



# Paul's Conversion

So What Did Paul Convert to if Not Constantine Christianity?

No cliff-hanger here, Paul reverted to the original religion of following [the written Torah](#) apart from the dictates imposed on the Jewish community through the Oral Law as authored by the Pharisees. This is the stated purpose of Ahashua's appearance on earth in Matthew 5.

***Matthew 5:17-20** 17 Think not that I am come to destroy the Torah, or the prophets: I am not come to destroy, but to fulfil **(to correctly interpret)**. 18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Torah, till all be fulfilled. 19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach [them], the same shall be called great in the kingdom of heaven. 20 For I say unto you, That except your righteousness shall exceed [the righteousness] of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.*

Messiah is saying I came back to correctly explain Torah to you, not as the Pharisees have done these past 4,000 years. Not the smallest punctuation mark of the Torah shall be changed---all will be completed. You will be judged by your compliance to the written Torah. If you continue to follow the scribes and Pharisees you will not enter the kingdom of heaven.

"Sin is Transgression of Torah"

We know that [Ahashua kept the written Torah flawlessly](#) in order to qualify as the sinless Sacrificial Lamb of Eloah who takes away the sin of the world! With that in mind, let's review this passage from Mark when the Pharisees question Ahashua teachings:

***Mark 7:1-13** 1 Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. 2 And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault (**oral law/tradition**). 3 For the Pharisees, and all the Jews, except they wash [their] hands oft, eat not, holding the tradition of the elders (**oral law/tradition**). 4 And [when they come] from the market, except they wash, they eat not. And many other things there be, which they have received to hold, [as] the washing of cups, and pots, brasen vessels, and of tables **oral law/tradition**. 5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? 6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written (**Written Torah**), This people honoureth me with [their] lips, but their heart is far from me. 7 Howbeit in vain do they worship me, teaching [for] doctrines the commandments of men (**oral law/tradition**). 8 For laying aside the commandment of Eloah (**Written Torah**), ye hold the tradition of men (**oral law/tradition**), [as] the washing of pots and cups: and many other such like things ye do. 9 And he said unto them, Full well ye reject the commandment of Eloah (**Written Torah**), that ye may keep your own tradition (**oral law/tradition**). 10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death (**Written Torah**): 11 But ye say, If a man shall say to his father or mother, [It is] Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; [he shall be free]. 12 And ye suffer him no more to do ought for his father or his mother; 13 Making the word of Eloah (**Written Torah**) of none effect through your tradition (**oral law/tradition**), which ye have delivered: and many such like things do ye.*

There is a clear distinction between what the Pharisees taught/practiced and what Ahashua came to uphold. Paul was a fervent Pharisee prosecuting anyone that did not follow the Oral Law---until his Damascus Road encounter.

## Paul's Background

Paul was a student of Gamaliel, a famous and influential rabbi (like a Billy Graham) who was an "authority" on the Mishna. The Mishna was a compilation of all the [oral laws](#) that the rabbis had created over the years up until 200 AD. The Oral Law was comprised of rulings and legal interpretations of the written Torah decreed and imposed by the rabbis. Their rulings were legally binding on the 1<sup>st</sup> century Jewish community.



Before the Damascus Road conversion Paul was a zealot for the Pharisaic law (Oral Traditions) persecuting those who did not follow it:

*Galatians 1:13-14* 13 For ye have heard of my conversation in time past in **the Jews' religion** (Oral Traditions), how that beyond measure I persecuted the **assembly of Eloah** (Written Torah Followers), and wasted it: 14 And profited in the Jews' religion above many my equals in mine own nation, **being more exceedingly zealous of the traditions of my fathers.**

Paul was ardently having Ahashua's new followers executed because they rejected the Oral Law of the Pharisees.

Contrasting Yokes: Written Torah vs. Oral Law

*Matthew 11:30* 30 For my yoke [is] easy, and my burden is light.

Ahashua's "yoke" was **observing the written Torah solely**. To paraphrase, "Do unto others as you would have them do unto you" (Matt 22:36-40). Simple.

However, the rabbis had instituted **over 1,500 rules on how to keep the Sabbath alone**. **Whatever the rabbis decreed was binding and given equal weight as the written Torah**. They made the written Torah a burden that no one could keep.

*Acts 15:8-11* 8 And Eloah, which knoweth the hearts, bare them witness, giving them the Rauch HaKodesh, even as [he did] unto us; 9 And put no difference between us and them, purifying their hearts by faith. 10 Now therefore why tempt ye Eloah, **to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?** 11 But we believe that through the grace of the Master Ahashua HaMaschiach we shall be saved, even as they.

Peter is testifying that he and the Gentiles received the Rauch HaKodesh through faith alone without performing any Pharisaic circumcision rituals (part of the "burdensome yoke" of the Oral Law).

Lost in Translation: The Hidden Oral Law

So what exactly is the Oral Law and why didn't I/we know about it?

Briefly, the Oral Law is a commentary on the written Torah; it is comprised of 4 elements: customs (minhagim), works (ma'asim), prohibitions (halachot) and decrees (takanot). I did not know about it because I did not have a Jewish upbringing (presumably the same is the case for you). Oral Law is not taught in seminary so christian pastors are not aware of it either.

**Halachot** "Laws derived directly from manipulated interpretation of Scripture (a midrash) or Rabbinic logic that oftentimes uses a proprietary series of filters from one or more of the many interpretation rules built on the seven rules of Hillel." **Pharisaic interpretations of Torah made through midrash**

**Minhagim** "Customs are traditions enacted as law by acceptance. This principle is built on the Rabbinic axiom, "Minhag Yisrael torah hi" (a custom in Israel is law). An example of a custom that has become a law is "Wearing a Kippah (Yarmulke)". **Traditions that become law by acceptance**

**Takanot** "Decrees of the rabbis, invented out of thin air, with no Scriptural justification. Simply, new religious laws framed with the authority of the oral law; an unabashed violation of Deuteronomy 4:2 and 12:32. You shall not add to the word which I am commanding you, nor take away from it, that you may keep the commandments of AHYH your Eloah which I command you. **New laws added to the written Torah w/ no Scriptural justification**

**Ma'asim** "These are Rabbinic precedents justifying how a tradition should be observed. The ma'asim (works) were derived from stories, incidents, and actions of Rabbis, not Scripture, making the ma'asim a source for new laws. Ma'asim often led to Enactments and Decrees that become Law in all Israel." **Rabbinic precedents that lead to Takanot**<sup>1</sup>

<sup>1</sup><https://web.archive.org/web/20070603082843/http://www.m7000.com/Avi/Galatians.htm>



Galatians there is a struggle between those who follow the "oral traditions/works of the law" and those who Paul is pointing to sole adherence to the written Torah having The Spirit as your guide just as Ahashua guided the disciples during His time here. Paul is not preaching a new religion, but returning to Torah observance without the elder's added traditions. Just as John states:

*1 John 2:7 7 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word (**Torah**) which ye have heard from the beginning.*

Lost in Translation: Aramaic text/Greek translation

So what is lost on us as 21<sup>st</sup> century observers is the full story that is hidden in the Aramaic texts. The texts where Paul seemingly rejects "the law" are actually Paul's rejection of "Oral Traditions".

*Galatians 2:16 16 Knowing that a man is not justified by the "works of the law", but by the faith of Ahashua HaMaschiach, even we have believed in Ahashua HaMaschiach, that we might be justified by the faith of HaMaschiach, and not by the "works of the law": for by the "works of the law" shall no flesh be justified.*

With the discovery of the Dead Sea Scrolls we know that by "works of the law" Paul is referring to "Ma 'ase HaTorah" aka the "oral law".

Confusion with Paul's Letters

Some of Paul's writings were hard to follow for those who were not as knowledgeable to the point that Peter felt it necessary to warn other Gentile converts not to be misled.

*2Pe 3:15-17 ...even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; 16 As also in all [his] epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as [they do] also the other scriptures, unto their own destruction. 17 Ye therefore, beloved, seeing ye know [these things] before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.*

Since we know "the Scriptures cannot be broken" (John 10:35), let's look at what we know is true and what is seemingly contrary to some of Paul's statements.

Preponderance of the Evidence

These verses affirm that Ahashua, the disciples and Paul observed and taught Torah; that Torah is eternal and therefore any teaching otherwise must be a misunderstanding.

*Act 21:24 24 Them take, and purify thyself with them, and be at charges with them, that they may shave [their] heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but [that] thou thyself also walkest orderly, and keepest the Torah. **Paul kept/taught Torah***

*1Co 11:1-2 1 Be ye followers of me, even as I also [am] of HaMaschiach. 2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered [them] to you. **Ahashua and Paul kept/taught Torah***

*Phl 4:9 9 Those things, which ye have both learned, and received, and heard, and seen in me, do: and the Eloah of peace shall be with you. **Paul kept/taught Torah***

*Rom 3:31 31 Do we then make void the law through faith? Eloah forbid: yea, we establish the law. **Paul promotes Torah***

*Rom 7:7, 12 7 What shall we say then? [Is] the law sin? Eloah forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. ... 12 Wherefore the law [is] set apart, and the commandment set apart, and just, and good. **Paul promotes Torah***

*Act 26:20 20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and [then] to the Gentiles, that they should repent and turn to Eloah, and do works meet for repentance. **Paul promotes Torah***



Act 15:20-21 20 But that we write unto them, that they abstain from pollutions of idols(Torah), and [from] fornication(Torah), and [from] things strangled(Torah), and [from] blood(Torah). 21 **For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day. Paul promotes Torah**

Act 6:13-14 13 And **set up false witnesses**, which said, This man ceaseth not to speak blasphemous words against this set apart place, and the law: 14 For we have heard him say, **that this Ahashua of Nazareth shall destroy this place, and shall change the customs which Moses delivered us. Ahashua kept/taught Torah**

Rev 12:17 17 And **the dragon was wroth with the woman**, and went to make war with the remnant of her seed, **which keep the commandments of Eloah, and have the testimony of Ahashua HaMaschiach. The devil hates those who keep Torah**

Rev 14:12 12 Here is the patience of **the saints**: here [are] they **that keep the commandments of Eloah, and the faith of Ahashua. Saints kept/taught Torah**

Mat 7:21, 23 21 Not every one that saith unto me, Master, Master, shall enter into the kingdom of heaven; **but he that doeth the will of my Father** which is in heaven. ... 23 And then will I profess unto them, I never knew you: depart from me, **ye that work iniquity (Torahlessness). Ahashua kept/taught Torah**

1Jo 3:4 4 Whosoever committeth sin transgresseth also the law: for **sin is the transgression of the law. John promotes Torah**

Jhn 8:11 11 She said, No man, Master. And Ahashua said unto her, Neither do I condemn thee: **go, and sin no more. Ahashua kept/taught Torah**

For the eternal nature of Torah see:

[AHYA's Grace System](#)

[AHYA Changes Not](#)

Teshuvah

Teshuvah is Hebrew for repent. It literally means to return, to change direction. If you are on the wrong path be like Paul and change direction.

Paul was a man who wrongly killed people.

1Timothy 1:13 Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief.

But he humbled himself and asked "What shall I do, Master?" (Acts 22:10)

Return to AHYH and then follow Ahashua as the Disciples, Paul and an ever-growing remnant of Torah Observant Israelites do. Like it or not you must be grafted into the olive tree as it states in Romans 11:17-32, there is no new olive tree but you must be grafted into the good olive tree.

Rom 11:17-32 17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; (**grafted in, not a new olive tree**) 18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. 19 Thou wilt say then, The branches were broken off, that I might be grafted in. 20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: 21 For if Eloah spared not the natural branches, [take heed] lest he also spare not thee. 22 Behold therefore the goodness and severity of Eloah: on them which fell, severity; but toward thee, goodness, if thou continue in [his] goodness: otherwise thou also shalt be cut off. (**must continue following His commandments or else**) 23 And they also, if they abide not still in unbelief, shall be grafted in: for Eloah is able to graft them in again. 24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural [branches], be grafted into their own olive tree? (**It has always been an Israelite tree**) 25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the



gentiles be come in. *(Ahashua came for the lost tribes, they are considered gentiles, see Hosea 1 and Matthew 15:24, part of the mixed-multitude we must be grafted in)* 26 And so all Israel shall be saved: as it is written, There shall come out of the Deliverer, and shall turn away unrighteousness from Jacob: *(Both houses are united into "one stick" Ezekiel 37:16-28)*: this [is] my covenant unto them, when I shall take away their sins. 28 As concerning the gospel, [they are] enemies for your sakes: but as touching the election, [they are] beloved for the fathers' sakes. 29 For the gifts and calling of Eloah [are] without repentance. 30 For as ye in times past have not believed Eloah, yet have now obtained mercy through their unbelief: 31 Even so have these also now not believed, that through your mercy they also may obtain mercy. 32 For Eloah hath concluded them all in unbelief, that he might have mercy upon all.

You Also Can Be Like Paul – Repent and Follow the Written Torah!