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GROUP STUDY GUIDE

Created for Good Works: Torah as the Foundation of Righteous Living

Use with the full teaching and a Bible. Watch or read first, complete the questions, then discuss and apply. For family or homeschool use, an adult may choose a shorter section and accept spoken answers.

The summary is a reading aid. Test the teaching's explanations against the cited passages. Keep the answer key and facilitator notes separate when distributing learner pages.

[Open the teaching](#)

Teaching summary

This teaching examines what Scripture means by the “good works” for which believers were created. It begins with Ephesians 2:8-10 and makes a careful distinction: salvation is by grace through faith and is not the result of works, yet those who are saved are God’s workmanship, created in Messiah Yeshua for good works that God prepared beforehand. The teaching therefore asks what those good works are and refuses to define them by tradition, culture, emotion, or personal preference. Instead, it argues that Scripture must define Scripture. The Greek word translated “works” in Ephesians 2:10 is *ergon*, referring to actions and deeds, and the lesson connects those actions with obedience. Its foundational point is that believers are not saved because they obey; they are saved in order to obey. The issue is not legalism, but alignment with the design and instructions YHWH has already given.

Second Timothy 3:16-17 describes Scripture as God-breathed and equipping believers for every good work. The teaching identifies the TANAKH, the Torah, Prophets, and Writings, as the foundation in view and emphasizes Torah’s inclusion. That historical explanation goes beyond the verse’s wording, which does not list the canon’s boundaries. Romans 7:12 calls the law holy and the commandment holy, righteous, and good. Deuteronomy 6:25 and Psalm 119:172 connect righteous conduct with YHWH’s commandments. Together, these passages support the teaching’s argument that good works involve obedience. This concerns redeemed conduct, without reversing the opening affirmation that salvation is YHWH’s gift. The standard for calling works good is therefore YHWH’s instruction, rather than culture, tradition, or personal preference.

Next, the teaching develops Yeshua’s words in Matthew 5 about letting our light shine so that others may see our good works. Proverbs 6:23 describes the commandment as a lamp and the Torah as light, while Psalm 119:105 calls God’s word a lamp and a light. The lesson therefore connects visible good works with living out YHWH’s instructions. Deuteronomy 4:6 is presented as an earlier picture of the same witness: the nations were to see Israel keeping YHWH’s statutes and recognize their wisdom, while Isaiah 2:3 and Micah 4:2 picture the Torah going out from Zion. The teaching then keeps Matthew 5:16 in context with Matthew 5:17 and 5:19, emphasizing that Yeshua did not abolish the Law and the Prophets and warned against relaxing even the least commandments. Yeshua is presented as the model of Torah obedience, and 1 John 2:6 calls those who abide in him to walk as he walked.

The apostolic writings continue this theme. Titus 2:14 connects Messiah's redemption with freedom from lawlessness and zeal for good works. Anomia means lawlessness; the teaching interprets it here as Torah-breaking, using the phrase "Torah-lessness." Romans 2:13 contrasts doing the law with merely hearing, while James 2 presents Abraham and Rahab as examples of faith expressed through action. The teaching reads these passages within its opening affirmation of salvation by grace through faith. It understands Romans 7:6-7 as release from condemnation rather than permission to reject YHWH's instruction. Ezekiel 36:27 describes Spirit-enabled obedience, and Romans 8:4 connects walking in the Spirit with the law's righteous requirement. The teaching therefore concludes that the Spirit empowers obedience.

The lesson connects Spirit-empowered obedience with the fruit of the Spirit and with love. Galatians 5:22-23 describes qualities expressed in a life shaped by the Spirit, and Romans 7:14 calls the law spiritual. John 14:15, 1 John 5:2-3, and 1 John 2:3-4 connect knowing and loving YHWH with keeping his commandments. The teaching identifies good works as obedient actions and obedience as an expression of love. It therefore rejects using love as permission to disregard YHWH's instruction. These works are the response of those already shown grace, not a way to earn salvation or persuade YHWH to begin loving them.

Matthew 7:21-23 warns that powerful works in Yeshua's name cannot substitute for doing the Father's will. The teaching tests visible religious activity by YHWH's instruction. Revelation 12:17 and 14:12 connect keeping God's commandments with Yeshua's testimony and faith. The teaching sees one faithful people marked by belief and obedience, without establishing a prophetic date or timetable. Its conclusion returns to Ephesians 2:8-10: salvation is by grace through faith, and believers are created in Messiah for good works. Torah defines those works, and the Spirit enables obedience. The teaching uses "legalism" here for attempting to earn salvation through obedience, an approach it rejects.

Summary points

- Salvation is by grace through faith, not by works, but believers are created in Messiah Yeshua for good works.
- Good works must be defined by Scripture rather than by tradition, culture, emotion, or personal preference.
- 2 Timothy 3:16-17 teaches that all Scripture, including the Torah, equips God's people for every good work.
- The Torah is described as holy, righteous, and good, and the teaching connects righteousness with obedience to YHWH's commandments.
- Yeshua's command to let our light shine is connected with the Torah as light and with visible obedience that points others to the Father.
- Yeshua did not abolish the Torah; he lived it faithfully and is presented as the model his followers are called to imitate.
- The apostles call believers away from lawlessness and toward a faith that produces obedient works.
- The Spirit does not replace the Torah; according to the teaching, the Spirit empowers believers to walk in YHWH's statutes and righteous requirements.
- Biblical love for YHWH is expressed by keeping his commandments, not by words or feelings alone.
- The faithful remnant is pictured as those who keep God's commandments and hold to the testimony and faith of Yeshua.

Fill in the blank

Use the teaching and the cited Bible passages. Equivalent wording is welcome when it expresses the same meaning.

Basic

1. Ephesians 2:8-9 teaches that we are saved by grace through _____.
2. Ephesians 2:10 says we were created in Messiah Yeshua for good _____.
3. According to 2 Timothy 3:16-17, all Scripture equips the man of God for every good _____.
4. Romans 7:12 says the law is holy, righteous, and _____.
5. According to John 14:15, love for Yeshua is shown by keeping his _____.
6. The teaching says the Spirit does not replace obedience; it _____ it.

Challenging

1. The Greek word translated “works” in Ephesians 2:10 is _____.
2. The teaching uses the phrase _____ for its interpretation of anomia as rejection of Torah.
3. Proverbs 6:23 says the commandment is a lamp and the Torah is a _____.
4. Ezekiel 36:27 says YHWH’s Spirit will cause his people to walk in his _____.
5. Revelation 14:12 describes the saints as keeping the commandments of God and their _____ in Yeshua.
6. The teaching defines legalism as trying to earn _____ through obedience.

Group discussion

Discuss with respect, support answers from the passages, and allow time to think. Use the lines for brief notes or a notebook for longer responses.

1. How does Ephesians 2:8-10 distinguish between being saved by works and being saved for good works, and why is that distinction important to the teaching?

2. Why does the teaching insist that Scripture, rather than tradition, culture, or emotion, must define what counts as a good work?

3. How do 2 Timothy 3:16-17, Romans 7:12, Deuteronomy 6:25, and Psalm 119:172 work together in the teaching's argument about Torah, righteousness, and good works?

4. How does the teaching connect Yeshua's command to let our light shine in Matthew 5 with the Torah as light and with Israel's witness to the nations?

5. How do Ezekiel 36:27 and Romans 8:4 support the teaching's conclusion that walking in the Spirit and walking in obedience are not opposing paths?

6. What do Matthew 7:21-23 and Revelation 12:17 and 14:12 contribute to the teaching's final contrast between lawlessness and faithful obedience?

Answer key

For the leader or parent. Answers follow the teaching; references help you check the wording and context. Accept equivalent wording where appropriate.

Basic

1. faith

Ephesians 2:8-9

2. works

Ephesians 2:10

3. work

2 Timothy 3:16-17

4. good

Romans 7:12

5. commandments (also: commands)

John 14:15

6. empowers (also: enables)

Teaching section on the Spirit

Challenging

1. ergon

Teaching explanation of works; G2041

2. Torah-lessness (also: Torahlessness)

Teaching interpretation of lawlessness

3. light

Proverbs 6:23

4. statutes

Ezekiel 36:27

5. faith

Revelation 14:12

6. salvation

Teaching conclusion on legalism

Facilitator notes

These are suggested directions for discussion, not a required script or a test of identical wording. Invite participants to explain the passage and consider a faithful practical response.

1. Salvation is YHWH's gift received through faith, not something earned by works. Verse 10 then gives good works their place as the purpose and fruit of life in Messiah. The teaching depends on preserving that order.

Ephesians 2:8-10

2. If good works express loyalty to YHWH, his revealed instructions must guide what counts as good. The teaching warns that personal preference or cultural approval can excuse disobedience, while Scripture supplies the standard for evaluating motives and actions.

2 Timothy 3:16-17; teaching opening

3. Second Timothy presents Scripture as training for every good work. Romans describes the law and commandment positively, while Deuteronomy and Psalm 119 connect the commandments with righteousness. The teaching combines these texts to identify Torah as instruction for righteous conduct.

2 Timothy 3:16-17; Romans 7:12; Deuteronomy 6:25; Psalm 119:172

4. Proverbs and the Psalms portray YHWH's instruction as light. Deuteronomy describes Israel's obedience as a witness to the nations. The teaching links these images with Yeshua's call for visible good works that direct attention to the Father.

Proverbs 6:23; Psalm 119:105; Deuteronomy 4:6; Matthew 5:14-19

5. Ezekiel promises that YHWH's Spirit will move his people toward obedience, and Romans connects life in the Spirit with the law's righteous requirement. The teaching therefore sees the Spirit as empowering faithful conduct rather than authorizing disregard for YHWH's instructions.

Ezekiel 36:27; Romans 8:4

6. Matthew warns that impressive religious works do not substitute for the Father's will. Revelation joins faith in Yeshua with keeping YHWH's commandments. The teaching contrasts lawlessness with faithful obedience while maintaining that salvation is received by grace through faith.

Matthew 7:21-23; Revelation 12:17; 14:12; Ephesians 2:8-10

Put it into practice

Choose one response to the passages you studied. What will you do, and when will you revisit it? Share only what you are comfortable sharing.
