

Paul vs. Jesus' Teachings



Two Voices – Torah vs. Grace

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For the Awakening Remnant

**Walking the Ancient Path of Torah Obedience
Calling out Deception – Calling out Truth**

If a prophet or a dreamer of dreams arises among you and gives you a sign or wonder... and says, "Let us go after other gods" ... you shall not listen to the words of that prophet... For YHWH your 'Elohiym is testing you, to know whether you love YHWH your 'Elohiym with all your heart and with all your soul. (Deut. 13:1–4)

****כי יָקוּם בְּקִרְבְּךָ נָבִיא אֶן חֹלֵם וְנָתַן אֵלָיךְ אֹת־אֵז מוֹפֵת... לֹא תִשְׁמָע אֶל־דְּבָרֵי הַנָּבִיא הַהוּא... כִּי מִנִּסָּה יְהוָה אֱלֹהֵיכֶם אֶתְכֶם לֵדַעַת הֲיִשָּׁכֶם אֶת־יְהוָה אֱלֹהֵיכֶם בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם**

Paul vs. Jesus' Teachings

Did Paul Support—or Subvert—What Jesus Taught?

Introduction:

The average Christian never asks the question.

They read their New Testament like a single scroll, one breath, one voice—assuming perfect harmony between every page.

But what if that harmony is an illusion?

What if the very man responsible for writing most of the New Testament—Sha'ul (Paul)—was not continuing the message of Yeshua (Jesus), but rewriting it?

Yeshua said, “*Do not think that I came to abolish the Torah.*” Paul said, “*You are not under the Torah.*”

Yeshua said, “*If you would enter life, keep the Commandments.*” Paul said, “*A man is not justified by works of the law.*”

Yeshua said the Kingdom was for the obedient. Paul said it was for the believer.

These are not minor differences. These are foundational contradictions.

In this study, we will lay the words of Paul and the words of Yeshua side-by-side.

Not through doctrine. Not through church creeds. But through their own recorded words.

And when we do... you must decide:

Who will you follow—Torah or the man who claimed to see a light?

Foundations in Conflict – What Each Claimed

Did their messages align—or collide?

Yeshua (Jesus): Who claimed was sent by the Father – Spoke Only What the Father Spoke

For I have not spoken from Myself, but the Father Himself who sent Me has given Me a command—what I should say and what I should speak. (John 12:49)

Do not think that I came to abolish the Torah or the Prophets. I did not come to abolish but to fulfill. Truly I say to you—until the heavens and the earth pass away, not one jot or one tittle shall pass from the Torah until all comes to pass. (Matthew 5:17–18)

*If you want to enter life—keep the Commandments.
(Matthew 19:17)*

Yeshua makes His foundation unmistakably clear:

- He said he was sent by the Father, not self-appointed.
- He spoke only what the Torah spoke.
- He upheld the entire Torah, every letter, down to the smallest stroke.
- He did not introduce anything “new”—He fulfilled, clarified, and obeyed.
- He was not a revolutionary. He was a faithful servant of the Covenant already given.

Paul (Sha’ul): Claimed Private Revelation – Introduced a New Gospel

The gospel I preached is not from man. I did not receive it from any man, nor was I taught it, but I received it by revelation from Jesus Christ. (Galatians 1:11–12)

Having abolished in His flesh the enmity, the Torah of Commandments in ordinances... (Ephesians 2:15)

Christ is the end of the law for righteousness to everyone who believes. (Romans 10:4)

But now we are released from the Torah, having died to that which held us... (Romans 7:6)

Three years later I went up to Jerusalem... I went in response to a revelation... and I presented to them the gospel that I preach among the nations... (Galatians 2:1–2)

I am not lying—Christ Jesus Himself trained me. (Implied from Galatians 1:12 and 1 Corinthians 11:23; paraphrased)

Paul never did walk with Yeshua; except he claimed he did.

He did not hear Him preach.

He did not sit under His teaching.

And yet—he claimed to be trained by Him in private, years after Yeshua’s death.

That leaves us with this inescapable problem:

If Paul truly was trained by Yeshua... then one of them is lying.

Because the two messages are not the same.

So, Did Their Messages Align?

No. Yeshua said Torah remains as long as heaven and earth remain.

Paul said it was abolished, that we are released from it, that it brings death, and that Yeshua’s death ended its relevance.

How the Church Harmonized It — And Why That’s the Real Danger

Faced with two radically different voices, the Church decided not to choose between them.

Instead, it invented a doctrinal fusion:

“Jesus taught the Law. Paul explained it. Together they give us the full picture.”

But that logic is poison.

Because if Yeshua says the Torah stands forever—and Paul says it's abolished—then this is not two views of the same truth.

It's a collision.

And to claim that they somehow complement each other is to call Yeshua's own words incomplete.

By blending Yeshua with Paul, the Church created a Jesus who didn't really mean what He said. They made Paul the interpreter.

They silenced the voice of Jesus beneath the scribe's pen.

And that, dear reader, is the real danger:

When Paul is used to reinterpret Yeshua—Yeshua is no longer followed but Paul was.

Which are, in reality, Pauline Christians.

It takes your original framework and overlays it with the additional critical elements you requested:

Evidence A vs. Evidence B – Section by Section

1. Torah: Kept or Cancelled?

Evidence A — Yeshua: The Torah Stands

Do not think that I came to abolish the Torah or the Prophets. I did not come to abolish but to fulfill. For truly, I say to you—until the heavens and the earth pass away, not one jot or one tittle shall pass from the Torah until all comes to pass. (Matthew 5:17–18)

Whoever breaks one of the least of these Commandments, and teaches others to do the same, shall be called least in the Kingdom of Heaven. (Matthew 5:19)

It is easier for the heavens and the earth to pass away than for one stroke of a letter of the Torah to fail. (Luke 16:17)

Yeshua didn't leave room for doubt:

- He did not come to abolish the Torah.
- He said it would remain until heaven and earth pass away.
- He even warned that breaking the least Command made one least in the Kingdom.
- And look around—heaven and earth are still here.

Evidence B — Paul: The Torah Is Abolished

You are not under Torah but under grace. (Romans 6:14)

But now we are released from the Torah, having died to that which held us captive... (Romans 7:6)

Christ is the end of the Torah for righteousness to everyone who believes. (Romans 10:4)

Having abolished in His flesh the enmity—the Torah of commandments in ordinances... (Ephesians 2:15)

According to Paul:

- Believers are not under the Torah.
- They have been released from it.
- Yeshua abolished it in His flesh.
- And He is now the “end” (Greek: telos) of Torah for those who believe.

Running Commentary & Torah-Based Analysis

Yeshua said:

Not one jot or tittle will pass from the Torah—not until the cosmos is gone.

But Paul said:

The Torah has already been abolished in Messiah's death.

These are not different “angles” about the same thing.
This is a head-on collision.

If Paul was trained by Yeshua, as he claimed—then Yeshua must have changed His mind.
But He didn't. He said:

“Heaven and earth would have to disappear first.”
Paul says that already happened—at the cross.

But has the sky folded up? Has the earth dissolved?
No.

The words of Jesus still stand.

Church Harmonization Attempt — And Why It's Dangerous

To escape the contradiction, Church leaders crafted a clever narrative:

“Jesus preached the Torah before the cross. Paul preached grace after the cross.”

In other words:

Before crucifixion = Torah matters.

After crucifixion = Torah is obsolete.

But this narrative does violence to Yeshua's words.

He did not say, **“Until I die...”*

He said, *“Until heaven and earth pass away.”*

The Church rebranded *“fulfill”* as *“cancel,”*

Rewrote *“eternal Covenant”* as *“temporary placeholder,”*

And then used Paul to overwrite the very one he claimed to serve.

The danger is this:

When Paul becomes the lens through which Yeshua is interpreted,

Yeshua is no longer the Teacher—He becomes the footnote.

2. Path to Eternal Life

Evidence A — Yeshua: Keep the Commandments

And behold, a man came up to Him and said, ‘Teacher, what good must I do to have eternal life?’ And He said to him... If you want to enter into life—keep the Commandments. (Matthew 19:16–17)

Not everyone who says to Me, ‘Master, Master,’ will enter the Kingdom of the Heavens, but the one who does the will of My Father who is in the heavens. (Matthew 7:21)

Whoever practices and teaches them [the Commandments] will be called great in the Kingdom of the Heavens. (Matthew 5:19)

According to Yeshua:

- Eternal life is linked directly to obedience.
- It is not earned by rituals or status, but by doing the will of the Father—which is defined in Torah.

He gave a simple answer: *Keep the Commandments.*

He did not say, “*Just believe in Me.*”
He did not say, “*Grace alone.*”
He pointed back to what was already written.

Evidence B — Paul: Believe, Don’t Work

For by grace you have been saved through faith—and this is not from yourselves, it is the gift of God—not by works, so that no one may boast. (Ephesians 2:8–9)

He saved us, not because of works done by us in righteousness, but according to His mercy... (Titus 3:5)

If righteousness comes through the Torah, then Christ died for nothing. (Galatians 2:21)

A man is not justified by works of Torah but through faith in Jesus Christ... (Galatians 2:16)

Paul rejects the idea that doing anything—even righteous works—contributes to salvation. Instead, he preaches a strange gospel that belief alone results in justification.

The implication is clear:

Trying to obey Torah = self-righteousness
Believing in Jesus = true righteousness

Running Commentary & Torah-Based Analysis

Yeshua was asked a direct question:

What must I do to inherit eternal life?

His answer?

Keep the Commandments.

No extra commentary. No footnotes. No conditions.
He didn’t say, “*Wait until I die, then you won’t have to anymore.*”

He said: *Obey.*

Paul, however, makes obedience seem like a threat to grace.

He argues that works bring boasting...
That trying to be righteous through the Torah nullifies the death of Jesus.
That salvation is by grace alone—apart from anything you do.

But this makes obedience sound like a problem.

And yet Scripture says:

The one who does these things will live by them. (Leviticus 18:5, quoted by Paul—but twisted)

In keeping [His commands] there is great reward. (Psalm 19:11)

Paul calls obedience bondage.

Yeshua calls it the path to life.

Church Harmonization Attempt — And Why It's Dangerous

The Church has long tried to smooth this out by saying:

“Jesus gave the Law to show us we can’t keep it. Paul gave us grace to cover our failure.”

But Yeshua never said that.

He never discouraged obedience.

He never taught that the Commandments were too hard.

In fact, Torah itself says:

This Commandment I command you today is not too difficult for you, nor is it far off... it is very near to you—in your mouth and in your heart—that you may do it. (Deuteronomy 30:11–14)

The real danger here is this:

If we believe Paul over Yeshua,

We begin to think obedience is optional,

That faith is passive,

And that eternal life is a transaction, not a Covenant Walk.

And just like that—Torah becomes a relic,

Yeshua becomes a loophole,

And the Covenant becomes a forgotten vow.

And everyone believes they’re following Jesus.

3. The Role of Works

Evidence A — Yeshua: Works Reveal the Heart

Every tree that does not bear good fruit is cut down and thrown into the fire. So then, you will recognize them by their fruits.
(Matthew 7:19–20)

Let your light so shine before men, that they may see your good works and glorify your Father who is in the heavens.
(Matthew 5:16)

The hour is coming in which all who are in the graves will hear His voice... those who did good will come out to resurrection of life, and those who did evil to resurrection of judgment. (John 5:28–29)

According to Yeshua:

- Good works are not optional extras—they are the evidence of life.
- They are how we're recognized—just like fruit proves the health of a tree.
- Judgment is based not on claims of belief, but on what one has done.

He never separated works from faith.

He never implied that works were dangerous to grace.

He said plainly: Your fruit shows who you are.

Evidence B — Paul: Not of Works

Not by works, lest anyone should boast. (Ephesians 2:9)

To the one who does not work but believes in Him who justifies the wicked, his faith is credited as righteousness. (Romans 4:5)

He saved us—not because of righteous things we had done...
(Titus 3:5)

A person is not justified by works of the law but by faith in Jesus Christ. (Galatians 2:16)

Paul's message:

- Works are irrelevant—or even dangerous—for justification.
- Righteousness cannot be tied to action, only to belief.
- The one who does not work, but believes, is the one who is credited with righteousness.

The entire thrust of Paul's argument is:

If you do anything toward your own righteousness—it counts against you.

But what kind of Torah would teach that doing righteousness... disqualifies you?

Running Commentary & Torah-Based Analysis

Yeshua's view of works is simple:

Good trees bear good fruit. Bad trees bear bad fruit.

The fruit doesn't save the tree—but it proves what kind it is.

So, if there's no obedience, no righteousness, no action...

Then the tree is dead.

No matter what it says about itself.

Paul turns this upside-down.

He says that to work—to try to do good—is boasting.

That belief without deeds is the only acceptable path.

That Torah obedience is a kind of self-righteous pride.

Yet even Ya'aqov (James), Yeshua's own brother, had to correct this:

Faith without works is dead. (James 2:17)

Was not Avraham our father justified by works when he offered up Isaac his son? (James 2:21)

You see that a person is justified by works and not by faith alone.
(James 2:24)

It's almost as if James was directly correcting Paul's doctrine.

Church Harmonization Attempt — And Why It's Dangerous

The Church has done backflips to make this work:

"Works are good—but only after you're saved. They don't count toward salvation, only as fruit of it."

But that's not what Yeshua said.

He said works are the proof, the standard, and even the basis of judgment.

He never said, *"Works are just for show."*

And the Church knows the contradiction is there—

which is why they rarely quote Yeshua without Paul's "clarification."

But here's the danger:

When you separate salvation from action,

you get a gospel of passive faith.

A belief that costs nothing...

produces nothing...

and demands nothing.

This is not the faith of Avraham.
It is not the walk of Moshe.
It is not the teaching of Yeshua.

It is the voice of a man who rewrote the terms of righteousness—
and millions have followed that voice instead of Jesus.

4. Faith and Obedience

Evidence A — Yeshua: Obedience Proves Faith

Why do you call Me, 'Master, Master,' and do not do what I say?
(Luke 6:46)

If you love Me, you will keep My Commandments. (John 14:15)

*Everyone who hears these words of Mine and does them will be like
a wise man who built his house on the rock...* (Matthew 7:24)

*Whoever does the will of My Father in the heavens is My brother
and sister and mother.* (Matthew 12:50)

For Yeshua:

- Faith is not just belief—it's obedience in action.
- You cannot claim to know or love Him and ignore His teachings.
- The one who does His Word is the one who stands.

No loopholes. No spiritualizing.
Faith without obedience is lip service.

Evidence B — Paul: Belief Justifies Without Action

*We maintain that a person is justified by faith apart from works of
the law.* (Romans 3:28)

*To the one who does not work but believes... his faith is credited as
righteousness.* (Romans 4:5)

*If you confess with your mouth, 'Jesus is Lord,' and believe in your
heart... you will be saved.* (Romans 10:9)

*Did you receive the Spirit by works of the law or by hearing with
faith?* (Galatians 3:2)

Paul emphasizes:

- Confession and belief alone bring salvation.
- Action (especially Torah-based action) is irrelevant—or even misleading.
- The Spirit comes by hearing faith, not obedience.
- So, in Paul's gospel, you can believe without doing—and still be justified.

But Yeshua said: *“If you don't do... you don't know Me.”*

Running Commentary & Torah-Based Analysis

Yeshua never separated faith from obedience.

He never said, *“Believe in Me, then go about your life.”*

Instead, He said:

“If you hear these words and do them, you're wise.”

“If you don't, your house will fall.” (Matthew 7:24–27)

In Hebrew thought, faith (emunah) is faithfulness—an active loyalty, not a mental agreement.

Paul's theology makes obedience look like self-effort and belief look like a magic password.

But the prophets—and the Torah—say the opposite:

Be careful to obey... that you may live and multiply...
(Deuteronomy 8:1)

Walk in My statutes and you will live. (Ezekiel 20:11)

The Scriptures never teach faith without action.

They teach a faith proven by obedience—the very walk Yeshua lived and taught.

Church Harmonization Attempt — And Why It's Dangerous

To patch over this crack, the Church says:

“True faith will naturally produce obedience—but we're not saved by obedience.”

It sounds reasonable—until you realize it's a theological shell game:

Paul says: *You don't have to obey.*

Yeshua says: *If you don't obey, I don't know you.*

The Church tries to blend this into *“faith that works,”*

But still insists: obedience is optional for salvation.

That's the problem.

Because if obedience is optional,
Then rebellion is tolerated.
If doing what Yeshua said isn't required—
Then following Him isn't required.

That's how "believers" can sin freely while claiming grace.
That's how Torah gets buried under Church doctrine.
And that's how the Narrow Path becomes wide—and well-paved with Paul's epistles.

5. Justification and Righteousness

Evidence A — Yeshua: You Are Justified by What You Do and Speak

I tell you, on the day of judgment people will give account for every careless word they speak. For by your words, you will be justified, and by your words you will be condemned. (Matthew 12:36–37)

A good man out of the good treasure of his heart brings forth good... and an evil man out of the evil treasure brings forth evil. (Luke 6:45)

The one who endures to the end will be saved. (Matthew 24:13)

According to Yeshua:

- Justification is tied to words and actions—not abstract belief.
- What you speak and what you do will either condemn you or justify you.

It's not a moment of faith—it's a life of endurance.

He didn't say, "You're already justified because you believe."
He said, judgment is coming, and your life will be weighed.

Evidence B — Paul: You Are Justified by Faith Alone

A man is not justified by works of the law but through faith in Jesus Christ. (Galatians 2:16)

Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ. (Romans 5:1)

We maintain that a man is justified by faith apart from works of the Torah. (Romans 3:28)

And those He justified, He also glorified. (Romans 8:30)

Paul's doctrine is clear:

- Justification is something that happens by belief, not by deeds.
- It is not a process, but an instant status change—a legal declaration based on faith alone.
- The Torah has nothing to do with justification—he separates them completely.

But this creates a contradiction:

- If Paul is right... then Yeshua was wrong.
- If justification is already secured by belief, then judgment according to works becomes meaningless.

Running Commentary & Torah-Based Analysis

In Torah:

Righteousness (tzedakah) is something you do—not something that gets imputed to you by belief.

YHWH says:

If a righteous man turns from his righteousness... none of his righteousness will be remembered. (Ezekiel 18:24)

And likewise:

If the wicked turns... and does what is right, he shall surely live. (Ezekiel 18:21–22)

YHWH reiterates that one's righteousness or wickedness is stopped (action) then the person's past will not follow him or her.

YHWH is crystal clear in places like Ezekiel 18 and Ezekiel 33: what matters is your present walk. Righteousness and wickedness are not permanent labels—they are living conditions, based on actions. When you turn, YHWH recalculates your standing based on your current path.

Here's the key passage:

When the righteous turns from his righteousness and commits iniquity, he shall die for it... But if the wicked turns from his wickedness and does what is lawful and right, he shall live because of it. (Ezekiel 33:18–19)

And again:

His righteous deeds which he has done shall not be remembered for him; in his treachery which he has committed he shall die. (Ezekiel 18:24)

So yes—past righteousness doesn't save someone who turns to evil, and past wickedness doesn't condemn someone who repents and walks uprightly.

In other words: Righteousness and wickedness are not stored credits—they're lived realities. And both can be changed by action—by stopping, turning, and walking a new path.

This totally demolishes the Christian idea of "*once saved, always saved*," or being "*positionally righteous*" regardless of behavior. YHWH judges you according to your present stance, not your historical record.

Yeshua upholds this Torah principle:

Your righteousness is not a title—*it's a way of life*.
And if you abandon it, your past doesn't protect you.

But Paul bypasses that.

He replaces the path of righteousness with a position called righteousness.
He shifts it from something earned through covenant faithfulness...
to something given through belief in a man.

But YHWH never said righteousness could be transferred.
He never said, "*Believe in a messenger and you will be justified.*"
He said: "*Walk in My ways and live.*"

Church Harmonization Attempt — And Why It's Dangerous

The Church spins this by saying:

"We're justified by faith, but we show it by our works."

- That sounds like a balance—until you realize what they've done.
- They made faith the root, and obedience the optional fruit.
- They gave justification up front, as a gift—regardless of how you live afterward.
- They call you righteous now, even while you continue in disobedience.

But in the eyes of YHWH, that's a false witness.

He never justified the disobedient.
He never called lawlessness righteousness.
He never taught that belief erases rebellion.

The danger here is eternal:

If people believe they are already justified,
They will not fear judgment.

They will not repent.
They will not tremble at His Word.

And in that false confidence, they will stand before Him one day—
Declaring themselves justified...

Only to hear:

“Depart from Me, you worker of lawlessness—I never knew you.” (Matthew 7:23)

6. Who Inherits the Kingdom?

Evidence A — Yeshua: The Obedient Inherit the Kingdom

Not everyone who says to Me, ‘Master; Master,’ will enter the Kingdom of the Heavens, but the one who does the will of My Father who is in the heavens. (Matthew 7:21)

Then the King will say to those on His right, ‘Come, you who are blessed by My Father, inherit the Kingdom prepared for you from the foundation of the world... for I was hungry and you gave Me food, I was thirsty and you gave Me drink...’ (Matthew 25:34–35)

Whoever does and teaches these [Commandments] shall be called great in the Kingdom of the Heavens. (Matthew 5:19)

Yeshua is unmistakable:

- Inheritance is given to those who do the Father’s will.
- It is not based on identity, association, or religious titles—but obedient action.
- He will judge based on what people did, not just what they claimed to believe.
- There is no room in His words for *“belonging by faith alone.”*

Evidence B — Paul: Those Who Belong to Christ Are Heirs

If you belong to Christ, then you are Abraham’s seed and heirs according to the promise. (Galatians 3:29)

We are children of God... and if children, then heirs—heirs of God and joint-heirs with Christ... (Romans 8:16–17)

You are no longer a slave, but a son... and if a son, then an heir through God. (Galatians 4:7)

God has qualified you to share in the inheritance of the saints in light. (Colossians 1:12)

Paul presents a different model:

- Inheritance is about identity, not obedience.
- If you “belong to Christ,” you are automatically an heir of Abraham.
- There is no reference to keeping the Father’s will or Commandments.

In Paul’s theology, the determining factor is:

Do you believe in Christ? If so, you are in the family.

But Yeshua, however, said:

Who is My mother and who are My brothers? Those who do the will of My Father. (Matthew 12:50)

Running Commentary & Torah-Based Analysis

Yeshua’s standard is clear:

The doers inherit.

Paul’s model is more like a divine adoption contract—you “believe into” Christ and inherit by affiliation, like a legal heir.

But Torah says:

Only the obedient may remain in the Land... the disobedient will be cut off. (Leviticus 18:5, Deuteronomy 28)

If you diligently obey My voice... I will set you high above the nations. (Deuteronomy 28:1)

The Covenant was never given to believers.

It was given to the faithful—those who walk it out.

That’s the kind of seed Abraham was:

Because Abraham obeyed My voice, kept My charge, My Commandments, My statutes, and My laws. (Genesis 26:5)

So, who is truly Abraham’s seed?

The one who walks as he walked—not just the one who claims his inheritance.

Church Harmonization Attempt — And Why It’s Dangerous

To reconcile the clash, the Church says:

“We obey because we’re saved, not to be saved. We inherit by grace, and obedience is just our grateful response.”

But this rewrites the entire Covenant.
YHWH never said obedience was optional or post-salvation.
He said obedience determines blessing, life, and inheritance.

The Church teaches:

“You already have the inheritance—just claim it!”

Yeshua teaches:

“You must walk the path, bear the fruit, and do the will of the Father—then you may enter in.”

The danger is this:

- If people believe inheritance is automatic through belief,
- Then lawlessness enters the Kingdom gates,
- And unfaithful servants expect rewards they were never promised.

But the gates are narrow.
And the land is holy.
And only those who do His Will shall enter in.

7. Judgment Day Standard

Evidence A — Yeshua: Judgment Based on What You Do

I will declare to them, I never knew you; depart from Me, you who work lawlessness. (Matthew 7:23)

The Son of Man will come in the glory of His Father... and then He will repay every man according to his deeds. (Matthew 16:27)

Those who have done good will rise to the resurrection of life, and those who have done evil to the resurrection of judgment. (John 5:29)

Behold, I am coming soon, and My reward is with Me, to give to each one according to what he has done. (Revelation 22:12)

Yeshua does not stutter:

Judgment is not based on what people claim, but what they practice.
The standard is deeds, not declarations.
Even those who say “*Master, Master*” will be cast out if they practice lawlessness (Greek: anomia, meaning “without Torah”).

Evidence B — Paul: No Condemnation for Those in Christ

There is now no condemnation for those who are in Christ Jesus.
(Romans 8:1)

Who will bring any charge against those whom God has chosen? It is God who justifies. (Romans 8:33)

Blessed is the man whose sin the Lord will never count against him.
(Romans 4:8)

Each man's work will be shown for what it is... but if anyone's work is burned up, he will suffer loss—yet he himself will be saved...
(1 Corinthians 3:13–15)

According to Paul:

- Being “in Christ” removes condemnation, regardless of past sin.
- Works may be judged—but the believer remains saved, even if his works are worthless.
- Justification is a protective shield, not a covenantal verdict.

So, Paul creates a courtroom where you can be guilty—but not condemned, as long as you’re “in Christ.”

Yeshua, however, said the Judge will render verdicts based on what is done—not who you’re affiliated with.

Running Commentary & Torah-Based Analysis

Yeshua warns:

“I will tell many, ‘Depart from Me—you who work lawlessness.’”

Not: *“Depart from Me—you who didn’t believe.”*

But: You who violated the Torah.

Paul creates a doctrine of “no condemnation” for the believer.

But Torah says:

Cursed is the one who does not uphold the words of this Torah by doing them. (Deuteronomy 27:26)

YHWH will judge His people. (Deuteronomy 32:36)

There is no doctrine of immunity.

There is no “in Messiah” pass.

There is only the plumb line of righteousness—and the deeds that align with it.

And what does Qohelet (Ecclesiastes) say?

'Elohiym will bring every work into judgment, including every hidden thing, whether good or evil. (Ecclesiastes 12:14)

Church Harmonization Attempt — And Why It's Dangerous

The Church has tried to reconcile this by saying:

“Believers won’t face judgment like the world—they’re covered in the blood. Their sins won’t even be remembered.”

But that erases every single warning from the mouth of Yeshua.

If there’s no judgment for believers...

- Why would Yeshua warn His own disciples about being cut off?
- Why speak of unfaithful servants being cast into outer darkness?
- Why say, *“If your eye causes you to sin, gouge it out,”* if sin no longer mattered?

The Church has created a doctrine of amnesia—
as if YHWH forgets disobedience...
as if lawlessness is no longer lawless...
as if faith is a cloak to hide rebellion.

But the truth remains:

YHWH does not change.
And His standard has always been:

The one who does righteousness is righteous.
(1 John 3:7 – ironically, not Paul!)

When judgment comes,
lip service will be exposed
empty faith will burn like straw
and only the obedient—those who feared YHWH and kept His Covenant—will stand.

And let’s not forget—even in their own Christian Bible, the final judgment scene doesn’t mention “faith” at all. What does it say?

Then I saw a great white throne... and books were opened... and the dead were judged according to what they had done, as recorded in the books. (Revelation 20:12)

Yes—judged by their works.

Not by belief.

Not by association.

Not by having said a sinner's prayer.

But by what they had done.

Oops... what happened to "*faith alone*"?

If faith was the ultimate standard for judgment,
Shouldn't the Book of Revelation say:

"Each man was judged according to his faith in Jesus"?

But it doesn't. Not once.

Because in the end, even their own New Testament can't escape the truth:
YHWH judges righteously—*by deeds, not declarations*.

8. Israel and the Nations

Evidence A — Yeshua: Sent to the House of Yisrael

I was not sent except to the lost sheep of the House of Yisrael.
(Matthew 15:24)

Do not go into the way of the Gentiles, and do not enter a city of the Samaritans. But go rather to the lost sheep of the House of Yisrael.
(Matthew 10:5–6)

Salvation is from the Yehudim. (John 4:22)

Yeshua's mission was focused:

- He was sent specifically to Yisrael, to restore the Covenant.
- He told His disciples to avoid Gentile regions during their early commission.
- He didn't ignore Gentiles—but made it clear: they were not the primary audience.

His role was to call Yisrael back to obedience, fulfill the promises to the fathers, and gather the scattered tribes—as foretold by the prophets.

Evidence B — Paul: No More Jew or Gentile

There is neither Jew nor Greek... for you are all one in Christ Jesus.
(Galatians 3:28)

He Himself is our peace, who has made both one, and has broken down the middle wall of separation... (Ephesians 2:14)

*So, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God.
(Ephesians 2:19)*

*I magnify my ministry as an apostle to the Gentiles...
(Romans 11:13)*

Paul taught:

- The distinction between Jew and Gentile was now abolished.
- Gentiles had been brought directly into the inheritance.
- His gospel focused on spiritual equality, regardless of lineage.

But there's a difference between:

"Gentiles grafted into Israel"

vs.

"Israel replaced by the Church."

Yeshua never erased the line between Israel and the nations—He came to repair it.
Paul blurred that line so thoroughly that soon the Gentile Church would forget Israel entirely.

Running Commentary & Torah-Based Analysis

The Torah, Prophets, and Yeshua all agree:

YHWH chose Israel to carry the Covenant.

The nations could join themselves to Israel—through obedience and humility (gerim, like Ruth).
But the promises were never divorced from Israel's identity and calling.

He declares His words to Ya'aqov, His statutes and judgments to Yisrael. He has not dealt thus with any nation. (Psalm 147:19–20)

*Ten men from the nations will grab the tzitzit of a Jew saying, Let us go with you, for we have heard that God is with you.
(Zechariah 8:23)*

Yeshua came to Yisrael—to gather and restore what was scattered.
He never said: *"I came to start a new religion for Gentiles."*

But Paul—by removing that identity line—paved the way for the Church to replace Israel, discard the Torah, and take the inheritance without the obedience.

Church Harmonization Attempt — And Why It's Dangerous

The Church explains this with phrases like:

“There's no more Jew or Gentile—we're all spiritual Israel now.”

“God's promises now apply to the Church.”

“Jesus came to fulfill the Law and open salvation to all.”

But this erases the actual family YHWH chose.

Instead of being grafted in, the nations became the new root.

Instead of honoring the Covenant, they made a new one.

Instead of saying, *“Let us go with you,”* the Gentile Church said, *“We'll go on without you.”*

The danger is this:

When you forget who YHWH made the Covenant with,

You forget the terms of the Covenant.

And when you forget the terms,

You start believing you're chosen without obedience—

heirs without heritage.

9. The Voice of Authority

Evidence A – Jesus: Claims the Father Sent Him.

My teaching is not Mine, but His who sent Me. (John 7:16)

*The works that I do bear witness of Me, that the Father has sent Me.
(John 5:36)*

*If I do not do the works of My Father, do not believe Me.
(John 10:37)*

Important Clarification:

While the New Testament claims that a voice spoke from Heaven at Yeshua's baptism and at the so-called transfiguration, these claims were written decades after the fact, and no public confirmation from YHWH Himself was ever heard by a nation, a prophet, or the people of Israel—as with Moshe at Sinai.

What we can say:

- Yeshua pointed to the Torah and the works he did as evidence of his alignment with the Father.
- He taught Torah obedience, walked righteously, and spoke of being sent—not of replacing, rewriting, or starting a new religion.

- His actions were public, his teachings in the open—not hidden in private visions or mystical encounters.

That is the true Hebraic model:

A servant sent to uphold the Covenant—not a man glorified in secret by a voice no one else heard.

Evidence B — Paul: Private Revelation, No Witnesses

As I was on the road... I saw a light from Heaven... I heard a voice saying to me in the Hebrew tongue... (Acts 26:13–14)

I did not receive it from man, nor was I taught it, but it came through a revelation of Jesus Christ. (Galatians 1:12)

I know a man in Messiah who... was caught up into the third Heaven... (II Corinthians 12:2–4 – speaking of himself indirectly)

When it pleased God... to reveal His Son in me... (Galatians 1:15–16)

Paul's entire authority rests on:

- A private vision—seen by no one else.
- A mystical experience—not confirmed by Torah or the prophets.
- A claim that he was “trained” by Jesus—but with no external witnesses.

No crowd heard YHWH speak on Paul's behalf.

No prophet confirmed his call.

No sign from Heaven marked his ministry.

All we have is Paul's own word.

And that's the problem.

If we're going to accept Paul's authority based solely on a personal vision—then why not believe Joseph Smith, who also claimed a heavenly visitation?

Why not accept Muhammad, who said an angel dictated to him?

Why not follow any man who claims divine revelation?

We reject their claims for lack of witnesses, contradictions to Scripture, or blatant self-elevation—yet Paul is accepted without question.

Why the double standard?

Running Commentary & Torah-Based Analysis

The Torah gives us the standard:

At the mouth of two or three witnesses a matter shall be established.
(Deuteronomy 19:15)

YHWH never demands belief based on one man's private vision.
He always confirms His messengers publicly, visibly, and according to His Word.

Yeshua was seen, heard, and obeyed.
Paul was not seen with Yeshua. He never quotes Him directly—except once, at the Last Supper.
He claims to speak “*by the word of the Lord*,” but no one can confirm it.

And we are never commanded by YHWH to “hear Paul.”
But we were told in the Christian Bible the claim:

“This is My Son—hear Him.”

Church Harmonization Attempt — And Why It's Dangerous

The Church says:

“Paul saw Jesus after the resurrection—so that makes him a true apostle.”

But they forget:

The Torah never validates messengers based on private claims.

Even Yeshua said, “*If I bear witness of Myself, My testimony is not true.*” (John 5:31)

So how is Paul allowed to bear witness of himself—and build an entire theology on it?

The danger is this:

If we accept one man's vision as equal to the Voice of YHWH,
We open the door to every false prophet, every delusion, every contradiction.
And worse—we replace public truth with private revelation.

But the Covenant was never secret.
YHWH spoke to a nation.
Yeshua spoke in the open.
And Paul?

He spoke from shadows—and demanded to be believed.

What we can say now?

- Yeshua pointed to the Torah and the works he did as evidence of his alignment with the Father.
- He taught Torah obedience, walked righteously, and spoke of being sent—not of replacing, rewriting, or starting a new religion.
- His actions were public, his teachings in the open—not hidden in private visions or mystical encounters.

That is the true Hebraic model:

A servant sent to uphold the Covenant—not a man glorified in secret by a voice no one else heard.

When the Messages Collide – Running Commentary

Verse-by-Verse Contradictions — You Decide

Remember dear reader what happens when we don't read with eyes wide open. Below are not interpretations—they are head-to-head quotes from Paul and Yeshua. You don't need a degree in theology to see the train wreck.

Yeshua:

Do not think I came to abolish the Torah... not one jot or tittle shall pass away. (Matthew 5:17–18)

Paul:

Christ is the end of the Torah... you are not under the Law. (Romans 10:4; Romans 6:14)

Yeshua:

If you want to enter life, keep the Commandments. (Matthew 19:17)

Paul:

By grace you are saved... not of works. (Ephesians 2:8–9)

Yeshua:

He who does the will of My Father will enter the Kingdom. (Matthew 7:21)

Paul:

If you are Christ's, you are Abraham's seed. (Galatians 3:29)

Yeshua:

You will be justified by your words... judged by what you have done.
(Matthew 12:37, John 5:29)

Paul:

A man is justified by faith apart from works. (Romans 3:28)

These aren't footnote-level issues. *These are foundational teachings.*

And when you try to harmonize them—you don't get balance.
You get spiritual schizophrenia.

The Danger of Blending What Cannot Be Reconciled

The Church tried to fuse them. They called it “*grace and truth.*”
They created a theology where:

- Yeshua gives the Law to show you need grace
- Paul gives grace to free you from the Law

But here's the problem:

Yeshua never said the Torah was too hard.
YHWH Himself said:

*This Word is very near to you—in your mouth and in your heart—
that you may do it.* (Deuteronomy 30:14)

Yet Paul says:

*The Law was a tutor to lead us to Christ... now that faith has come,
we are no longer under a tutor.* (Galatians 3:24–25)

So, who are we supposed to believe?

The One who said “*keep My Commandments and live*”?

Or the man who said, “*You've graduated from the Law now that Christ has come*”?

You cannot blend these two voices and walk a straight path.
If you try, you'll end up twisting both—and obeying neither.

“All Scripture is God-breathed”—But Which Scripture?

Here's the verse the Church loves to quote:

All Scripture is God-breathed and profitable for teaching...
(II Timothy 3:16)

They use this to say:

"See? Paul's letters are Scripture too."

But pause for a second—What "Scripture" was Paul referring to?

There was no "New Testament" yet.

No gospel canon. No letters compiled into a Bible.

The only Scripture that existed at the time was the Tanakh—the Torah, Prophets, and Writings.

So, if anything, Paul was saying:

"The Torah and Prophets are God-breathed and useful."

And yet—he still taught against them.

So even by his own words, he stands condemned.

Let's take it further: Peter said:

No prophecy of Scripture is of private interpretation...
(II Peter 1:20)

And yet Paul's entire theology is built on:

- A private vision
- A personal revelation
- A gospel he said no man taught him

That's not Scripture. That's a one-man religion.

Final Thought: One Stone Cannot Be Both Cornerstone and Stumbling Block

Yeshua said:

Whoever hears My words and does them is like a man who built his house on the rock. (Matthew 7:24)

Paul said:

I laid a foundation as a wise builder... no one can lay any foundation other than the one already laid, which is Jesus Christ.
(1 Corinthians 3:10–11)

But Yeshua didn't need Paul to build on Him.

If Paul's gospel contradicts those words—

he is not building on the Rock... he is building on sand.

And the Church is standing on that sand right now,
calling it “grace,”
while the storm is coming.

Who Will You Believe?

The one confirmed by prophecy, the Word, and the Voice of YHWH

Or the one who claimed new revelation outside of Torah?

Because we know that the Catholic Church threw out and burned everything that did not agree with their philosophies and doctrines, wouldn't you think it's kind of odd that Paul (Jew) would say such odd things like it is believed he wrote?

A Jew Who Abandoned Torah? Or a Voice Conveniently Preserved?

Paul was a self-professed Hebrew of Hebrews, a Pharisee, trained at the feet of Gamli'el. And yet...

- He taught that the Torah brings death
- That the righteous are not under it
- That Yeshua abolished it
- That circumcision, Sabbath, Mo'edim, and dietary laws were now irrelevant
- That the oral revelation he received superseded what had been written for generations

That's not just unusual.

That's exactly the message the Church wanted.

The Catholic Church—especially after Constantine—did everything it could to eradicate Hebrew roots and divorce itself from Israel:

- Replaced Passover with Easter
- Replaced Shabbat with Sunday
- Replaced Torah with grace
- Called Jews “Christ-killers” and Torah “the old yoke”
- Burned scrolls, slaughtered rabbis, and declared their own authority infallible

So yes—it's more than suspicious that Paul's letters alone were preserved, elevated, and canonized, while:

- Yeshua's brother James—who upheld Torah—was marginalized
- The Didache and early Hebrew-aligned writings were suppressed
- Anything that conflicted with Church doctrine was burned, banned, or edited

And What If...?

- What if Paul never wrote some of the epistles attributed to him?
- What if the versions we have were edited or interpolated to align with Rome's theology?
- What if the only reason Paul "survived" into canon was because his teachings could be used to build a new religion that severed the followers of Yeshua from the Torah of YHWH?

Would that not explain:

- Why his voice is so prominent, even over Yeshua's?
- Why his theology is more quoted than the words of Jesus?
- Why Church doctrines sound more Pauline than Hebraic?

It's no stretch to say:

Paul's writings were useful to Rome.

And what's useful gets preserved—what's not gets burned.

The Bottom Line is:

A Torah-breaking religious Jew is a contradiction.

A self-proclaimed apostle undermining the Voice at Sinai is a spiritual red flag.

And a religion that promotes his letters above the very Words of YHWH is not walking the Ancient Path.

So yes, it's not just odd. It's strategic.

And the early Roman Church knew exactly what it was doing.

Preserved for a Purpose — Why Paul's Letters Survived While Others Burned

Why do Paul's letters dominate the New Testament?

Why are his words quoted more than Yeshua's?

Why are Torah-faithful voices—those who upheld the original Covenant—barely heard, their scrolls buried, banned, or forgotten?

The answer isn't accidental. It's strategic.

Paul's letters were preserved for a purpose—and that purpose served Rome, not YHWH.

Paul Was Useful to the Rising Church of Power

Paul's theology gave the early Church exactly what it needed to grow and rule:

- A gospel detached from Torah
- A Savior detached from Israel
- A salvation detached from obedience

This was Rome's dream religion:

- Easy to export
- Easy to control
- Politically unifying
- Theologically detached from that "stubborn Jewish Law"

Paul preached justification without Torah,
inheritance without bloodline,
and divine favor without obedience.

What empire wouldn't love that?

Meanwhile, the True Witnesses Were Silenced

What happened to the voices that:

- Preached return to Torah?
- Upheld the teachings of Yeshua's brother, James?
- Declared YHWH's Name and Covenant still stood?

They were labeled:

- Heretics
- Judaizers
- Enemies of the Church

Their scrolls were burned.

Their names erased.

Their blood spilled.

Rome didn't want truth. It wanted control.

And Paul's gospel gave them a theology of lawlessness wrapped in holy language.

What About the Other "Gospels"?

What happened to:

- The Didache (which emphasized obedience and Torah principles)?
- The Gospel of the Hebrews?
- The early Jewish believers called Netzarim, who still walked in Torah?

They were:

- Suppressed
- Declared non-canonical
- Rewritten or lost

Meanwhile, Paul's voice was canonized.

Not because he agreed with Yeshua—but because he redefined Him into a Roman mold.

If Paul Had Preached Torah... His Writings Would Have Been Destroyed

Let's be honest—if Paul had preached:

“Keep the Sabbath”

“Observe the Feasts”

“Uphold circumcision”

“Obey the Torah as eternal”

...he would have been silenced, burned, or forgotten, like the others.

But because he taught a version of the faith that:

- Cut ties with Israel
- Canceled the Covenant
- Made the “church” the new chosen people
- Replaced obedience with belief...

he was preserved.

His writings were not protected because they were true—

They were protected because they were useful.

And That's the Truth, They Don't Want You to Ask

Why was Paul's voice copied, canonized, spread across the empire?

Because it served the empire.

Because it helped Rome hijack the Hebrew faith, reshape it, and sell it to the nations as a new religion—without the weight of obedience.

Because Paul's gospel was compatible with power.

Now the question echoes across time:

If Paul's letters had upheld Torah, would we have ever heard of him at all?

One thing we know for sure is:

The teachings of Yeshua were overshadowed not by truth—but by politics, philosophy, and power.

VI. Conclusion – Choose This Day

“Choose this day whom you will serve...”

Choose You This Day

The evidence has been laid bare.

- ✓ One taught Torah.
- ✓ One abolished it.

- ✓ One called people to do the will of the Father.
- ✓ The other said righteousness comes apart from works.

- ✓ One spoke openly to thousands.
- ✓ The other claimed private revelation with no witness.

These two messages cannot be reconciled.

They are not two parts of one truth.

They are two gospels—and only one is true.

So, Let's Ask the Question:

If Yeshua were to return—as the New Testament claims—

Would He come for a people who ignored His words?

Would He return to gather those who discarded His teachings in favor of Paul's gospel?

He said:

“Why do you call Me Master, but do not do what I say?”

And yet today's Church:

- Quotes Paul more than Yeshua
- Preaches Paul's gospel over Yeshua's Words
- Rejects the Torah that Yeshua upheld
- Teaches that obedience is no longer required

So, if he were to return...

Would He say, *“Well done, My faithful servants?”*

Or would He say, *“I never knew you—depart from Me, you workers of lawlessness”?*

The answer is already written.

The True Answer is Clear

The time for soft answers is over. The evidence demands a verdict.

You cannot serve two masters.

You cannot walk two paths.

You cannot follow the Torah-keeping man Jesus and the Torah-canceling apostle.

So, choose this day whom you will serve:

- The One who upheld the Covenant
- Who taught obedience
- Who lived the Torah
- And who warned of lawlessness...

Or the man who came after him with another gospel, another message, and another path.

As for me and my house—we will listen to the Torah of the Living 'Elohiym who spoke from the fire.

Questions to Ponder

Can two opposing messages both be from the same Spirit of Truth?

Answer: No. YHWH is not divided. He does not contradict Himself. If one message upholds Torah and the other abolishes it, one is truth—and the other is deception.

'Elohiym is not a man that He should lie... (Numbers 23:19)

If Paul was trained by Yeshua—as he claimed—then why does his gospel contradict Yeshua's own teachings?

Answer: It shouldn't. A true student does not contradict the Master. If their messages differ, then someone is lying—or someone is mistaken. And the one who spoke from Sinai is not the one in error.

Why do Christians reject Joseph Smith, Muhammad, and others who claimed heavenly visions—but accept Paul without question?

Answer: Because they've inherited a tradition that elevates Paul without ever testing him. But if we reject others for their unconfirmed private revelations, then we must also examine Paul by the same standard. YHWH requires two or three witnesses—not one man's mystical story.

Why does the New Testament say people will be judged by their works—not their faith?

Answer: Because YHWH always judges by deeds. Even in the Book of Revelation, it says:

The dead were judged... according to their works.
(Revelation 20:12)

Not by their beliefs. Not by their affiliations. But by what they did.

If righteousness could be “imputed” just by belief, then why did YHWH command Israel to obey His Torah?

Answer: Because righteousness is not a legal status—*it's a way of life*. YHWH never gave Israel a “belief contract.” He gave them Instructions, and said:

The one who does these things will live by them. (Leviticus 18:5)

Who did YHWH speak to at Mount Sinai? One man—or an entire nation?

Answer: An entire nation.

With you alone have I spoken from the fire. (Deuteronomy 5:4)

But Paul? He claimed to see a light... alone. No witness. No fire. No crowd. Which sounds more like the way YHWH operates?

Why do Christians quote Paul more than they quote Yeshua?

Answer: Because the Church built its theology on Paul's gospel—not Yeshua's words.

If you had to choose—right now—whose teachings, would you follow: Yeshua's or Paul's?

Answer: That's the question that matters. Not what your pastor says. Not what your tradition says. But what the Scriptures say. Only one voice leads to life.

My sheep hear My voice... and they follow Me. (John 10:27)

◀◀◀ ***Walk in the Ancient Path — Hear the Voice of YHWH*** ▶▶▶

To the Torah and to the testimony—if they do not speak according to this Word, it is because there is no light in them.
(Yeshayahu / Isaiah 8:20)