One of the primary causes of doctrinal error within the Belief today comes from a misunderstanding of the meaning of certain important words or phrases used in the Scripture.

In Christianity today, there is an abundance of disagreement and confusion concerning what it means “to be saved” and how believers are expected to live out their lives before Elohim (God).

A correct understanding of the meaning of the words and phrases mentioned above would clear up most of the confusion and help all believers to live in unity together as is our duty.

If you were to ask any Christian today if it is ok for them to live in sin they would all tell you no, however, all of them do so ignorantly every single day because they don’t understand what the word “sin” actually means.

Those who do know the Scriptural meaning of “sin” don’t apply that meaning to passages of Scripture where it is used and so they misinterpret what the writer intends them to learn, which is how false doctrine and confusion has invaded the Belief.

In this writing we are going to use the Messianic Writings (NT) to help define the meaning of the word’s “sin” and “fleshly”, then we will show certain verses that contain these words and the difference in how those verses have been interpreted and how they should be understood.

For those who would have a problem with our use of only the Messianic Writings to define these words, we say that the Messianic writers formulated their writings to be understood from a distinctly Hebrew (Torah/Tanak) mindset, because they were founded in the writings of the Tanak (OT) and gave more direct definitions of these words in their writings.

It has been our experience, that when we have attempted to prove the meaning of words used in the Messianic Writings by opening the Tanak, most Christians automatically rebuff us because “the Old Testament” no longer applies to the “New Testament Believer”.

Fortunately, the Messianic writers defined the words “sin” and “fleshly” for us in their writings, so we will us their “New Testament” definitions to show the err of modern Christian dogma.

Also, it is our practice to use “The Scriptures” (TS) version of the Scripture and we will do so here, but we will also quote certain passages from the “King James Version” (KJV) were it gives a clearer translation of these words.

(All word definitions used herein come from the “Strong’s Concordance”, unless otherwise noted.)

Our first question is, “What is sin?”

**1Jn 3:4** Whosoever committeth sin transgresseth also the law: for sin is the **transgression of the law**. **(KJV)**

**1Jn 3:4**  Everyone doing sin also does lawlessness, and sin is **lawlessness**. **(TS)**

Both these translations mean the same thing but sometimes the word “lawlessness” gets over looked in the general reading of this passage, so we think the phrase used in the KJV gives a clearer meaning.

The Greek word that is translated here as “lawlessness” (transgression of the law) is “**anomia**”.

Stg’s **#G458** “ἀνομία” (anomia), from G459 (anomos – lawless); *illegality*, that is, ***violation of law*** or (generally) *wickedness:* - iniquity, X transgress (-ion of) the law, unrighteousness.

The word “anomia” has three parts:

1. “a” - From G1 (as a negative particle), no or not.
2. “nom” – The conjugated form of “nomos” which is from a primary word “νέμω” (nemō - **to parcel out**, especially food or grazing to animals); law (through the idea of prescriptive usage), generally (regulation), **specifically (of Moses [including the volume {Tanak/OT}]**.

**NOTE:** The Greek word “nomos” is used to translate the Hebrew word “torah”

Stg’s #**H8451** “תּוֹרָה” (torah), from H3384 (yarah – **to flow** as water); a precept or statute**, especially the Decalogue or Pentateuch** (Genesis - Deuteronomy): - law.

Both these words have the same basic meaning, “to flow or parcel out”. Both are meant to convey the idea of something that has traveled from one place or person to another.

In both cases, they refer to the five books of Mosheh (Moses) or what is commonly, and erroneously, called the Old Testament or Mosaic Law.

Everything spoken by YHWH, through Mosheh, to the people of Yisra’el at Mt. Sinai and throughout their wilderness wondering.

Messiah Himself gave a clear meaning to what these two words mean when He told the adversary (Ha-Shatan) that “Man does not live by bread alone, but by **every word that proceeds from the mouth of Elohim**” (Mat 4:4).

Both words would be better translated as, “teaching or instruction”.

1. “ia” **–** An active participle meaning, “to do, doing”.

So, the word “anomia” means, “no law doing” or “lawlessness” and is specifically referring to the “Old Testament Law” or Torah.

If, then, sin means not obeying the Torah of YHWH and believers are instructed not to sin, then why do Christian teachers tell us we are no longer required to obey the Torah?

The Christian doctrine of grace has been diluted and corrupted by lawless men as Peter (Kepha) warned us to beware of.

**2Pe 3:14**  So then, beloved ones, looking forward to this, do your utmost to be found by Him in peace, **spotless and blameless**,

**2Pe 3:15**  and reckon the patience of our Master as deliverance, as also our beloved brother Paul wrote to you, according to the wisdom given to him,

**2Pe 3:16**  as also in all *his* letters, speaking in them concerning these *matters*, in which **some are hard to understand,** which those who are **untaught and unstable twist to their own destruction**, as they do also the other Scriptures.

**2Pe 3:17**  You, then, beloved ones, **being forewarned**, **watch**, **lest you also fall from your own steadfastness, being led away with the delusion of the lawless**,

The phrase “spotless and blameless” refers specifically to being obedient to the Torah and Peter is admonishing believers to be obedient so that they can be in a state of peace with the Master.

YHWH equates sin to a stain.

**Isa 1:18**  "Come now, and let us reason together,” says יהוה. “**Though your sins are like scarlet**, they shall be as white as snow; **though they are red like crimson**, they shall be as wool.

Scarlet and crimson are the colors of blood and the Scripture associates’ sin with blood because the price of sin is death, so there is no forgiveness of sin without the shedding of blood.

**Heb 9:22**  And, according to the Torah, almost all is cleansed with blood, and **without shedding of blood there is no forgiveness**.

To be “spotless” is to be without sin, that is, obedient to the Torah, and if we live in obedience to the Torah we will not be guilty of sin, we will be “blameless”.

Paul (Paul) was a serious intellectual in his time and was a student of possibly the greatest rabbi of his time, Gamliel.

All of us have, at one time or another, read something written by some intellectual and came away unsure whether we really understood what they were saying. Well this is what has happened to the writings of Paul.

Teachers today, read things Paul has written and think they understood them, unfortunately, they do not have Paul’s knowledge and understanding of the Scripture and neither do they interpret Scripture from the same foundational perspective that Paul had.

So, the things he said which are “hard to understand” are only hard to understand because those who read them are “untaught and unstable”.

The word “untaught” is a reference to not having learned, specifically the same learning or knowledge and understanding that Paul had.

The word “unstable” is a reference to not having a fixed foundation and refers to the foundational perspective upon which Paul wrote his letters.

Because teachers today do not have Paul’s understanding and because they are not founded on the same principles that his understanding was founded on, they misinterpret his writing, twisting them into an error.

The error that has been formulated by these “untaught and unstable” men and taught in one form or another throughout the history of the Christian church is that of lawlessness, no longer having to obey the Law/Torah as believers.

The “delusion of the lawless” has been translated in the King James Version of the Scripture as “error of the wicked”.

**Delusion**: Stg’s #**G4106** “πλάνη” (planē), a feminine of G4108 (roving); fraudulence; a straying from orthodoxy or piety: - deceit, to deceive, delusion, error.

**Lawless**: Stg’s #G113 “ἄθεσμος” (athesmos), from G1 (as a negative particle) meaning no or not, and a derivative of G5087 (place or lay down); lawless, that is, (by implication) criminal: - wicked.

This phrase “delusion of the lawless”, refers to a false teaching taught by lawless men, men who do not obey the Law/Torah.

We see this as a tremendous problem in the Christian church today, where men teach those who believe in Yahushua Messiah that they are no longer required to obey the Torah of YHWH and they get this idea because of certain things Paul said in his writings.

For example:

**Rom 6:15**  What then? Shall we sin because we are not under Torah but under favour? Let not be!

**Rom 6:16**  Do you not know that to whom you present yourselves servants for obedience, you are servants of the one whom you obey, whether of sin to death, or of obedience to righteousness?

Modern teachers today say that since believers are no longer “under Torah” but are “under favour” because of our belief in Yahushua Messiah, we are no longer required to obey it.

Let’s break this passage down to see what it is really saying.

Paul asks if we should sin because we are not “under Torah” and his answer is “Let it not be”, i.e. **NO!!!**

**Shall we sin**: “sin is the transgression of the Law” (1 John: 3:4 - KJV), i.e. lawlessness.

The definition of sin is lawlessness, so Paul is asking if we should live in disobedience to the Law/Torah as believers in Yahushua Messiah and his answer is, **NO!!!**

Now, since Paul has asked us if we should disobey the Law/Torah and then told us clearly that we are not supposed disobey the Law/Torah, the phrase that we are not “under Torah”, **CANNOT** mean we are no longer required to obey the Torah as believers.

What does it mean then?

The book of Romans is Paul’s “Good News” to the Assembly in Rome and in it he teaches several things, among them are how we get justified (made right) from the condemnation of death because of our past disobedience and how we are to live as believers **AFTER** we have been justified by belief.

It to these two teachings that Paul is speaking about in Romans 3-9 and Chapter 6 is where he begins to transition from how we get justified from death to how we are to live as justified believers in Yahushua Messiah.

The phrase “under Torah” is a throwback to Chapters 3-5 concerning condemnation. Now that we have believed in Yahushua Messiah, His blood has paid the sin debt we owed and has justified us from the penalty of death for sin.

**Rom 3:21**  But now, **apart from the Torah**, a righteousness of Elohim has been revealed, being witnessed by the Torah and the Prophets,

**Rom 3:22**  and **the righteousness of Elohim is through belief in יהושע Messiah to all and on all who believe**. For there is no difference,

**Rom 3:23**  for all have sinned and fall short of the esteem of Elohim,

**Rom 3:24**  **being declared right, without paying, by His favour through the redemption which is in Messiah יהושע,**

**Rom 3:25**  whom **Elohim set forth as an atonement, through belief in His blood**, to demonstrate His righteousness, **because in His tolerance Elohim had passed over the sins that had taken place before**,

**Rom 3:26**  to demonstrate at the present time His righteousness, that He is righteous and declares righteous the one who has belief in יהושע.

**Rom 3:27**  **Where, then, is the boasting**? It is shut out. By what torah? Of works? No, but by the torah of belief.

**Rom 3:28**  **For we reckon that a man is declared right by belief without works of Torah**.

**Rom 3:29**  Or *is He* the Elohim of the Yehuḏim only, and not also of the nations? Yes, of the nations also,

**Rom 3:30**  since it is one Elohim who shall declare right the circumcised by belief and the uncircumcised through belief.

**Rom 3:31**  **Do we then nullify the Torah through the belief? Let it not be! On the contrary, we establish the Torah.**

A Christian teacher reads this and sees that we are not justified by doing the works of the Law/Torah and they are correct; however, they misapply that truth by teaching that since the Law/Torah cannot justify us, then there is no longer a requirement for the believer to obey it, which is incorrect and Paul says so in this passage.

Now if you read all of Romans 3 you will see that Paul quotes several verses from the Tanak (OT) and plainly shows that there is no one righteous before YHWH, not a single person and he emphasizes it again in v. 23 by saying that “all have sinned and fall short of the esteem of Elohim”.

So, Paul declares that all mankind is guilty of sin, i.e. disobeying the Law/Torah (1 John 3:4).

This is where Christian teachers begin to go sideways in their understanding. They understand that everyone is guilty of sin because they disobeyed the Torah, however, from this point on they interpret this passage and the rest of Paul’s writings out of context.

The context of everything Paul is writing is that everyone is guilty of sin and because of that the Law/Torah cannot justify them. Why?

It was the Torah that condemned us when we disobeyed it.

**Note**: Before we go forward it is important for the reader to understand that Paul says, everything that happened in the Tanak (OT) was written to us as examples for us to learn from so we won’t fall as Yisra’el had.

 (See: 1 Cor 10:6, 11; Rom 15:4; Heb 4:11)

**Deu 30:11**  “For **this command** which I am commanding you today, it is not too hard for you, nor is it far off.

**Deu 30:12**  “It is not in the heavens, to say, ‘Who shall ascend into the heavens for us, and bring it to us, and cause us to hear it, so that we do it?’

**Deu 30:13**  “Nor is it beyond the sea, to say, ‘Who shall go over the sea for us, and bring it to us, and cause us to hear it, so that we do it?’

**Deu 30:14**  “For the Word is very near you, in your mouth and in your heart – **to do it**.

**Deu 30:15**  **“See, I have set before you today life and good, and death and evil**,

**Deu 30:16**  in that I am commanding you **today to love יהוה your Elohim, to walk in His ways, and to guard His commands, and His laws, and His right-rulings**. And you shall live and increase, and יהוה your Elohim shall bless you in the land which you go to possess.

**Deu 30:17**  “**But if your heart turns away, and you do not obey**, and shall be drawn away, and shall bow down to other mighty ones and serve them,

**Deu 30:18**  “I have declared to you today that **you shall certainly perish**, you shall not prolong your days in the land which you are passing over the Yarděn to enter and possess.

**Deu 30:19**  “I have called the heavens and the earth as witnesses today against you: **I have set before you life and death, the blessing and the curse. Therefore you shall choose life, so that you live, both you and your seed**,

**Deu 30:20**  **to love יהוה your Elohim, to obey His voice, and to cling to Him** – for He is your life and the length of your days – to dwell in the land which יהוה swore to your fathers, to Aḇraham, to Yitsḥaq, and to Ya‛aqoḇ, to give them.

The “command” mentioned in v. 11 refers to the whole command of the Torah. To YHWH there is only one commandment, “obey my voice and keep my covenant”, as He required of Yisra’el at Mt. Sinai.

**Exo 19:1**  In the third new *moon* after the children of Yisra’ěl had come out of the land of Mitsrayim, on this day they came to the Wilderness of Sinai.

**Exo 19:2**  For they set out from Rephiḏim, and had come to the Wilderness of Sinai, and camped in the wilderness. So Yisra’ěl camped there before the mountain.

**Exo 19:3**  And Mosheh went up to Elohim, and יהוה called to him from the mountain, saying, “This is what you are to say to the house of Ya‛aqoḇ, and declare to the children of Yisra’ěl:

**Exo 19:4**  ‘You have seen what I did to the Mitsrites, and how I bore you on eagles’ wings and brought you to Myself.

**Exo 19:5**  ‘And now, **if you diligently obey My voice, and shall guard My covenant**, then you shall be My treasured possession above all the peoples, for all the earth is Mine,

**Exo 19:6**  ‘and you shall be to Me a reign of priests and a set-apart nation.’ Those are the words which you are to speak to the children of Yisra’ěl.”

**Note**: The “covenant” refers to the spiritual part of the belief and is about the blood, while the word “voice” refers to the physical part of the belief and is about the Law/Torah.

Covenant refers to what He has done for us and His voice refers to what we do in response to what He has done for us.

These two principles cannot be separated, to have one without the other is to have nothing at all because “belief without works is dead” (James 2:26).

Note: See the authors booklet titled “Two Part Principle”.

We see in Deuteronomy 30 that the Law/Torah was given to the people of YHWH so that we would know how to live good lives and receive His blessings, however, we also see that there is a consequence for not living our lives in the Way He proscribed, and that consequence is death.

**1Jn 3:4**  Everyone doing sin also does lawlessness, and sin is lawlessness.

**Rom 6:23**  For the wages of sin is death… .

Sin has the authority to kill us because the Torah requires obedience or death.

**1Co 15:56**  **And the sting of death is the sin, and the power of the sin is the Torah.**

**Note**: YHWH, the Life Giver, is the ONLY source of life in creation since He is the Creator. To be outside of His will is to be outside of life, i.e. death.

It is NOT His desire that we die or that we suffer the eternal consequences of death, i.e. the Lake of Fire, but unfortunately that is the result of living outside the boundaries of life.

At creation YHWH gave man the freedom to make his own choices and then told him the consequences of not living in His will. He gave man freewill and then required him to choose between obedience (life) and disobedience (death).

Unfortunately, man chose death, which subjected all his descendants to death as well (Romans 5).

See, when we choose to disobey the Law/Torah of YHWH, we are choosing death and the Torah condemns us to that death. This is the authority of the Torah in the lives of men.

If we always walk in obedience to the Torah we have the freedom to do as we will and can live the lives we want, while remaining “in life”.

However, when we desire to live our lives outside the bounds of Torah, though we may enjoy the lives we live, we are living on borrowed time because living outside the bounds of Torah gives sin the authority to take your life, though alive we are under the condemnation of death required by the Torah.

Once “under” the authority of the Torah, because of sin, which we all were according to Paul (Rom 3:23), the Torah cannot help us be restored to life because it was the Torah that condemned us.

So, something outside of the Torah had to happen so we could be restored to life before YHWH and we are taught what that thing is in the Torah, the sacrificial system.

The system of sacrifices taught in the Torah are shadow pictures of the sacrifice Yahushua would offer to justify us from death.

The Torah is divided into two parts, the physical part (the commands) which teaches us how to live righteously (His voice) and the spiritual part (the sacrifices), which show us how to be reconciled to YHWH when we stumble. The Voice and the Covenant of Exodus 19:5.

Messiah Yahushua came and offered Himself as the Sacrifice so that we could be restored to rightness (life) if we would believe (place our trust) in Him.

This **DOES NOT** change the fact that the Law/Torah is still the **ONLY** standard of righteous living given to man. It is the Way Yahushua lived His life, which we are to imitate.

Paul is going to say as much in Romans 3.

Now that we have established that the Torah cannot justify us from the condemnation of death, Paul asks, “Do we then nullify the Torah through the belief?”

 His answer: “Let it not be! On the contrary, we establish the Torah”.

See, the Torah could not help us because we were already guilty of disobeying it, which brought the condemnation of death upon us.

However, now that we have been set free from the condemnation of death through belief in Yahushua Messiah, the Torah can now help us live righteously as the people of YHWH. Thus, our belief in Messiah has established the Torah as the Way we live in Him.

Having explained that, we can now go back to Romans 6 with the understanding of what being “under Torah” means.



What then? Shall we disobey the Torah because we are no longer condemned to death by it, but are under the protection of favour (grace)? ABSOLUTELY NOT!!!

Why?

Because we prove we are subject to the authority under which we live. If we subject ourselves to the authority of sin by disobeying the Torah, then we will reap the consequence of disobeying the Torah, which is death.

However, if we subject ourselves to the obedience of the Torah, then we will prove to be righteous and reap the rewards of righteousness, which is life.

**Rom 6:20**  For when you **were** servants of sin, you **were** free from righteousness.

**Rom 6:21**  What fruit, therefore, **were** you having then, **over which you are now ashamed**? **For the end thereof is death**.

**Rom 6:22**  **But now**, having been set free from sin, and **having become servants of Elohim**, you have your fruit resulting in set-apartness, **and the end, everlasting life**.

We were (past tense) servants of sin, which lead to death, BUT NOW we serve YHWH, through obedience to His Torah, which makes us set-apart (holy), and we will receive the reward for obedience, everlasting life.

So, did Paul tell us we are no longer required to obey the Torah?

The answer to that question depends on what you are hoping for. If you are hoping to be among the living for eternity, then no, Paul is not saying you can ignore the Torah but is, in fact, telling you that you **MUST** obey the Torah to life.

If you want to believe that your belief has freed you from having to obey the works of Torah, you are free to believe that, but that belief is dead, and leads to death.

Paul moves from Romans 6 to Romans 7 where he explains how he came to know what sin was and how that knowledge convicted him of sin and condemned him to death.

He also mentions how the command revealed to him that within himself there was an evil that, when he tried to do right, would bring him into the captivity of sin. No matter how hard he tried to do good this evil inside of him drove him to do wrong.

He says he found deliverance from his “wretched body of death” through belief in Yahushua Messiah and that through Him, he served (obeyed) the Torah of YHWH.

Paul clearly reveals a struggle going on within himself between the part of him that wanted to obey the Torah (his spirit) and the part that did not want to obey it (his flesh).

In Chapter 8 he tells us that there is no longer any condemnation on those believers who “**do not** walk according to the flesh”.

First, what is walking in the flesh?

Well, as has been mentioned, he was in battle against his flesh because he wanted to obey but it did not.

**Gal 5:16**  And I say: **Walk in the Spirit, and you shall not accomplish the lust of the flesh**.

**Gal 5:17**  For the flesh **lusts against** the Spirit, and the Spirit **against** the flesh. **And these are opposed to each other, so that you do not do what you desire to do**.

**Gal 5:18**  But **if** you are led by the Spirit, **you are not under Torah**.

Once again, we see the phrase “under Torah” and it has the same meaning here as it does in Romans 6.

Paul says our spirit-man and our fleshly-man are in constant battle with each other, so we have trouble sometimes when we try to do good. This is the exact same point he was making in Romans 7.

He says the way to overcome the flesh is to be led by the spirit. Now most teachers will tell you that the word “spirit” here should be capitalize as a reference to the Spirit of YHWH, but that is incorrect.

Yes, we are supposed to live our lives according to the guidance of His Spirit, but it is His Spirit that inspired the writing of the Torah and the Torah is the Way a righteous person lives.

**Deu 6:25**  And **it is righteousness for us** when we **guard to do all this command** before יהוה our Elohim, as He has commanded us.’

Paul says of the Torah:

**Rom 7:12**  So that **the Torah truly is set-apart, and the command set-apart, and righteous, and good.**

**Rom 7:14**  For we know that **the Torah is Spiritual**, but I am fleshly, sold under sin.

The Torah is set-apart (holy), and righteous, and good, and spiritual, yet teachers today say it is wrong for a believer to obey the Torah.

They would mention 1 Timothy 1:9-11.

**1Ti 1:9**  knowing this: **that Torah is not laid down for a righteous being**, but for the lawless and unruly, for the wicked and for sinners, for the wrong-doers and profane, for those who kill their fathers or mothers, for murderers,

**1Ti 1:10**  for those who whore, for sodomites, for kidnappers, for liars, for perjurers, and for **whatever else that is contrary to sound teaching**,

**1Ti 1:11**  according to the esteemed Good News of the blessed Elohim which was entrusted to me.

They think that the statement by Paul that “Torah is not laid down for a righteous being” is proof that believers, who have been made righteous by belief in Yahushua Messiah, no longer need to keep the Torah.

Furthermore, they would have us believe that anyone saying we should obey the Torah as believers, are teaching what is “contrary to sound teaching” according to the “gospel” that was given to him.

Again, they are incorrect because they have ignored the context of Paul’s argument, here and in all his writings.

Let’s review the discussion in 1 Timothy 1 more thoroughly.

**1Ti 1:3**  As I appealed to you when I went into Makedonia, to remain in Ephesos, in order to command some **not to teach differently**,

**1Ti 1:4**  **nor to pay attention to fables and endless genealogies**, which cause disputes **rather than an administration of Elohim which is in belief**.

**1Ti 1:5**  Now the **goal of this command is love from a clean heart, from a good conscience and a sincere belief,**

**1Ti 1:6**  which some, having missed *the goal*, turned aside to senseless talk,

**1Ti 1:7**  **wishing to be teachers of Torah, understanding neither what they say nor**

**concerning what they strongly affirm**.

**1Ti 1:8**  **And we know that the Torah is good if one uses it legitimately**,

The context here concerns those who “teach differently” and give attention to “fables and endless genealogies” instead of teaching the “administration of Elohim which is in belief”.

To understand what is being said here we need to define what the “administration of Elohim” is.

The King James Version translates this phrase as “godly edifying”, which has added to the confusion.

**Administration**: Stg’s #**G3622** “οἰκονομία” (oikonomia), from G3623; administration (of a household or estate); specifically a (religious) “economy”: - dispensation, stewardship.

As you can see, this word has nothing to do with edifying, but has to do with how a household operates. Interestingly, this word comes from another Greek word.

Stg’s #**G3623 “**οἰκονόμος” (oikonomos), which is a compound word meaning, (G3624) a dwelling, and (the base of G3551) Law/Torah; a house distributor (that is, manager), or overseer, that is, an employee in that capacity; by extension a fiscal agent (treasurer); figuratively a preacher (of the Gospel): - chamberlain, governor, steward.

 This word refers to the “Law” of the house, i.e. the head of the household or an agent acting in that capacity.

The phrase “administration of Elohim” is a reference to the Torah, because it is the Way His household operates.

Christian teachers don’t understand what Paul is saying because all their interpretations of the Scripture are founded on an error, which is that the “Old Testament Law” no longer applies to believers.

Because they start interpreting the writings of Paul with this mindset, they completely misunderstand what he is saying.

The Messianic Writings are full of disputes between believing teachers, including Messiah Himself, and the teachers, the religious Jews, of the time and their influence on the Assemblies, especially those that were populated with Gentiles that had little or no knowledge of what the Torah said.

Messiah had many strong words to say about these teachers, saying that they had “nullified the Word of Elohim, by their traditions” (Matthew 15 and Mark 7) and Paul confronted their influence in Galatians, which is why the “Jerusalem Council” (Acts 15) was convened.

**Note**: For more on this, see the author’s book, “Under the Law and the Error of the Wicked”.

Paul’s use of the phrase “fables and endless genealogies” is a clear reference to the things the religious Jews of his time were **TRUSTING** in for their place in the household of Elohim.

Paul is **not** telling Timothy that the Torah no longer applies to a believer, but that it cannot be relied on as a means of acceptance, which is what the religious Jews were doing and falsely teaching the Gentiles to trust in.

Paul said that the “administration of Elohim” is **IN** belief, which is very important to understanding how the Torah applies in the life of a believer today.

**In**: Stg’s #**G1722** “ἐν” (en), a primary preposition denoting (fixed) position (in place, time or state).

The “administration of Elohim which is in belief” refers to obeying the Torah from a position of

belief.

Paul goes on in v. 8 that “we know that the Torah is good if one uses it legitimately”, which

suggests that those people mentioned above who were teaching something different were

using the Torah illegitimately.

See, it is **VERY WRONG** to **TRUST** in the Torah, because if you are trusting in the Torah you must obey every letter of it perfectly or be cursed to death when you fail.

It was never YHWH’s intention for us to trust in the Torah for anything, He expected His people to put their trust in Him and Him only. The Torah was given to those people who had put their trust in Him so they would know how to serve Him in a Way He would accept.

To trust in the Torah is not the legitimate use of the Torah and never has been, however, to obey the Torah while having our trust firmly in YHWH, through belief in His Son Yahushua, is a legitimate use of the Torah, and that is all Paul is saying.

When Paul says in v. 9 that the Torah was not “laid down” for a righteous being, he is NOT saying that believers don’t need to obey it, he is just saying the Torah was “laid down” to teach the sinner how to live righteously, which Paul has already said, no one had ever done.

Unfortunately, both he and the Scripture have said that “no one is righteous, no not one” (Psa 14:3; Rom 3:10).

The Torah was given to show man how to live righteously (Deut 6:24-25) and how to find restoration (Yahushua) when they failed.

(See author’s teaching on the “School Master” of Galatians 3)

All those types of people mentioned in vs. 9-10, the lawless, the unruly, the wicked, sinners, the wrong-doers, the profane, those who kill their fathers or mothers, murderers, those who whore, sodomites, kidnappers, liars, and perjurers, need the Torah so that they can see their guilt and learn their need of Messiah.

Once they believe in Messiah the Torah will teach them how to be a righteous believer by showing them how to live righteously.

Having said all that, let’s go back to the question of the meaning of “walking in the flesh”.

**Rom 8:5**  For those who **live according to the flesh** **set their minds on the *matters* of the flesh**, but those *who live* according to the Spirit, the *matters* of the Spirit.

**Rom 8:6**  For **the mind of the flesh is death**, but the mind of the Spirit is life and peace.

**Rom 8:7**  Because **the mind of the flesh is enmity towards Elohim, for it does not subject itself to the Torah of Elohim**, neither indeed is it able,

**Rom 8:8**  and **those who are in the flesh are unable to please Elohim**.

The phrase “live according to the flesh” means the same thing as “walking in the flesh” and here Paul says that those who live this way have a mind that is focused on fleshly things.

A fleshly mind is “enmity” towards YHWH.

**Enmity**: Stg’s #**G2189 “**ἔχθρα” (echthra), the feminine from of G2190 (to hate); *hostility*; by implication a reason for *opposition:* - enmity, hatred.

The fleshly mind hates the things of YHWH, especially His Torah, as Paul says, “it does not subject itself to the Torah of Elohim” and so those people who live in disobedience to the Torah, those living fleshly, “are unable to please Elohim”.

Yet, today, the entire Christian church has declared that the Law/Torah of YHWH is to be rejected in the life of the believer and say that anyone who would attempt to live in obedience to it “are under a curse” and have “fallen from grace”.

Just further examples of using the Scripture out of context to make what is good, evil and to make what is evil, good.

In conclusion, “sin” is defined as lawlessness (not obeying the Torah of YHWH) and to be “in the flesh” refers to those who do not subject themselves (disobey) the Torah of YHWH.

It is interesting what the so-called, “New Testament” says when you let it interpret itself, in context.

 Shalom, Bro Mitch.