christianity has inferred this conclusion that Paul is saying here that

we don't have to obey the law when that doesn't say that there anywhere anyhow anyway it simply says that we are justified by our faith and not by our obedience doesn't mean we shouldn't obey it's a matter of perspective it's a matter of what's in your heart why do you obey are you obeying to get brownie points from God if you're obeying to get Brownie pot points from God Paul's talking to you if you think that your obedience makes you and God better Pals Paul PA is talking to you you're not justified by your obedience you're justified through your faith

in Christ and his Redemptive act on the cross period end of story as the result of that fact you put your faith in him and you love him and therefore you want to follow him and therefore you want to obey him Yeshua said John 14 if you love me do what you'll obey my Commandments obey my Commandments yep it's an expression of love that's right Jesus we are saved because God demonstrated his righteousness by justifying the one who has faith in Jesus and isn't that exactly what he says right here to demonstrate at the present time his righteousness that he

might be just and the justifier of the one who has faith in Jesus so so because his law is not of faith and does not justify nor save that must mean that we're free from obeying it right right okay but you know we get some some laughter about that but that is where people go when they recall they they see that the law does is not a faith it's doesn't justify or save so that means I must be free from obeying it but what did Paul say where are we at we're in Romans 3 right 21-28 what did he say

in the very next

Chapter 8: Upholding the law

verse do we then make void the law because of this Faith certain not on the contrary we uphold the law so even here in Paul's letter to the Romans he is talking about this amazing thing called justification by faith that the rabbis don't believe is consistent with the Torah that the world the Christian world doesn't believe is consistent with the Old Testament he's drawing a difference between justification through faith versus justification through obedience and he's saying stop it knock it off stop trying to

get your righteousness through your obedience it's all about faith in Christ but in case you're wondering

does that mean we throw the law away because we have faith and he answers emphatically certainly not absolutely not on the contrary we uphold the law you have to wrestle with this Christian you who have faith in Christ you who have rejected the Old Testament because Paul is quote unquote your Apostle your Apostle is saying right here that we don't get rid of the law we don't do away with it we uphold it and Paul would continue this teaching throughout his letter to the Romans as well as uh Galatians and Colossians and elsewhere Romans 9 verse 30 and 32

what shall we say then that Gentiles who do not pursue righteousness have attained to righteousness even the righteousness of Faith but Israel pursuing the law of righteousness by their obedience and again when you see things italicized and in parenthesis that's my words trying to help the reader understand what Paul is saying has not attained to the law of righteousness so he's basically saying that the Gentiles have received righteousness even though they weren't looking for it and Israel was looking for it but didn't get it why because they didn't see as it were they sought it by The Works of

the law their obedience for they stumbled on that stumbling Stone as it is written as it is written what's Paul doing there going back to the Torah back to the Old Testament behold I lay in Zion a stumbling Stone and a rock of offense of course he's quoting from Isaiah or he's teaching from Isaiah 28 that says behold I lay in Zion a stone for a foundation a tried Stone a precious Cornerstone a sure foundation so here Paul in talking about this discrepancy between Gentiles and Israel regarding their pursuit of righteousness is saying that the issue is Christ oh and

by the way Isaiah said that too so again he's not making stuff up he's actually teaching from the Torah let's finish this verse before we go on to the that next question whoever believes on him should not be put to shame Brethren my heart's desire and prayer to God for Israel is that they may be saved amen for I bear with them witness that they have a Zeal for God but not according to knowledge for they being ignorant of God righteousness there it is for they being ignorant of God's righteousness what was God's righteousness salvation through faith we looked at

that in the last slide they being ignorant of that sought to establish their own righteousness through obedience they have not submitted to the righteousness of God for Christ is the end of the law for righteousness to everyone who believes because they did not seek it by faith and of course we have examples of this throughout scriptures number 14 the Lord said to Moses how long will these people reject me and how long will they not believe me with all the signs which I have performed among them Psalm 78 therefore the Lord heard this and was Furious so a fire was

kindled against Jacob and anger also came up against Israel because they did not believe in God and they did not trust in his what salvation his righteousness Deuteronomy 1 yet for all that you did not believe the Lord your God so again Paul is reminding them not only from their history but also from the Hebrew scriptures the Old Testament of their faithless past Paul taught Torah but we have to address this little nugget here because this is another famous verse that people turn to to try to defend their position that they don't have to obey God's law one of many

one of many and here it is right here Romans nine Christ is the end of the law for righteousness to everyone who believes well let's break this

Chapter 9: Christ as the law's goal

down let's look at that word end that word end is Taos and it has double meanings it does actually mean the end the principal end of something it also means aim or purpose or goal and we understand that in the English language we have words that mean different things I have a project that's due tomorrow or I want to project this image on the wall same word completely different meanings Hebrews the same way so this word Taos has the double meaning of an end or the goal or the purpose or aim of something and we see this in Galatians 2

about the law or the yeah the law being having an aim or having a purpose or having a goal Galatians 2 therefore the law was our tutor to bring us to Christ that we might be justified by faith but after the faith has come we are no longer under a tutor another famous passage that people like to turn to and go ha there there you see we're no longer under a tutor how should we understand this well the first thing we should do student of the Bible is considering what we've seen thus far about Paul's position what he's actually saying

we've got to try to make sense of this what's he saying Paul's already on record in Romans 3:31 is saying we uphold the law so is he saying the exact opposite here in Galatians 2 remember I said what I said about unification of scripture it all has to be unified okay so what's going on here well brother Doug Hamp told a story about this verse that rung a bell with me ever since that I keep telling we understand what a tutor is right in education when I was learning to drive I went to the DMV and what did they give

me a driver's manual and they took sent me to class through my high school at the time I had to take a class in high school but that owner's manual I had to carry with me and I had to learn it front and back back because I was going to be tested according to what was in that manual that manual was my tutor to do what to make me a better citizen to make me a better and safer driver obey the rules and the laws of the road to teach me the laws of the land yes that was the tutor

okay now eventually I took the test I passed the test and I've been driving now for 45 years and I would consider myself a very good driver only a handful of tickets in my life and nothing I don't know I don't know about that yeah well that's that's debatable maybe but my point being is when I did get a ticket what did I have to do I had to go to the judge and what what standard is the judge going to use in his Judgment of me everything I learned in the the manual little booklet right that manual that tutor

is now standing in Judgment of me because I violated its tenants does that mean I no longer needed the manual well in one sense what it means is I don't carry that manual around with me in the car why because I've internalized it I know it I know instinctively that you got to stop when a bus stop has a stop sign out that you can't pass him there's certain rules of the road that I just know I know when I can't Cross Lanes why because I studied it and I learned it and I internalized it however when the time comes

that I get a ticket that manual is going to stand in Judgment of me so what Paul is saying here is you don't get away you don't throw the tutor away no you've internalized what you've learned and so in that sense you no longer need a tutor you've got it in your heart and isn't that what Jeremiah 31:31 says that when the New Covenant comes it's going to be written on my heart God's law will be written on your heart my law that's right God's law is going to be written on my heart so Paul is in no way

we have to apply the same question here here is Paul saying emphatically to do away with the law no you have simply inferred that conclusion with this verse but for the sake of argument let's assume that the meaning of Taos in that verse absolutely means the end because it could be right the end and not just goal well then we have to ask the question what is Christ the end for well the answer is simple the law and that's where people like to stop Christ is the end of the law period but that's not what it says it says Christ

is the end of the law for what for righteousness which is what we've been talking about all along which Paul is talking about all along all along stop trying to earn your bonus points your brownie points stop trying to can be considered righteousness because of your obedience he was the end of the law for righteousness but not the end of the law itself can you see that to everyone who believes if you are faithful in Christ if you believe in Christ then he is the end of the law for your righteousness meaning your faith in Christ is now your righteousness

but does that mean you stop obeying the law no again it's a matter of what is in your heart he is the end of the law for righteousness because why well in the last slide we learned we don't get rid of it just because we have this faith instead we uphold it I'm hope I'm really hoping that I'm making some strong points here for those of you online because so many of you wanted to argue about Paul While others really wanted to understand Paul so I hope this is helping both of you now we have to look at Romans 7

Ed real quick um I think it's isn't it Galatians 3 instead of Galatians 2 yes Galatians I make a typo I think so all good thank you not a b deal but just for the people on YouTube I appreciate that it's always good Qui question yes with you know Paul's plan uh the Hebrew game as well just Western world is linear thinkers Hebrew World Asian world is circular thought and when we use the word Torah the root word means to throw to teach to throw and when he concludes that the the law the Torah is ends in Christ that's what

God set out in Genesis 3:15 he said I'm throwing this out and the second Adam the Son of God the last Adam is where this is ending at so there there's a there's a whole play taking place there for for our Hebrew friends as well as for you know that are thinking in this world this way is that it's it's not like the boundaries set in that clip that you gave you know because that's what they did to protect themselves but Paul's playing he's playing five level chess here and I just want to throw that thank you Dave appreciate that

okay Romans 7 here's

Chapter 10: Freed from the law of husband

another classic verse that a lot of Christian like the hold to that says Paul is saying that we're freed from the law so we have to look at this and here's where they really want you to pay attention if you're

watching online Romans 7 verse one or do you not know brethren for I speak to those who know the law stop if you don't know the law if you don't understand the Old Testament you are not going to understand anything else that Paul says after this statement and that is why so many people misunderstand Romans 7 he tells them why

I am speaking to those who know the law which means what he's fixing to talk about the law he's fixing the teach about law so we have to understand what it is that Paul is talking about too many people read this while not knowing or understanding the law but it is directly from the law Torah that Paul is teaching do you not know brethren for I speak to those who know the law that the law has dominion over a man as long as he lives for the woman hm now he's talking about a woman and a husband that's weird kind

of a weird way to talk about about the law for the woman who has a husband is bound by the law to her husband as long as he lives okay that's great what's that got to do with my faith thanks Paul again he's hard to understand but if the husband dies she is released from the law of her husband so then if while her husband lives she marries another man she'll be called an adulteress but if her husband dies she is free freed from that law so that she is no adulteress though she has married another man what in the

world is Paul saying and why is he saying it here in Romans 7 well the answer is he's talking about the law of the husband found in Deuteronomy 30 uh 24 when a man takes a wife and marries her and it happens that she finds no favor in his eyes because he has found some uncleanness in her and he writes her a certificate of divorce puts it in her hand and sends her out of his house when she has departed from this house and goes and becomes another man's wife if the latter husband detests her and writes her a certificate

of divorce puts it in her hand and sends her out of his house or if the latter husband dies who took her as his wife then her former husband who divorced her must not take her back to be his wife after she's been defiled for that is an Abomination before the Lord and you shall not bring sin on the land which the Lord your God has given you as an inheritance quick summary Paul is basically Scott he's or Deuteronomy is basically saying there's a man and woman here woman is impure somehow or she's breaks her vow she's unclean husband gives

her a certificate of divorce and Sons her out she goes and marries a second dude second dude finds the same problem with her and divorces her as well she is not allowed by law to go back to the first husband by law by God's holy law she is not allowed to go back to the first husband once she has been with the second husband that would be an Abomination to the Lord and this is what Paul is talking about in Romans 7 okay so I just gave you the synopsis there she is not to remarry that first husband so the

question is why is this important why is Paul talking about this in Romans 7 because God married his people and then divorced her what are you talking about Ed yes at Mount Si God married his people Israel and then he divorced her because she was adulteress jerem IIA 31:31 says at the end of there the last the last sentence my Covenant which they broke though I was a husband to them says the Lord Jeremiah 3 then I saw that for all the causes for which backsliding Israel had committed adultery I put her away and did what gave her a certificate

of divorce according to Deuteronomy 24 why Jeremiah 3:1 they say if a man divorces his wife and she goes from him and becomes another man's wife may he return to her again Jeremiah is here is quoting Deuteronomy as well would not that land be greatly polluted but you have played the Harlot with many lovers yet return to me says the Lord so God is in a predicament here he marries Israel betres himself to her tells her I am going to bless you and your vow to me is that you're going to obey me and serve me only and not the Babels

they didn't do that they were unbelieving idolatrous adulterous over and over and over again so God divorces the northern 10 tribes of Israel 10 out of 12 tribes who are called the house of Israel he divorces now the other two weren't pure by any means if you want to learn more about this go to my Jacob the Jesus lesson it'll explain all of it but he divorces the northern 10 tribes and sends her into the Gentiles where she played the Harlot with every nation she was cast Within but God says he wants to take her back even though he can't

according to the law Yeshua confirms this when he mentions this law in Matthew 19 whoever marries a divorced woman commits adultery so we have a problem here right the only way for either of them the husband or the wife to keep from committing adultery is if the husband dies right that's what Paul says in Romans 7 where he says the law has dominion over a man as long as he lives but if the husband dies she is released from the law of her husband and that's just saying exactly what Deuteronomy says if the latter husband dies she's released

so even though God says I want to get her back he can't unless the husband dies and then she's freed from that law which law all of the law no that law that law which law the the law of the husband in Deuteronomy 24 again too many Christians want to go see we're freed from the law no we're freed from that law that singular law okay latter husband dies who took her as his wife so we have a problem despite the roadblocks these roadblocks that I'm talking about here that are preventing the two of them to be reunited he

still promises to get them back somehow and this is what Isaiah says and I just picked one uh there's many of them but God says that he's got an everlasting kindness for the house of Israel he will get her back I will have mercy on you but there's a problem you ever recall reading in the New Testament I think it's first Peter that mystery that the angels and Prophets long to look into this was it the prophets and the angels knew that this law absolutely prevented the reunion between the northern 10 tribes and God and yet he says he's going

to get them back how in the world is going is he going to break his own law God's not a law breaker he's not going to break his own law so that's a Sticky Wicket how in the world is he going to get her back that was the mystery that the prophets and the angels tried to figure out so we've got to figure this out ourselves the only way for either of them to keep from committing adultery is if the husband dies remember Yeshua said himself I only came for the Lost House of the sheep of Israel sorry a dyslexic

there the lost sheep of the House of Israel that's why he came I was not sent except to the lost sheep of the House of Israel so how in the world did God free the house of Israel from the law of the husband which demanded that she never return he sent his son he died that was the condition the only way to keep Israel and himself from committing adultery was if the husband died amen that's what's going on

in Romans 7 and that's what Paul is saying the husband died for his bride so then if while her husband lives she

marries another man will she be called an adulteress yes and she was but if her husband dies she is free from that law so that she is no adulteress though she has been married to another man Romans 7 isn't about freeing you Christians from the Mosaic law Romans 7 is about us being freed or the house of Israel who's us being freed from this law that prevented them from being reunited and notice again he says that law that law not the law the law of the husband in Deuteronomy 24 now we can understand the rest of Romans 7 or at

least the rest of this paragraph verses 4-6 therefore my brethren you also have become dead to the law dead to the law of the husband through what the dead body of Christ he was the husband that died that freed you from the law of the husband that you may be married to another who's the other the Risen Christ to him who was raised from the dead that we should bear fruit to God for when we were in the flesh the sinful passions which were aroused by the law were at work in our members to bear fruit to death but now

we have been delivered from that law the law that prevented the wife from returning to her husband having died to what we were held by so that we should serve in the newness of the the spirit and not in the oldness of the letter amen now now you understand Romans 7 now you understand that Paul was teaching Torah he was teaching Deuteronomy 24 he wasn't coming up with the stuff he wasn't just using interesting analogies to make a point about you being freed from the Mosaic law no remember I'm speaking to those who understand the law well now you understand

it now you understand why he said that and now you understand the law from which he was speaking but you also may be thinking hm if Jesus only came for the lost sheep of the House of

Chapter 11: Serving in the Spirit

Israel what about me what about the world I'm a gentile didn't he come to take away the sins of the world how do we fit in well the answer is simple yes he did yes he did come to take away the sins of the world and the answer to that question is shown in another teaching from Paul that comes from the what you guessed it the Torah and the Old Testament but we are going to have to make that another lesson my fer no let's just go let's just keep finishing well it's we've already gone five minutes past our a

lot of teaching time so um quick thoughts quick questions rebuttal rebukes whatever acceptable I for me the the obvious one is the question that we get quite a bit of t uh quite a bit um and it's the one of 1 John 3:4 that says everyone who practices sin also practices is lawlessness and sin is lawlessness ignoring God's law by action or neglect being um I'm sorry being um unrestrained by his commands and his will so to the person um who says well is it a Salvation issue if I don't obey the law right I always tell them or well

we read this scripture you know that says to not obey the law is sin because it is defined as Sin is lawlessness and then other scriptures that say you know continue to if you continue keep you do not you do not receive his righteousness so ultimately it is a Salvation issue is it it can become one yeah the point that I was making though is to become a believer in Christ there's no Hoops to jump through right

you don't have to start obeying the laws before you can become saved amen salvation is free requires no prerequisites amen that is the

gift of God it's what we do with it it's what we do afterwards Y and if you reject the law while claiming Christ you could be in a predicament you know again this group we take a stand on not making judgments of people's Eternal condition that that belongs to God but you could have a problem if you've rejected God's laws Matthew 7 says that Hebrews 10 says that um you know John says that so any other thoughts I just would like to say this just reminds me of yesterday okay the whole convers you know this whole

teaching and I feel I feel so blessed that this hard head actually grasped that I I'm hoping and I I just ask that you all pray for the lady I spoke with yesterday that her eyes would be open because I know I was blinded for so long I've and stubborn you know hard-headed hard-hearted we all were Angel and sometimes still are yeah soan um I really uh thought about when you said it's all about perspective and just talked about that it's never been obedience which would then that that would focus on me whereas um that it's faith in God which

focuses on him that's the perspective that it's always been Faith whether it's Old Testament New Testament it's always been about God amen Amen to that think um thought that comes to mind uh both from the previous lesson and this current lesson as well and I think that that's a there's a challenge that many people or a obstacle that people stumble upon on many times is and what I appreciate about your your the way you structure the teaching is we always have to look things in the bigger picture and the bigger context of the overall Bible of the overall understanding

of who the person that we are speaking to who the audience is right and many times what happens is people will take one particular scripture completely take it out of context and then build a whole Doctrine around it or like you said in icg Jesus say oh you see this scripture justifies or uh proves my idea here right but then when you take it into the bigger picture you say no that's cannot mean what it means because if that what it really means that means that the law contradicts itself that Paul contradicts himself and that obviously is something that we

know the the the Bible does not you know promote that right and so that's I really appreciate again that anytime that you're talking with people make sure that you you take you know put things in the bigger context remind people about who Paul is about God's law in general and we're starting a group here and so what we're doing is we're we're starting from there and we are starting with what we're calling the foundations of our faith right who is God as a whole what is the word of God and then who is Jesus right and then we can talk

about even who is Paul right so once you lay those foundations of the of who God is and what kind of God he is and what the law is and what's its purpose and who Jesus really is then when you keep that lens on and then you start reading some of these scriptures you always have to go back to those things and like you know uh uh you remind us a lot of time God doesn't change right so you have to look at and say oh is this a new teaching is this an invention no God doesn't change so what

that means is I obviously am misunderstanding it God please give me wisdom please you know put it on Ed's heart to teach me something uh and then you know then then things start falling back into

place um so uh I really appreciate your your approach and and your constant emphasis on bringing all these things together to show that they are interrelated we cannot take one piece what scripture out of context text and then build Doctrine honored or use that to prove our I think it goes right back to what you started off saying is that it all has to be

cohesive it all has to fit in a nice little message right one part of it cannot um you know conflict with another and I know that's really helped me in my own study of just when I read something that doesn't make sense I remember these basic truths that God doesn't change and he is not confusing um he wants to be known by us and so it's likely that there's something that we need to understand further because it's not God trying to be confusing yeah amen amen somebody else I've got something okay Glen number one thank you um I just appreciate

the group and I appreciate you too Ed and David and Christine everybody um where you talked about on this this channel we we don't want to come across as being judgmental to those who have a different opinion than us um just for reference Ed and I have known each other quite a while and when I saw him taking this path or was introduced to it I I gave Ed a hard time you know and uh he never returned with anything negative and I I didn't know the Torah at all even after being a disciple for you know 30 plus years

and uh just his approach to help me it really attracted me to to really find out more and to really look at it and I I just want to you know just give praise to this group for that amen Glen thank you yes we've been dear friends for more than 35 years and have a long history with each other being in the same Ministry with the garrisons for many years having them be a right hand to me in my ministry as I churches uh was always a great pleasure to have them and it's great to have them here too it's

a the two most familiar faces in the group aside from you know my family of course the baronson uh but it's a relationship that we cherish and we're we're grateful for those those to yes I mean Joanne really whipped me into shape when she told me that my precious little angel baby Emily she is not a joy and you need to start are training this child and I was like and those I turning point for us you know always pointing me back to the scriptures and Jo and I think I've tried to tell you that over the years but I

still I still talk about you yep all the time sister just about your steadfast commitment and how you know back in those early days I wasn't as easy as I am now to train and and and you know yeah amen well listen any if no one else wants to share anything raise your hand if you do uh Nea does okay David brener has a question my my great great great great-grandfather was yours too uh we all came from Noah we were all on the ark we had a great it was a you know it was one of those trips of

uh you know 30 you know we went out for a three-hour cruise and you know 360 days later we show up and the world's changed um one of the best re sources answers and Genesis has some quick three minute little videos on how can people be all this and I highly encourage it's well done and you have to realize that a lot of the a lot of Christian understanding took place because of the 1800s when science took over what people believed and I'll just leave it at that uh but I have totally enjoyed this session well awesome I'll I'll end

with this David number two we'll ask you to pray here as we close I'm sorry David number one David number one is is is baronson David number two is brener David number one we'll ask you to close us in a prayer do the little thumbs up there they go there's the fireworks uh have a great Shabbat guys and we will see you guys soon David godash thank you so much uh for bringing us together on uh this holy day of yours your Shabbat God we just thankk you so much uh for Ed's lesson for putting on his heart God just

to showing us the incredible richness of your word God how the word uh is not confusing how the word is consistent uh if we have the right heart to seek uh to seek you with all our hearts God and we just pray that we can continue to have that humble Spirit a spirit that seeks wisdom that seeks understanding of who you are uh and of your message for us God we know that you are perfect that your law is perfect God uh that your word is perfect all scriptures God breathed God and uh we just pray again that uh you

will help us with any uh questions that we will that we have that we would have the wisdom to understand and that you will give us the faith to continue to move forward even in those cases where we don't truly understand because we love you and we trust you God we just pray that uh this uh uh message will impact many that it will open their eyes that it will cause them to want to learn more and to seek you God because we know that uh they love you and they uh want to be right in your lives God they

believe in you and they have faith in you God we just uh pray and are grateful for those that were here today and be with those that couldn't be with us we love you so much