

THE DAVAR BIBLE SCHOOL

# Bible

**CORRESPONDENCE COURSE**

LESSON 1

## **An Open Letter from the Dean**

Greetings and welcome to our growing family of Davar Bible School correspondence course students. This is a totally new and different kind of Bible study course. This informative course of study will help you understand the clear, simple, plain truths of your Bible. The only textbook you will need for this correspondence course is your Bible. You will find these studies fresh and interesting, not dull and dry. You will be richly rewarded with enlightening new truth in each lesson. There is no tuition or cost to you whatsoever, this course is absolutely free of charge. Your enrollment has already been paid by the voluntary freewill tithes and offerings of those who have elected to support this teaching. Those who wish to support this work are gladly welcomed as coworkers in this important effort to proclaim truth to all people. As you read each lesson, make sure you look up each Scripture that is cited. A separate test booklet is provided for each lesson. This way you can keep the lessons for further study, returning only your test booklet to be graded by your teacher. (Alternatively you may just email your answers to us.) It is our prayer that Elohim will bless you as you seek to understand His word.

- James Trimm

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## LESSON 1

There is a lot of talk these days about getting back to the "New Testament Church." But the real truth is, there are two things the "New Testament Church" did not have: A "New Testament" and a "Church". The believers of the "New Testament Church" met in synagogues (Acts 15:21; James 1:1; 2:2) and had no book known as the "New Testament" because it had not been written and compiled yet. Thus when a believer from the "New Testament Church" referred to "The Scriptures" he was speaking of the Tanak (Commonly called the "Old Testament") for they were the only Scriptures he had. Thus when Paul wrote to Timothy:

All *Scripture* is given by inspiration of God,  
and is *profitable for doctrine*, for reproof,  
for *correction*, for instruction in righteousness:  
That the man of God may be perfect,  
thoroughly furnished to all good works.  
(2Tim. 3:16-17)

Paul was referring to the Tanak (Old Testament), the only Scriptures they had. Moreover when Paul spoke to the Bereans in Acts 17:11 we are told of them:

These were more *noble* than those at Thessalonica,  
in that they received the word with all readiness of mind,  
and searched *the Scriptures* daily,  
whether those things were so.

Paul was saying that the Bereans were noble because they did not believe what Paul said simply on the authority of Paul. They were looking to see if what Paul was teaching could be found in the Scriptures. Remember, they were looking in the Tanak (Old Testament), the only Scriptures they had at the time. Paul said that it was noble of them to only accept his teaching if it lined up with the Tanak. That means that whenever we study the New Testament we should ask ourselves this question: "Can you get here from there?" (There being the Tanak). If you think you understand something in the New Testament in such a way that it contradicts the Tanak, then you need to realize that you are misunderstanding it.

Now as you read this book I am going to ask you to be a noble Berean. I am going to ask you to look in the Tanak to see if what Paul and the other New Testament writers teach is found there. I am going to ask you to understand what the New Testament says in light of what the Tanak says.

The word "TORAH" is commonly translated in our Bibles as "Torah", but is that really a good translation of the word Torah? The Hebrew word "TORAH" (Strong's Heb. #8451) means guidance or instruction. TORAH comes from the Hebrew root verb YARAH (Strong's 3384) meaning "to instruct". YARAH was also an archery term referring to shooting an arrow and as a term meaning "to lay a foundation." Torah therefore is

guidance, like the straight path of an arrow to its target. Torah is our foundation. It is important to understand the real meaning of the Hebrew word Torah. Because while some might say "God's Torah is not for today" no one would say that "God's instruction and guidance are not for today."

This lesson is about Torah, it is about Elohim's guidance for us. This lesson is about laying foundation and about setting ourselves on target like an arrow. This lesson will give you aim, direction, foundation and a target.

The Greek word for TORAH used in the Septuagint (Ancient Greek translation of the "Old Testament") and the Greek New Testament is NOMOS. This parallels the Aramaic Bible (the Peshitta) which has NAMOSA from the Semitic root NIMMES meaning "to civilize" and from which we also get the modern Hebrew word NIMOS or NIMUS meaning "politeness." At the core of TORAH are the precepts of civilization. From God's perspective, without Torah we are uncivilized.

The mitzvot (commandments) of the Torah are categorized under three categories:

***MISHPATIM*** (judgments) Strong's 4941

***EDYOT*** (testimonies) Strong's 5715

***KHOKIM*** (statutes; decrees) Strong's 2706

The ***MISHPATIM*** are the moral and ethical commandments. These deal with what is fundamentally right and wrong.

The ***EDYOT*** are commandments that give testimony to YHWH. These include the Shabbat, the festivals the tefillin (phylactery), the Mezuzah etc.

The ***KHOKIM*** are commandments with no apparent rational. For example the commandment not to mix wool and linen.

Now we have already shown that in studying the New Testament we must ask ourselves "can you get here from there?" ("there" being the Tanak (Old Testament)). If we understand something in the "New Testament" in such a way that it contradicts the Tanak, then we must be misunderstanding it. Now there are many who understand many New Testament passages in such a way as to believe and teach that the Torah has been abolished. Let us be like noble Bereans and let us look in the Tanak to see if this is so (Acts 17:11). After all Paul tells us that the Tanak is "***profitable for doctrine***, for reproof, for ***correction***, [and] for instruction" (2Tim. 3:16). So what does the Tanak say? Was the Torah to be for all generations, forever? or would it one day be abolished? If the Torah would one day be abolished, then we should be able to find this taught in the Tanak. As Noble Bereans we should be checking to see if the things we have been taught can be found in the Tanak. By contrast, if the Torah would not be abolished, but would

be for all generations forever, then we should be able to find that information in the Torah as well. Since the Tanak is profitable for doctrine and correction, perhaps we can seek the truth on this issue from the Tanak:

...it shall be a statute *forever*  
to their *generations*....(Ex. 27:21)

...it shall be a statute *forever* to him  
and his seed after him. (Ex. 28:43)

...a statute *forever*... (Ex. 29:28)

...it shall be a statute *forever* to them,  
to him and to his seed  
*throughout* their generations. (Ex. 30:21)

It is a sign between me  
and the children of Israel *forever*. (Ex. 31:17)

There is no shortage of passages in the Torah which specify that the Torah will not be abolished but will be for all generations forever. (For more see: Lev. 6:18, 22; 7:34, 36; 10:9, 15; 17:7; 23:14, 21, 41; 24:3; Num. 10:8; 15:15; 18:8, 11, 19, 23; 19:10 and Deut. 5:29)

Moreover the Psalmist writes:

Your word is truth from the beginning:  
and *every one of your righteous judgements*  
*endures forever*.  
(Psalm 119:160)

Furthermore the Tanak tells us that the Torah is not to be changed or taken away from:

You shall not add to the word  
which I command you,  
*neither shall you diminish a thing from it,*  
*that you may keep the commandments*  
of YHWH your God which I command you.  
(Deut 4:2)

Whatever thing I command you,  
*observe to do it:* you shall not add thereto,  
nor *diminish from it*.  
(Deut. 12:32)

So if we are "Noble Bereans" we will find that the Tanak teaches that the Torah will not be abolished but will endure for all generations forever. This teaching from the Tanak is profitable to us for doctrine, for reproof and for correction.

The Messiah echoes this teaching:

Do not think that I have come  
to destroy the Torah or the Prophets.  
I have not come to destroy but to fulfill.  
For assuredly, I say to you,  
till heaven and earth pass away,  
one yod or one mark will by no means  
pass from the Torah till all is fulfilled.  
Whoever therefore breaks one of the least  
of these commandments, and teaches men so,  
he will be called least in the Kingdom of Heaven;  
but whoever does and teaches them  
will be called great in the Kingdom of Heaven.  
(Matt. 5:17-19 see also Lk. 16:17).

As does Paul:

Do we then abolish the Torah through trust?  
Absolutely not! We uphold the Torah!  
(Rom. 3:31)

Despite the fact that David was saved by faith alone (Rom. 4:5-8) he loved the Torah and delighted in it (Ps. 119: 97, 113, 163). Paul (Paul) also delighted in the Torah (Rom. 7:22) and called it "holy, just and good." (Rom. 7:12). There is nothing wrong with the Torah that God should want to abolish or destroy it, in fact both the Tanak and the New Scriptures call the Torah "perfect" (Ps. 19:7; James 1:25).

The Torah is even called in the New Testament "the Torah of Messiah" (Gal. 6:2). To say that the Torah was not forever and is not for all generations, is to call God a liar.

Another popular teaching in the church is a teaching that God only gave the Torah to Israel to prove that they could not keep it. For example one book states:

...Israel, in blindness and pride and self-  
righteousness, presumed to ask for the law;  
and God granted their request, to show them  
that they could not keep his law...  
(God's Plan of the Ages; Louis T. Tallbot; 1970; p. 66)

Now let's think this through for a moment. Elohim gives Israel the Torah. He says he will place curses upon Israel if they fail to keep the Torah (Lev. 26 & Deut 28-29). He sends prophets to warn Israel of pending destruction because of their continual failure to keep Torah. Eventually God allows Babylon to invade Jerusalem and the Jews to be taken into captivity, because of their failure to keep Torah. Then he comes along and says "Nah, I was only fooling. I just gave you the Torah to prove you could not do it." What kind of God would that be? Of course as noble Bereans we can simply look in the Tanak to see if this popular teaching is true. Let us see what the Tanak says on this issue:

For this commandment which I command you this day  
**it is not to hard for you**, neither is it far off.  
It is not in heaven, that you should say:  
" Who shall go up for us to heaven, and bring it to us,  
and make us to hear it, that we may do it?"  
Neither is it beyond the sea, that you should say:  
"Who shall go over the sea for us, and bring it to us,  
and make us hear it, that we may do it?"  
But the Word is very near to you, in your mouth,  
and in your heart, **that you may do it.**  
(Deut. 30:11-14)

The fact that the Torah can be kept is confirmed as well in the New Testament which tells us that Yeshua was tempted in all things just as we are and he did keep the Torah (Heb. 4:15).

Paul is greatly misunderstood as having taught that the Torah is not for today. I have met a great many who feel uncomfortable with his writings. Some of these have even, like the Ebionites of ancient times, removed Paul's from their canon (Eusebius; Eccl. Hist. 3:27:4). This belief that Yeshua may not have abolished the Torah, but that Paul did, has been propagated since ancient times. The "Toldot Yeshu" for example, an ancient hostile Rabbinic parody on the Gospels and Acts, accuses Paul of contradicting Yeshua on this very issue (Toldot Yeshu 6:16-41; 7:3-5). At least one modern Dispensationalist, Maurice Johnson, taught that the Messiah did not abolish the Torah, but that Paul did several years after the fact. He writes:

Apparently God allowed this system of Jewish ordinances to be practiced about thirty years after Christ fulfilled it because in His patience, God only gradually showed the Jews how it was that His program was changing.... Thus it was that after God had slowly led the Christians out of Jewish religion He had Paul finally write these glorious, liberating truths.  
(Saved by "Dry" Baptism!; a pamphlet by Maurice Johnson; pp. 9-10)

Kefa warns us in the Scriptures that Paul's writings are difficult to understand. He warns us saying:

...in which are some things hard to understand,  
which those who are untaught and unstable  
twist to their own destruction,  
as they do also the rest of the Scriptures.  
(2Pt. 3:15-16)

Paul knew that his teachings were being twisted, he mentions this in Romans, saying:

And why not say, "Let us do evil that good may come"?  
-- as we are slanderously reported and as some affirm  
that we say." (Rom. 3:8)

Paul elaborates on this slanderous twist of his teachings, saying:

What shall we say then? Shall we continue in sin  
that grace may abound? Certainly not!..."  
(Rom. 6:1-2)

and

What then? Shall we sin because we are not  
under the Torah but under grace? Certainly not!"  
(Rom. 6:15).

So then, Paul was misunderstood as teaching that because we are under grace, we need not observe the Torah.

Upon his visit to Jerusalem in Acts 21 Paul was confronted with this slanderous twist of his teachings. He was told

You see, brother, how many thousands of Jews  
there are who believe, and they are all zealous  
for the Torah; but they have been informed about  
you that you teach all the Jews who are among  
the Gentiles to forsake Moses, saying that they  
ought not to circumcise their children nor to walk  
according to the customs.  
(Acts 21:20-21)

In order to prove that this was nothing more than slander, Paul takes the nazirite vow and goes to make offerings (sacrifices) at the Temple (Acts 21:22-26 & Num. 6:13-21) demonstrating that he himself kept the Torah (Acts 21:24). Paul did and said many things

to prove that he both kept and taught the Torah. He:

- circumcised Timothy (Acts 16:1-3)
- took the nazirite vow (Acts 18:18; 21:17-26)
- taught and observed the Jewish holy days such as:
  - Passover (Acts 20:6; 1Cor. 5:6-8; 11:17-34)
  - Shavuot (Pentecost) (Acts 20:16; 1Cor. 16:8)
  - fasting on Yom Kippur (Acts 27:9)
- and even performed animal sacrifices in the Temple (Acts 21:17-26/Num. 6:13-21; Acts 24:17-18)

Among his more notable statements on the subject are:

- "Neither against the Jewish Torah, nor against the Temple, nor against Caesar have I offended in anything at all." (Acts 25:8)
- "I have done nothing against our people or the customs of our fathers." (Acts 28:17)
- "...the Torah is holy and the commandment is holy and just and good." (Rom. 7:12)
- "Do we then nullify the Torah through faith? May it never be! On the contrary, we maintain the Torah." (Rom. 3:31).

### **Was Paul a Hypocrite?**

Being confronted with the various acts and statements of Paul which support the Torah, many of the "Torah is not for today" teachers accuse Paul of being hypocritical. Charles Ryrie, for example, footnotes Acts 21:24 in his Ryrie Study Bible calling Paul a "middle of the road Christian" for performing such acts. Another writer, M.A. DeHaan wrote an entire book entitled "Five Blunders of Paul" which characterizes these acts as "blunders." "These teachers of lawlessness" credit Paul as the champion of their doctrine, and then condemn him for not teaching their doctrine. If Paul was really a hypocrite, could he honestly have condemned hypocrisy so fervently (see Gal. 2:11-15). Consider some of his own words:

For do I now persuade men, or God?  
Or do I seek to please men? For if I still pleased men,  
I would not be a servant of the Messiah.  
(Gal. 1:10)

For you yourselves know, brothers,  
that our coming to you was not in vain.  
But even after we had suffered before  
and were spitefully treated in Philippi,  
as you know, we were bold in our God  
to speak to you the Good News of God in  
much conflict. For our exhortation did not  
come from deceit or uncleanness,  
nor was it in guile. But as we have been  
approved by God to be entrusted with  
the Good News, even so we speak, not  
as pleasing men, but God who tests our  
hearts. For neither at any time did we  
use flattering words, as you know, nor a  
cloak for covetousness-- God is witness.  
(1Thes. 2:1-5)

If Paul was a hypocrite, he must have been one of the slickest con-men in history!

### **"Works of the Torah" and "Under the Torah"**

Much of the confusion about Paul's teachings on the Torah involves two scripture phrases which appear in the New Testament only in Paul's writings (in Rom. Gal. & 1Cor.). These two phrases are "works of the Torah" and "under the Torah", each of which appears 10 times in the Scriptures.

The first of these phrases, "works of the Torah", is best understood through its usage in Gal. 2:16. Here Paul writes:

knowing that a man is not justified by  
WORKS OF THE TORAH but by faith in  
Yeshua the Messiah, even we have believed  
in Messiah Yeshua, that we might be justified  
by faith in Messiah and not by the  
WORKS OF THE TORAH; for by the WORKS OF  
THE TORAH no flesh shall be justified.

Paul uses this phrase to describe a false method of justification which is diametrically opposed to "faith in the Messiah". To Paul "works of the Torah" is not an obsolete Old Testament system, but a heresy that has never been true.

The term "works of the Torah" has shown up as a technical theological term used in a document in the Dead Sea Scrolls called MMT which says:

Now we have written to you some of the  
WORKS OF THE TORAH, those which we  
determined would be beneficial for you...  
And it will be reckoned to you as righteousness,  
in that you have done what is right and good  
before Him...  
(4QMMT (4Q394-399) Section C lines 26b-31)

The second of these phrases is "under the Torah". This phrase may best be understood from its usage in Rom. 6:14, "For sin shall not have dominion over you, for you are not UNDER THE TORAH but under grace." Paul, therefore, sees "under grace" and "under the Torah" as diametrically opposed, one cannot be both. The truth is that since we have always been under grace (see Gen. 6:8; Ex. 33:12, 17; Judges 6:17f; Jer. 31:2) we have never been "under the Torah". This is because the Torah was created for man, man was not created for the Torah (see Mk. 2:27). "Under the Torah" then, is not an obsolete Old Testament system, but a false teaching which was never true.

There can be no doubt that Paul sees "works of the Torah" and "under the Torah" as categorically bad, yet Paul calls the Torah itself "holy, just and good" (Rom. 7:12), certainly Paul does not use these phrases to refer to the Torah itself.

### **The Belt of Truth**

There is a spiritual battle taking place. A battle between light and darkness. A battle between truth and deception. Paul writes:

Put on the whole armour of God, that you may  
be able to stand against the wiles of the devil.  
For we wrestle not against flesh and blood,  
but against principalities, against powers,  
against the rulers of the darkness of this world,  
against spiritual wickedness in high places.  
Wherefore take unto you the whole armour of God,  
that you may be able to withstand in the evil day,  
and having done all, to stand.  
(Eph. 6:11-13)

Paul goes on to describe the parts of this armour as:

- The Belt of Truth
- The Breastplate of Righteousness
- The Shoes of the Goodnews of Peace (Shalom)
- The Shield of Faith
- The Helmet of Salvation
- The Sword of the Word

Now Paul is making a play on words here. The Aramaic word for "Armour" is **ZAYNA** while the Aramaic word for "whiles" is **TZEN'TA**. Paul is contrasting the **ZAYNA** with the **TZEN'TA**. The four fixed (non mobile) pieces of armour correspond to the four whiles of Satan which are depicted in the Tanak:

- Deception/Lies (Gen. 3)  
(Belt of Truth)
- Temptation/Pride (1Chron. 21:1)  
(Breastplate of Righteousness)
- Oppression (Job)  
(Shoes of Peace)
- Accusation (Zech. 3:1-5)  
(Helmet of Salvation)

Now we will not cover each of the items here, instead we will concentrate only on the belt of truth.

Now it should be understood that the armour Paul is speaking of is not Roman armour, it was not inspired by Roman Soldiers. The armour was originally inspired by the book of Isaiah (Isaiah 11:5; 52:7 and 59:17) as well as the apocryphal Wisdom of Solomon (5:17-20). Therefore the subject of this passage is ancient Hebrew armour and not Roman armour at all. Now ancient Hebrews wore a skirt-like garment. Before going into battle a Hebrew warrior would gird himself with the a belt, he would gather his skirt-like garment up and tuck it up under his belt to allow free movement. This prevented him from getting tripped up in his own garment while trying to fight.

Now when he was on trial before Pilate Yeshua said:

For this I have been born,  
and for this I have come into the world,

to bear witness of the truth.  
Everyone who is of the truth hears my voice.  
(John 18:37-38)

To this Pilate asked the all important question “What is truth?” (John. 18:38)

Let us look back to the Tanak to find the answer to Pilate's question:

Your righteousness is an everlasting righteousness,  
and your Torah is truth.  
(Psalm 119:142)

You are near, O YHWH,  
and all your commandments are truth.  
(Psalm 119:151)

This definition explains many phrases in the New Testament:

"Obey the truth" (Gal. 3:1)

"But he that does truth..." (Jn. 3:20)

And I rejoice that I found your children  
walking in the truth, as we have received  
a commandment from the Father.  
(2Jn. 1:4)

The Tanak definition of truth gives whole new meaning to Yeshua's words:

For this I have been born,  
and for this I have come into the world,  
to bear witness of the truth.  
Everyone who is of the truth hears my voice.  
(John 18:37-38)

Yeshua came to bear witness of the Torah, those who hear the Torah hear his voice. This leads us to another important saying from Yeshua:

Then Yeshua said to those Jews who believed  
on him, if you continue in my word,  
then are you my disciples indeed.  
And you shall know the truth,  
and the truth shall make you free.  
(John 8:31-32)

Paul, however, speaks of those "who changed the truth of God into a lie" (Rom. 1:25)  
Now if Messiah came to bear witness of the truth then what has HaSatan to bear witness to? The scriptures tell us:

He [the devil] was a murderer from the beginning,  
and abode not the truth in him.  
When he speaks a lie, he speaks of his own:  
for he is a liar, and ther father of it.  
(John 8:44)

...HaSatan, who deceives the whole world...  
(Rev. 12:9)

When HaSatan speaks a lie, he is merely speaking his native language.

Now if the Torah is truth, then what is HaSatan's lie? His lie is that there is not a Torah, that the Torah has been done away with. There is a Greek term for this teaching. This term is *ANOMOS* (Strong's Greek #459). *ANOMOS* is made up of the Greek prefix A- (there is not/without) with the Greek word *NOMOS* (Torah). *ANOMOS* means "without Torah" or "Torah-lessness." While Messiah came to bear witness to the Torah, HaSatan comes to bear witness of *ANOMOS* (Torah-lessness). Two entire books of the New Testament (2Kefa and Jude) are dedicated to combating this false *ANOMOS* teaching. Yeshua tells us that these teachers will be called "least" in the Kingdom (Mt. 5:19).

Now lets take a look at how the Bible uses this term *ANOMOS*:

...I [Yeshua] will profess to them, I never knew you,  
depart from me, you that work *ANOMOS*.  
(Mt. 7:23)

...and they [angels] shall gather out of his Kingdom  
all things that offend, and them which do *ANOMOS*.  
(Mt. 13:41)

And many false prophets shall rise,  
and shall deceive many.  
And because *ANOMOS* shall abound,  
the love of many shall grow cold.  
(Mt. 24:11-12)

For the mystery of *ANOMOS* does already work...  
And then shall the *ANOMOS* one be revealed,  
whom the Lord shall consume  
with the spirit of his mouth,...  
whose coming is after the working of HaSatan  
with all power and **lying** wonders,

and with all **deceivableness...**  
because they received not the love of **truth...**  
That they might be damned  
who believed not the **truth...**  
(2Thes. 2:7-12)

Many people have been taken in by the *ANOMOS* teaching. In fact two of Christendom's largest theological sub-sets, Dispensationalism and Replacement Theology, submit detailed theories to explain why they teach that the Torah is not for today.

Dispensationalism is a form of Pre-Millennialism which replaces the eternal "covenants" with finite "ages". Two of these finite ages are "The Age of Torah" which basically encompasses "Old Testament times", and "The Age of Grace" which basically encompasses "New Testament times". According to these Dispensationalists, during "Old Testament times" men were under Torah, but during "New Testament times" men are under grace. Some Dispensationalists, called "Ultra-Dispensationalists", even teach that men were saved by Torah in "Old Testament times," but are saved by grace in "New Testament times." As a result, Dispensationalists teach that "the Torah is not for today" or "we have no Torah."

Replacement Theologians teach that God has replaced Israel with the Church; Judaism with Christendom; The Old Testament with The New Testament; and Torah with grace. As a result, they too teach that "the Torah is not for today" or "we have no Torah."

Now you may be saying to yourself: "Ok, so they teach Torah-lessness, but don't the Torah-less teachers of 2Peter & Jude go so far as to teach sexual immorality? Surely the Torah-less teachers of within the church would never use their "the Torah is not for today" teaching to promote sexual immorality." Wrong! Some of Christendom's teachers have already carried the "the Torah is not for today" reasoning to its fullest and logical conclusion. A sect of Christendom known as "The Universal Fellowship of Metropolitan Community Churches" has published a tract which does just that. The nameless author of the tract writes:

Another Scripture verse that is used to show that the Bible condemns the gay lifestyle is found in the Old Testament Book of Leviticus, 18:22, "Thou shalt not lie with a man as thou would with a woman." Anyone who is concerned about this prohibition should read the whole chapter or the whole Book of Leviticus: No pork, no lobster, no shrimp, no oysters, no intercourse during the menstrual period, no rare meats, no eating blood, no inter-breeding of cattle, and a whole host of other laws, including the Torah to kill all divorced people who remarry.

As Christians, our Torah is from Christ. St. Paul clearly taught that Christians are no longer under the Old Torah (for example in Galatians 3:23-24); that the Old Torah is brought to an end in Christ (Romans 10:4); and its fulfillment is in love (Romans 13:8-10, Galatians 5:14). The New Torah of Christ is the Torah of Love. Neither Jesus, nor Paul, nor any of the New Testament Scriptures implies that Christians are held to the cultic or ethical laws of the Mosaic Torah.  
(Homosexuality; What the Bible Does and Does not Say; Universal Fellowship press, 1984, p. 3)

Thus Christendom's teaching that "the Torah is not for today" is already being used to "turn the grace of our God into perversion." (Jude 1:4; see also 2Pt. 2:18-21)

There is indeed a spiritual battle taking place. It is a battle between the truth and a lie. It is a battle between light and darkness. It is a battle led by the one who came to bear witness to the Torah, and the one who comes to bear witness to Torah-lessness. The Torah is truth. The belt of truth is the belt of Torah. Gird yourselves with the belt of Torah that you may withstand the Torah-less one.

(End Lesson One)

