

PAUL'S WRITINGS

Paul's family purchased their Roman citizenship, but he and his parents were Hebrew. Paul's name in Greek was "Paul", but in Hebrew it was "Sha ul".

Many people have difficulty with the proper meanings in Paul's scriptures. In order to understand His writings properly, one must first understand the basics of our good Book. What follows is a brief outline of our Bible and how it was divided up.

OLD/EARLY TESTAMENT

The Old Testament is divided into three sections. The Old Testament is the foundation of our Bible. You cannot be a Believer and reject the words, INSTRUCTIONS/LAWS, of the Old Testament; that would be blasphemy in the eyes of Yahveh.

The first part of the Bible consists of the first five books which were dictated to Moses by Yah Himself. It was the job of Moses to write down what he was told about creation, the Exodus of the people, and the formation of Yahveh's laws. That is why Moses received the Ten Commandments. The Ten Commandments are without dispute the footing of the foundation of the entire Bible. Without them you have nothing!

The second section of the Old Testament was by the Prophets; their job was to reveal the relationships between the blessings and curses Moses explained in detail in the first part, and the impact of obedience or disobedience to the books of Moses containing the Law. It was their job to prophesy and help explain the importance of keeping the Law.

The third part of the Old Testament was the writings and instruction of the personal application of the law. These writings also explained the importance of the Law.

NEW (RE-NEWED) TESTAMENT

When you get into the Re-newed Testament, like in the Old, the books are not in chronological order as they should be.

The first section of the Renewed Testament include the Gospels of Messiah. The Gospels are the personal writings of the men who actually walked with Yeshua. They wrote about His life in the flesh.

Then, prior to the Epistles of Paul, came various other books, including the books written by John, Peter, and the brothers of Yeshua, (Jude and James). In these books they explained about the purpose and formation of the church body and continued teaching of the "milk" of the Bible. James explained the very basics of the Bible, which of course put importance on the Old Testament teachings. James, Peter, and John, all walked with Yeshua and taught to "**FOLLOW YESHUA**" through their writings. Peter wrote about "hope". In His first book; He says to follow Yeshua the sinless one. **1Pet. 2:21-22** *"For you have been called for this purpose, since Messiah also suffered for you, leaving you an example for you to follow in His steps, WHO COMMITTED NO SIN, NOR WAS ANY DECEIT FOUND IN HIS MOUTH;"* **Sin was breaking the Law. Peter meant; be as sinless as possible BY FOLLOWING THE LAW, which DESCRIBES WHAT SIN IS. Peter wrote long before Paul came around,** Peter walked with Yeshua and truly understood His teaching.

No one can have a clear understanding of the Bible until they fully understand the "milk" (basics) of it explained in the Old Testament. If a person seriously strives to read and follow the living Word of the Bible, if one receives and understands the basic milk of the Bible, one will strive to receive the "Baptism of the Holy Spirit," (the key), to understanding the remainder of the Bible, including Paul's writings.

Remember, Paul came many years after Yeshua was gone. Paul was a Pharisee who was a legalist before He was converted on the road to Damascus. Paul was a Judaist Rabbi who had been taught by a highly respected Rabbi Gamaliel (Acts 22:3, 5:33-39). Paul strongly believed in the law as He clearly stated in **Rom. 7:22** *"For I joyfully concur with the law of Yah in the inner man"* **Rom. 8:7** *"For the mind controlled by the old nature is hostile to Yah, because it does not submit itself to Yah's Torah, indeed it cannot."*

Paul's message of "grace" came after the Gospels and John. Paul's writings should be at the back of the book. Paul didn't elaborate on the Law, because that was already clearly done by Moses and had been backed up by everyone preceding Him. Moses had laid down the foundation (Ha Yesod) of the Torah. Paul assumed that everyone understood the basics of the Old Testament and explained to people about the "grace" that was necessary to keep the Law. Paul taught the "meat and potatoes" of the Word of Adonai. Paul followed Yeshua and the Law, and taught of obedience to the Law. Paul agreed 100% with the Law of Yah. Moses did His job teaching about the Law, and Paul's job was to teach about grace. He assumed that those who followed Yeshua knew clearly about the Law. Paul taught in depth about other things for the "spiritually mature". One cannot comprehend Paul's writings fully, unless they are spiritually mature (Baptized in the Holy Spirit). People will spiritually choke to death on Paul's writings unless they are truly mature enough to comprehend where Paul was coming from. An immature Believer trying to understand Paul's writings "is like a new born baby trying to eat steak". They must mature before they can comprehend the fullness of His writings, and that is why when Peter wrote His second book He explained the difficulty of understanding Paul's words. **2Pet. 3:14-17** *"Therefore, beloved, since you look for these things, be diligent to be found by Him in peace, spotless and blameless, and regard the patience of our Adonai {to be} salvation; just as also our beloved brother Paul, according to the wisdom given him, wrote to you, as also in all {his} letters, speaking in them of*

these things, in which are some things hard to understand, which the untaught and unstable distort, as {they do} also the rest of the Scriptures, to their own destruction. You therefore, beloved, knowing this beforehand, be on your guard lest, being carried away by the error of unprincipled men, you fall from your own steadfastness," When John wrote, some 20 years after the death of Paul He still put great emphasis on the Law. He still told the people to "follow Yeshua". **1John 2:3 "And by this we know that we have come to know Him, if we keep His commandments."**

Rom. 2:12-13 *"For all who have sinned without the Law will also perish without the Law; and all who have sinned under the Law will be judged by the Law; for not the hearers of the Law are just before Yah, but the doers of the Law will be justified."* Here Paul is pointing out that both Jews and Gentiles have failed to live up to the standards of Yah's laws. When He says, "without the law", in this verse, Paul is referring to the ancestors of the Gentiles who did not receive the law at Mt. Sinai. When He says, "those who have sinned under the law," He is talking about those who's ancestors had received the laws at Mt. Sinai and were taught them since their childhood, those who had become legalistic. "Not 'hearers of the law," but "doers of the law," is referring to the fact that if one has true faith, the result will be obedience. It's not those who only hear the law that will be justified by faith, but those who also do the law and respond in faith, that will also be justified and rewarded much greater. If the law had been abolished, why would Paul be talking about how the Jews and the Gentiles would be judged on the basis of what the law required. The law (torah) includes the blessings. If the law was done away with then the blessings would be done away with also. That would mean that Believers cannot be blessed. This is incorrect of course.

Many have the false idea that Paul was against the Torah, but this is as far from the truth as you can get. Paul lived the Torah. Paul was upset with the Judaizers (Pharisees), who were trying to force people to follow the Rabbinical law. They were forcing people to follow this oral law instead of explaining to them that torah should be done willingly. Paul wanted the Gentiles to understand that they shouldn't follow the law if they thought it alone would bring them salvation. He wanted them, and the Pharisees, to understand that it couldn't be forced on the people; it was necessary for them to do it from their heart to prove they accepted the Renewed Covenant circumcision of their heart.

The emphasis on the Mosaic Law was never removed or taken away except by the men of our day who have decided to remove them or make them seem unnecessary. These individuals (mostly proclaimed pastors pretending to be shepherds), will pay dearly for their negligence as per **Jer. 48:10 "Cursed be the one who does Adonai's work negligently, And cursed be the one who restrains his sword from blood"**

Paul makes it clear that the instructions of Adonai (law) are to be followed for our lifetime, this is backed up in His writings of **Rom. 7:1** *Or do you not know, brethren (for I am speaking to those who know the law), that the law has jurisdiction over a person as long as he lives?"* There is no "old law" as compared to "new law". There has always been one law, the Law (instructions), of Adonai.

You will hear many so-called christians arguing over what Sha'ul wrote in the Book of Roman's, yet they don't seem to realize that Roman's was written for THOSE WHO KNEW TORAH. It was not written for christians (so-called) who know nothing about it. They don't even consider the Old Testament as relevant today, yet they claim to be His people. This is figment of their imagination. Look again!!! **Rom. 7:1** *Or do you not know, brethren (for I am speaking to those who know the law),*

There is a verse in Acts 21 that few seem to acknowledge. **It was about 30 years after Yeshua was resurrected** that it is noted clearly: **Acts 21:20** *"And when they heard it they {began} glorifying God; and they said to him, "You see, brother, how many thousands there are among the Jews of those who have believed, and they are all zealous for the Law;"*

Some people also seem to forget that by the time the events of Acts 21 had happened, Paul's letter to the Romans and Galatians were history. Paul promoted and followed the Torah teaching always.

Acts 21:23-26 *"Therefore do this that we tell you. We have four men who are under a vow; take them and purify yourself along with them, and pay their expenses in order that they may shave their heads; and all will know that there is nothing to the things which they have been told about you, but that you yourself also walk orderly, keeping the Law. "But concerning the Gentiles who have believed, we wrote, having decided that they should abstain from meat sacrificed to idols and from blood and from what is strangled and from fornication." Then Paul took the men, and the next day, purifying himself along with them, went into the temple, giving notice of the completion of the days of purification, until the sacrifice was offered for each one of them."*

PAUL'S STRAW-MAN APPROACH

In the following I will give examples of Paul's straw-man approaches that are commonly misunderstood. Starting in Romans chapter three, you will see some "straw-man" type teaching being used by Paul. One of the methods a good Rabbi uses is to set up a straw-man scenario then tear it down. "A straw-man argument is a fallacious argument that distorts an opposing stance in order to make it easier to attack".

You can see examples of this method in Paul's writings if you look for the phrase "**Heaven forbid!**", or "**May it never be!**". Heaven forbid is used in the Complete Jewish Bible version in all of Paul's straw-man arguments. When you look before the phrase you will find the straw-man scenario. When you read after the

phrase you will find the truth that demolishes the straw-man. Because people don't understand Paul's rabbinical method he is often accused of contradicting himself. He never contradicts himself, it's simply his way of explaining things. Let's have a look.



Strawman

An informal fallacy based on misrepresentation of an opponent's position. To "attack a straw man" is to create the illusion of having refuted a proposition by substituting a superficially similar yet weaker proposition and refuting it, without ever having actually refuted the original position.

Rom. 3:3-6 *If some of them were unfaithful, so what? Does their faithlessness cancel God's faithfulness? 4 **Heaven forbid!** God would be true even if everyone were a liar! — as the Tanakh says, "so that you, God, may be proved right in your words and win the verdict when you are put on trial." 5 Now if our unrighteousness highlights God's righteousness, what should we say? That God is unrighteous to inflict his anger on us? (I am speaking here the way people commonly do.) 6 **Heaven forbid!** Else, how could God judge the world?*

Rom. 3:29-31 says, "Or is Yah {the Yah} of Jews only? Is He not {the Yah} of Gentiles also? Yes, of Gentiles also, since indeed Yah who will justify the circumcised by faith and the uncircumcised through faith is one. Do we then nullify the Law through faith? **May it never be! On the contrary, we establish the Law.**"

Rom. 6:1-4 "What shall we say then? **Are we to continue in sin that grace might increase? 2 May it never be!** How shall we who died to sin still live in it? 3 Or do you not know that all of us who have been baptized into Messiah Yeshua have been baptized into His death? 4 Therefore we have been buried with Him through baptism into death, in order that as Messiah was raised from the dead through the glory of the Father, so we too might walk in newness of life". The sin here is lawlessness, "are we to continue to sin?" "may it never be". Paul is using a straw-man argument again; "**May it never be**".

Rom. 6:15-16 "What then? Shall we sin because we are not under law **but under grace? May it never be!**" followed close behind by verse 16 "Do you not know that when you present yourselves to someone {as} slaves for obedience, **you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness?**" The law spoken of here is clearly the "sacrificial law" which Yeshua did away with at Calvary, as the high priest from the order of Melchizedek. It meant "shall we sin" just because we don't have to sacrifice animals anymore, of course not. One of the key words here is "sin".

Now let's pay close attention to the next straw-man approach.

Rom. 9:14-18 "What shall we say then? There is no injustice with Yahveh, is there? **May it never be!** 15 **For He says to Moses, "I Will Have Mercy On Whom I Have Mercy, And I Will Have Compassion On Whom I Have Compassion."** 16 So then it does not depend on the man who wills or the man who runs, but on Yah who has mercy. 17 For the Scripture says to Pharaoh, "For This Very Purpose I Raised You Up, To Demonstrate My Power In You, And That My Name Might Be Proclaimed Throughout The Whole Earth." 18 So then **He has mercy on whom He desires, and He hardens whom He desires**".

Rom. 11:8-12 "just as it is written, **Adonai GAVE THEM A SPIRIT OF STUPOR, EYES TO SEE NOT AND EARS TO HEAR NOT, DOWN TO THIS VERY DAY.**" 9 And David says, **LET THEIR TABLE BECOME A SNARE AND A TRAP, AND A STUMBLING BLOCK AND A RETRIBUTION TO THEM.** 10 "**LET THEIR EYES BE DARKENED TO SEE NOT, AND BEND THEIR BACKS FOREVER.**" 11 I say then, they did not stumble so as to fall, did they? **May it never be! But by their transgression salvation {has come} to the Gentiles, to**

make them jealous.12 *Now if their transgression be riches for the world and their failure be riches for the Gentiles, how much more will their fulfillment be!*" Another straw-man argument here; "May it never be!". The blindness that would be cast upon the majority of Jewish people for centuries, so the Gentiles could be saved, is stated here. Salvation is made possible through the Jewish people. The Hebrew people actually became jealous of the Gentiles in many ways. They were always the chosen special people with grand status because of their birth rights. When it was made possible for the Gentiles to share in the inheritance of the King of Kings, one can understand that many of the Jewish people became jealous. Many remain jealous to this very day.

It is the Hebrew people that made salvation possible for us Gentiles. We must NEVER EVER forget that. **John 4:22** *"You worship that which you do not know; we worship that which we know, **for salvation is from the Jews.**"*

Gal. 2:17-18 *"But if, in seeking to be declared righteous by Yahveh through our union with the Messiah, we ourselves are indeed found to be sinners, then is the Messiah an aider and abettor of sin? **Heaven forbid!** Indeed, if I build up again the legalistic bondage which I destroyed, I really do make myself a transgressor."*

Here is a perfect example of one of Paul's straw-man arguments.

Gal. 6:14 *"But as for me, **Heaven forbid** that I should boast about anything except the execution-stake of our Master Yeshua the Messiah! Through Him, as far as I am concerned, the world has been put to death on the stake; and through Him, as far as the world is concerned, I have been put to death on the stake."*

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