

Why I do not understand and not hold to the Torah-less doctrine

From my studying of the bible and seeking the truth, I have to a conclusion that believers in Christ are to walk just as he walked, which is in obedience to the Torah. My current understanding is that the Torah is the way for us to walk in. God gave his people the Torah to walk in it, not for salvation but as a way of life for them, to make them holy just as He is holy. I unfortunately do not see anywhere in the bible where it says do not follow the Torah of God. The reason I do not subscribe to the "Torah not required" movement is that I don't see or understand how they answer the following questions biblically or without contradicting the scriptures. The Torah is not required for salvation and never was but it is definitely the way the believers in Christ are ought to walk in based on my study of the bible. Some will say it does not matter whether a believer follows it or not and then my issue with that statement is that is that against what standard are you judged against? What then is Truth to you? Wisdom? Love? Because I believe you cannot answer such questions without the Torah.

I do not understand the position of saying the Torah is done away with or is not required for living by believers. This position contradicts the bible and the Word of God when the whole bible is taken into context. This position leads to many contradictions that I do not see how they can be resolved. One thing I noticed is that this position is popular among those who have not read through the Hebrew scriptures, leading to them not taking into consideration the people talking, where they are from, what they believed, what certain words meant to them and so forth. Some say Jesus went against the Torah, but this causes very serious issues and I sometimes think Christians don't understand this religion. By saying Jesus went against the Torah or he did not follow it then by definition he was a sinner and could not be a spotless lamb and could not take away sins of the world. He would be classified as a false prophet and false teacher by the word of God (Torah). Saying he taught against the commands of the Torah which are direct words of God, that would make him a sinner and false prophet. Had he taught against the Torah, then the Jews would have killed him at that moment he taught against it and we see that no such a thing happens, until he is falsely accused. Had he taught against the Torah then the doctrine he taught would've been his and not the Fathers. This position causes very deep issues and it collapses the entire Christianity and most who take this position don't even realise the issues or the implications of this position. The position that Christ went against the Torah, taught against the Torah, is a position that no Christian wants or should take. He would not be the Messiah if this position is true.

Some will use the letters of Paul to hold the position that he taught against the Torah, he did not support the observing of the Torah. Again I don't think the letters actually say this because of the same issues mentioned above. He would be classified as a false teacher and prophet for speaking against the word of God, the Jews would've killed him for doing so. We see that he is falsely accused of teaching against The Torah and The Prophets in the book of Acts but in his defence, he literally says he did no such thing and that he believes all the things written in them and he follows them. So if he said such a thing, then how could he have taught against the Torah and the Prophets? He said he only taught the things spoken of by the Torah and the Prophets and he said nothing other than what is said in them. So then how do people get to the conclusion that he taught against the Torah and the Prophets? I do not understand this position. We saw Paul doing sacrifices to prove that he is not teaching against the Torah so how can one say his letters teach people to go against the Torah? He taught gentiles and Jews alike that they must imitate him as he imitates Christ and we know that both of them upheld the Torah. So how does one get to the conclusion that they taught against the

Torah and Prophets? I do not understand this position. Peter even warned us that Paul is hard to understand and those who are untaught and unskilled (in the Hebrew scriptures) they twist him to their own destruction just as they do with the rest of the scriptures. Yet we see many people use the letters of Paul to say he taught the observance in not necessary or not required in a believer's life. Most of these people don't even know what the Torah says or what the Prophets say, but somehow they understand Paul. That is why I do not understand this position. Taking this position, you'd have to neglect the rest of the bible and read those verses that many say are against the Torah in isolation. I don't understand how taking the rest of the bible in context could lead to this position. The position "Paul is contradicting himself", is a better position and a more genuine position that one could take taking into consideration the whole bible.

Me however I don't think Paul is contradicting himself and I believe his letters are in perfect harmony with the teaching of Christ, The Torah and the Prophets. I believe he is misunderstood just like Peter warned. The bible speaks of the Torah being eternal, being spiritual, being the Truth, Love and Wisdom. The bible speaks of the Torah being written in our hearts and minds in the new covenant. It speaks of the Holy Spirit causing us to walk in the Torah of God, it speaks of Jesus crushing those who eat swine and rat flesh. It speaks of people coming to celebrate sukkot, it speaks of the Torah going forth from Zion, The Torah of God will be used to judge nations when Christ reigns. It speaks of future sacrifices; it speaks from Sabbath to Sabbath. All of these are future prophecies.

That is why I believe that believers of Christ should walk in the Torah, this is the position that I hold. Taking into consideration that The Torah and the Prophets were the direct words of God, that all prophets taught repentance (that people should return to the ways of God), Christ being obedient to the Torah and teaching others to do likewise, the apostles still continuing in the Torah years after the death of Christ, Paul doing likewise, the prophecies showing that the Torah will always be relevant. That is why I hold to the position that all believers in Christ have to live according to the Torah. Without the above into consideration might lead one to taking the position of saying the Torah is not the way for a believer to walk in, this position, I do not understand it.

I do not understand how one can answer the following questions with the Torah. (this list of questions is not exhaustive)

Questions

1. If God is the same yesterday, today, and forever (Malachi 3:6, Hebrews 13:8), why would His standard of righteousness (Torah) change?
2. What definition of sin do you use if not 1 John 3:4 — "sin is lawlessness"?
3. If Torah defines righteousness (Deuteronomy 6:25), how can righteousness exist without it?
4. Can you name a single verse where God says His Torah is temporary or will be abolished for believers?
5. If obedience to God's commandments was expected in the Old Testament, what changed that expectation? Where is that change declared by God?
6. Why did Jesus say not one jot or tittle would pass from the Torah until heaven and earth pass away (Matthew 5:17–19)?
7. Why did Paul say "the law is holy, just, and good" (Romans 7:12), and call it "spiritual" (Romans 7:14) if it's supposedly done away with?

8. Why did Paul continue to keep feasts (Acts 18:21), take a Nazirite vow (Acts 21), and purify himself in the temple after Jesus' resurrection?
9. Why did the New Testament believers continue going to the temple if the law was abolished?
10. Why does Revelation 12:17 and 14:12 describe God's end-time saints as those who "keep the commandments of God" and "have the faith of Jesus"?
11. If the Torah is abolished, does that mean adultery, theft, or idolatry are no longer sins?
12. How can we love God without keeping His commandments (1 John 5:3)?
13. If Christians believe the Ten Commandments should be followed, why do they reject other parts of the Torah that are also commandments from the same God?
14. What is the standard by which God will judge the world if not His Torah (Romans 2:12–13)?
15. If Jesus obeyed the Torah perfectly and we are to walk as He walked (1 John 2:6), should we not also keep the Torah?
16. Why do prophecies of the Messianic Kingdom (Isaiah 2, Ezekiel 40–48, Zechariah 14) show Torah observance, sacrifices, and feast keeping if the Torah is abolished?
17. Why is the Sabbath mentioned in future prophecy (Isaiah 66:22–23) if it was supposedly abolished?
18. If Gentiles are grafted into Israel (Romans 11), shouldn't they also live according to Israel's covenant, which includes the Torah?
19. Why would God give a new covenant that writes the Torah on our hearts (Jeremiah 31:33), if the Torah is no longer relevant?
20. How is the Torah "a shadow of things to come" (Colossians 2:17) if its entire purpose is finished and irrelevant?
21. Why do people use Paul's writings to dismiss the Torah when Peter warned that Paul's letters are hard to understand and often twisted (2 Peter 3:15–17)?
22. If Colossians 2 says "let no man judge you," why assume that means stop keeping Sabbath and feasts, instead of encouraging them?
23. If Jesus said "man shall not live by bread alone but by every word of God" (Luke 4:4), why discard the first five books of His word?
24. If the early believers only had the Tanakh (Old Testament), how were they expected to follow Jesus without the New Testament?
25. Why does every reference to "Scripture" in the New Testament refer to the Tanakh (Old Testament), yet many say it's no longer applicable?
26. If Torah is no longer valid, what defines truth now? What is "truth" according to God without the Torah?
27. If we remove the Torah, where does godly wisdom come from now?
28. How can one be "holy" if the Torah, which defines holy behaviour, is removed?
29. Without Torah, what is the standard for justice and judgment? Human opinion?
30. If we reject Torah, are we really following what Jesus taught?
31. If Torah is the Word of God, what do we have left when it's discarded?
32. If walking in the Spirit is the opposite of walking in the flesh, and the flesh rejects Torah, what does that say about those who also reject Torah?
- 33. If the new covenant writes the Torah on our hearts, why do people say we are no longer to follow it?**

The above is a summary and not detailed description of why I hold to the position of a believer in Christ having to walk in the Torah and why I do not understand and why I do not accept the Torah-less position. I am open to talking and discussing my position or anyone's viewpoint, as long as you will be genuine about it and engaging me in good faith.