



TORAH...TORAH...

WHAT IS TORAH?

Part 19

**The Torah, The New Covenant, and
The Real Paul**

Torah



Barchu et Adonai ham'vorach!

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

Baruch atah, Adonai Eloheinu, Melech

ha'olam, asher bachar banu mikol

ha'amim, v'natan lanu et Torato.

Baruch atah, Adonai, notein haTorah.

בְּרַכּוּ אֶת יי הַמְּבָרָךְ!
בְּרוּךְ יי הַמְּבָרָךְ לְעוֹלָם וָעֶד!

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

Bless Adonai who is blessed!

Blessed is Adonai who is blessed forever and ever!

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

Blessed are You, Adonai, who gives the Torah.

Torah – To Obey & To Teach



Matthew 5

17 **“DON’T THINK that I have come TO
ABOLISH [DESTROY] THE TORAH OR
THE PROPHETS. I have come not to
abolish BUT TO COMPLETE [FULFILL].**

Definition of Fulfillment



- **Meet requirements:** To satisfy a demand, standard, or condition
 - Christ Himself satisfied the requirements of the Torah in our place
- **Execute or carry out:** To complete an obligation, duty, or promise
 - Christ Himself carried out all the duties of the Torah in our place
- **Realize a goal:** To succeed in achieving a hope, ambition, or expectation
 - Christ Himself has succeeded in achieving the expectation of the Law

Provincialism



A mindset characterized by a narrow, limited view.

In religious circles: it describes an inexcusable refusal to engage with alternative interpretations.

Creating a systematic theology through the various interpretations of Paul's writing has been the single greatest manifestation of provincialism in the history of organized

Provincial Considerations



Historical Church Doctrine

Catholic & Orthodox “Pauline” Theology

- Similarities:
 - Salvation is provided by grace, but transformation is achieved through the sacraments of Baptism and the Eucharist, which “mystically” incorporates believers into the Church.
 - The “Law” and “Old Covenant” are **FULFILLED** in Christ - no longer a requisite **FOR** **SALVATION OR FOR TRANSFORMATION**

Provincial Considerations



Historical Church Doctrine

Catholic & Orthodox “Pauline” Theology

- Differences
 - Catholic: Faith must then work through love and good works to bring about salvation (often referred to as a "working faith").
 - Orthodox: Salvation is the process of being healed and restored to the divine likeness through participation in the life of the Church and acquiring the Holy Spirit.

Provincial Considerations



Historical Church Doctrine

Protestant “Pauline” Theology

- Protestant theology stems from the emphasis on *sola fide* (justification by faith alone) and *sola scriptura* (Scripture alone).
- Faith alone saves, and good works are the result of salvation, not a requirement for it.
- Christ **FULFILLED** the entirety of the law and only its basic moral teachings are relevant

Torah – To Obey & To Teach



Matthew 5

17 **“DON’T THINK that I have come TO ABOLISH [DESTROY] THE TORAH OR THE PROPHETS. I have come not to abolish BUT TO COMPLETE [FULFILL].**

Complete/Fulfill

πληρόω – plēroō

Verify, accomplish, fully preach, perfect, supply

Torah – To Obey & To Teach



Matthew 5

18 Yes indeed! I tell you that until heaven and earth pass away, NOT SO MUCH AS A YUD OR A STROKE WILL PASS FROM THE TORAH — not until everything that must happen has happened.

Torah – To Obey & To Teach



Matthew 5

19 So **WHOEVER DISOBEYS THE LEAST OF THESE MITZVOT AND TEACHES OTHERS TO DO SO** will be called the least in the Kingdom of

Heaven. But **WHOEVER OBEYS THEM AND SO TEACHES** will be called great in the Kingdom of Heaven.

Torah – To Obey & To Teach

Matthew 5



ABOLISHING THE TORAH

=

**DISOBEYING IT AND TEACHING
OTHERS TO DISOBEY**

FULFILLING THE TORAH

=

**OBEYING IT AND
TEACHING OTHERS TO OBEY**

It's All About Repentance



Mark 1:15

“The time has come, God’s Kingdom is near!

Turn to God from your sins and believe **THE**
GOOD NEWS!”

“Turn from your sins to God”

“Repent”

Μετανοέω - meta-noeō

EXAMINE & CHANGE

Look from the outside in..
to change purpose and direction

It's All About Repentance



Matthew 4:17

From that time on, Yeshua began proclaiming,
“**Turn from your sins** to God, for the Kingdom of
Heaven is near!”

“Turn from your sins to God”

“Repent”

Μετανοέω - meta-noeō

EXAMINE & CHANGE

Look from the outside in..
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It's All About Repentance



Luke 4

16 Now when he went to Natzeret, where he had been brought up, on Shabbat he went to the synagogue as usual. He stood up to read, 17 and he was given the scroll of the prophet Yesha'yahu. Unrolling the scroll, he found the place where it was written,

“Turn from your sins to God”

“Repent”

Μετανοέω - meta-noeō

EXAMINE & CHANGE

**Look from the outside in...
to change purpose and direction**

It's All About Repentance



Luke 4

18 “The Spirit of Adonai is upon me; therefore, He has anointed me **TO ANNOUNCE GOOD NEWS TO THE POOR**; He has sent me to proclaim freedom for the imprisoned and renewed sight for the blind, to release those who have been crushed, 19 to proclaim a year of the favor of Adonai.”

“Turn from your sins to God”

“Repent”

Μετανοέω – meta-noeō

EXAMINE & CHANGE

Look from the outside in...
to change purpose and direction

It's All About Repentance



Luke 4

20 After closing the scroll and returning it to the shammash, he sat down; and the eyes of everyone in the synagogue were fixed on him. 21 He started to speak to them: **TODAY, AS YOU HEARD IT READ,**

THIS PASSAGE OF THE TANAKH WAS
FULFILLED!

“Turn from your sins to God”

“Repent”

Μετανοέω - meta-noeō

EXAMINE & CHANGE

**Look from the outside in...
to change purpose and direction**

Paul & The Last Days



2 Timothy 3

1 Moreover, understand this: in the acharit-hayamim will come trying times. 2 People will be self-loving, money-loving, proud, arrogant, insulting, disobedient to parents, ungrateful, unholy, 3 heartless, unappeasable, slanderous, uncontrolled, brutal, hateful of good, 4 traitorous, headstrong, swollen with conceit, loving pleasure rather than God, 5 **AS THEY RETAIN THE OUTER FORM OF RELIGION BUT DENY ITS POWER.** Stay away from these people!

Paul & The Last Days



2 Timothy 3

5 **AS THEY RETAIN THE OUTER FORM OF RELIGION BUT DENY ITS POWER.**

Stay away from these people!

μόρφωσις [morphosis]
εὐσέβεια [eusebeia]

**OUTWARD
APPEARANCE OF PIETY**

ἀρνέομαι [arneomai]
Δύναμις [dunamis]

**CONTRADICT ITS
ABILITY**

Paul & The Last Days



2 Timothy 3

WHAT ABILITY DOES FALSE PIETY
CONTRADICT?

THE ABILITY TO BE TRANSFORMED!

WHAT GIVES YOU THE ABILITY TO
TRANSFORM?

REPENTANCE!!!

Paul & The Last Days



2 Timothy 3

16 For some of them worm their way into homes and get control of weak-willed women who are heaped with sins and swayed by various impulses, 7

WHO ARE ALWAYS LEARNING BUT NEVER ABLE TO COME TO FULL KNOWLEDGE OF THE TRUTH.

8 In the same way as Jannes and Jambres opposed Moshe, so also these people oppose the truth. **They are people with corrupted minds, whose trust cannot pass the test.**

Paul & The Last Days



2 Timothy 3

10 But you, you have **CLOSELY FOLLOWED** my **TEACHING, CONDUCT, PURPOSE IN LIFE, TRUST, STEADFASTNESS, LOVE** and **PERSEVERANCE** — 11 as well as the **PERSECUTIONS** and **SUFFERINGS** that came my way in Antioch, Iconium and Lystra. What persecutions I endured! Yet the Lord rescued me from all of them.

Paul & The Last Days



2 Timothy 3

12 And indeed, all who want to live a godly life united with the Messiah Yeshua will be persecuted,

13 **WHILE EVIL PEOPLE AND IMPOSTORS WILL GO FROM BAD TO WORSE, DECEIVING OTHERS AND BEING DECEIVED THEMSELVES.**

Paul & The Last Days



2 Timothy 3

14 But you, continue in what you have learned and have become convinced of, recalling the people from whom you learned it;

Paul & The Last Days



2 Timothy 3

15 and recalling too **how from childhood you have known the HOLY SCRIPTURES [Gr. hieros gramma – THE SACRED BOOK], which can give you THE WISDOM THAT LEADS TO DELIVERANCE through trusting in Yeshua the Messiah.**

Paul & The Last Days



2 Timothy 3

16 **ALL SCRIPTURE** is God-breathed and is valuable for **TEACHING THE TRUTH**, **CONVICTING OF SIN**, **CORRECTING FAULTS** and **TRAINING IN RIGHT LIVING**; 17 thus anyone who belongs to God may be fully equipped for every good work.

Paul & The Last Days



2 Timothy 4

1 I **SOLEMNLY CHARGE YOU** before God and the
Messiah Yeshua, **who will judge the living and the
dead when he appears and establishes his Kingdom:**

Paul & The Last Days



2 Timothy 4

2 proclaim the Word! Be on hand with it whether the time seems right or not. **CONVICT, CENSURE AND EXHORT WITH UNFAILING PATIENCE AND WITH TEACHING.**

Paul & The Last Days



2 Timothy 4

3 For the time is coming when people will not have patience for **SOUND TEACHING**, but will cater to **THEIR PASSIONS** and gather around **THEMSELVES** teachers who say **WHATEVER THEIR EARS ITCH TO HEAR**. 4 Yes, they will stop listening to **THE TRUTH**, but will turn aside to follow **MYTHS**.

Paul & The Last Days



2 Timothy 4

5 But you, **REMAIN STEADY IN EVERY SITUATION, ENDURE SUFFERING, DO THE WORK** that a **PROCLAIMER OF THE GOOD NEWS SHOULD,** and **DO EVERYTHING YOUR SERVICE TO GOD REQUIRES.**

Paul & The Last Days



2 Timothy 4

1. **REMAIN STEADY IN EVERY SITUATION,**
2. **ENDURE SUFFERING,**
3. **DO THE WORK that a PROCLAIMER**
4. **OF THE GOOD NEWS SHOULD,**
5. and **DO EVERYTHING YOUR SERVICE**
TO GOD REQUIRES.

Paul & The Last Days



2 Timothy 4

6 For as for me, I am already being poured out on the altar; yes, the time for my departure has arrived.

7 I have fought the good fight, I have finished the race, I have kept the faith.

Paul & The Last Days



2 Timothy 4

8 All that awaits me now is the crown of righteousness which the Lord, **“the Righteous Judge,”** **will award to me ON THAT DAY**— and not only to me, but also to all who have longed for him to appear.

The Congregation That Accepts Compromise



“There is a condition that does not announce itself with scandal. It does not begin with rebellion or open defiance. It begins with tolerance. With silence. With the slow replacement of conviction with convenience. It is the ability to live divided and still remain affirmed.

A person can speak truth in public and negotiate contradiction in private. A leader can carry the language of righteousness while maintaining a hidden life that directly opposes it. And the surrounding system—aware, observant, and often discerning—chooses not correction, but coexistence. Not because it cannot see. But because it has decided not to confront. This is what was warned long before it became common practice: “Having a form of godliness but denying the power thereof: from such turn away.” [2 Timothy 3:5] The warning is not aimed at the world outside the faith. It is aimed at what happens inside it when appearance becomes more valuable than transformation.

The Congregation That Accepts Compromise



Because once image becomes the measure, integrity becomes negotiable. So, the [compromise] is no longer treated as contradiction. It is treated as complexity. It is excused as struggle. It is softened with language that protects reputation while avoiding accountability. And slowly, what should have been corrected becomes normalized. Not exposed. Not healed. Managed.

But the compromise does not survive on deception alone. It survives because it is enabled. Every compromised system has people who know enough to speak but choose silence. People who recognize the inconsistency but fear the cost of confronting it. People who witness what is wrong yet convince themselves that preserving peace is more important than protecting truth.

The Congregation That Accepts Compromise



Some enable through loyalty. Some through fear. Some through ambition. Some through the desire to remain connected to influence, position, or platform. They tell themselves they are protecting the ministry while helping to conceal the very thing that is weakening it. What begins as tolerance eventually becomes participation.

Because when truth is repeatedly suppressed to protect appearances, silence stops being neutrality. It becomes agreement. At that point, the danger is no longer just personal hypocrisy. It becomes collective acceptance. A culture that can identify inconsistency but refuses to address it will eventually redefine consistency itself until truth feels extreme and compromise feels mature.

The Congregation That Accepts Compromise



The church continues to gather. It continues to sing. It continues to speak of light. But it has learned how to host darkness without calling it what it is. And the tragedy is not merely that some live a double life. The greater tragedy is that others have learned to accommodate it. Not because they lack discernment. But because they have lost the courage to act on what they discern.

A church that refuses correction in the name of unity eventually sacrifices both. A church that protects image at the expense of truth eventually loses both. And when a people lose the courage to separate truth from performance, conviction from convenience, and holiness from appearance, they do not fall in a moment—they decay in agreement, while still insisting they are standing. The answer is not better image management. It is repentance.

The Congregation That Accepts Compromise



Not a return to performance, but a return to truth.

Because what is concealed cannot be healed, and what is continually excused will eventually be embraced.

The church does not recover by becoming better at appearing righteous.

It recovers when it values transformation more than reputation, truth more than comfort, and the fear of God more than the approval of men.”

– Myles J. Tate