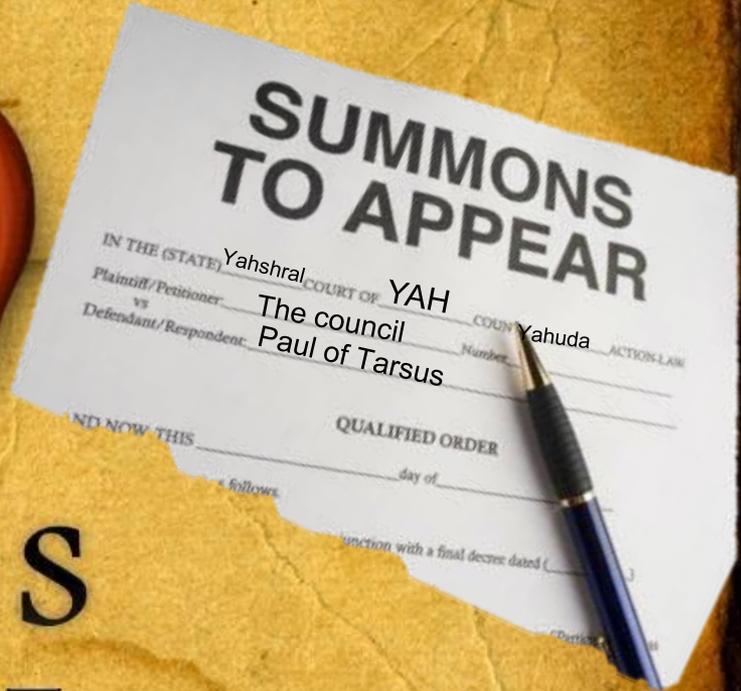


THE PERILS OF PAULINE PART 2

URGENT

The Jerusalem Council



Acts

15:1-35

PART 1

THE PERILS OF PAULINE ON THE ROAD TO YAHRUSHALOM

Date range	Book Chapters	Book Verses	Event	Date range	Book Chapters	Book Verses	Event
40		Acts 9:26 Gal 1:18-19	Paul mets with Barnabus, Kepa and Ya'acob in Yahrushalom	45-49		Acts 13:4-6	left Antioch for Seleucia, then to Cyprus- an island 100 miles off Syrian coast
40		Acts 9:30	Paul goes to Caesarea and Tarsus	45-49		Acts 13:4-6	Then to Salamis and Papos where Paul met Bar-Yahusha the sorcerer
40		Acts 10	Kepa goes to house of Cornelius	45-49		Acts 13:4-6	Then sailed to Perga in Pamphylia-now southern Turkey
41			Reign of Claudius Ceasar as Emperor of Rome	45-49		Acts 13:4-6	From Perga, Mark returns to Yahrushalom
41-42		Acts 11:26	Barnabus gets Paul and they stay in Antioch (Syria) for 1YR	45-49		Acts 13:4-6	At Antioch in Pisidia (not the one in Syria) Paul and Barnabus turn to the Gentiles
43		2 Cor 12:1-4	Paul states in 57 he ascended into heaven 14 yr ago which makes it 43ad	45-49		Acts 14:3	Then on to Iconium where they stayed "a long time"
43?			Matthew is written	45-49		Acts 14:9	Then to Lystra where Paul is stoned but lives and Derbe
44		Acts 11:28	Followers are first called Christians at Antioch	45-49		Acts 14:21	They retrace their steps back through Lystra, Iconium and Antioch in Pisidia
44		Acts 12:2	Ya'acob brother of Yahucannon killed by Herod Agrippa I	45-49		Acts 14:24-26	Paul and Barnabus go throughout Pisidia, Pamphylia and then to Perga, Attalia
44	acts 3-11,12,13-20	Acts 12:23	Death of Herod Agrippa	45-49		Acts 14:26	Then sailed back to Antioch in Syria
44	Josephus	Ant xx5,2	Famine began after agrippa died during Fadus and Alexander 6 years	45-49		Acts 14:28	J1 ends in Antioch, Syria where Paul and Barnabus stay there a long time
45-47 (before 50)		Acts 14:28	Paul First Journey (1J) w/Barnabus and Mark sets off from Antioch- Length "long time"	50			Council at Yahrushalom

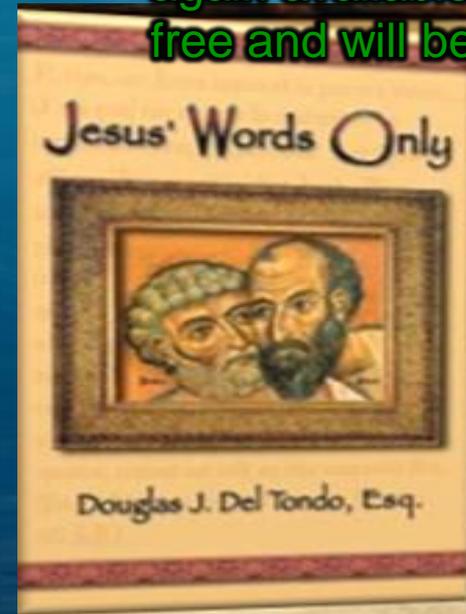
A reminder that we will also be relying on Craig Winn's Questioning Paul because he has done a marvelous job with the Greek translations. We will be double checking his definition choices. However as before, we will change G to Yahuah and mark anything in black so you know we have altered something that he wrote. Again, we encourage you to download your own copy of Questioning Paul for free from his website and there you can read the text in full including the items we don't agree with for yourself. We are not saying he is wrong per se, but we have not in our own studies come to the same conclusions he has on some things.

questioningpaul.com/Questioning_Paul-Apostle_or_False_Prophet-00-The_Truth_About_Paul.Paul

Our changes will be seen in the comic sans font.

Also JWO and this is again available on line free and will be in green.

The screenshot shows the website 'QUESTIONING PAUL' with a search bar and a navigation menu. The main content area displays the title 'The Truth About Paul' and the subtitle 'Questioning Paul Apostle or False Prophet ...Did Paul Contradict God?'. The article text begins with 'Why do Christians believe Paul?' and discusses the reliability of Paul's letters. A sidebar on the right lists 'Chapters' from 1 to 12, including 'The Truth About Paul', 'Sha'awi', 'Euangelion', 'Yaruwshalaym', 'Aaromos', 'Kataginosko', 'Pistis', 'Towrah', 'Echthros', 'Doulia', 'Pharmakeia', 'Prautes', and 'Metanoeo'. At the bottom, there is a 'Books' section with 'Yada Yah' listed.

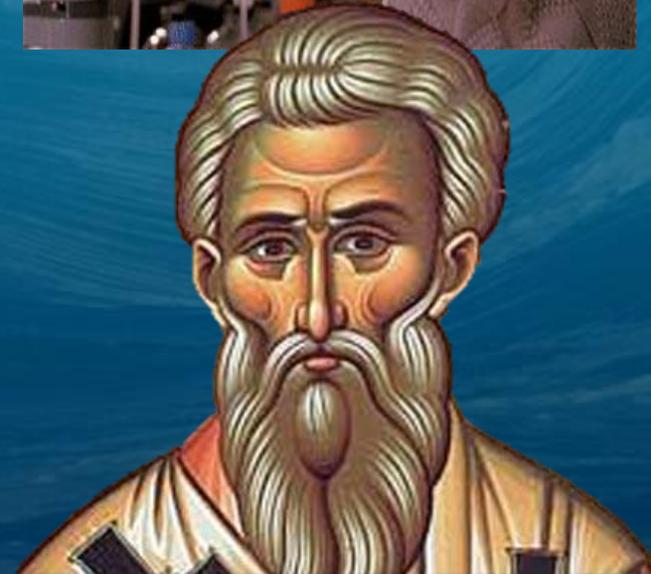


Before we start we need to take a look at Yac'cob and his role at the Summit. He is strangely absent from most of the Eye Witness accounts and if we had only these to go by we would know very little.

Why did he catapult to the head of the Called Out Assembly in Yahrushalom after Yahusha's exit?

In researching Yac'cob and Kepha we stumbled across some very interesting information regarding Kepha that will need its own study at the end of Paul's investigation. It adds some missing pieces to the puzzle and explains why certain things we are told happened, may be very different in reality.

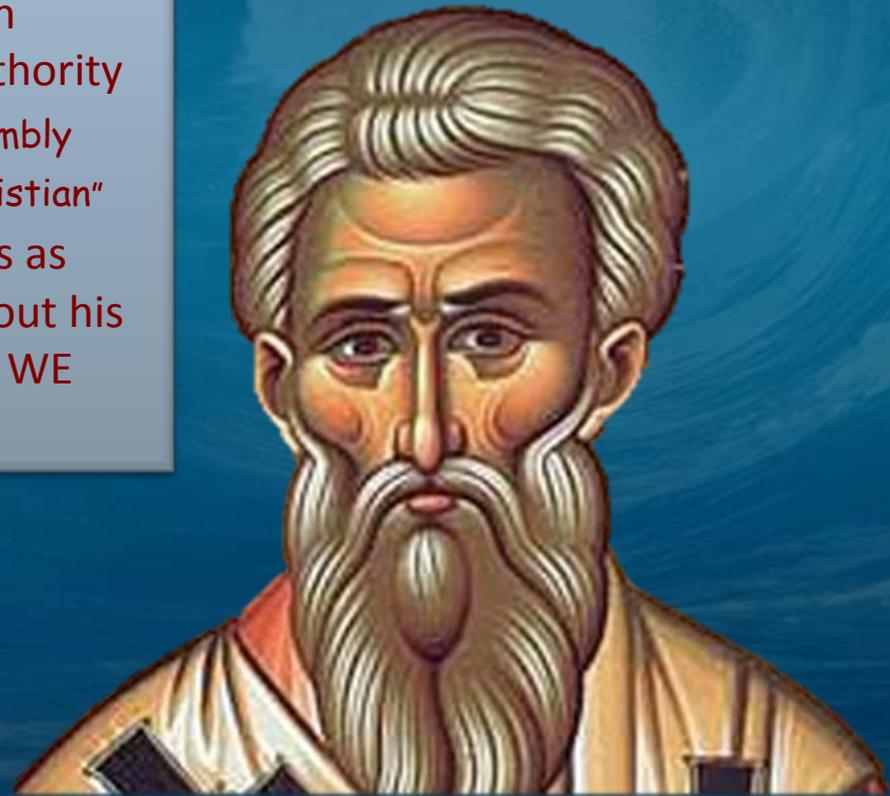
So let's take a look at what we know about Yac'cob-brother of Yahusha.



The Problem with Paul.. Brought To You By Onlinechurch.com.au

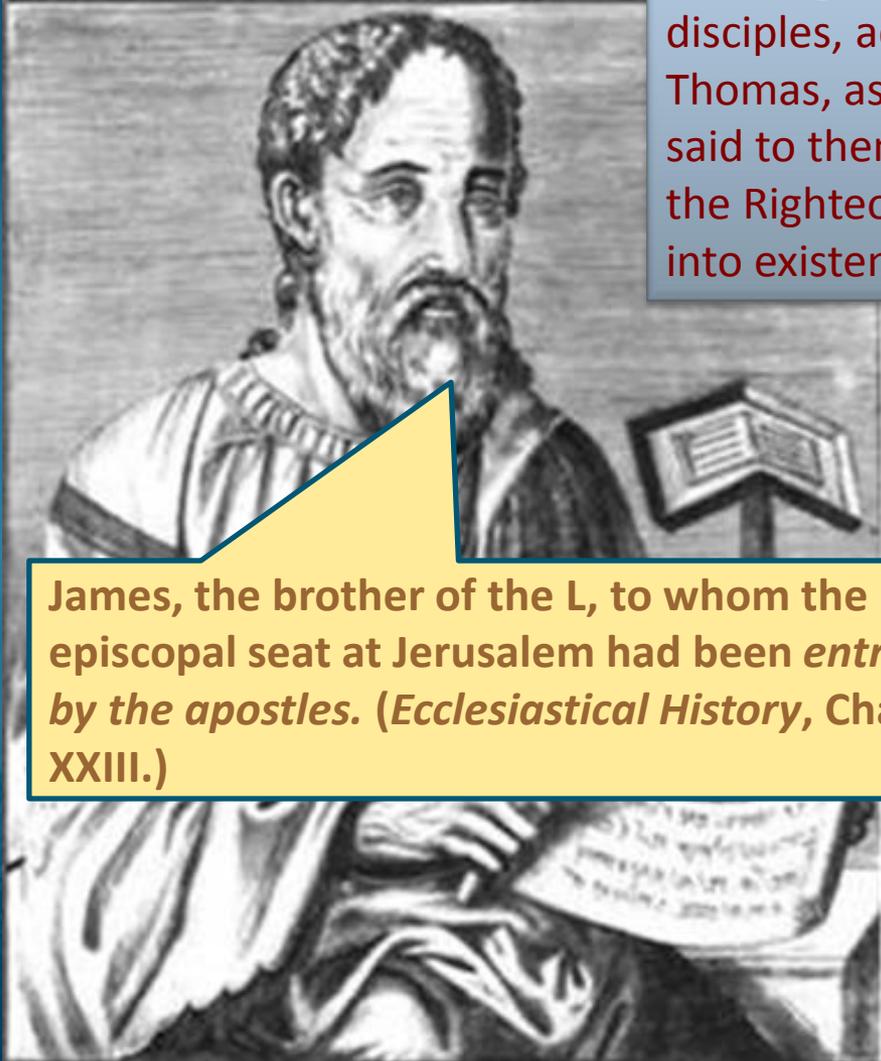
On the subject of investigating Paul... It seemed reasonable to me at that time that... If I am feeling this uneasiness about Paul... and it holds any weight whatsoever... Then the original disciples of Yahusha would have felt the same thing.

Yac'cob, The Half Brother of Yahusha seemed to hold a lot of weight in the early Called out assembly. Thorough research led me to discover that there was no authority higher than Yac'cob within the early called out assembly after the departure of Yahusha. Various early "Christian" sources have Yac'cob being elected by the apostles as bishop of Jerusalem at the behest of Yahusha. About his election to succeed Yahusha, and about his death, WE ARE NOT INFORMED BY CANONICAL ACTS.

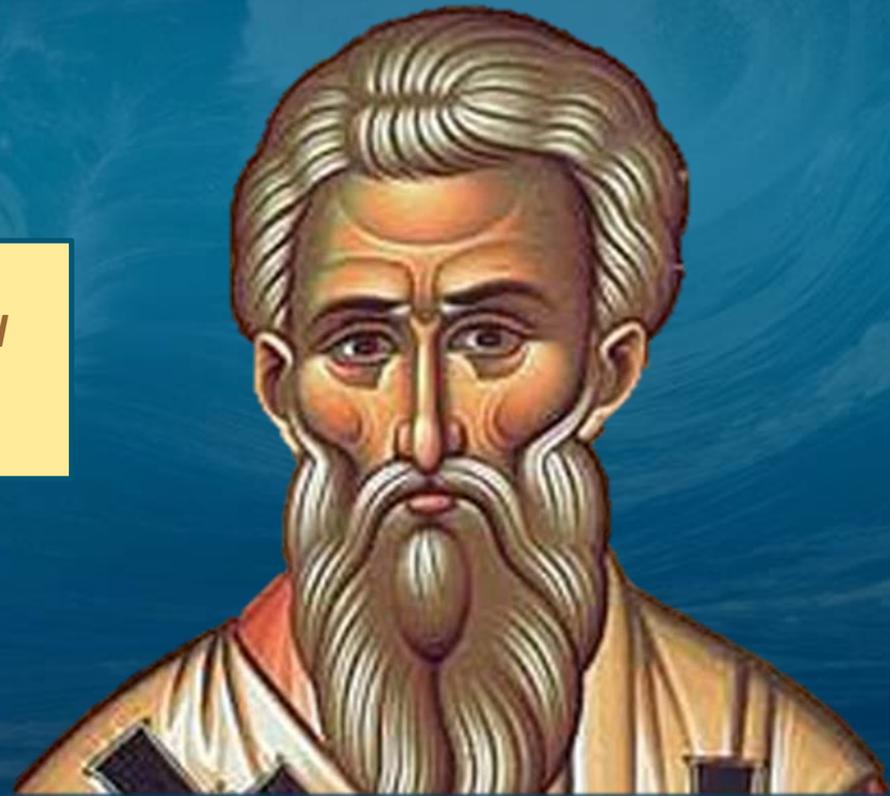


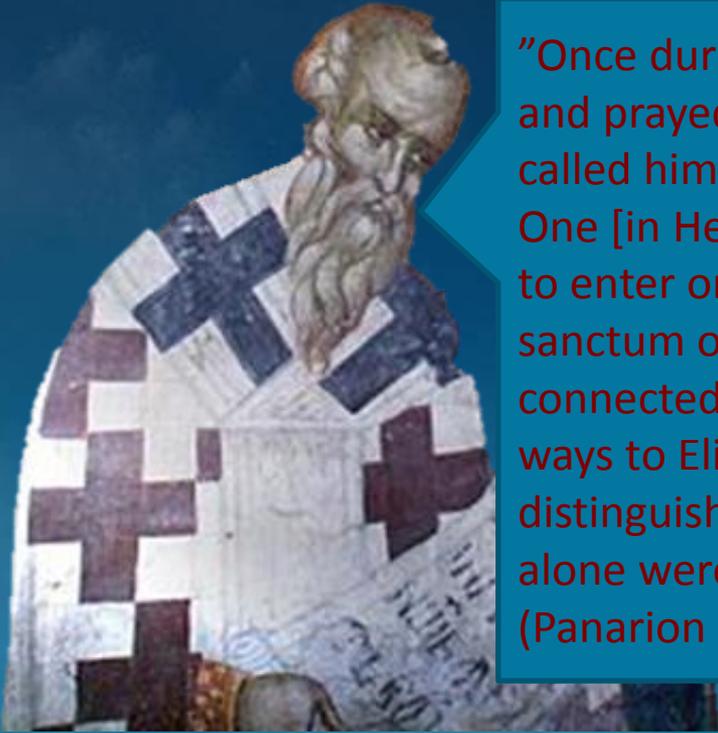
We must go to other sources. Eusebius of Caesarea (260-340 CE), Archbishop under Constantine, tells us in his Ecclesiastical History that Yac'cob was "Yahusha's brother, who had been elected by the Apostles to the episcopal throne at Jerusalem," (E.H. 2.23).

Knowing Yahusha would soon depart from them, his disciples, according to the non-canonical Gospel of Thomas, asked him who would lead them, "And Yahusha said to them, 'In the place you are to go, go to Yac'cob the Righteous, for whose sake Heaven and Earth came into existence,'" (Coptic logion 12).



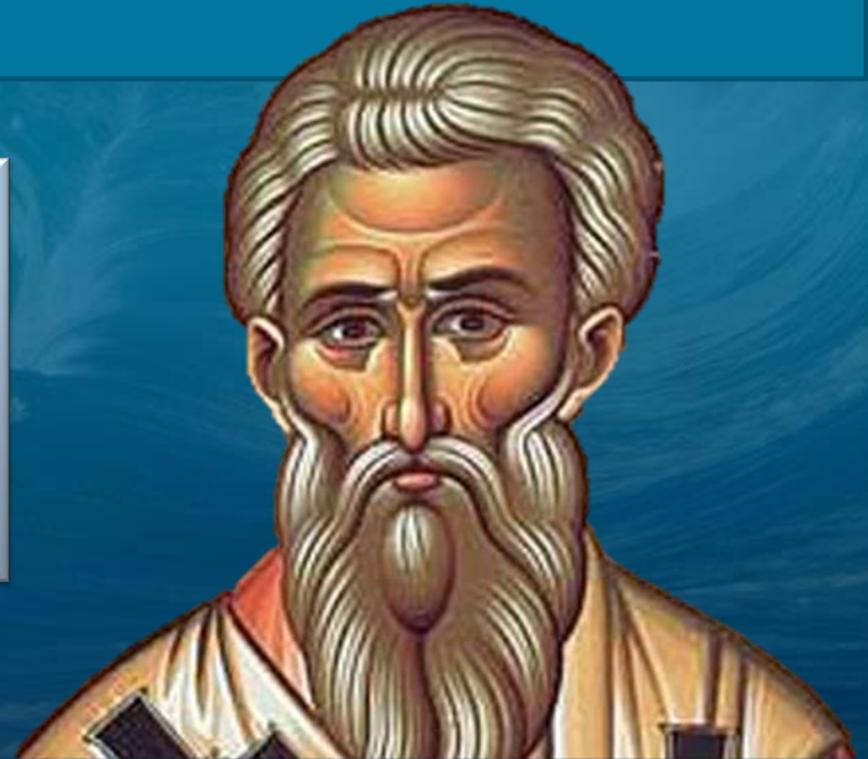
James, the brother of the L, to whom the episcopal seat at Jerusalem had been *entrusted* by the apostles. (Ecclesiastical History, Chapter XXIII.)

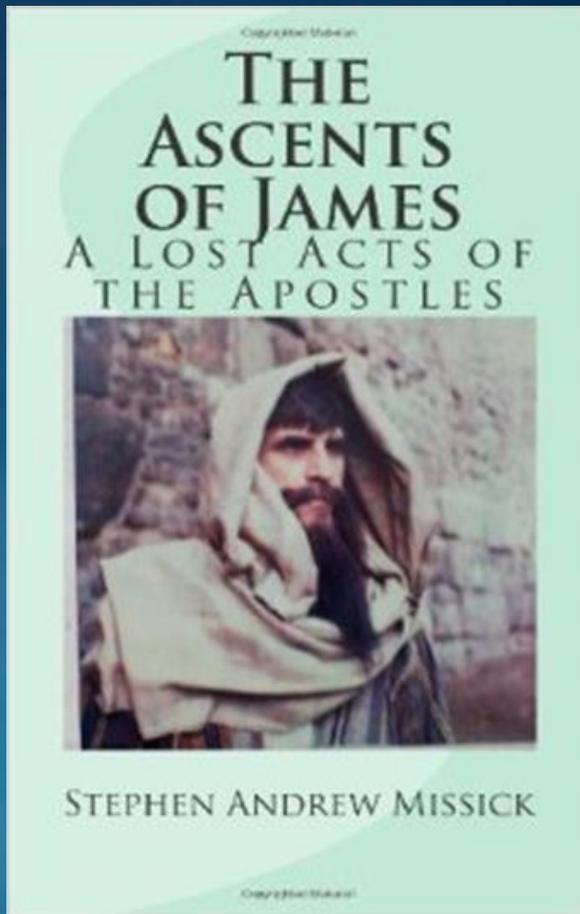




"Once during a drought, he [Yac'cob] lifted his hands to Heaven and prayed and at once Heaven sent rain...Thus they no longer called him by his name, but his name was, rather, the Righteous One [in Hebrew, the 'Zaddik']. "[T]o Yac'cob alone, it was allowed to enter once a year into the Set Apart of Holies [the innermost sanctum of the Temple], because he was a Nazirite and connected to the priesthood. Hence Mary was related in two ways to Elizabeth [John the Baptist's mother] and Yac'cob was a distinguished member of the priesthood, because the two tribes alone were linked to one another, the royal tribe to the priestly," (Panarion 30).

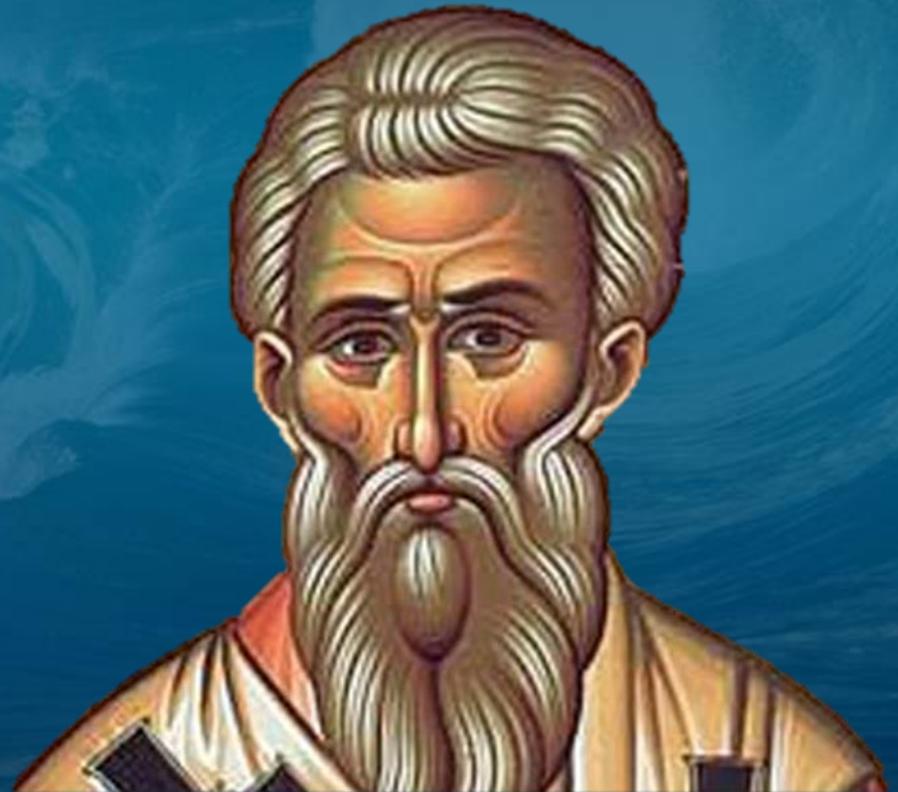
Palestinian Epiphanius, Bishop of Salamis (315-404 CE), had access to works he said were called the Anabathmoi Jacobou (the 'Ascents of Yac'cob') and the Gospel of the Hebrews (used by ancient Jewish "christians" called Ebionites, or the 'Poor'), both now lost, in which we learn:





He tells us in the 'Ascents of Yac'cob' was about the discourses Yac'cob gave from the Temple to the Jerusalem masses, and says that Yac'cob was "the First to whom Yahusha entrusted his throne upon earth."

This is not as odd as it may seem to us.



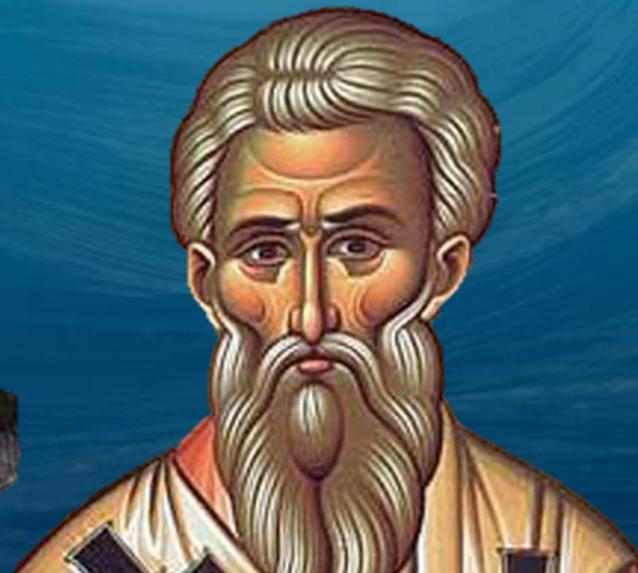
Jerome (342-420 CE),(writer of the Latin Vulgate) basing his knowledge,

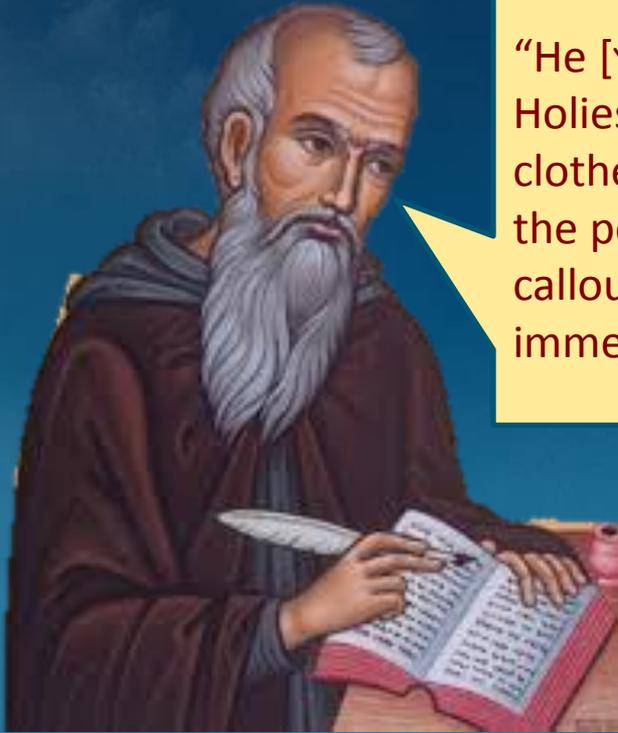
on Hegesippus 120c-?



and Josephus 37-100,

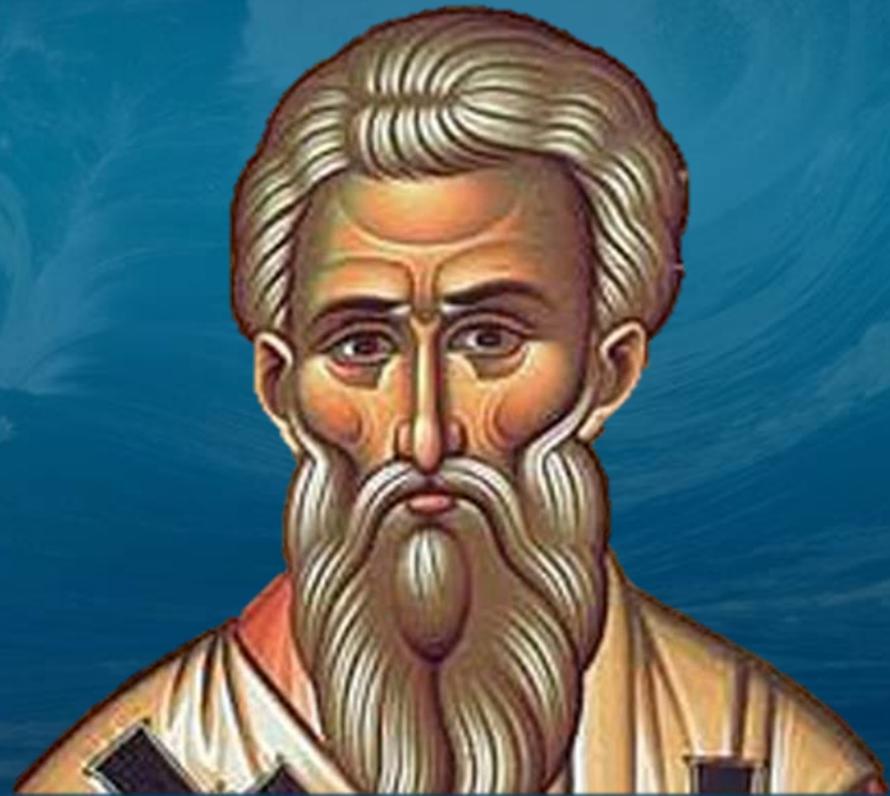
Clement of Alexandria, 150-215





“He [Yac'cob] alone enjoyed the privilege of entering the Set Apart of Holies, since, indeed, he did not wear woolen, but only linen clothes, and went into the Temple alone and prayed on behalf of the people, so that his knees were reputed to have acquired the callousness of a camel's knees”, and that after Yahusha died he “was immediately appointed Bishop of Jerusalem by the Apostles.”

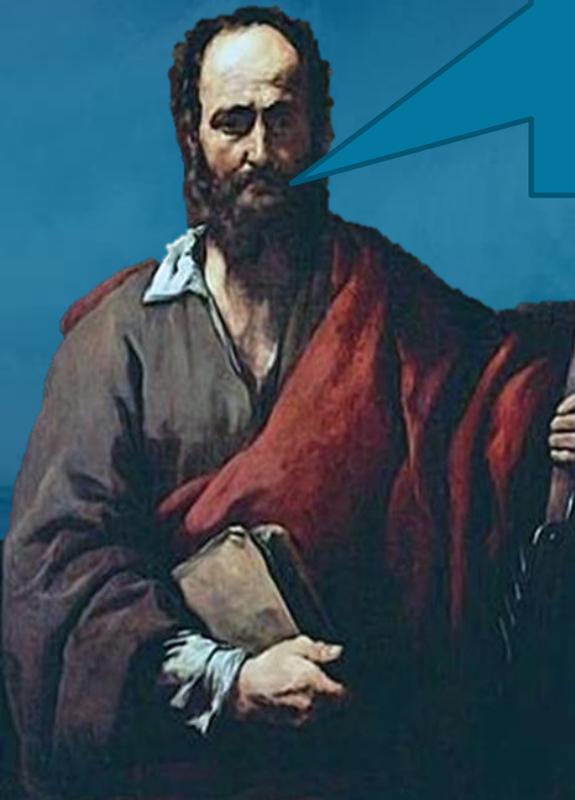
also knows this when he says in his Lives of
Illustrious Men ch. 2 that





Palestinian Jewish “christian” Hegesippus (100-180 CE), portions of whose five books of early Called out assembly history only survive in passages cited by Eusebius, tells us,

“There were many Yac’cobs’, but this one...Yahusha’s brother...was Set Apart from his birth**. Everyone from Yahusha’s time till our own has called him the Righteous”, and that “[b]ecause of his unsurpassable Righteousness he was called the Righteous, and Oblias,” **“He was holy from his mother’s womb.” □“He drank no wine nor strong drink, nor did he eat flesh. No razor came upon his head; he did not anoint himself with oil, and he did not use the bath.” □



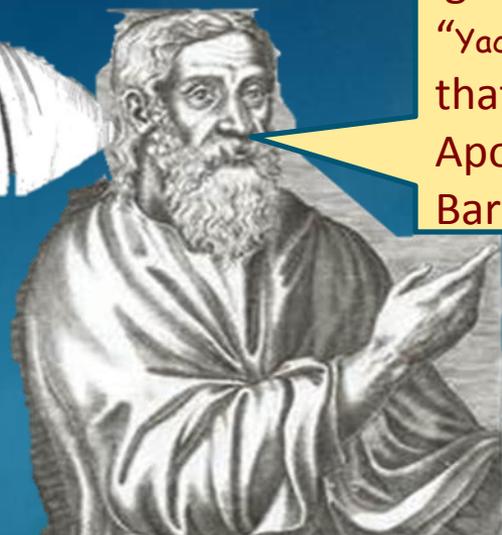
..the latter being a strange word he describes as meaning “Bulwark of the People, and Righteousness,” (E.H. 2.23); for Epiphanius, the word means “Wall”; for Eusebius, the “Protection of the People.” The second century Syriac Apostolic Constitutions tell us that Yac’cob was “the brother of Yahusha according to the flesh...and one appointed Bishop of Jerusalem by Yahusha Himself,” (8.35).

** Yellow is added quotes not in the article.



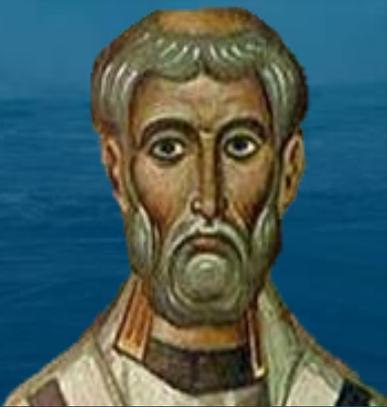


In another passage surviving only in Eusebius, Clement of Alexandria (150-215 CE) tells us that the..

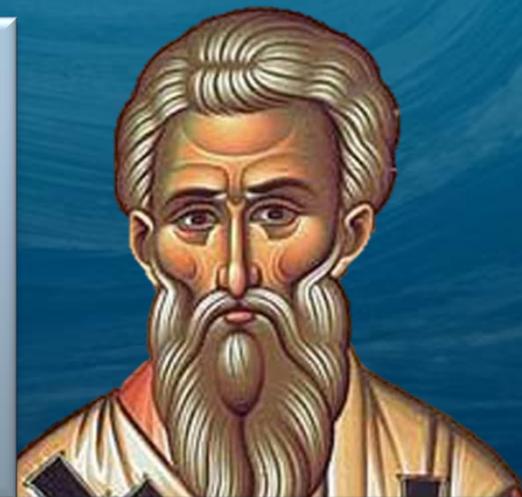


'gift of knowledge' was imparted by Yahusha to "Yac'cob the Righteous, to John, and to Peter," and that these in turn "delivered it to the rest of the Apostles, and they to the Seventy, of whom Barnabas was one," (E.H. 2.1).

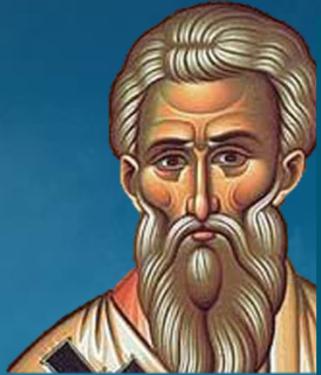
Clement of Rome



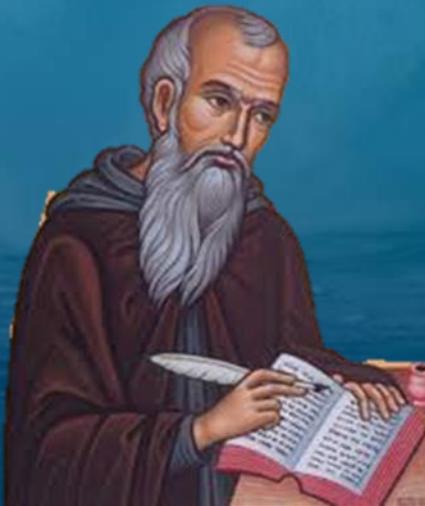
Clement of Rome (30-97 CE), or someone purporting to be him, addresses his letter in the non-canonical Pseudo-Clementine Homilies of Clement to "Yac'cob...the Bishop of Bishops, who rules Jerusalem, the Set Apart Assembly of the Hebrews and the Assemblies everywhere," as does Peter similarly in his Homilies letter.



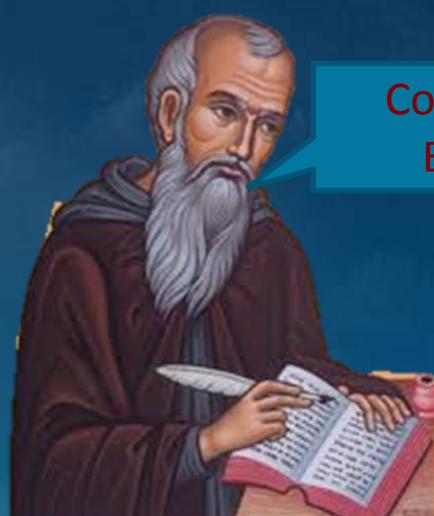
Even Josephus (37-96 CE), who was not a “Christian” as we understand it –but who was a contemporary of Yac'cob– knows about him, and even insists that Yac'cob' death was the reason the Jewish people believed Jerusalem fell:



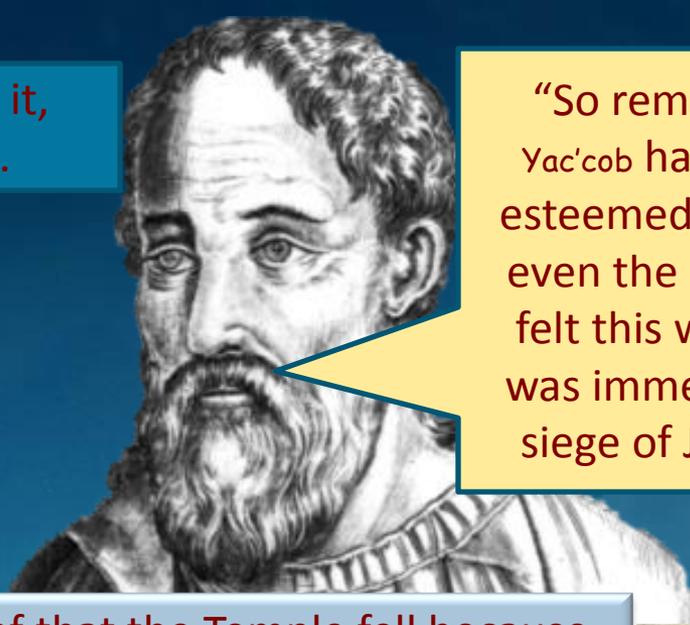
“These things [the Uprising and consequent destruction of Jerusalem by the Romans] happened to the Jews in requital for Yac'cob the Righteous, who was a brother of Yahusha known as the annointed, for though he was the most Righteous of men, the Jews put him to death.”



This passage, remarked on also by Origen (185-254CE), and Jerome, only exists in Eusebius' E.H., Jerome's Commentary on Galatians, and Origen's letter (Contra Celsus 1.47), and, interestingly, IS NO LONGER EXTANT IN ANY MANUSCRIPT WE HAVE OF JOSEPHUS.

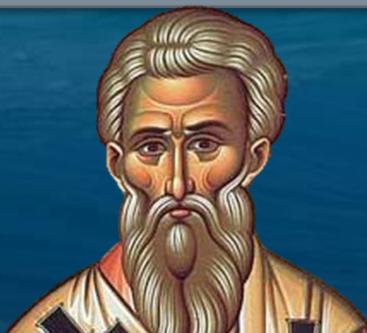
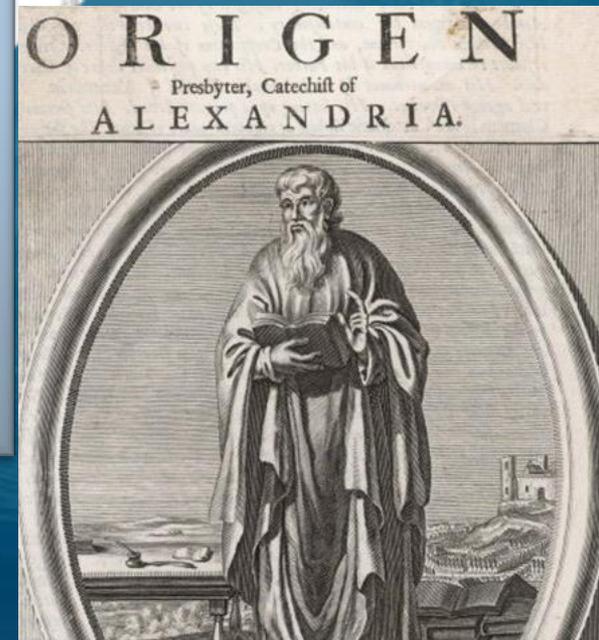


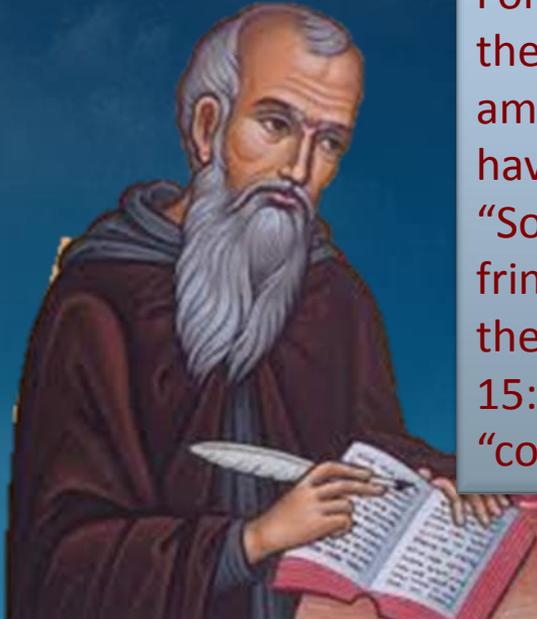
Commenting on it,
Eusebius says..



“So remarkable a person must
Yac'cob have been, so universally
esteemed for Righteousness, that
even the most intelligent of Jews
felt this was why his martyrdom
was immediately followed by the
siege of Jerusalem,” (E.H. 2.23).

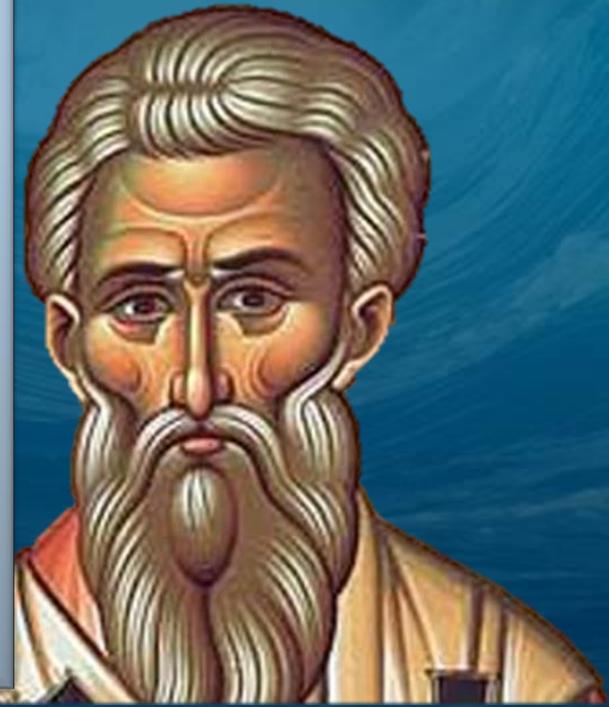
This contradicts “Christian” belief that the Temple fell because of the prophecy and death of Yahusha, as Origen is well aware and at pains to ‘correct’ in *Contra Celsus*. This latter also tells us that “the wonderful thing is that, though he [Josephus] did not accept Yahusha as Anointed, he yet gave testimony that the Righteousness of Yac'cob was so great...that the people thought they had suffered these things on account of [him],” (Commentary on Matthew; 10.17).





For his part, Jerome, in his Lives, writes “This same Josephus records the tradition that this Yac'cob was of so great Holiness and reputation among the people that the destruction of Jerusalem was believed to have occurred on account of his death,” and in a Commentary that “So Set Apart WAS Yac'cob that the people zealously tried to touch the fringes of his garment,” (Commentary on Galatians 1:19); these are the fringes commanded to be worn by observant Jews in Numbers 15:38, “so that, when you see [them], you will remember all the “commandments” of Yahusha and DO THEM.”

“For whose sake Heaven and Earth came into existence,” “Set Apart from his birth,” “the Righteous One,” “Bulwark of the People,” Jerusalem falling “on account of his death” ... These are strong words, and not to be lightly dismissed, and are consistent with what ALL SOURCES SAY ABOUT HIM. It is important to point out that our sources are not presenting Yac'cob as just the Head of “Christianity”, but the POPULAR JEWISH LEADER OF HIS DAY, the Zaddik, par excellence, whose death brought the downfall of Jerusalem, and is in keeping with the notion in Proverbs (10:25) and the Kabbalah (Zohar 1.59b) that “the Zaddik is the Foundation” and “the Pillar that upholds the world.”



Paul understands this when he speaks in Galatians of going up to Jerusalem and meeting “Yac’cob, Cephas, and John, those reputed to be Pillars,” (Gal. 2:9), and his attitude towards them is very, very helpful in determining who is the parallel character in the Dead Sea Scrolls known as the ‘Windbag,’ the ‘Comedian,’ the ‘Spouter of Lies,’ the ‘Man of Scoffing.’



Josephus and Hegesippus -and because of them, Clement of Alexandria, Hippolytus (160-235 CE), Origen, Eusebius, Epiphanius, Jerome -even ancient “Christian” literature recently found in Nag Hammadi, Egypt (like the lost Gospel of Thomas) knew of Yac’cobs’ death, but not, oddly, Acts.

Because Josephus knew of it first hand, it would seem best to use his account.



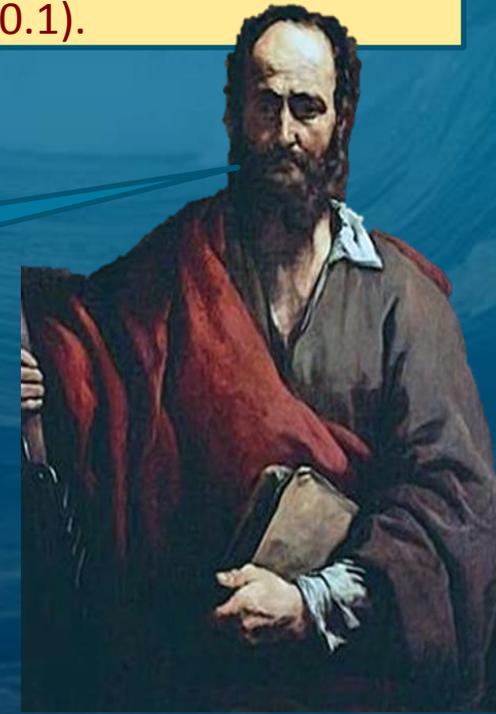
According to him, when the Roman Governor Festus died in 62 CE -and the new one Albinus was still on his way to Judaea- Establishment High Priest Ananus ben Ananus used the occasion to illegally try and execute Yahu's brother Yac'cob, because of his role as supreme leader of the Yahu Movement:



“[H]e assembled the Sanhedrin [the 'Supreme Court'] of judges, and brought before them the brother of Yahu who was called “Anointed”, whose name was Yac'cob, and some of his companions. And when he had formed an accusation against them as breakers of the “Law”, he delivered them to be stoned. But those citizens who seemed the most equitable and THE MOST CAREFUL IN THE OBSERVATION OF THE LAW were offended by this,”
(Antiquities of the Jews 20.1).

Two generations later, a more legendary account is recorded by Hegesippus, but with the note that Yac'cob...

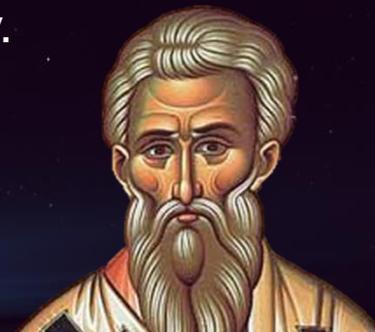
“proved a true witness to Jews and Gentiles alike that Yahu is the “C,” (E.H. 2.23).



Two years before the Great Fire at Rome and Nero's act of terror against Rome's still tiny Christian community, there occurred at Jerusalem, nominal capital of Christianity, a dramatic public death that would foreshadow the ancient city's future catastrophe.

Yac'cob, brother or stepbrother of Yahusha, was sentenced to death by an illegally constituted trial. While some Jews accepted Yahusha as a prophet, some merely as a gifted teacher, and the Temple rulers denounced him as "the Great Blasphemer," Yac'cob persuaded so many to become fully committed to Yahusha that he alarmed the Temple authorities. "When many, even the rulers, believed," says Hegesippus, "there was a commotion among the Jews and scribes and Pharisees, who said there was a danger the whole people would be looking for Yahusha as the Messiah." (When Hegesippus uses the term "the Jews," he refers to the leadership, since everyone involved in the case, Yac'cob included, was Jewish.)

The Jewish historian Josephus implies another explanation for the move to rid the Temple of the old man. James championed the cause of the poorer priests against the prosperous members of the high priestly household who ran the Temple and formed the core of the Sadducean party.

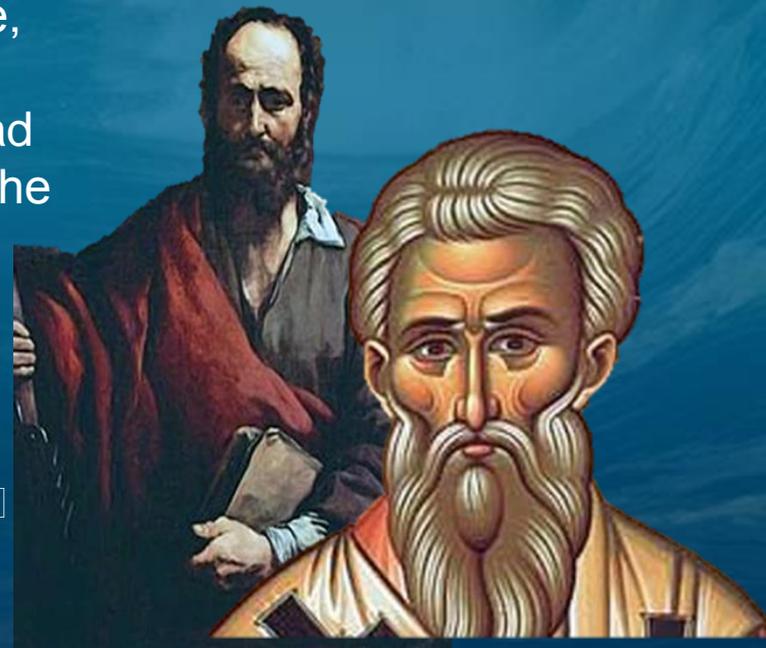


Yac'cob's opponents, however, faced a legal difficulty. Though Judea at this time was formally under the rule of a Jewish king, Agrippa II, great grandson of Herod the Great, executions required the ratification of the Roman governor, whose authority superseded the king's. And the governor, as usual, was inclined to oppose anything the Temple rulers favored.

But in A.D. 62, the Roman governor Festus died in office. A successor, Albinus, was en route to Jerusalem when King Agrippa was persuaded to name a new high priest, one Ananus, whom Josephus describes as "a bold man in his temper and very insolent." □ Josephus notes also that Ananus was an active Sadducee, the party "who were very rigid in judging offenders, far more so than Jews." □** The Sadducees were also "Jews". *Greek Copyedit?*

Acting in the break between the two governors' rule, Ananus called into session the Sanhedrin of the Judges, the high court of Judaism, something he had no authority to do without the governor's approval. The Sanhedrin summoned James to appear before it.

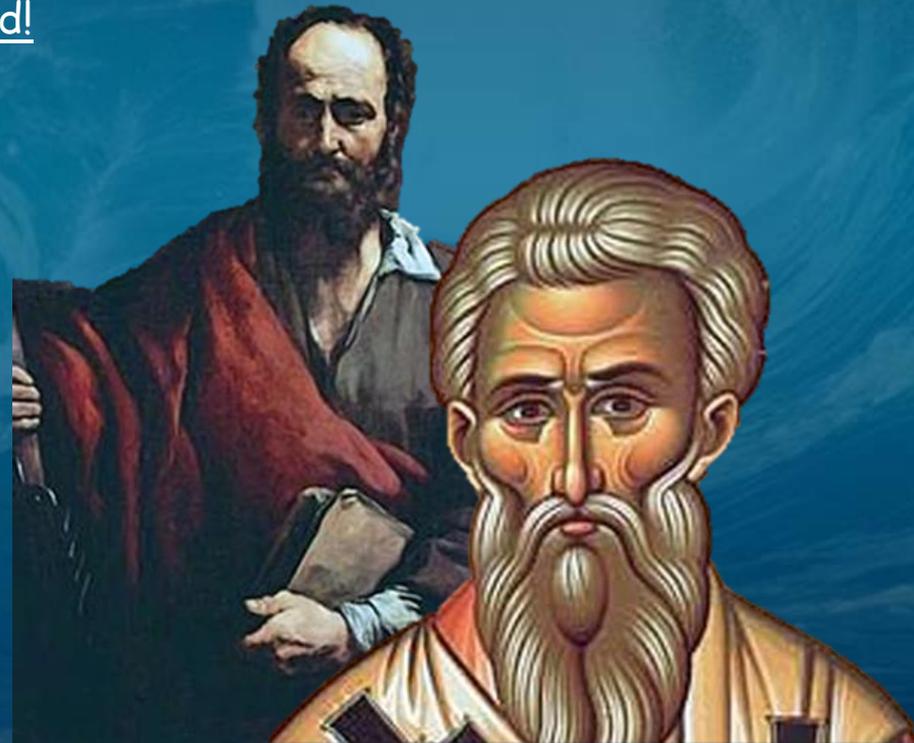
Hegesippus takes up the story from there. They told the old man they knew he had great influence over the people, and they themselves recognized him as a just man. However, too many were "going astray" □ as regards this Yahusha, and they could not let that continue.



Now Passover is coming, they said, and thousands of people would be assembled in Jerusalem. They therefore directed him to stand far above the crowd at the “pinnacle” of the Temple, to publicly repudiate Yahusha, and to urge the people not to be led astray by him. ** Don't you find it interesting they did this again at Passover? **

Though this is not in the text, historians surmise that the council had reached a further conclusion. If Yac'cob refused to do this, he stood condemned under a section of Deuteronomy that provides the death sentence by stoning for anyone convicted of “leading the people astray.” A modification of this penalty allowed the victim to be first cast down from a great height, then be stoned if still alive. This of course would be from the Talmud!

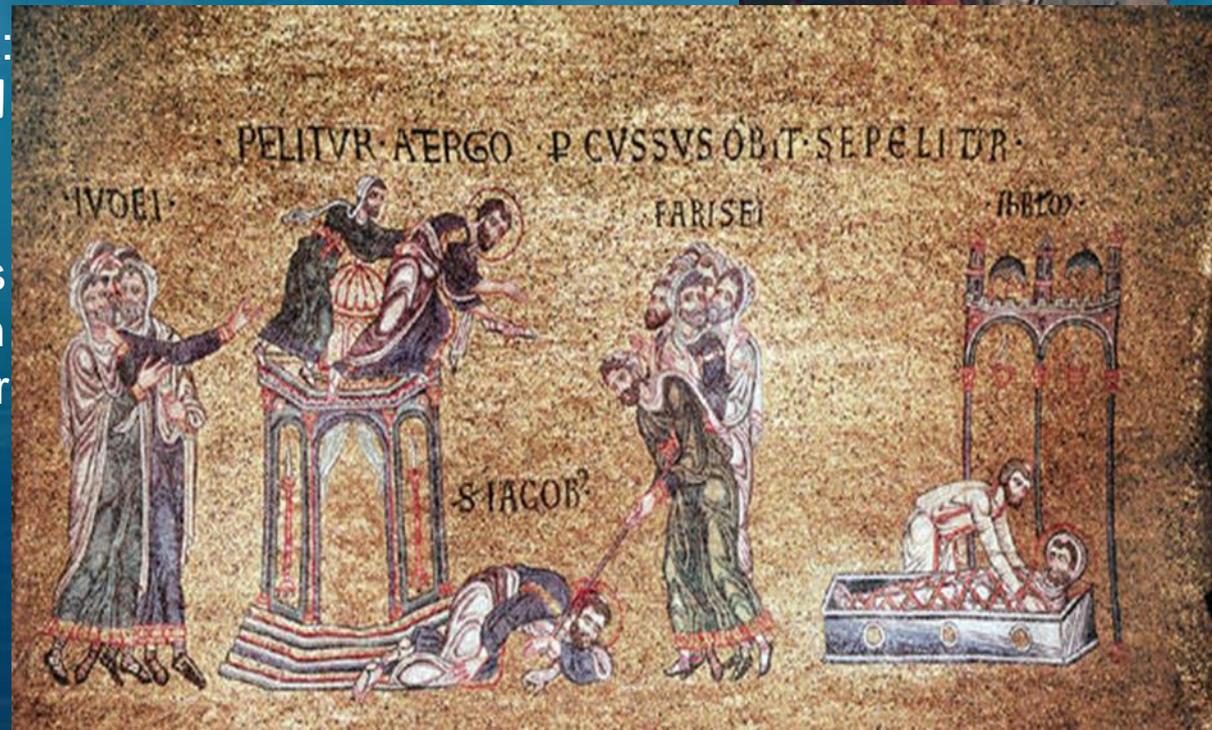
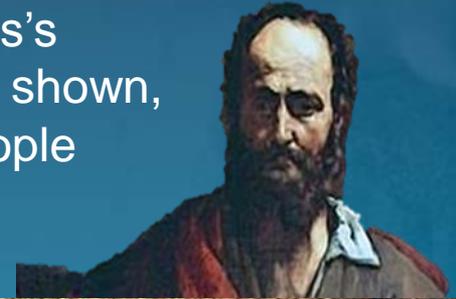
So Yac'cob knew exactly what was coming. But he also knew that they had provided him, in his last years, with a superb opportunity to bear witness to the whole assembled people on the occasion of their most Qodesh feast. Thus, he agreed and was taken to the pinnacle above the crowd. “Now tell them,” ordered his accusers, “what is the Gate of Yahusha” meaning where Yahusha was leading them. Yac'cob's response rang out to the hushed crowd below:



“Why are you asking me concerning Yahusha, the Son of Man? He sits in the Heaven at the right hand of the Great Power, and is about to come upon the clouds of Heaven.” □ The crowd became frenzied, yelling “Hosanna! Hosanna! Hosanna to the Son of David!” □ It was the same cry Jerusalem had heard thirty-some years before, when Yahusha had entered the city on the back of a donkey, symbolizing that he came in peace.

Realizing they had bungled the job, Hegesippus recounts, Ananus’s servants hurled Yac’cob from the parapet. The populace must be shown, they reasoned, that this kind of defiant conduct does not pay. People rushed to the spot where he had crashed to the floor below.

They found him still alive, and echoing the prayer of Yahusha: “I entreat you, Yahuah Eternal our Father, forgive them, for they know not what they are doing.” □ In response, one of his condemners took a club which was used for beating the water out of washed clothes, and bashed him to death. One version says they placed a stone on him, and bore down on it, crushing him.

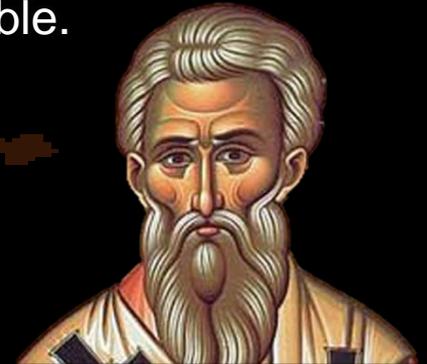


Again as with Yahusha, they knew full well what they were doing, so we find it odd that Yac'cob would ask Yahuah to forgive them. These are not the kind of people you want to spend eternity with and telling of all, they had not repented! Thus no basis for even Yahuah to even be able to fulfill Yac'cobs request. We conclude based on Torah that this too is a religious copy edit.

Thus perished Yac'cob the Just, kinsman of Yahusha. "The fruit of righteousness is sown in the peace of them that make peace," says the epistle that bears his name (James 3:18). Or, as J. B. Phillips would translate it: "The peacemakers go on quietly sowing for a harvest of righteousness." □

The troublemakers, however, were about to produce a very different kind of harvest. For the moderates in the Temple, what Ananus had done was intolerable. They sent a protest to the new governor, Albinus, by now at Alexandria, who dispatched a warning to Ananus that he had acted outside the law. Hearing this, King Agrippa promptly fired the new high priest after only three months in office. Ananus became one of the first to perish in the coming catastrophe—a catastrophe that the events surrounding James's bold testimony and death had made inevitable.

The destruction of the Temple in 70 CE

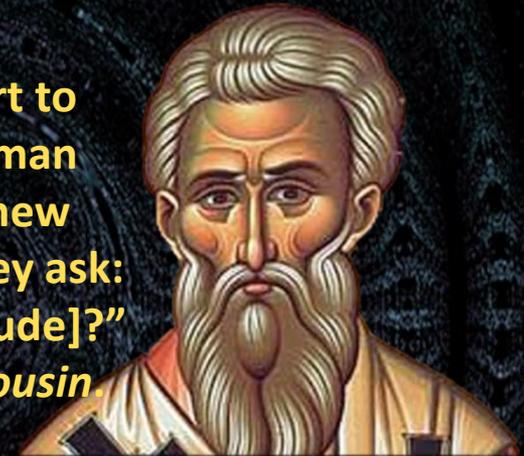


JWO Page 243 (Jesus Words Only)

What Eusebius says, we see occurring in Acts ch. 15. Hegesippus , who lived immediately after the apostles in Palestine, had written a work divided into five books called *Memoirs*. In Book V, he mentions: *Yac'cob, the brother of the L succeeded to the government of the Called out Assembly in conjunction with the apostles. Memoirs of Hegesippus Book V (quoted by Eusebius).*

Jerome, the famous translator of the entire Bible into the Latin Vulgate (405 A.D.), devotes chapter two of his *On Famous Men* to a biography of *Yac'cob the Just*. This is another name for the *Yac'cob* who is talking in Acts chapter 15.

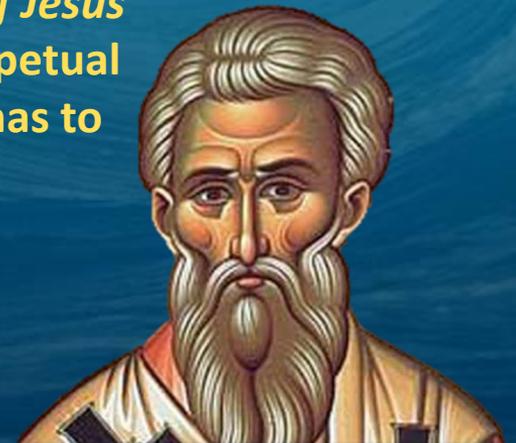
Incidentally, as you read this quote, you will see Jerome is struggling on how this person can be “the brother of Jesus” and yet Mary was a perpetual virgin. By the 400s, the Roman Catholic church was now claiming Mary remained a perpetual virgin. Jerome gives a very odd explanation of how James could be the “brother of Jesus.” Jerome suggests that James is the son of a sister of Mary. (This entire effort to make Mary a perpetual virgin is unscriptural and *dangerous*.)³ Roman Catholicism insists Mary remained a perpetual virgin. Yet, in Matthew 13:55-56 when the people of Nazareth are amazed at Yahusha, they ask: “Is not his *brothers James* and Joseph and Simon and Judas [*i.e., Jude*]?” Catholic authorities claim *brother* here should be understood as *cousin*



However, there is a word in Greek for cousin, *anepsios*. When ancient writers spoke of Yac'cob, they called him the *brother* of Yahusha. In the same context, they identified Yahusha's *cousins*, using the word *anepsios*. (Eusebius, *Hist. Eccl.* 4.22.4; see 2.23.4 and 3.20.1 (quoting Hegesippus).) Also, Matthew 1:24-25 states Mary and Joseph had sex after Yahusha was born. This is the same as saying he had sexual relations with Mary only after she had a son.

Mat 1:24 And Yahuseph, having risen from the sleep, did as the messenger of Yahuah directed him, and received his wife, **Mat 1:25** and did not know her **until** she brought forth her son--the first-born, and he called his name Yahusha.

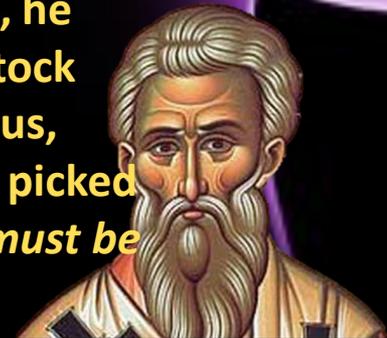
Marriage in Judaism meant having sex with Yah's purposes in mind: to sustain a family line. (Ben Witherington, *Woman in the Ministry of Jesus* (Cambridge: Cambridge University Press, 1984.) The notion of perpetual virginity is based on the pious but unsupportable idea that Mary has to be purer than pure sexually.



However, what is important is that Jerome cites Hegesippus for the fact that Yac'cob was appointed the "bishop of Jerusalem" by the "apostles." The concept of *bishop* in those days was a person whose principal function was to officiate and give a reading at set-apart gatherings (besides having authority over sibling called out assemblies in the *same city*). We learn this by the evidence of the *Canons of Hippolytus* (ed. Paul F. Bradshaw) (Grove Books, 1987) which discusses church offices and functions in an Egyptian church sometime between 311 and 400. Hippolytus does not mention pastors, ministers, or priests. The only other officers were elders and deacons. Deacons gave sermons sometimes. **However we must take this as a window of what happened 300+ years AFTER Yac'cob was alive. A lot changed after that, which made what the Apostles had established as almost unrecognizable.**

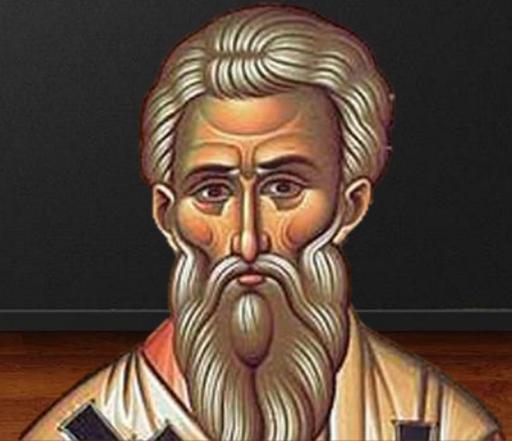
Jerome writes: Yac'cob, who is called the brother of the L, surnamed the Just, the son of Joseph by another wife, as some think, but, as appears to me, the son of Mary sister of the mother of our L of whom John makes mention in his book, after our L's passion at once ordained by the apostles bishop of Jerusalem.

Likewise, Epiphanius, a bishop in the late 300s, writes of Yac'cob in his *Panarion* 29.3.4. He says that "Yac'cob having been ordained at once the *first* bishop, he who is called the brother of the L....[W]e find as well that he is of David's stock through being Joseph's son...." Joseph was in the Davidic line, not Mary. Thus, Yac'cob was born through the seed of Joseph. Epiphanius says Yac'cob was picked as bishop because he shared the Davidic blood-line. Consequently *Joseph must be the father of James*. Could Mary *not* be his physical birthmother?



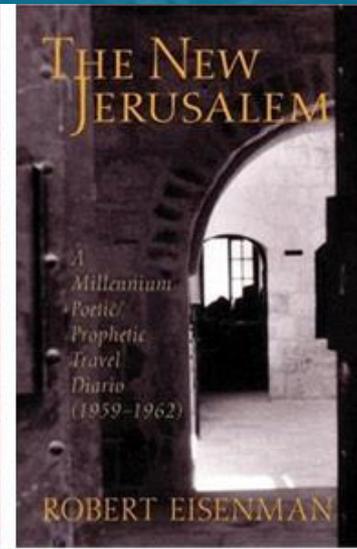
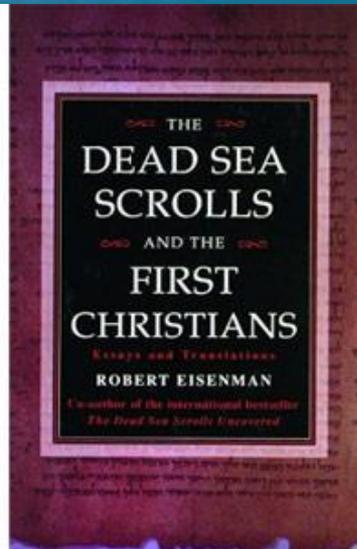
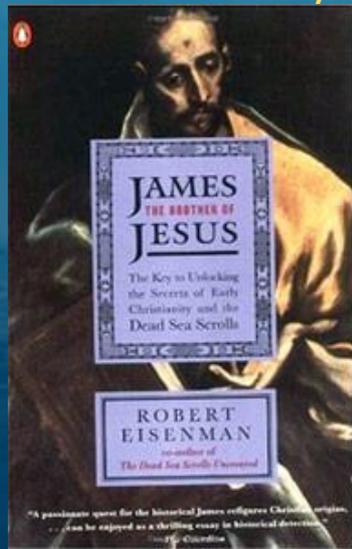
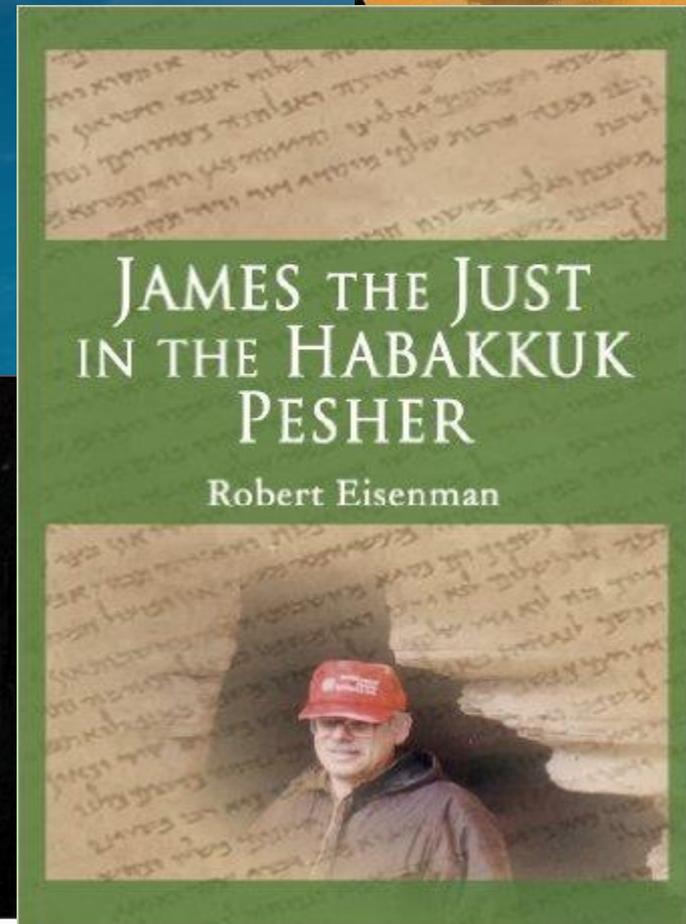
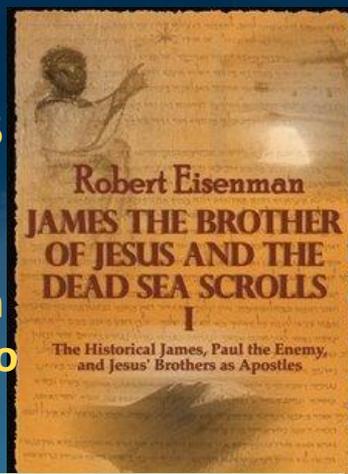
It is possible but not plausible. Either Joseph must have been previously married or Mary predeceases him. The latter alternative makes no sense. When Mary is still very much alive, the townspeople ask about Yahusha and his brother Yac'cob. In Matthew 13:55-56, the townspeople of Nazareth ask: "Is not his brothers *James* and Joseph and Simon and Judas [*i.e.*, Jude]?" Thus, the only other possibility where Mary was not Yac'cob's mother is if Joseph had children prior to marrying Mary. Yet, the picture of the flight to Egypt mentions only Yahusha as their son at that time. Consequently, James was born of Joseph and Mary. There is no sin in Mary having sex with her husband. (See Song of Solomon.) In Jewish custom, it was virtuous and appropriate to have children. It is wrong to imply married sex is sin.

To the same effect is Clement of Alexandria, who said the apostles did not pick from their own number "because the savior [already] had specifically honored them, but [instead] chose Yac'cob the Just as Bishop of Jerusalem." Clement of Alexandria, *Hypostases*, Bk. cited by Eusebius, *The History of the Church* (trans. ed. G.A. Williamson) (Penguin: 1965) page 72.



There is thus no question that Yac'cob is the original head of the called out Assembly. He was appointed by the twelve apostles themselves. Acts ch. 15 gives witness to this, as well as *all* ancient historical sources. Thus, contrary to a popular misconception, Shimon Peter was not the “bishop” of the “Christian church” when it first began. Rather, as Acts chapter 15 depicts, in the early period Shimon Peter speaks but then everyone waits for Yac'cob to decide the issue. This is not to detract from Shimon Peter’s important role either.

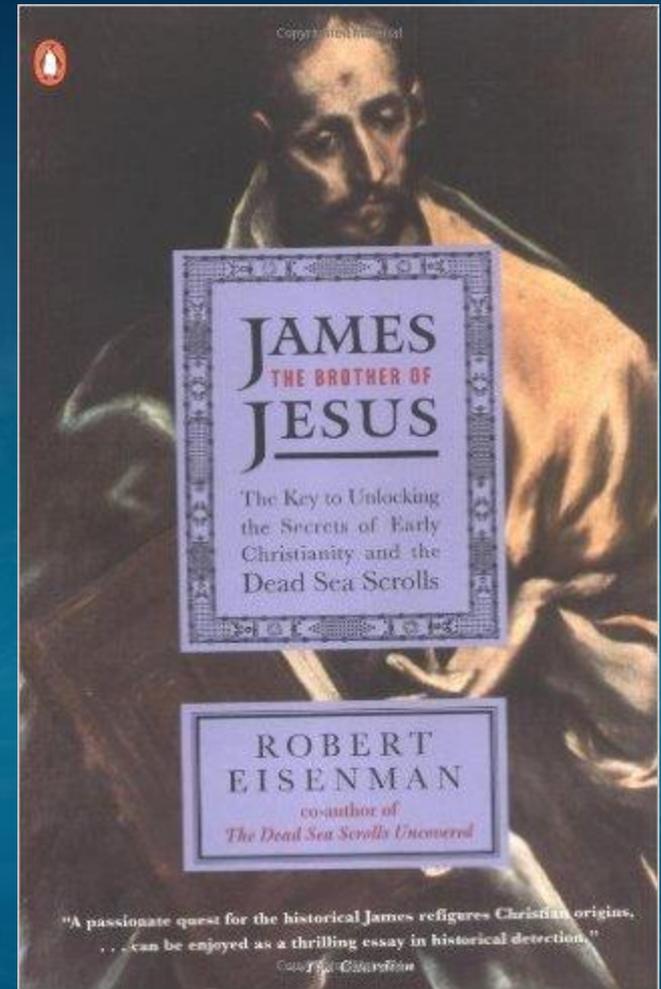
While scholars did not initially appreciate Professor Eisenman’s resurrecting these historical references about Yac'cob outlined above, renown Christian scholars have now come to Eisenman’s defense. They acknowledge it was Yac'cob, not Shimon Peter, who *actually* first led the called out assembly from Jerusalem.



When Professor Eisenman first reminded people about Yac'cob's role, the response was very hostile. Eisenman was accused of "contradicting the NT" which supposedly "depicts Yahusha's successor as Shimon Peter." (See "Book About Brother of Jesus Stirs Up Furor," *L.A. Times* (June 14, 1997) *Metro*, at 4.)

Other professors claimed Eisenman's views on Yac'cob were "marginal." He is not even coming from "left field," but "from over the fence." *Id.*

Yet, Eisenman's view is the only conclusion supported in history. Professor Eisenman now has allies willing to defend him, including the renown Christian scholar Ben Witherington III, in *The Brother of Jesus* (N.Y.: Harper Collins, 2003) at 89-211.

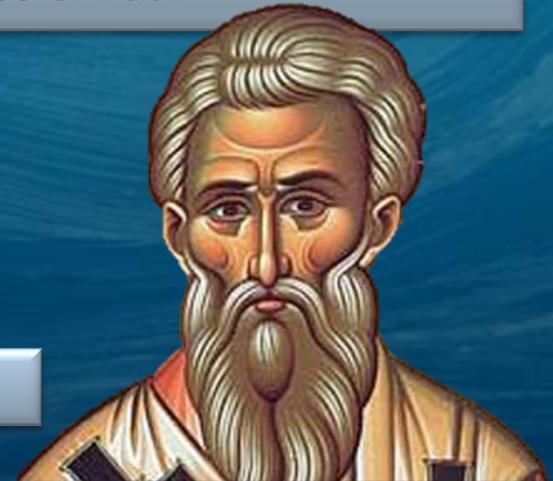


It is now we must turn to the Pseudo-Clementines for information on Yac'cob' leadership, which tell us: "The Assembly of Yahusha, which was constituted in Jerusalem, was most plentifully multiplied and grew, being governed with the most Righteous ordinances by Yac'cob," (Recognitions of Clement 1.43).

"Our master and prophet, who has sent us, declared to us that the Evil One, having disputed with him for forty days, but failing to prevail against him, promised that he would send Apostles from among his subjects to deceive them. Therefore, above all, remember to shun ANY APOSTLE, TEACHER OR PROPHET WHO DOES NOT ACCURATELY COMPARE HIS TEACHING WITH YAC'COB...the brother of our Lord...and this, even if he comes to you with recommendations," (Homilies of Clement' 11.35).

So... Having established the authority and integrity of Yac'cob in the early called out assembly I now had the perfect standard by which to measure the acceptance of Paul.

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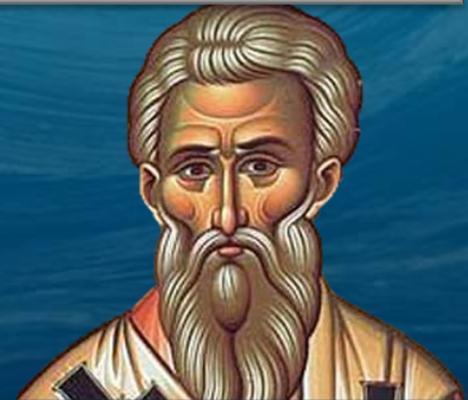
THE JERUSALEM Church...A BREAKAWAY MOVEMENT FROM JUDAISM...OR
SIMPLE MESSIANIC JUDAISM? By Craig M. Lyons Ms.D., D.D., M.Div. Bet
Emet Ministries

COMING TO A PROPER UNDERSTANDING OF THE JERUSALEM CALLED OUT ASSEMBLIES AND
ITS LEADERSHIP

Answer for yourself: If Yahusha, as the Eyewitness accounts say, chose Kepha as the leader of the Called out assemblies, why were the Followers of The Way, after Yahusha' death, led not by Kepha, but by Yac'cob, the brother of Yahusha, a person who is not even mentioned in the accounts as a follower of Yahusha in his lifetime?

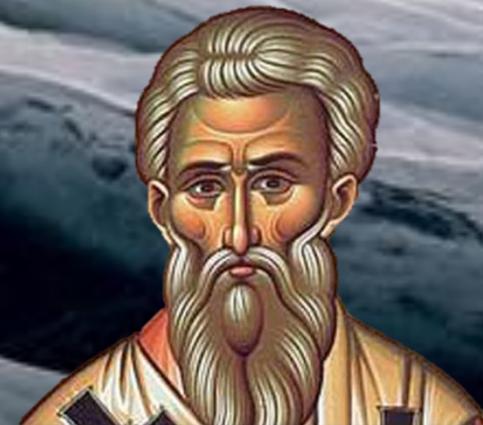
This is the kind of contradiction that, if logically considered, can lead us to the true picture of the history of Yahusha' movement in Jerusalem, as opposed to the picture which the later Gentile church wished to propagate.

We will also be able to understand much better the nature of the conflict which broke out between the Jerusalem called out assembly and Paul.



When Yahusha became King, his family became the royal family, at least for those who believed in Yahusha' claim to the Messiahship. Thus, after Yahusha's departure, his brother Yac'cob, as his nearest relative, became his successor; not in the sense that he became King Yac'cob, for Yahusha was believed to be alive, having been resurrected by a miracle of Yahuah, and to be waiting in the wings for the correct moment to return to the stage as Messianic King. Yac'cob was thus a Prince Regent, occupying the throne temporarily in the absence of Yahusha.

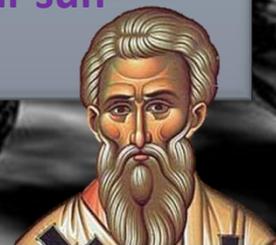
Further proof that this was the situation can be derived from what is known about other members of Yahusha' family. After Yac'cob, Yahusha' brother, was executed by the High Priest, the Sadducee Ananus, in AD 62, he was succeeded by another member of Yahusha' family, Simeon, son of Cleophas, who was Yahusha' cousin. This again shows that the structure of the "Jerusalem Called out assemblies" was monarchical, rather than ecclesiastical. Moreover, there is evidence that the Romans saw the matter in this light, for they issued decrees against all descendants of the house of David, ordering them to be arrested; and Simeon, son of Cleophas, was eventually executed by the Romans as a pretender to the throne of David.



But on the usual interpretation of the "Jerusalem Church" as a purely religious, non-political movement, it is a complete mystery why Yac'cob, who was not one of Yahusha' twelve chief disciples, should have been made the official leader of the movement after Yahusha' death, over the heads of all the main figures including Kepha.

Nevertheless, as we have shown and you might have already surmised, the NT contains certain features which obscure the situation outlined above, and purposefully create the impression that the early Yahusha' movement was primarily a "religious one", and indeed a new religion intended to replace Judaism.

I have come to the conclusion over the years that if we had been "Tanak Observers" before we were "NT Christians" then we would have been equipped with the necessary background and understanding concerning the Torah, the Prophets, and the Writings to have spotted quite easily the alteration of the messages contained within them in the NT. Not having such information we have the inherited tendency to take what we read in the NT and project it backwards upon the Tanak even if the Tanak stands in conflict with it. The overemphasis of the NT all of our lives to the detriment of the Tanak, the only thing Yahusha actually knew and used, has set us up for being deceived by what we read in this Gentile creation called the "New" Testament which is, in reality, the Gentile's authorization and authority to replace the Torah of Yahusha with their sun-worship and solar god-men.



This was proved in court to be authentic.



James Ossuary



Aramaic inscription:

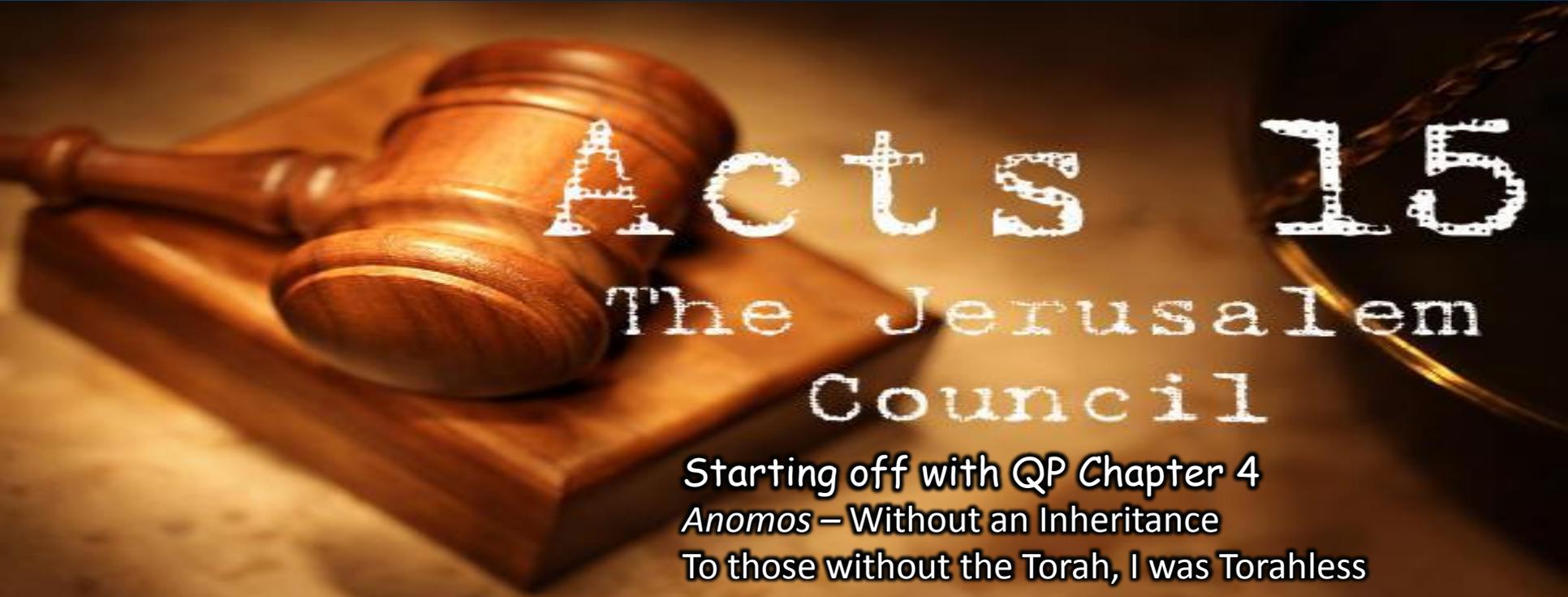
'Son of Joseph, Brother of Jesus'

A stone box found in or near Jerusalem bears the inscription "James, son of Joseph, brother of Jesus." It is written in the ancient language Aramaic.

READ FROM RIGHT TO LEFT ←

JESUS (YESHUA) BROTHER OF JOSEPH (YOSEF) SON OF JAMES (YA'AKOV)





Acts 15

The Jerusalem Council

Starting off with QP Chapter 4

Anomos – Without an Inheritance

To those without the Torah, I was Torahless

The reason we have taken a detour into the book of Acts, in the midst of our review of Paul's letter to the Galatians, is that Luke's historical portrait provides the best contemporary platform from which to judge the veracity of Sha'awl's writings. And now that we are here, there are many additional things we can learn – some of them surprising.

Shim'own, meaning "He Listens," but more commonly known as "Peter," is going to be our star witness. He, with Luke serving as our narrator, reveals that a wide-ranging controversy had arisen between Yahowsha's handpicked Disciples and the self-proclaimed "apostle Paul." Not only was Sha'uwl's message the antithesis of what Yahowsha' had taught Shim'own, and indeed in irreconcilable conflict with Yahowah's Word, the man who has come to be known to many as Paul was also claiming exclusive rights to preach his contrarian message to the world.

So that we regain the perspective that has been provided by Luke, let's quickly review what had transpired before we consider the additional testimony Shim'own Kephas provided to deliberately undermine and discredit the entirety of Sha'uwl's premise.



Luke's account stands in stark contrast to what Paul has written. Beginning with the 15th chapter of Acts, we read:

“And some, having come down from Yahuwdah, were teaching the brethren that if you might not be circumcised as prescribed by Moseh, you are not able to be saved. (15:1)

“And some (*kai tis*) having come down from (*katerchomai apo*) **Yahuwdah (*tes Ioudaia* – transliteration of Yahuwdah, meaning Related to Yah, known today as Judaea) were **teaching** (*didasko* – were instructing) **the brethren** (*tous adelphos* – the brothers) **that if** (*oti ean*) **you might not be circumcised** (*me peritemno*) **as prescribed by Moseh** (*to ethos to Mouses* – per the manner or practice customary of Moseh), **you are not able** (*ou dynamai* – you are incapable, lacking the capacity) **to be saved** (*sozo* – to be healed, rescued, or delivered).” (Acts 15:1)**

So an openly heated and hotly disputed argument, which was substantial and pervasive, arose pertaining to the individual Paulos and to Barnabas. Regarding them, they gave the order to stand up to Paulos and Barnabas, and some others among them, on behalf of the Apostles and elders in Yaruwshalaim with regard to this controversy associated with this point of dispute and inquiry.” (15:2)

“**So** (*de*) **a rebellion** (*ginomai stasis* – a heated quarrel and open discord, an insurrection and uprising) **and also** (*kai*) **a disputed argument** (*zetesis* – a debated controversy) **which were neither limited in scope, degree, or time** (*ouk oligos* – not among a few, not to a small degree, and not for a short while), **pertained to the individual** (*to*) **Paulos** (*Paulo* – of Latin origin meaning Little and Lowly) **and** (*kai*) **to** (*to*) **Barnabas** (*Bar-Naby* – meaning Prophet’s Son). **Regarding them** (*pros autous* – against them), **they gave the order and assigned the task** (*tasso* – they proposed, decided, and instituted the plan) **to come up to** (*anabaino* – to stand up to, to rise up and embark on the mission to reach) **Paulos** (*Paulon* – Little and Lowly) **and** (*kai*) **Barnabas** (*Bar-Naby* – Prophet’s Son) **and some others** (*kai tinas allos*) **among** (*ek* – from) **them** (*autos*) **on behalf of** (*pros* – concerning) **the Apostles** (*apostolos* – those who are prepared and sent out) **and elders** (*kai presbyteros* – leaders) **in Yaruwshalaim** (*Ierousalem* – transliteration of *Yaruwshalaim*, meaning the Source of Reconciliation) **with regard to** (*peri*) **this** (*toutou*) **controversy and question** (*zetema* – point of dispute and inquiry, debate and argument).” (Acts 15:2)

So much for the notion of Sha’uwl going to Yaruwshalaim because of a “revelation” as we will see in *Galations*.” It was actually an all out rebellion which prompted this inquisition. Paul’s message denouncing circumcision and the Torah was under attack by those who knew better.

“Then having arrived in Yaruwshalaim, they were acknowledged and received by the Called Out, the Apostles, and elders. So then they reported as much as Yahuah did with them. (15:4) But some important individuals steadfastly stood up, the ones now disassociated from the religious party of the Pharisees who having come to trust and to rely, said that it is a necessary requirement, it is established, right and beneficial, to circumcise individuals, not only to provide instruction as a messenger, but also to observe the Towrah of Moseh. (15:5) So then demonstrating leadership, the Apostles and the elders paid attention concerning this statement from the Word. (15:6)

But then with considerable and extensive debate happening, the Rock having stood up said to and against them, ‘Men, brothers, you all have examined the evidence, thought about it, and have come to understand that from the beginning you all chose Yahowah for yourself on account of my spoken words, listening to and considering the Word of the healing message and beneficial Messenger to the races and nations, and considered it to be trustworthy and reliable.’” (15:7)

“And Yahowah , the One who knows hearts, provided testimony and spoke of having given to them the Set-Apart Spirit (*to* ΠΝΑ) just as also to us . (15:8) And no one can make a distinction between us and also likewise them, in that which is trustworthy and reliable, having cleansed their hearts .” (Acts 15:9)

“And (*kai*) Yahowah (ΘΣ – a placeholder used by Yahowsha’s Disciples, like Shim’own, and in the Septuagint to convey *’elohym*, the Almighty, in addition to Yahowah’s name), the One (*o*) who knows hearts (*kardiognostes* – addressing the individual’s attitude and what they have incorporated into their lives), provided testimony and spoke of (*martyreo* – witnessed on behalf of and vouched for) having given (*didomi* – having produced and granted, appointing, assigning, and bestowing) to them (*autois*) the Set-Apart (*to agion* – and purifying) Spirit (*to ΠΝΑ* – a placeholder used by Yahowsha’s Disciples like Shim’own and in the Septuagint to represent the *ruwach* – Spirit of Yahowah) just as (*kathos* – for the same reason and to the same degree) also (*kai*) to us (*emin*). (15:8)

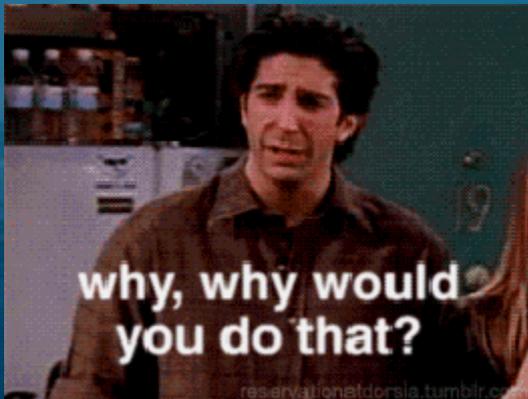
And no one (*kai outhen*) can make a distinction (*diakrinomai* – can create a difference) between (*metaxy*) us (*emon*) and also likewise (*te kai*) them (*auton*), in that which is trustworthy and reliable (*pistis*), having cleansed (*katharizo* – having healed and purified) their (*auton*) hearts (*kardias* – addressing the individual, their desires and attitude).”
(Acts 15:9)



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According to the scripture above... Paul and Barnabas, and certain other of them were sent to Jerusalem to have their doctrine judged By *Yac'cob* because Paul was preaching against circumcision. Circumcision was the sign of a covenant that Yahuah had made with Abraham way back in Genesis Chapter 17. This was a covenant that Yahuah had stated was to be an everlasting covenant (Genesis 17 verse 13)

Genesis 17 9 Then Yahuah said to Abraham, "As for you, you must keep my covenant, you and your descendants after you for the generations to come. 10 This is my covenant with you and your descendants after you, the covenant you are to keep: Every male among you will be circumcised. 11 You are to undergo circumcision, and it will be the sign of the covenant between me and you. 12 For the generations to come every male among you who is eight days old must be circumcised, including those born in your household or bought with money from a foreigner—those who are not your offspring. 13 Whether born in your household or bought with your money, they must be circumcised. My covenant in your flesh is to be an everlasting covenant. 14 Any uncircumcised male, who has not been circumcised in the flesh, will be cut off from his people; he has broken my covenant."



So... Paul was declaring that the sign of the covenant between Yahuah and Abraham and his descendants after him for the generations to come, an everlasting covenant, no longer applied. Yaac'cob, knowing that the Law was being read in the synagogues every sabbath day (Acts 15:21) Judged that the Gentiles abstain from pollutions of idols, and from fornication, and from things strangled, and from blood .

From Andrew Roth in the AETN regarding Binding (what is prohibited or obligated) and loosing (what is allowed within the Torah instructions)...

The matter of circumcision was being applied commensurate to immediate need, as directed by the Ruach. Instead of performing the act of circumcision before learning Torah, new converts are required to learn and apply Torah first, and then when they have a good understanding, they are circumcised, but not the other way around.

It is the same as with immersion. You don't immerse and then find out about Torah, you learn what the covenant is then become immersed. This partially cleared up a very troubling issue we had regarding this whole situation. One of which is still twisted and we will get into that.

This is a brilliant opening statement by Shim'own Kephas, especially considering the nature of his adversary. In direct opposition to Paul's "but I say," Yahowsha's Disciple affirmed that, with regard to salvation, "Yahowah's testimony" is all that matters. Then, the Rock further differentiated himself from Sha'uwl when he identified the source of his effectiveness: "the Set-Apart Spirit" – the same Spirit which Yahowah had previously spoken about and had provided to His Covenant children. By contrast, however, in the previous chapter, we learned that Paul's power came from a masculine spirit whom he later identified as "a messenger of Satan."

Also in direct contrast to Sha'uwl, the Rock said that "no one should make a distinction between us and them," which was to say that the world should not be divided between Yahuwdym and Gowym, or even into past, present, and future circumstances. All of Yahowah's Spirit-filled troubadours are called to share yah's healing message, and to anyone and everyone—to all those whose minds are open, regardless of race, place, or time.





As a result of the fulfillment seventeen years earlier of the Torah's promises regarding Seven Sabbaths, where the beneficiaries of Passover, Un-Yeasted Bread, and FirstFruits were enriched and empowered, our Heavenly Father's Covenant family grew in numbers and capability. And consistent with the Towrah's Instructions, Gowym and Yahuwdym, men and women, young and old, rich and poor, free and slave were all invited to participate. While there was still a distinction nationally and communally, individually the door was wide open. Regardless of ethnicity, gender, age, or economic status, the path to become Yahowah's children is the same, because there is and always has been only one Way to Yah and one way to witness on His behalf.

Therefore, Shim'own asks Sha'uwl and company a rather poignant question, one which casts Paul in the role of Satan...

“Now , therefore , why do you test and tempt Yahuah (ΘN), to place upon and impose a upon the neck of the Disciples which neither our fathers nor we were given the authority to accept, support, or put up with ?” (Acts 15:10)

“Now (*nyn*), therefore (*oun*), why (*ti*) do you test and tempt (*peirazo* – do you (speaking to Sha’uwl and Barnabas) look for mistakes and try to exploit and trap) God (ΘΝ – a placeholder used by Yahowsha’s Disciples and in the Septuagint to convey *‘elohym*, the Almighty), to place upon and impose (*epitithemai* – to lay on, subjecting, and inflicting) a yoke (*zygos* – a mechanism for controlling the movement of animals) upon the neck (*epi ton trachelos*) of the Disciples (*ton mathetes* – followers who are committed to a relationship and who as students are instructed and tutored) which (*on*) neither (*oute*) our (*emon*) fathers (*pateres*) nor (*oute*) we (*emeis*) were given the authority (*ischuo* – were able to enforce, were competent to validate, and sufficiently empowered) to accept, support, or put up with (*bastazo* – to comprehend, take up, carry, or endure in our walk)?” (Acts 15:10)



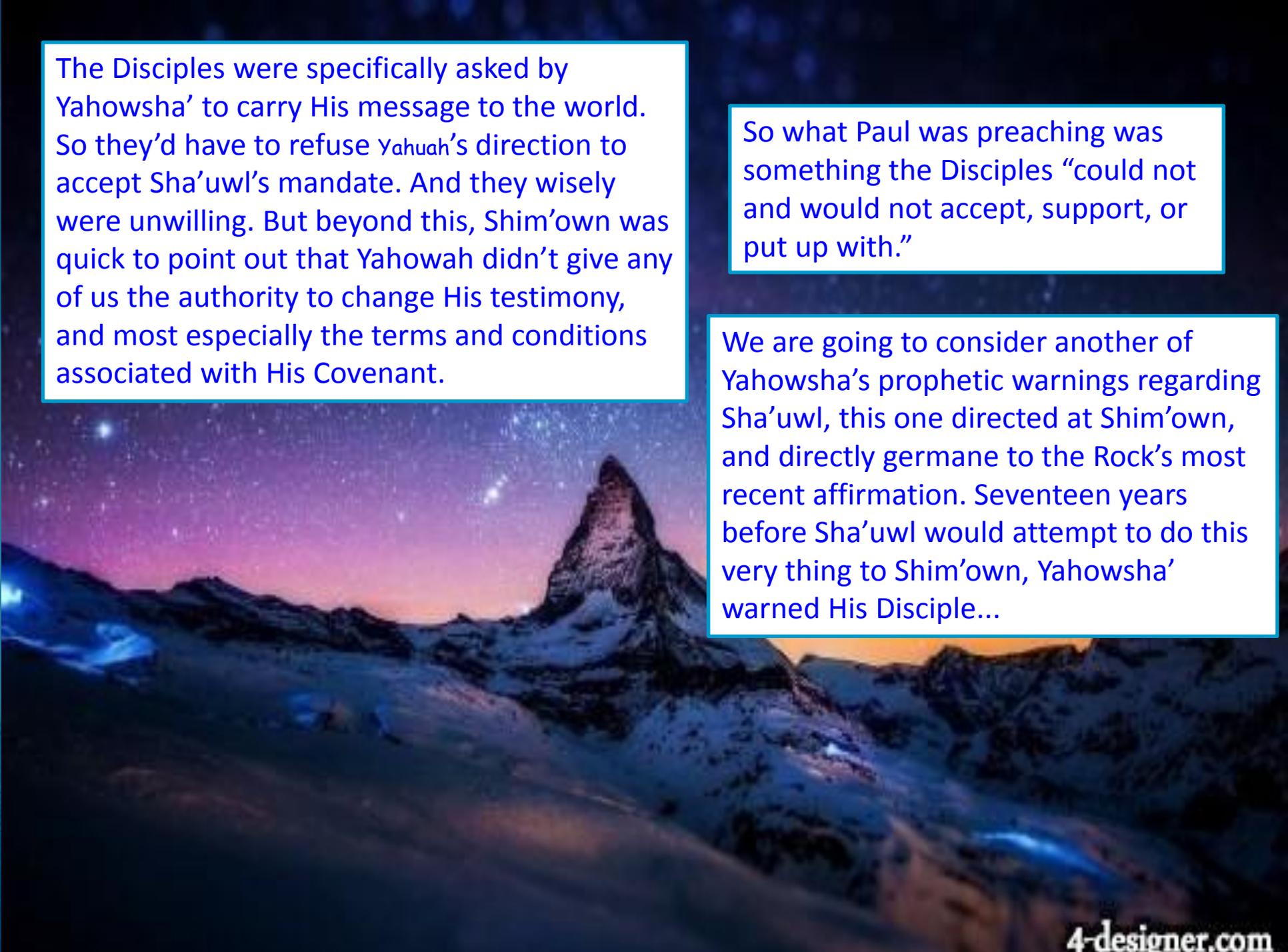
While it is a translation of what Shim’own actually said, since this discussion would have been conducted in Hebrew, or possibly Aramaic, there is no dismissing the fact that *peirazo* is an unsavory term. It is used in reference to Satan “tempting” Yahowsha’ in the wilderness prior to the beginning of His witness in Mark 1:13.

Mattanyah is also translated using the same word in relation to Satan, calling him the “tempter” in Mattanyah 4:3. Then *peirazo* was supplied by a scribe in Mattanyah 16:1, showing the Pharisees and Sadducees trying to “tempt” Yahowsha’, so as to manipulate Him.

Therefore, the Disciple Shim’own is implying that Sha’uwl was acting like Satan and his religious minions in his attempt to “test and tempt” Yahuah, “searching for mistakes to exploit and trap” Yahuah. He has done so by misquoting Yahuah. And the issues at play were Torah observance, especially circumcision, and messaging, particularly the audience. So since Yahowah’s instructions in this regard are clear and invariable, to claim otherwise and to expect Yahuah to acquiesce, is to tempt fate. It is a losing hand, and Shim’own knows it.

Then Shim’own said that Sha’uwl was inappropriately trying to control Yahowsha’s Disciples, imposing restrictions upon them which they could never support. He is in effect, telling us that all of Sha’uwl’s claims regarding Yahuah changing His approach and then authorizing one man to proclaim those alterations were completely bogus.

This is a refutation of everything we have read thus far in Galatians.

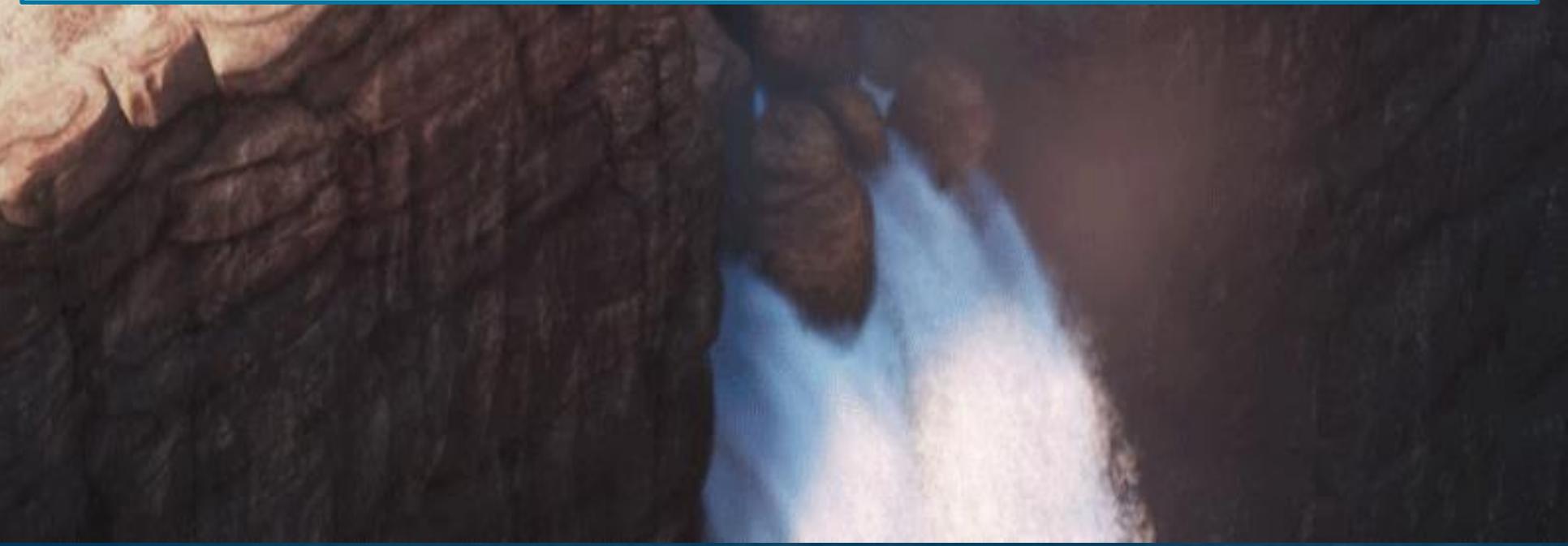


The Disciples were specifically asked by Yahowsha' to carry His message to the world. So they'd have to refuse Yahuah's direction to accept Sha'awl's mandate. And they wisely were unwilling. But beyond this, Shim'own was quick to point out that Yahowah didn't give any of us the authority to change His testimony, and most especially the terms and conditions associated with His Covenant.

So what Paul was preaching was something the Disciples "could not and would not accept, support, or put up with."

We are going to consider another of Yahowsha's prophetic warnings regarding Sha'awl, this one directed at Shim'own, and directly germane to the Rock's most recent affirmation. Seventeen years before Sha'awl would attempt to do this very thing to Shim'own, Yahowsha' warned His Disciple...

“Truly, truly, I say to you, when you were younger, you were girding yourself, fastening the ties of your own garments, preparing yourself for work, and you were walking, traveling around, conducting, and directing your life, wherever you were intending and whenever you decided. But when you grow older, you will extend, holding out and stretching forth your hands and another will gird you, placing a yoke on you to control you (*se zosei* – will fasten a strap around your midst; from *zugos* – imposing a yoke of bondage to manipulate and control, used to depict the burden of troublesome religious laws and commands) and he will move, manipulating and driving you to a place where you do not presently intend or desire.’ (21:18) And then this, He said, making the future clear, signifying and foretelling what kind of deadly plague he will attribute to Yahowah. And this having been conveyed, He said to him, ‘You should choose to follow Me and My Way, actively engaging as My Disciple.’” (Yahowchanan / Yahowah is Merciful / John 21:18-19



With Yahowsha's warning still ringing in his ears, Shim'own told Sha'uwl that he would not accept his yoke.

While there is no "test," "yoke" nor "trap," nor a reference to "neck" nor to the ability "to endure" a burden associated with the concluding statement of Moseh's public pronouncement in *Dabarym / Words / Deuteronomy 27:26*, Christian apologists in a wild and unsupported leap of faith, say that "Peter" was referencing this verse to suggest that a person is trapped by the Towrah unless they obey everything it says. But not only is that conclusion in irreconcilable conflict with Yahowah's testimony on this subject, and Yahowsha's, it's not even what the Towrah reveals.

After saying that a person will invoke harm upon themselves if they make religious idols or images that are detestable to Yahowah, if they dishonor their Father or Mother, if they confiscate their neighbor's land, if they mislead a blind person, if they deprive an orphan of justice, or if they have sexual relations with a parent, animal, sibling, in-law, or if they secretly strike down a fellow countryman, or if they take a bribe which damns an innocent soul, we read:

"Relationally, he invokes harm upon himself who does not take a stand with regard to the words this , the Towrah's guidance , for the purpose of engaging in and acting upon them. And the entire family said, 'Surely this is truthful and reliable .'"
(*Dabarym / Words / Deuteronomy 27:26*)

“Relationally, he invokes harm upon himself who (*‘arar ‘asher*) does not take a stand (*quwm* – is not established and affirmed, raising up) with regard to (*‘eth* – in association with) **the words (*dabarym* – the statements and message of) **this** (*ha ze’th*), **the Towrah’s guidance** (*ha towrah* – the teaching, direction, and instruction), **for the purpose of** (*la* – and to approach by) **engaging in and acting upon them** (*‘asah ‘eth* – endeavoring to exert considerable effort to gain and profit from them). **And the entire family** (*wa kol ha ‘am*) **said** (*‘amar*), **‘Surely this is truthful and reliable** (*‘amen* – this is acceptable and true).”
(*Dabarym / Words / Deuteronomy 27:26*)**

So as with most things Christians claim on behalf of their religion, the inverse of their argument is true. We are being asked to take a stand with regard to the words which comprise the Towrah’s guidance, thereby acting upon Yahuah’s instructions.

Remember Paul’s epistles were originally written in Greek to those who were fluent in Greek. However, the conversations presented in the eyewitness and historic accounts were all spoken in Hebrew or Aramaic, making the Greek text a translation, typically by a scribe, and often hundreds of years later, rather than a transcript. This is important because it means that, in his next statement, Shim’own said “*chen* – mercy” not “*charis* – grace.”

Luke, who at the time was traveling with Paul, may have provided the errant rendering, but it could also have been added much, much later by a Roman Catholic scribe in the late fourth century. While there is an extant pre-Constantine manuscript of Acts, this next statement was omitted.

So here we find Shim'own, after telling Sha'uwl to go to She'owl with his arrogant and condescending attitude, with his grossly inappropriate turf war which sought to anoint him lord of the world and purveyor of the word, and with his contrarian message which conflicted with everything Yahowsha' said and did, in addition to everything he personally had said and done, transitioning away from Sha'uwl and back to reality...



“Nevertheless , through the mercy of Yahowah (*tou KY*) , in Yahowsha’ (IY) , we presently trust and actively rely to be saved according to this manner, this means, and this way, the same as them .” (Acts 15:11)

“Nevertheless (*alla* – to the contrary, yet certainly and emphatically), **through** (*dia* – by and on account of) **the mercy** (*charis* – was errantly selected by a scribe to convey *chen*, the Hebrew word for undeserved kindness and unmerited favor) **of Yahowah** (*tou KY* – a placeholder used by Yahowsha’s Disciples and in the Septuagint to convey either ‘*edon*, the Upright One, or Yahowah’s name), **in Yahowsha’** (*IY* – a placeholder used by Yahowsha’s Disciples and in the Septuagint to convey Yahowsha’, meaning Yahowah Saves), **we presently trust and actively rely** (*pistos* – we express actual conviction and confidence so as to genuinely depend (present active indicative)) **to be saved** (*sozo* – to be healed and delivered) **according to** (*kata* – in accord with) **this manner, this means, and this way** (*on tropos* – direction and fashion by which something is accomplished), **the same as them** (*kai ekeinos* – and also those, a conjunction and pronoun referencing a similarity with people who were relatively distant in time and thus referring to the way of the forefathers in the previous sentence).” (Acts 15:11)

Shim’own is saying what I’ve been saying, and he’s saying it because it is what Yahowah said: Yahuah is the source of mercy. He always has been and always will be. Yahowsha’ is simply Yahowah’s delivery mechanism. When it comes to our salvation they are inseparable. The mercy Abraham, Yitschaq, and Ya’aqob enjoyed, and the means they availed themselves of it, was the same as that experienced by Shim’own, Yahowchanan, and their fellow Disciple Ya’aqob. There is only one Yahuah, one Torah, one Covenant, one Way

Shim'own had chosen appropriately in every case, consistently siding with Yahuah. Sha'uwl, well not so much. His mission was to change everything, including Yahuah.

Forgetting Paul's affinity for the Graces for a moment, "believing Yahowsha'" hasn't saved anyone. Salvation has nothing to do with our "faith." Satan believed that Yahowsha' was the Ma'aseyah, and he understood the merit of His sacrifice, but it didn't do him any good.

Our salvation is a function of choosing to pass through the door (Passover) that Yahowah has provided, and then walk along His path from Unleavened Bread to Shelters, trusting and relying upon Yahowah every step of "The Way" to "Life." And that's the "Truth."



This explains why the Disciples and the entire Called-Out Assembly in Yaruwshalaim responded so coldly and unreceptively to Sha'uwl. *Sigao*, meaning "to hiss while holding one's peace," suggests that they were trying to disassociate themselves from Paul's message. And the more he tried to impress them, the less they were impressed.



“So then the entire large assembly was actually hissing while keeping their perceptions to themselves , as they were listening to Barnaba (*Barnaba* – a transliteration of *bar naby*; meaning in Aramaic, the son of a prophet, transliterated Barnabas) and Paulou (*Paulou* – of Latin origin meaning Lowly and Little, transliterated Paul) telling the quantity and extent they performed of “Godly” (ΘΣ) signs and wonders in and among the races and nations through them.”
(Acts 15:12)

“So then (*de*) the entire (*pas to* – everyone associated with the) large assembly (*plethos* – multitude and great crowd) was actually hissing while keeping their perceptions to themselves (*sigao* – they were holding their peace, keeping relatively closed-mouthed, actively concealing their reactions; from *sige* – to utter a hushed hiss), as (*kai*) they were listening to (*akouo* – all the while they were using their sense of hearing to actively and actually consider (imperfect active indicative)) Barnaba (*Barnaba* – a transliteration of *bar naby*; meaning in Aramaic, the son of a prophet, transliterated Barnabas) and (*kai*) Paulou (*Paulou* – of Latin origin meaning Lowly and Little, transliterated Paul) telling (*exegeomai* – revealing, explaining, and describing) the quantity and extent (*hosos*) they performed (*poieomai* – they did, created, caused, constructed, worked, fashioned, made, and brought about) of (*o* – the definite article in the nominative case indicating to become) Godly ($\Theta\Sigma$) signs (*semeion* – miracles) and (*kai*) wonders (*teras* – portentous events or extraordinary omens) in and among (*en*) the (*tois*) races and nations (*ethnos* – the ethnicities) through (*dia*) them (*auton*).” (Acts 15:12)

Yahuah is not a show off. He seldom performs miracles. It isn't His style. He prefers words. He wants us to think our way to Him. It isn't about impressing us. His testimony is more than sufficient.

Therefore, if Barnaba and Paulou wanted to impress this assembly, they would have done so by citing the Torah, equating its message to their own, while affirming Yahowah's Covenant, His Invitations, and His mercy.

We must always be careful with regard to Paul, or anyone, when they claim to have produced "signs and wonders." Rather than serve as proof of Yahuah's influence, they usually provide another nail in the pontificator's coffin

In Mattanyah / Yahowah's Gift / Matthew 24:4-5 and then in 23-24, seventeen years in advance of the day they would benefit from this advice, Yahowsha' warned his Disciples to be especially wary of the likes of anyone who would make the claims Paul has now professed. In the midst of His Olivet Discourse, we find:

But no, with Paul (we have to be careful lumping Barnabas in with him because immediately after this meeting he would soon reject Paul as well), it is all about him, his magnificent message and his mighty deeds. So as a result, the Assembly hissed at the self-proclaimed assassin and libertine.



“And Yahowsha’ (ΙΣ), having responded judgmentally , said to them, ‘It’s important that you are observant and that you pay attention, presently being aware and perceptive, lest someone will try to cause you to wander away from the truth. (24:4) For many will come in my name , saying, ‘I represent the Ma’aseyah (ΧΣ). And so many they will mislead. (24:5) “Then if someone might say to you, ‘Behold, here in this place, the Ma’aseyah (ο ΧΣ),’ or , ‘In this case, over there ,’ you should do not think that this is trustworthy or reliable. (24:23) Because those pretending to be useful implements Doing the Work of Yahowah and false prophets will arise and take a stand, and they will give many great signs and wonders in order to momentarily deceive and mislead, if possible, even those who choose to be called out .”
(Mattanyah / Yah’s Gift / Matthew 24:24)

“And Yahowsha’ (ΙΣ), having responded judgmentally (*apokrinomai* – having answered using discernment to separate fact from fiction; a compound of *apo* – from, and *krino* – separation, thereby being discriminating), said to (*eupen* – spoke to) them (*autos* – speaking of His Disciples), ‘It’s important that you are observant and that you pay attention, presently being aware and perceptive (*blepete* – choose to look closely and watch out, consider carefully and be discerning, think so that you understand (present active imperative)), lest (*ue*) someone (*tis*) will try to cause you to wander away from the truth (*planeon umas* – he will intentionally deceive and will probably try to delude you, attempting to lead you astray (aorist active subjunctive)). (24:4)

For (*gar* – because) **many** (*polys*) **will come** (*erchomai*) **in** (*en* – [from Papyrus 70]) **My** (*mou*) **name** (*onoma* – reputation), **saying** (*lego* – claiming), **‘I** (*ego*) **represent** (*eimi* – am, exist for, belong to, and I stand for) **the** (*o*) **Ma’aseyah** (XΣ – a placeholder used to convey Ma’aseyah, the Implement Doing the Work of Yah). **And so** (*kai*) **many** (*polys*) **they will mislead** (*planaomai* – they deceive and delude, causing to go astray). (24:5)

“Then (*tote*) **if** (*ean*) **someone** (*tis*) **might say** (*eipon* – may speak) **to you** (*umeis*), **‘Behold** (*idou* – indeed, suddenly now, look, and pay special attention, emphasizing that), **here in this place** (*hode*), **the Ma’aseyah** (*o XΣ*),’ **or** (*e*), **‘In this case, over there** (*hode*),’ **you should do not think that this is trustworthy or reliable** (*me pisteuo*). (24:23)

Because (*gar*) **those pretending to be useful implements Doing the Work of Yahowah** (*pseudochrestui*) **and** (*kai*) **false prophets** (*pseudoprophetai*) **will arise and take a stand** (*egeiromai* – arousing and stirring the comatose), **and** (*kai*) **they will give** (*didomi* – they will claim the authority to provide, offer or bestow) **many great** (*meegas* – significant and surprising, important and astonishing) **signs** (*semeion*) **and** (*kai*) **wonders** (*teras* – miraculous and portentous events) **in order to** (*hoste* – therefore as a result to) **momentarily deceive and mislead** (*planao* – to in a moment in time attempt to delude, temporarily wandering away from the truth so lead astray (aorist active)), **if possible** (*ei dynatos* – if able), **even** (*kai*) **those who choose to be called out** (*tous eklektos* – those who choose to be called out based upon the word, those who select and are selected because of the word, from *ek*, out of, and *legos*, the Word).” (Mattanyah / Yah’s Gift / Matthew 24:24)

In a private meeting in which only His Disciples were present, and thus speaking to Shim'own, Yahowchanan, and Ya'aqob, Yahowsha' "told *them* to pay attention, to be especially discerning and judgmental, being observant and careful, lest *someone* will cause *you* to wander away from the truth, deceiving and deluding *you*."

Since this warning was stated specifically to the Disciples, might this someone be Paul, and the occasion be the Yaruwshalaym Summit? And if not him, who? If not then, when?



I realize that Christian apologists will say that this warning was meant for others—including for us today. And by way of extrapolation, that might ordinarily be possible, except for the fact that all of the pronouns and the translated tenses suggest otherwise.

“Blepete – it’s important that you are observant” was presented in the present tense, and thus was not addressing encounters nearly two-thousand years later. Further, *“planeon – he will intend for you to wander away from the truth”* was scribed in the aorist, which while in the subjunctive mood, reveals that the attempt to “deceive and delude” would be both probable and intentional, it does not specify when the wayward and misleading individual would attempt to beguile them. But it would be them, specifically, which is why *“umas – you”* was deployed. Also, *“tis – someone”* is singular and masculine as is *planeon*, the deceiver.

So I say again, if not Paul and before them at this meeting then we have no record of who or when, rendering the prophecy either inaccurate or irrelevant. Yet with Paul at the Yaruwshalaim Inquisition, we have Shim’own’s eyewitness testimony that it was precisely and accurately fulfilled. And since this is the opening statement of the Olivet Discourse (Yahowsha’s most comprehensive prophetic revelation) in which everything else Yahowsha’ said has or is coming true before our eyes, I don’t suspect that His first prediction was erroneous or superfluous.

And by the way, there is considerable evidence to suggest that Paul's deliberate attempt to mislead prevailed. While the Disciples never accepted him and are seen as his opposition, they were not nearly aggressive enough. And as a result, Paul's faith has deceived and misled billions.

Since it is easy to blend Yahowsha's thoughts together, let's consider them one at a time. Initially He said: "many will come in my name," and indeed, we must remember the name used was Yahusha, not JC.

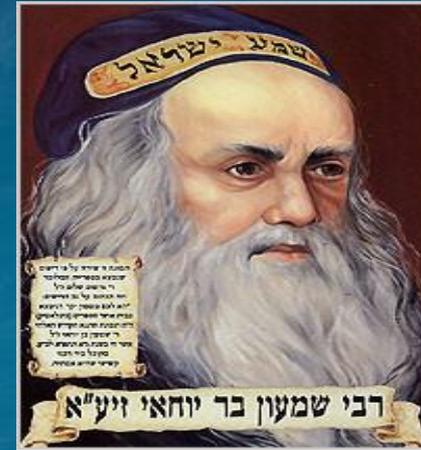
So was there anyone else using the name Yahusha (initially) who has caused as much deceit as Paul?



Fortunately, or sadly, depending upon our perspective, the remedy was and remains simple, available, and infallible: be observant and judgmental.

When we exercise good judgment, when we are discerning and discriminating, based upon what we have learned by Yahuah by closely and carefully examining His Towrah, we cannot be deceived and we can prevent others from being misled. This instruction was written in the imperative because Yahuah wanted us to realize that few things are as important as choosing to observe His Guidance. Turning to the Towrah is always the best answer. And that is where this meeting began.

Turning to the second statement, the most literal rendering of *eimi* in the middle clause would suggest that Yahowsha' predicted that many people would say "I am the 'Messiah'."



And while there have been a number of isolated nutcases, with the most famous being Rabbi Akiba's Shim'own Bar Kokhba, and the more recent being Sun Myung Moon, their victims are relatively few and are usually counted in the hundreds, sometimes thousands, but seldom millions or billions. These must be disqualified because they did not come in Yahusha's name as well.



Those who have led the most people astray, and thus more completely satisfy this prophetic warning, simply claim to “represent” the Ma’aseyah, which is one of *eimi*’s most common connotations, along with “exist for, belong to, and stand for.” And while Paul would tell the Galatians that they had treated him as if he were the Ma’aseyah, that he died with Him and thus now lives as Him, and even that he should be considered the co-savior by completing Yahowsha’s sacrifice, more typically Sha’uwl claims to speak exclusively for him – which is to represent Him.

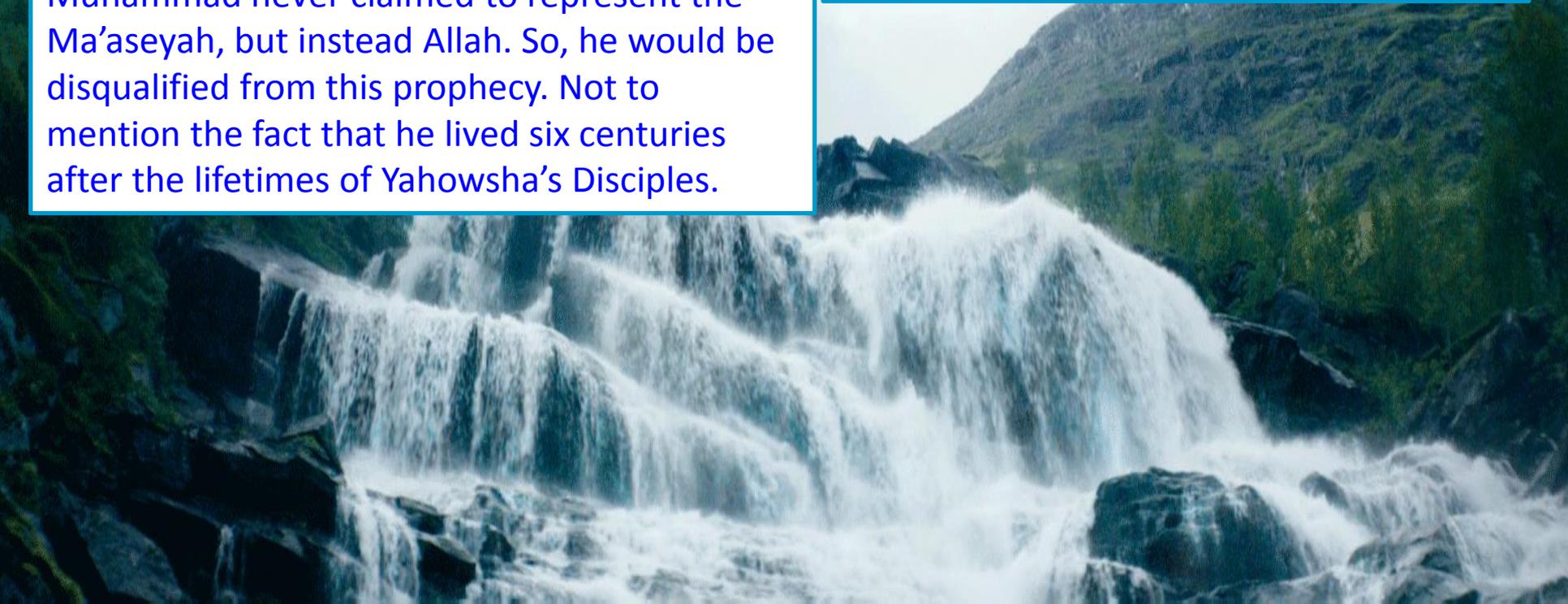


So whether you consider Paul to have falsely claimed to be the living incarnation of the Ma’aseyah, or simply to have falsely represented Him, with regard to both he was unique because of who he originally said he represented. He was also unique when we consider his carnage.

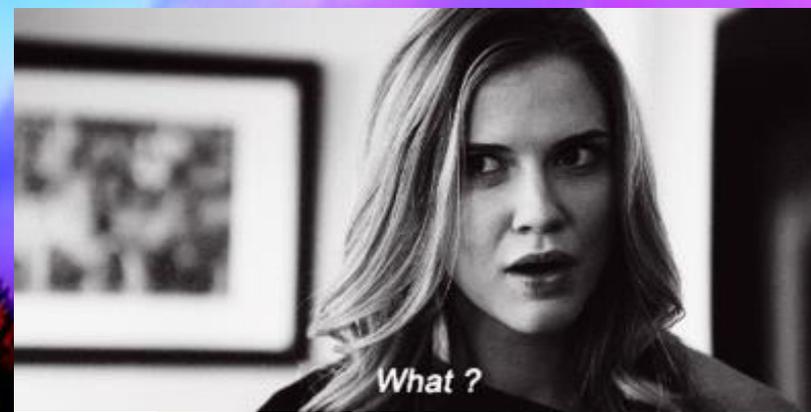
The billions of Christians his letters have led away from Yahowah and His Torah, who have been deceived and deluded by placing their faith in his Gospel of Grace, are “many” by any standard. In fact, it would be hard to identify another individual who has misled more people than Paul.

The Qur’an calls Yahowsha’ “Issa,” which is an Arabic transliteration of “Esau.” And Muhammad never claimed to represent the Ma’aseyah, but instead Allah. So, he would be disqualified from this prophecy. Not to mention the fact that he lived six centuries after the lifetimes of Yahowsha’s Disciples.

Second unto Paul would be “Muhammad,” who has also misled billions. But Allah’s Messenger only claimed to be the Ma’aseyah as he approached Yathrib. This brief and failed interlude came immediately following the Satanic Verses when his tattered reputation needed a boost. Moreover, Muhammad never spoke in the Ma’aseyah’s name because he didn’t know it.



Before we move on, let's pause a moment and contemplate a most startling fact. Paul has repeatedly claimed to speak for the Ma'aseyah Yahowsha', and yet in all of his sermons and in all of his letters, he only quotes Him once!



The lone citation is found in 1st Corinthians 11:24-26, and even it is wrong, with Yahowsha's "body being broken" in addition to the bread, and forgetting to mention that the blood of the Passover Lamb "was shed for many for the forgiveness of sin." So how is it that a man who never once quotes Yahowsha' accurately can actually be His spokesman?

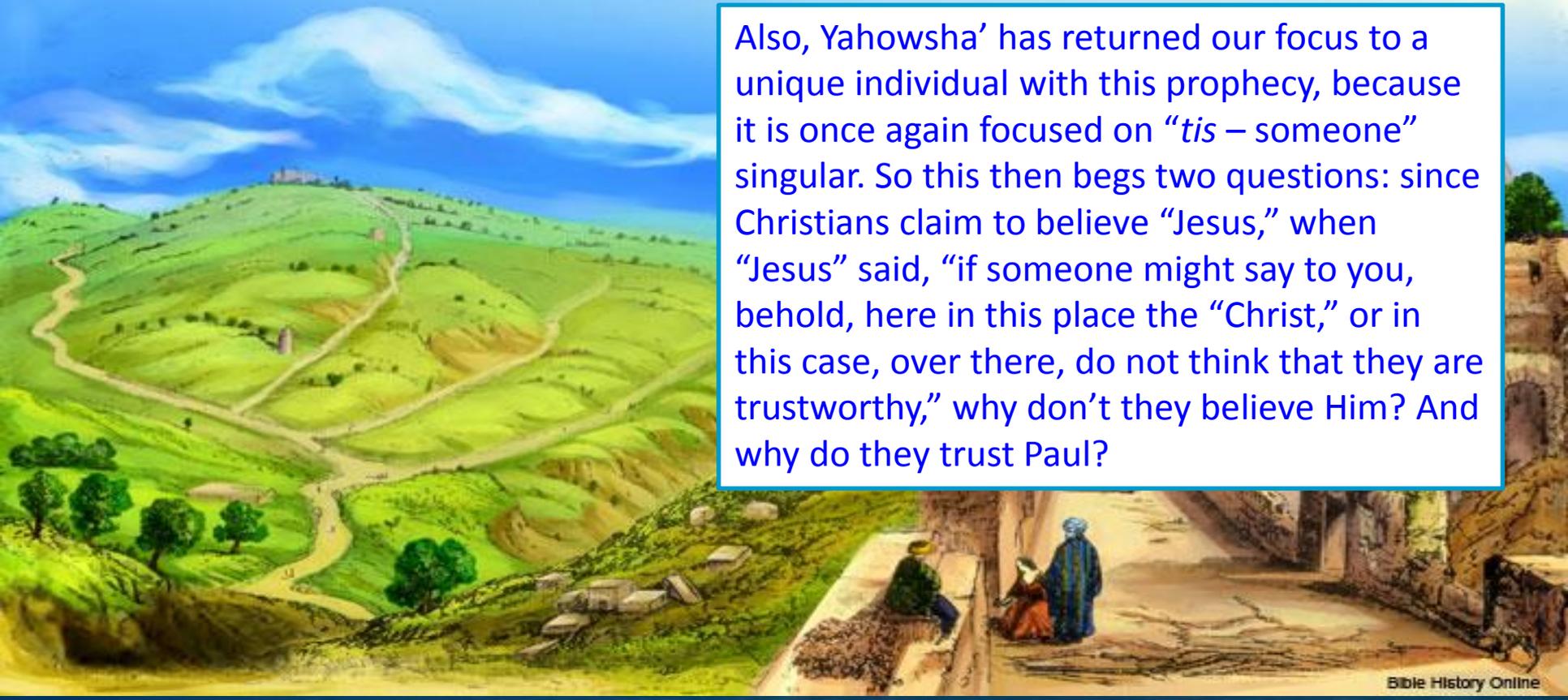
Also we know from prophecy in Isaiah that Yahusha's body could not be broken, not a single bone. If they were, he is not the Anointed One spoken of in Isaiah! Paul is horrible at quoting Torah!

Moreover, when we compare Galatians to Mattanyah or Yahowchanan, where Yahowsha's words and deeds dominate the text, or to Zakaryah or Yashayah, where Yahowah's words reign supreme, the juxtaposition serves to awaken us to the reality that, unlike the others, Paul was speaking for himself. Simply stated: Paul wrote as if his words were Yahuah's, and yet they seldom if ever were.

Continuing with the Olivet Discourse, Yahowsha's warning to His Disciples was advanced twenty verses later with a prediction that Paul, alone, is known to have fulfilled. He, in perfect harmony with the prediction, claimed to have seen the Ma'aseyah twice, in one place and then in another, on the road to Damascus and then again in Arabia. The sandal still fits. And it fits Sha'uwl exclusively, because no one else made such claims during the lifetimes of Yahowsha's Disciples – if ever.

The Mount of Olives

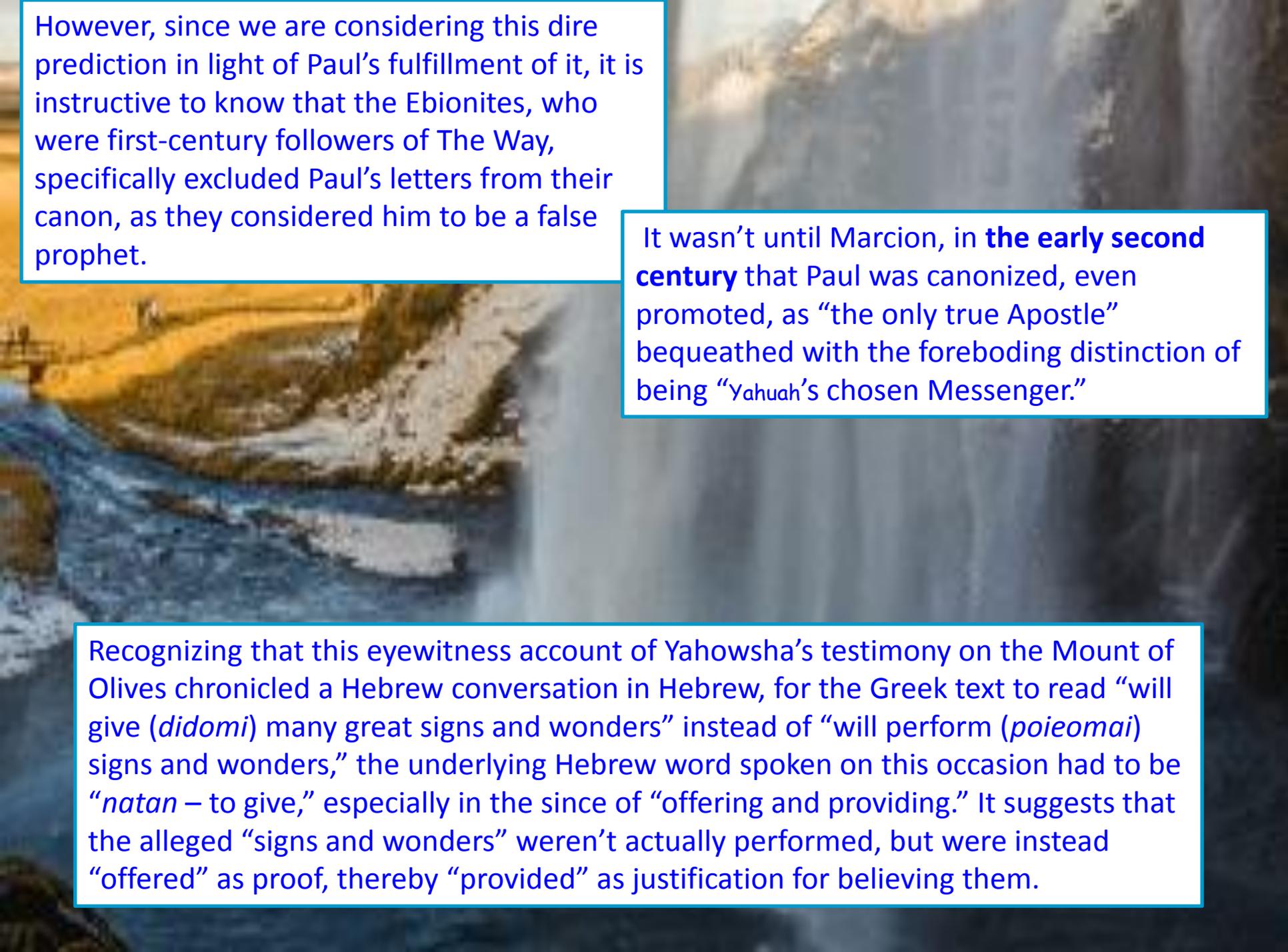
Also, Yahowsha' has returned our focus to a unique individual with this prophecy, because it is once again focused on "*tis* – someone" singular. So this then begs two questions: since Christians claim to believe "Jesus," when "Jesus" said, "if someone might say to you, behold, here in this place the "Christ," or in this case, over there, do not think that they are trustworthy," why don't they believe Him? And why do they trust Paul?



Yahowsha's next statement isn't extant in any pre-Constantine manuscript. And since we know that Mattanyah originally wrote his eyewitness account in his native Hebrew, we have no way to tell if the first scribe to translate his testimony into Greek, or one working for the Roman Catholic Church centuries later, wrote "*pseudochristoi*" or *pseudochresui*."



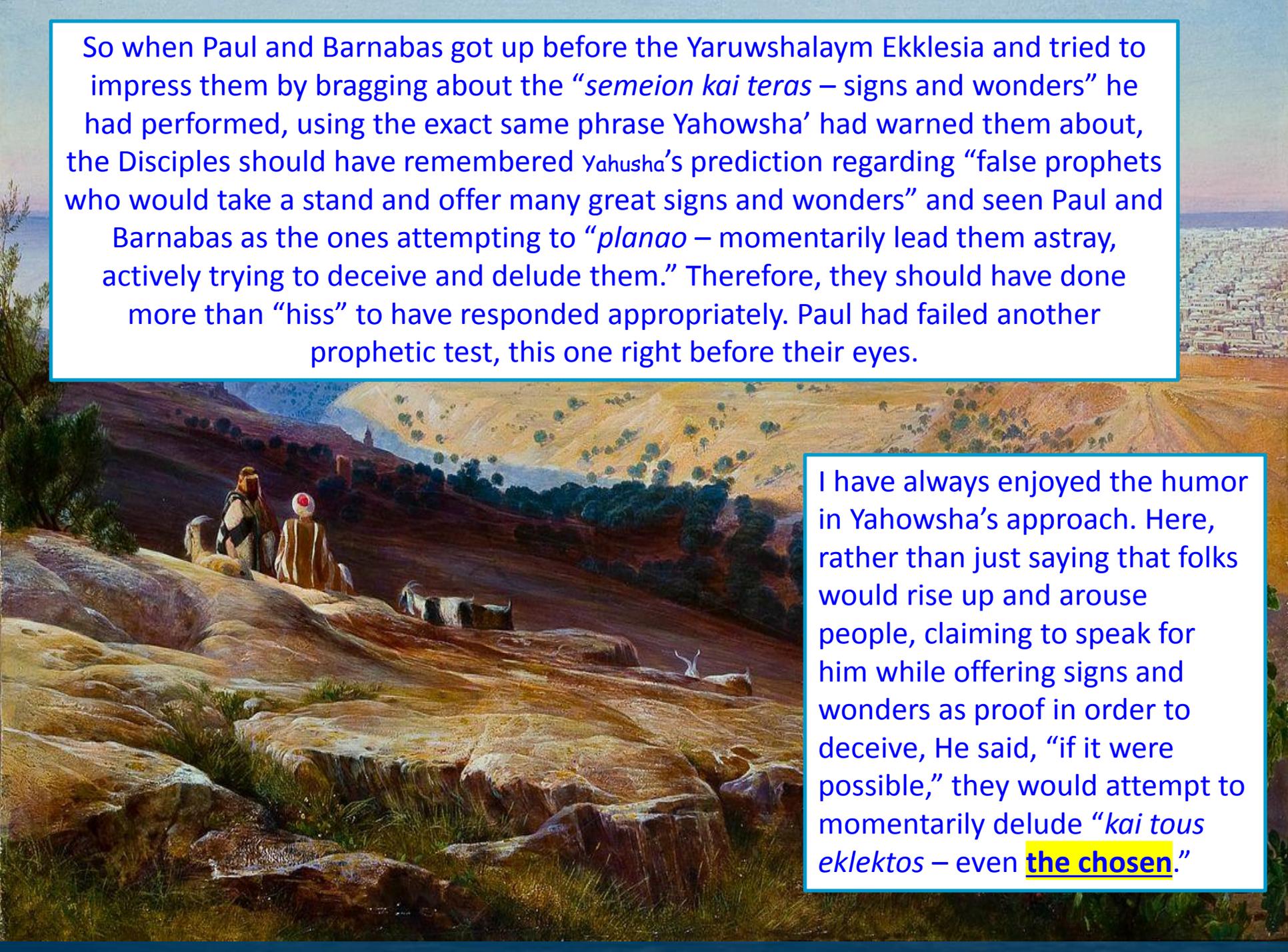
The former is based upon the *christos* root which speaks of the "application of drugs" while the later would have been based upon *chrestus*, meaning "useful implement." The Ebionites, who formed a Called-Out Assembly in Yaruwshalaim under Ya'aqob in the first century, were the first to propose a canon, and they claimed to have read Mattanyah in Hebrew. And while there are a score of credible witnesses to this fact, the oldest Hebrew manuscript in our possession dates to the Middle Ages.



However, since we are considering this dire prediction in light of Paul's fulfillment of it, it is instructive to know that the Ebionites, who were first-century followers of The Way, specifically excluded Paul's letters from their canon, as they considered him to be a false prophet.

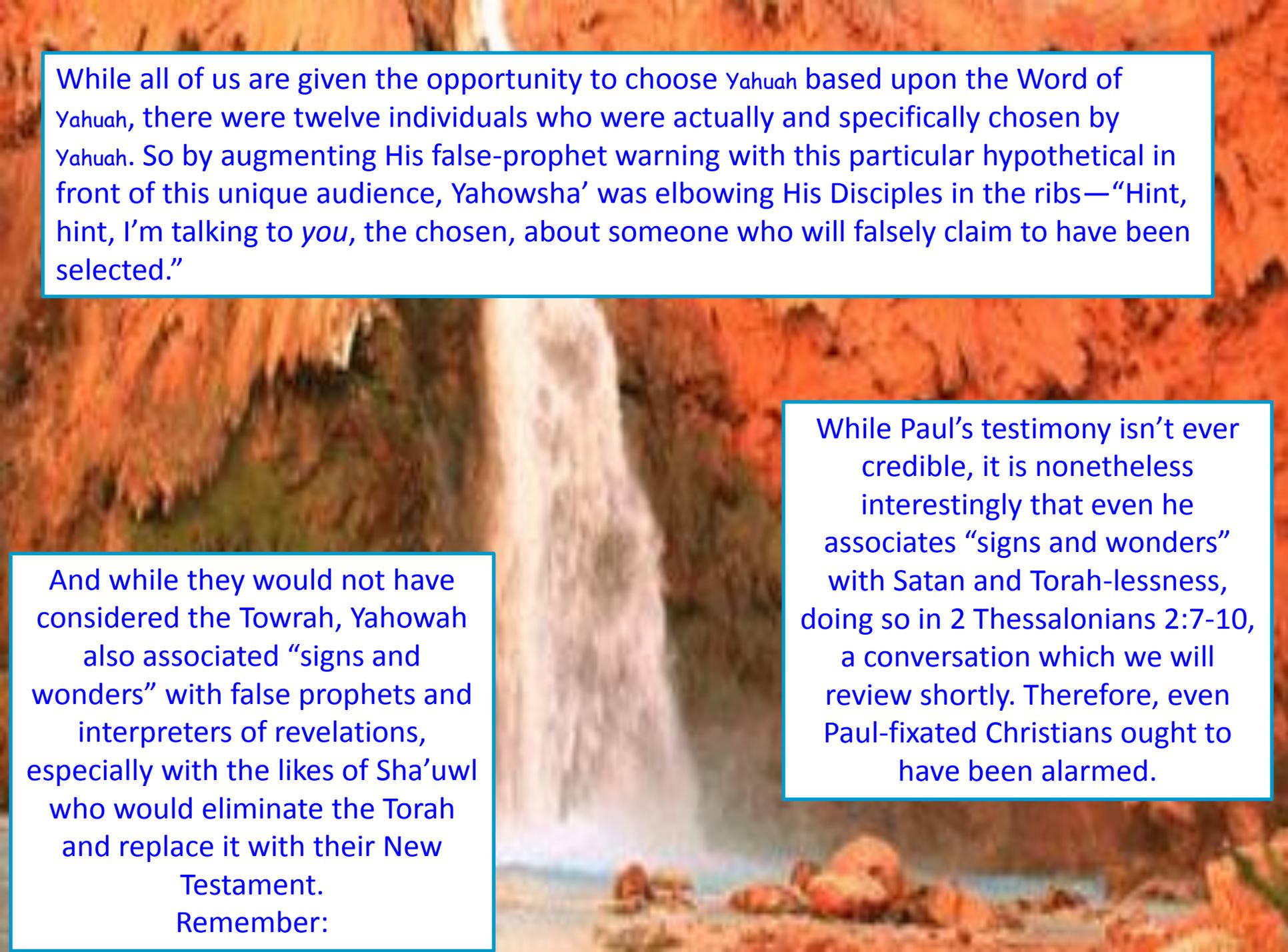
It wasn't until Marcion, in **the early second century** that Paul was canonized, even promoted, as "the only true Apostle" bequeathed with the foreboding distinction of being "Yahuah's chosen Messenger."

Recognizing that this eyewitness account of Yahowsha's testimony on the Mount of Olives chronicled a Hebrew conversation in Hebrew, for the Greek text to read "will give (*didomi*) many great signs and wonders" instead of "will perform (*poieomai*) signs and wonders," the underlying Hebrew word spoken on this occasion had to be "*natan* – to give," especially in the sense of "offering and providing." It suggests that the alleged "signs and wonders" weren't actually performed, but were instead "offered" as proof, thereby "provided" as justification for believing them.

A painting of a rocky landscape. In the foreground, two figures in traditional robes stand on a rocky outcrop, looking towards the distance. The middle ground shows a valley with scattered trees and a small building. In the background, a large city is visible on a hillside under a clear sky.

So when Paul and Barnabas got up before the Yaruwshalaym Ekklesia and tried to impress them by bragging about the “*semeion kai teras* – signs and wonders” he had performed, using the exact same phrase Yahowsha’ had warned them about, the Disciples should have remembered Yahusha’s prediction regarding “false prophets who would take a stand and offer many great signs and wonders” and seen Paul and Barnabas as the ones attempting to “*planao* – momentarily lead them astray, actively trying to deceive and delude them.” Therefore, they should have done more than “hiss” to have responded appropriately. Paul had failed another prophetic test, this one right before their eyes.

I have always enjoyed the humor in Yahowsha’s approach. Here, rather than just saying that folks would rise up and arouse people, claiming to speak for him while offering signs and wonders as proof in order to deceive, He said, “if it were possible,” they would attempt to momentarily delude “*kai tous eklektos* – even the chosen.”

A photograph of a waterfall cascading down a reddish-brown rocky cliff. The water is white and frothy as it falls. The background is a blurred view of the surrounding landscape, including more rocks and some greenery.

While all of us are given the opportunity to choose Yahuah based upon the Word of Yahuah, there were twelve individuals who were actually and specifically chosen by Yahuah. So by augmenting His false-prophet warning with this particular hypothetical in front of this unique audience, Yahowsha' was elbowing His Disciples in the ribs—"Hint, hint, I'm talking to *you*, the chosen, about someone who will falsely claim to have been selected."

And while they would not have considered the Towrah, Yahowah also associated "signs and wonders" with false prophets and interpreters of revelations, especially with the likes of Sha'uwl who would eliminate the Torah and replace it with their New Testament.
Remember:

While Paul's testimony isn't ever credible, it is nonetheless interestingly that even he associates "signs and wonders" with Satan and Torah-lessness, doing so in 2 Thessalonians 2:7-10, a conversation which we will review shortly. Therefore, even Paul-fixated Christians ought to have been alarmed.

“With regard to every word which beneficially I am instructing you with accordingly, observe it for the purpose of engaging and acting upon it, not adding to it nor subtracting from it. Indeed, if a prophet, which is a person who claims to speak for *Yahuah*, stands up trying to establish himself in your midst, an interpreter of revelations, and offers and provides (*natan*) a sign (*‘owth* – an omen, promise, or consent decree claiming to be authorized to speak for *Yahuah*) or wonder (*mowpheth* – miracle which appears marvelous or wonderful, inspiring awe) to you, and the omen or miracle worker appears before you who has spoken thusly to you to say, ‘Let us go after and follow other different or additional gds which you have not known, and let us serve and worship them, do not listen to the words of that prophet or interpreter of revelations, because the test of Yahowah, your Eternal, accordingly for you to know and understand is whether this affirms your love, relationship, and affection for Yahowah, your Eternal, with all your heart and with all your soul. Following Yahowah, your Eternal, you should walk. With Him, you should always and be respectful.

And in concert with His terms and conditions, you should continually and actually be observant, consistently focus upon them, closely examining and carefully considering them. Concerning His voice, and thus His proclamations and pronouncements, you should always and literally listen so that with Him, you can consistently serve and always engage productively. So to Him, you should always choose to cling.

Therefore, that prophet claiming to speak for Yahuah or that interpreter of revelations **is deadly**. For indeed, he has spoken rebellious renunciations, creating a revolt which leads to disassociation and to being misled concerning Yahowah, your Eternal, the One who led you out, descending to serve you by extending Himself to guide you away from the realm of the crucibles of Egypt, speaking of human oppression and divine judgment, and the One who redeemed you, ransoming you, from the house of bondage, from servitude, from worship and from being enslaved.

His desire is to seduce and scatter you from the Way which beneficially, Yahowah, your Eternal, described, providing you with a complete set of directions for you to walk in. And so, you should choose to completely remove, ridding yourself of that which is disagreeable, displeasing, and evil, malignant, mischievous, and harmful, from your midst." (*Dabarym / Words / Deuteronomy 13:1-6*)

This is as clear as words allow. If an individual wants to demonstrate that he or she is speaking for Yahuah, then that person should share Yahowah's testimony. They should neither annul any aspect of it nor augment Yahuah's Word with their own ideas. And please, neither personal revelations nor signs and wonders are credible.

NEXT WEEK Part 3
MORE HISTORIC COVERAGE FROM

THE COUNCIL OF JERUSALEM

AND INSIGHTS FROM YAHUSHA'S

SERMON
ON THE MOUNT



**THIS CONCLUDES OUR
PRESENTATION.**

ANY QUESTIONS?

memegenerator.net

A close-up photograph of a wooden cross. A rusty nail is driven through the horizontal beam. A small, rectangular, aged piece of parchment is pinned to the nail. The parchment has handwritten text in black ink. The background is a blurred, light-colored wall.

**NAILING
PAVLS**

**GOSPEL
TO THE
CROSS**

PAVL/SAVL
**Record
of
Sins**

NAILING PAUL TO THE CROSS

Found Guilty

WORD # 1 – No Other Mighty Ones In Front of
Yah's Face.

- ❑ Introduced the Graces to his new religion Christianity
- ❑ Introduced the Charities to his new religion Christianity
- ❑ Introduced the “mysteries to his new religion Christianity
- ❑ Introduced JC as Savior
- ❑ Introduced Stoic thought into his new religion

NAILING PAUL TO THE CROSS

Found Guilty

WORD # 3 - Making Yahuah's Name Meaningless

- ❑ Never explained who Yah was but taught in the name of JC.
- ❑ Called Yahusha and Yahuah By the Title "L"

NAILING PAUL TO THE CROSS

Found Guilty

WORD # 9 - Lying - Bearing
false witness against another

- ❑ Lied about being an Apostle called by Yahuah and Yahusha
- ❑ Lied about receiving a “mystery message” from Yahusha
Gall:11-14
- ❑ Lied about his conversion stories-no witnesses on the road
- ❑ Lied about his true religious affiliations-Sadducee/ Pharisee /
Hillel / Gamaliel
- ❑ Lied about when he said Yahusha quoted Dionysus
- ❑ Lied about speaking directly for Yah and Yahusha- is a false prophet

NAILING PAUL TO THE CROSS

Found Guilty

WORD # 9 - Lying-Bearing false witness against another

- Called Yahusha a liar-saying he gave him private studies in the desert.
- Called Yahusha a liar and said he nailed the Torah to the cross
- Called Yahusha a liar and said his 2nd coming will not be seen universally
- Called Yahuah a liar and said His Torah was a curse as were all who accepted the Torah.
- Lied and said Yahusha's sole purpose was to become a curse to save us.

NAILING PAUL TO THE CROSS

Found Guilty

WORD # 9 - Lying - Bearing
false witness against another

- ☐ Lied and said Torah could not save and that it was only through faith.

NAILING PAULS GOSPEL TO THE CROSS

Found Guilty of being a False Apostle-Prophet By Yahuah/Yahusha

- ❑ Leads people away from the Torah
- ❑ Spoke in the name of Yahuah
- ❑ Spoke in the name of other mighty ones
- ❑ Spoke Presumptuously about his credentials
- ❑ Prophecies did not come true 100%
- ❑ Leads people away with different messages in the name of other Mighty Ones Instead of the Torah of Yahuah

NAILING PAULS GOSPEL TO THE CROSS

Found Guilty of being a False Apostle-Prophet By Yahuah/Yahusha

- ❑ Fulfilled Yahusha's prophecy that he would show hatred toward the real apostles and try to lead them astray and turn them in
- ❑ Fulfilled Yahusha's prophecy that he would do signs and wonders to lead astray.
- ❑ Yahusha's called him out as evil and a false apostle in Revelation 2:1-2
- ❑ Spoke presumptuously in his gospel about not feeding the poor if they didn't work- the opposite of Yahusha and Yahuah
- ❑ Presumptuously created his own gospel in his own name. "But I say"
- ❑ Fulfilled Yahusha's prediction that the people would be driven out Of Yahrushalom due to persecution in the synagogues because of him.

NAILING PAULS GOSPEL TO THE CROSS

Found Guilty of being a False Apostle-Prophet By Yahuah/Yahusha

- ❑ Says Yahusha is a liar and not every one will see him universally
- ❑ Did not know Yahusha's voice on the road to Damascus

ITEMS TO
REMEMBER IN A
NUTSHELL



Pharisees/Scribes/Lawyers: Ezra/Josephus

- Local volunteered learned men whom the people trusted more than the Priests
- Set up and Taught in the Synagogues per Ezra
- Taught Oral Law and Torah
- Created the Talmud and Mishna
- Considered themselves more set apart than the common people
- More Liberal than Sadducees
- Believed in angels and spirits
- Believed in resurrection
- Believed in fate like the Greek Stoics
- Were part of the Sanhedrien
- Asked Pompey to oust the Sadducees and killed the priests when they conspired with Rome.
- Favored rich over the poor
- No direct oversight of the temple

Sadducees/High Priests: Caiaphas/Annas

- Had control of the Temple
- Was appointed by Rome
- Favored Hellenization
- Like the Greek Epicureans
- Opposed Herod when he ousted the Hasomonian (Maccabee) dynasty
- Seen as the Temple Mafia controlling the treasury and officers by family members
- No bodily but spiritual resurrection
- In the line of Zaddoc High priest of Daud
- Used most severe punishment for offences than other sects
- Did not believe in Angels, Supernatural or Messiah
- No future rewards or punishments
- Rejected fate
- Denied divine providence
- Favored the Herod family and the Romans
- Favored Greek understanding of the Torah
- Settled in Tiberus in Galelee
- Preserved the Masoretic Text
- Denied Satan existed
- Sought to return Herod to full control of the land



**Pharisees/Scribes/Lawyers:
Ezra/Josephus**

**Sadducees: High Priest
Caiaphas/Annas**

- Represented the Jewish aristocracy and the high priesthood
- made their peace with the political rulers
- had attained positions of wealth and influence

Pharisees/Scribes/Lawyers: Shammai

- founded school just after Yahusha was born
- Believed only Hebrew decedents of Abraham were loved by Yah
- Believed no others had value in His sight
- No Gentile converts in early days
- Hated all Gentiles-passed 18 laws to separate Jews and Gentiles
- Very violent
- Close ties to the Zealots who favored armed revolt against Rome
- Strict observance to "the laws"
- Held the sinful masses in contempt
- Only the rich should be taught the scriptures
- Believed the wicked would get eternal damnation
- Had authority during Yahusha's time

Pharisees/Scribes/Lawyers: Hillel/Gamaliel/Nicodemus/ Joseph of Arimathea

- Created the Noachide laws
- Willingly accepted the Gentile converts
- More Hellenistic with Greek names
- Gamaliel Hillel's grandson
- Gamaliel first 1 to be called Rabbi
- Gamaliel said to be Paul's teacher
- Gamaliel's school did not teach children
- Talmud/Mishnah came from this side of the Pharisees adding more laws
- Gamaliel was given permission to teach Greek to his students
- Ok to heal on the Shabbat
- Only the sages who followed "the Law" of Yah were His true people
- Hillel hoped the sinful masses could be saved
- Believed Yah approved of the rich over the poor.
- Became the "thought police"
- Said oral law came from Mt Saini
- Required implicit submission to their decisions
- Wicked would get eternal life after having been purged by hells fire



**Pharisees/Scribes/Lawyers:
Shammai**

**Pharisees/Scribes/Lawyers:
Hillel/Gamaliel/Nicodemus/
Joseph of
Arimathea**

- Hillel came from Babylon and had Chassidic and Kabbalistic background

Recap of what the Hebrew Words Curse Means

H779

ארר (Ar-rare)

curse
cast a spell
ban from benefits
make anathema
Fleeting
Imperfect
Evil
Perishing nature
Double cursed רר
To be cut off-isolated
Ban or barrier to
exclude someone
from benefits

ארור (Ahr-ru-rare)*

A curse formula expressed by Yah alone on a designated person known or unknown to Yah. The disaster intended for the victim is more precisely described to strengthen the formula. If pronounced in front of people they agree there by confirm the existence of the potential curse zone or disaster sphere. To cause to be cursed
*to pronounce a curse
To cause destruction
Harvests only failure

H7043/H704

קלל (Qal'la)

curse,
blaspheme,
disrespect,
treat injuriously
A light thing
Vile
Despised
Wide range of
injurious activity
To treat lightly-
disrespect, to
repudiate, to
abuse
One who curses
Yah
Personal
contempt

H6895/ H5344

נקב / קבב

(Qab'ba/Na'qab)
revile
express contempt for
Blaspheme
Pierce through
A lack of reverence
for Yah and His
standards
An unambiguous
malediction upon bad
behavior

Recap of what the Hebrew Words Curse Means

H8381

זָמַם (zama)

threaten
curse

H2763-H2764

הָרַם (ha'ram)

ban
set aside for destruction
Utterly destroy
Accursed thing
Destroyed
Identical with curse in
Its most potent form

קָטַרְאוּמַי (kä-tä-rä'-o-mī)

curse
cast a spell
ban from benefits

קָקוֹלוֹגֵוֹ (kä-ko-lo-ge'-ō)

Revile
Slander
insult.

H422-H423

אָלָה (A'lah)

curse conditionally
swear an oath
pray for
punishment
Execration
Invoking an a oath
of ill if failure to
carry out oath.
As a punishment
upon Israel for
betrayal of the
covenant as set
forth in Deut 29:20
and others.

אַנַּתְהַמַּתִּיזוֹ (ä-nä-the-mä-tē'-zō)

make anathema

Sacred Names and Titles—“nomia sacra”
In Early Greek Papyri MSS

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:
 Hear Yisra'æl, Yahuæh is our Almighty, Yahwæh Alone

- | | | | | | | | | |
|-----|---|---------------------|--|--|--|-------------------------------------|----|----------------------------|
| (1) | $\overline{\text{KC}}, \overline{\text{KY}}, \overline{\text{KN}},$
$\overline{\text{KW}}, \overline{\text{KE}}$ | stand for
Hebrew | אֱלֹהִים
who was, who is
who is to come | יהוָה Yahwæh
יהוָה Yahuæh | or | אֲדֹנָי
Adonai
L-ord | or | אֲדֹן Sir
Adon |
| (2) | $\overline{\text{IY}}, \overline{\text{IC}}, \overline{\text{IN}}$ | stand for
Hebrew | יהושוע
Yehoshua | ישוע
Yæshua
Yeshua | Yah Saves | | | |
| (3) | $\overline{\text{θC}}, \overline{\text{θN}},$
$\overline{\text{θΩ}}, \overline{\text{θΥ}}$ | stand for
Hebrew | אֱלֹהִים Elohim
אֵל El | Almighty
Mighty One | All the nomina sacra markings in the Early Greek Papyri show that the person is part of the One Elohim, and that the names and titles should be respectfully said in Hebrew. | | | |
| (4) | $\overline{\text{XΩ}}, \overline{\text{XN}}$
$\overline{\text{XC}}, \overline{\text{XY}}$ | stand for
Hebrew | מָשִׁיחַ
Mashiakh | Anointed | | | | |
| (5) | $\overline{\text{ΠTP}}, \overline{\text{ΠTC}}$ | stand for
Hebrew | אָב Av
אָבָא Abba, | Father
Papa | $\text{הָאֱלֹהִים אָבִינוּ}$
The Almighty our Father | | | |
| (6) | $\overline{\text{YY}}, \overline{\text{YC}}, \overline{\text{YΩ}}, \overline{\text{YN}}$ | stand for
Hebrew | בֶּן Bæn
בֶּן־ Ben | Son | בֶּן־אֱלֹהִים
Almighty Son | | | |
| (7) | $\overline{\text{ΠNA}}, \overline{\text{ΠNC}}, \overline{\text{ΠNI}}$ | stand for
Hebrew | רוּחַ
Ruakh | Spirit | רוּחַ אֱלֹהִים
Almighty Spirit | | | |

*The forms, Yæshua and Abba were borrowed into Hebrew from Aramaic, and are now part of Hebrew. The high priest "Jeshua" (KJV) in Ezra, Nehemiah, and Zechariah, like Messiah, had two forms to his name: Yehoshua and Yæshua. **Ben Elohim means both Son of the Almighty, and Almighty Son.

Notice if you will Alah- the way you pronounce it is the same as allah- so in Hebrew the rock-moon god is a curse. Does Yahuah have a sense of humor or what!

AhR-Rare is the way Blue Bible pronounces it is the one we will see the most in Debarim (Deuteronomy 27-30)

We just read verses with Qalalah

Strong's #	Hb/Gk Word	Pronunciation	English Equivalent
Old Testament (Hebrew) for "curse"			
H422	'alah	ä-lä'	swear, curse , adjure
H423	'alah	ä-lä'	curse , oath, execration, swearing
H779	'arar	ä-rar'	curse , bitterly
H1288	barak	bä-rak'	bless, salute, curse , blaspheme, blessing, praised, kneel down, congratulate, kneel, make to kneel, misc
H2763	charam	khä-ram'	destroy, utterly, devote, accursed , consecrate, forfeited, flat nose, utterly to make away, slay
H2764	cherem	khä'-rem	net, accursed thing, accursed, curse, curse thing, devoted, destruction, devoted thing, dedicated thing, destroyed
H3994	mëerah	meh-ä-rä'	curse , cursing
H5344	naqab	nä-kav'	curse , expressed, blaspheme, bore, name, pierce, Appoint, holes, pierce through, strike through
H6895	qabab	kä-vav'	curse , at all
H7043	qalal	kä-lal'	curse , swifter, light thing, vile, lighter, despise, abated, ease, light, lighten, slightly, misc
H7045	qëlahal	kel-ä-lä'	curse, cursing, accursed
H7621	shëbuw`ah	shev-ü-ä'	oath, sworn, curse
H8381	ta'alah	tah-al-ä'	curse

Date range	Book Chapters	Book Verses	Event
Spring 33	Acts 1,2	Eyewitness accounts	Crucifixion Per Enoch Study
Spring 33		Acts 2	Shabua
34?		Acts 7:59	Stoning of Stephen
35			Philip at Samaria
36-37 (6mo)			Johnathan son of Annaias was high preist in Yahrushalom
36		Acts 9:8	Paul in Damascus-Conversion
37			King Aretas took control of Damascus when Tiberius Ceasar Died
37		Gal 1:17	Paul goes to Arabia length unknown?
37-40		Acts 9:22-23 Gal 1:17-18	Paul comes back and spends 3 years in Damasucs
40		Acts 9:25 2Cor 11:32	Paul escapes Damascus in a basket
40			Death of King Aretas of Syria
40		Acts 9:26 Gal 1:18-19	Paul mets with Barnabus, Kepa and Ya'acob in Yahrushalom
40		Acts 9:30	Paul goes to Caesarea and Tarus
40		Acts 10	Kepa goes to house of Cornelius
41			Reign of Claudius Ceasar as Emperor of Rome
41-42		Acts 11:26	Barnabus gets Paul and they stay in Antioch (Syria) for 1YR
43		2 Cor 12:1-4	Paul states in 57 he ascended into heaven 14 yr ago which makes it 43ad
43?			Matthew is written
44		Acts11:28	Followers are first called Christians at Antioch
44		Acts 12:2	Ya'acob brother of Yahucannon killed by Herod Agrippa I

Date range	Book Chapters	Book Verses	Event
44	acts 3-11,12,13-20	Acts 12:23	Death of Herod Agrippa
44	Josephus	Ant xx5,2	Famine began after agrippa died during Fadus and Alexander 6 years
45-47 (before 50)		Acts 14:28	Paul First Journey (1J) w/Barnabus and Mark sets off from Antioch- Length "long time"
45-49		Acts 13:4-6	left Antioch for Seleucia, then to Cyprus-an island 100 miles off Syrian coast
45-49		Acts 13:4-6	Then to Salamis and Papos where Paul met Bar-Yahusha the sorcerer
45-49		Acts 13:4-6	Then sailed to Perga in Pamphylia-now southern Turkey
45-49		Acts 13:4-6	From Perga, Mark returns to Yahrushalom
45-49		Acts 13:4-6	At Antioch in Pisidia (not the one in Syria) Paul and Barnabus turn to the Gentiles
45-49		Acts 14:3	Then on to Iconium where they stayed "a long time"
45-49		Acts 14:9	Then to Lystra where Paul is stoned but lives and Derbe
45-49		Acts 14:21	They retrace their steps back through Lystra, Iconium and Antioch in Pisidia
45-49		Acts 14:24-26	Paul and Barnabus go throughout Pisidia, Pamphylia and then to Perga, Attalia
45-49		Acts 14:26	Then sailed back to Antioch in Syria
45-49		Acts 14:28	J1 ends in Antioch, Syria where Paul and Barnabus stay there a long time
50			Council at Yahrushalom
50		Acts 15:2 Gal 2:1-9	Paul and Barnabus to the council in Yahrushalom (14 yrs after coversion)

Date range	Book Chapters	Book Verses	Event
50-51 Winter?		Acts 15:35-36	Judas and Silas return to Antioch (Syria) with Barnabus and Paul staying a few days
51-53			Paul's Second Journey
51 Spring?			Paul takes Silas through Syria and Cilicia (southeastern Turkey)
51-52			They go to Derbe and Lystra, meet Timothy who then stays with Paul and Silas
51-52			They all throughout Phrygia and Galatia
51-52			Are forbidden "in the spirit" to go into Asia or Bithynia
51-52			They pass through Mysia to Troas, the island of Samothracia
51-52			Then on to Neapolis in Macedonia now northern Greece
51-52		Acts 16:14-34	At Philippi, conversion of Lydia and Philippian jailer
51-52			Going through Amphipolis and Appolonia they come to Thessalonica where Paul stays 3 weeks
51-52		Acts 17:14-15	Paul teaching some in Berea, departs ahead of Silas and Timothy southward to Achaia now southern Greece
51-52		Acts 17:15	Then on to Athens, possibly for the winter
Spring 52-fall 53?		Acts 18:1,5, 11	Paul makes first visit to Corinth and stays a year and a half.
52	Tacitus		Jews were ousted from Rome by Claudius Caesar
Spring 52-fall 53?		Acts 18:1,5, 11	Paul met Aquila and Priscilla fresh from Rome as Claudius Caesar had banished all Jews.
Spring 52-fall 53?		Acts 18:1,5, 11	Silas and Timothy rejoin Paul
52		Acts 18:5 1Th 3:1-2,6	First Thessalonians written in Corinth not Athens
52		Acts 18:11	Second Thessalonians written in Corinth Silas was with Paul
52			After Paul leaves Corinth we no longer hear about Silas

Date range	Book Chapters	Book Verses	Event
53-54			Paul left by boat with Aquila and Priscilla to Cenchrea
53-54		Acts 18:19	They cross the Aegean Sea to Ephesus, Aquila and Priscilla stay there
53-54		Acts 18:26	Aquila and Priscilla meet Apollos
53-54		Acts 18:23	Paul sails to Caesarea then goes back to Antioch Syria ending J2.
53-54 Winter?		Acts 18:23	Paul stays awhile
54-58			Paul's Third Journey
54 Spring?		Acts 18:23	J3 begins in Galatia central region of Turkey then on to Phrygia
54 Fall-fall57		Acts 20:31	Paul arrives in Ephesus and stays for 3 years
54 Fall-fall57		Acts 19:1	Apollos teaches in Cornith while Paul is in Ephesus
54 Fall-fall57		Acts 19:8	Paul meets disciples of John the Baptist. Preaches in the synagogue for 3 months
54 Fall-fall57		Acts 19:9-10	Paul disputed daily in the school of Tyrannus for 2 years. All Asia heard "the word"
54 Fall-fall57		Acts 19:22	Paul sends Timothy and Erastus ahead to Macedonia- Paul stays "for a season" in Asia
54 Fall-fall57		Acts 19:21-22	Paul forsees his travle route for next 4 yrs
54 Fall-fall57		Acts 19:23-41	Events in Ephesian Amphitheater
55-57		Acts 19:10	Galatians written when he was not in priosn after the meeting in Yahrushalom
57		Acts 20:1	First Corinthians written in Ephesus (not written with Timothy)
57 Fall		Acts 20:1-2 2Cor 2:12-13 7:5	Second Corinthians (written with Timothy) from somewhere in Macedonia N Greece possibly Philippi

Date range	Book Chapters	Book Verses	Event
57		Acts 20:1 2cor 7:6 &13	Rejoined with Timothy and they went to Troas
57			Continued to Macedonia where they were joined by Titus
57		2Cor 13:1, 12:14	3rd visit to Corinth
57		2Cor 12:1-4	Pauls says 14yrs prior he ascended into heaven (43 ad)
57-58		Acts 20:2-3	Paul goes through Macedonia-Northern Greece to Achaia - Southern Greece stays 3mo
57-58		1 Cor 16:5-8	Stays the winter in Corinth
57-58 winter		Acts 20:2-3 1 Cor 16:1-3 R 15:23-26	Romans writtenn in Corinth
58 Spring		Acts 20:1	Paul goes back to Macedonia
58 Spring		Acts 20:6	Goes to Philippi Northern Greece for unleaven bread
58		Acts 20:16	Paul tells the Ephesian elders he wants to meet with them
58		Acts 20:17-12	Paul goes to Assos, Mitylene, Chios, Samos, Trogylium and Miletus now SW Turkey
58		Acts 20:17-38	From there he addresses Ephesian elders whom he had called to meet him
58	Acts 21 (56-58)	Acts 21:10	Paul sails to Coos, Rhodes, Patara and passes the S side of Cyprus
58		Acts 21:10	They get to Tyre (now Lebanon) and stayed 1 week
58		Acts 21:10	Then they head south to Ptolemais and to Caesarea where they stayed many days
58		Acts 21:10	Paul then goes to Yarushalom where the J3 ends
58	Acts 22-27	Acts 21:1-21	Paul in Yarushalom is beaten by jews
58		Acts 21:1-21	is brought before the Sanhedrin

Date range	Book Chapters	Book Verses	Event
58		Acts 21:1-21	is brought before the Sanhedrin
58		Acts 21:1-21	JC tells Paul that he will go bear him witness in Rome
58		Acts 23:12	Jews vow to kill Paul
53-60			Felix reigned as Governor at Caesarea
58		Acts 24:10	Paul is taken to Gov Felix at Caesarea - Felix calls Paul insane
58-60			Paul's imprisonment in Judea for 2 years
59			Book of Luke is written
60			The succession of Felix's reign as Procurator in Judea by Porcius Festus
60		Acts 25:11	Paul appeals to Caesar
60			Some days pass then Herod Agrippa II hears Paul
60-61		Acts 27:1-1	Paul as a prisoner Voyage to Rome with Luke and Aristarchus on the way to Italy
60-62		Acts 27:7-13	They sail to Myra now Southern Turkey
60-62		Acts 27:7-13	Then on to Lasea, a large Island of Crete, 50 miles south east of Greece spent much time
60 fall		Acts 28:11	Reaching Melita a small island south of Sicily Paul bit by poisonous snake but lived.
60 fall			Paul heals father of Publius and others
60-61 winter			Paul (still captive) spends winter on island with his captors
61 spring			In Spring they sail to Syracuse an island of Sicily
61			then to Rhegium on the southern tip of Italy
61			Then to Puteoli on the western coast of Italy
61-63	Acts 28 (59-61-63)	Acts 28:30	Voyage to Rome ends and spends 2 years under his own house arrest

Date range	Book Chapters	Book Verses	Event
62		Acts 24:23-27 Eph 1:1, 3:1, 4:1, 6>20	Ephesians writes in Rome under house arrest before Timothy came to him
62		Acts 28:30 Phil 1:7. 4:23 1:1	Philippians writes in Rome under house arrest wrote with Timothy
62		Acts 24:23-27 Col 4:18 4:10	Colossians writes in Rome under house arrest wrote with Timothy and fellow prisoner Aristarchus
62			Ya'acob writes his letter
63			Kepa writes 1 st letter
63		Acts 24:23-27 Phile 1:1	Philemon writes in Rome under house arrest with Timothy
63			Paul released from House arrest in Rome
63			Luke writes Acts
63-67		Phile 22/Phil2/Col 4:17	Post Imprisonment Journeys to Colosse,
63-67		R 1:10,15:24 &28 16:1,3,5	Spain,
63-67		2Tim 4:20	Corinth,
63-67			Miletus,
63-67		2Tim 4:13	Troas,
63-67		Titus 1:5	Crete where he left Titus and will send Artemas or Tychicus to him
64-65		Titus 3:12	Nicopolis spent the winter with Titus
63-67		Phili 1:26	Philippi,
63-67			Italy,
63-67			Judea,

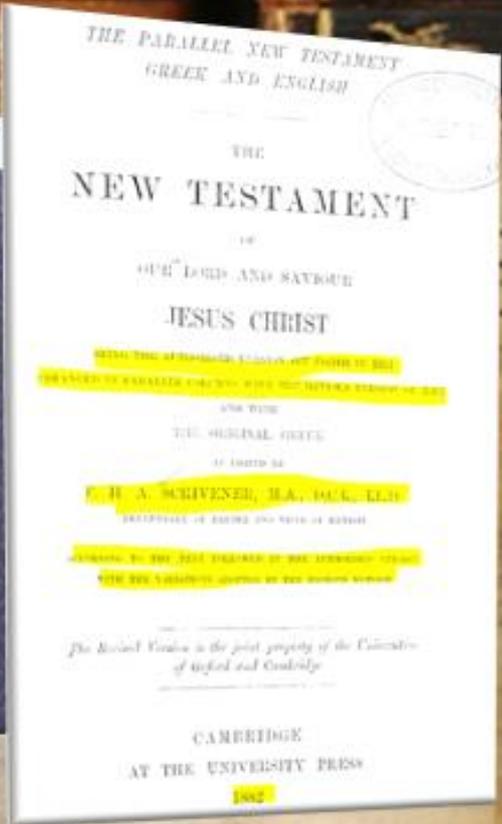
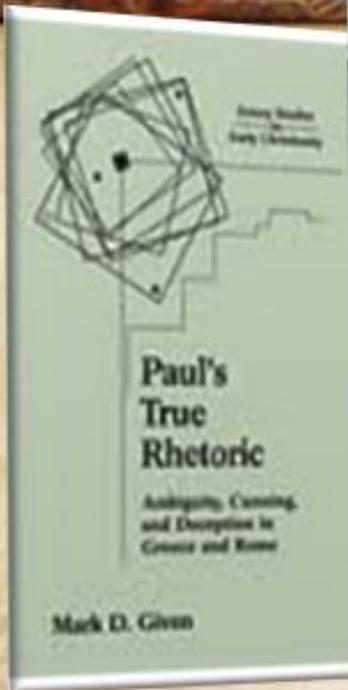
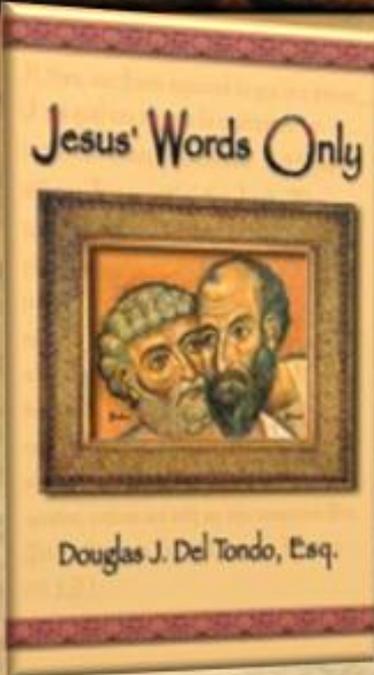
Date range	Book Chapters	Book Verses	Event
63-67		1Tim 1:3 acts 19:33	Ephesus told Timothy to stay and teach when Paul went to Macedonia
63-67		1Tim 1:3, 3:14-15	Macedonia after Paul said he was coming back to Timothy
63-65?		After Acts	Titus
63-65?		After Acts	First Timothy written in Macedonia
64			Mark writes his book
65			Someone write 2nd Kefa
66-67		After Acts 2Tim 1:8 4:9,21	Second Timothy last letter Paul back in prison was ready to die yet wanted Timothy to come to him before winter
67			No longer hear from Paul. Killed?
70			destruction of Yahrushalom
75			Jude writes his letter
85			Yahucannon writes his book
90			Yahucannon writes his three letters
96			Yahucannon sent to Patmos island
97			Yahucannon writes Revelation from Patmos island
100			Death of Yahucannon

Paul lets us know the following truths and contradictions in

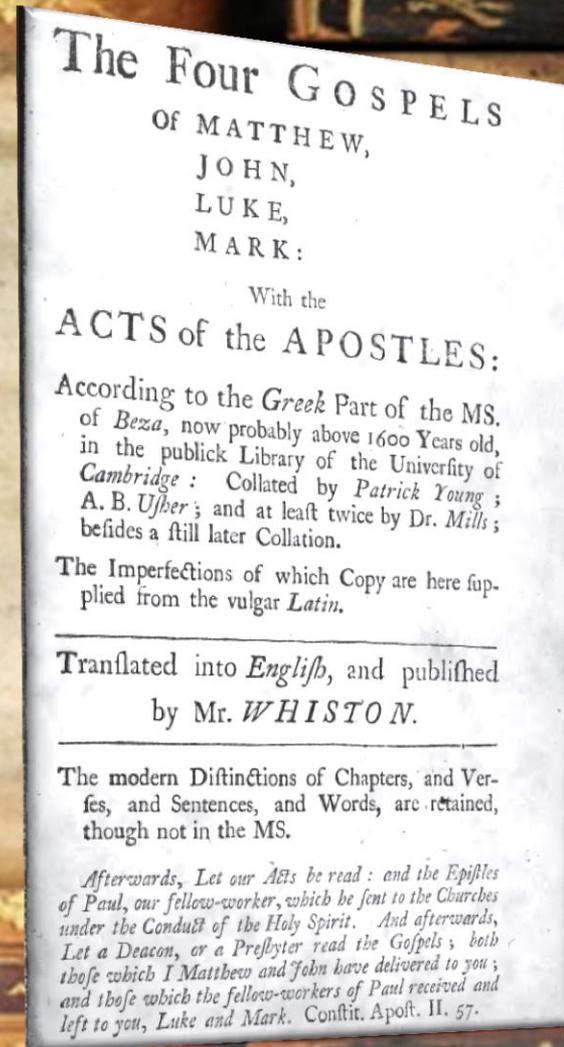
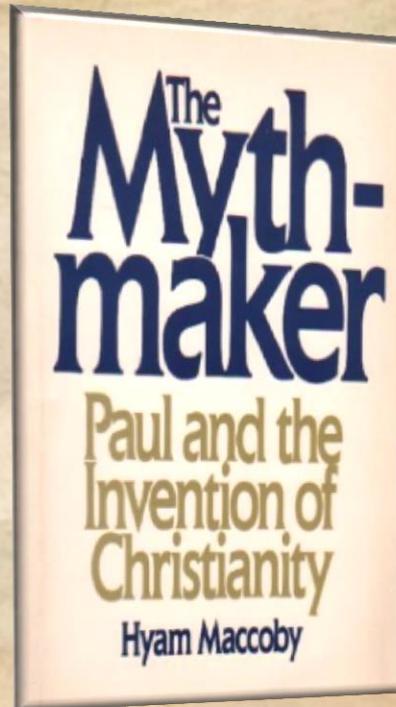
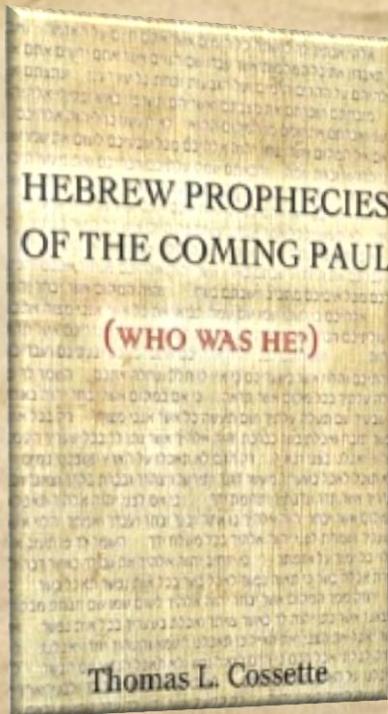
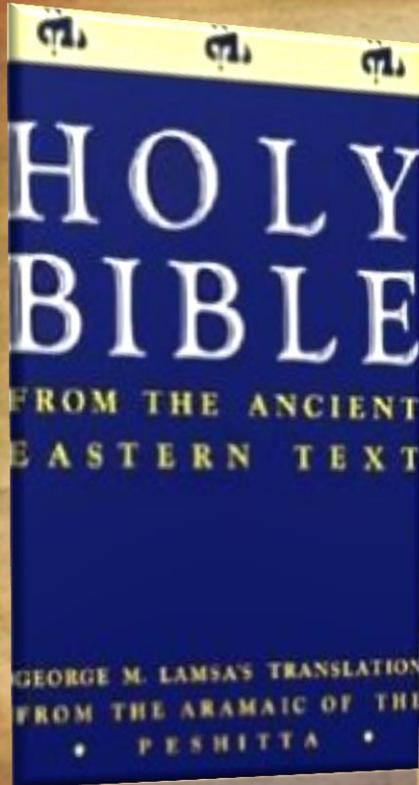
Galatians 1:15-17

<p>Didn't go to anyone-Went to Straight to Arabia</p>	<p>No Arabia trip-Immediately preached in Damascus causing confusion and anger.</p>	<p>Stayed-3yrs Per Gal 1? Ran out of Damascus went to Yahrushalom. Ran out of Yahrushalom to Caesarea, Tarsus, Judea, Galilee and Samaria.</p>	<p>No trip it Arabia- went to Damascus, Yahrushalom and all the regions and Judea and to the nations no time frame</p>	<p>After 3 years did go to Syria but no one knew him by face in Judea.</p>
<p>YLT Gal 1:1-19 and when Gd was well pleased--having separated me from the womb of my mother, and having called <i>me</i> through His grace- to reveal His Son in me, that I might proclaim him good news among the nations, immediately I conferred not with flesh and blood nor did I go up to Jerusalem to those who were apostles before me, but I went away to Arabia, and again returned to Damascus, then, after three years I went up to Jerusalem to enquire about Peter, and remained with him fifteen days, and other of the apostles I did not see, except James, the brother of the L.</p>	<p>YLT Acts 9:19 and having received nourishment, was strengthened, and Saul was with the disciples in Damascus certain days, 20 and immediately in the synagogues he was preaching the "C", that he is the Son of Yahuah. 21 And all those hearing were amazed, and said, 'Is not this he who laid waste in Jerusalem those calling on this name, and hither to this intent had come, that he might bring them bound to the chief priests?' 22 And Saul was still more strengthened, and he was confounding the Jews dwelling in Damascus, proving that this is the "C".</p>	<p>YLT Acts 9:23-31 And when many days were fulfilled, the Jews took counsel together to kill him, 24 and their counsel against him was known to Saul; they were also watching the gates both day and night, that they may kill him, 25 and the disciples having taken him, by night did let him down by the wall, letting down in a basket. 26 And Saul, having come to Jerusalem, did try to join himself to the disciples, and they were all afraid of him, not believing that he is a disciple. 27 and Barnabas having taken him, brought him unto the apostles, and did declare to them how in the way he saw the L, and that he spoke to him, and how in Damascus he was speaking boldly in the name of Yahusha. 28 And he was with them, coming in and going out in Jerusalem, 29 and speaking boldly in the name of the L Yahusha, he was both speaking and disputing with the Hellenists, and they were taking in hand to kill him, 30 and the brethren having known, brought him down to Caesarea, and sent him forth to Tarsus. 31 Then, indeed, the assemblies throughout all Judea, and Galilee, and Samaria, had peace, being built up, and, going on in the fear of the Ld, and in the comfort of the H Spirit, they were multiplied. 2Co 11:32-33 In Damascus the ethnarch of Aretas the king was watching the city of the Damascenes, wishing to seize me, 33 and through a window in a rope basket I was let down, through the wall, and fled out of his hands.</p>	<p>Acts 26: 19-21 `Whereupon, king Agrippa, I was not disobedient to the heavenly vision, but to those in Damascus first, and to those in Jerusalem, to all the region also of Judea, and to the nations, I was preaching to reform, and to turn back unto Gd, doing works worthy of reformation;</p>	<p>Gal 1:20-24 And the things that I write to you, lo, before Gd--I lie not; then I came to the regions of Syria and of Cilicia, and was unknown by face to the assemblies of Judea, that <i>are</i> in C, and only they were hearing, that `he who is persecuting us then, does now proclaim good news--the faith that then he was wasting;' and they were glorifying Gd in me.</p>

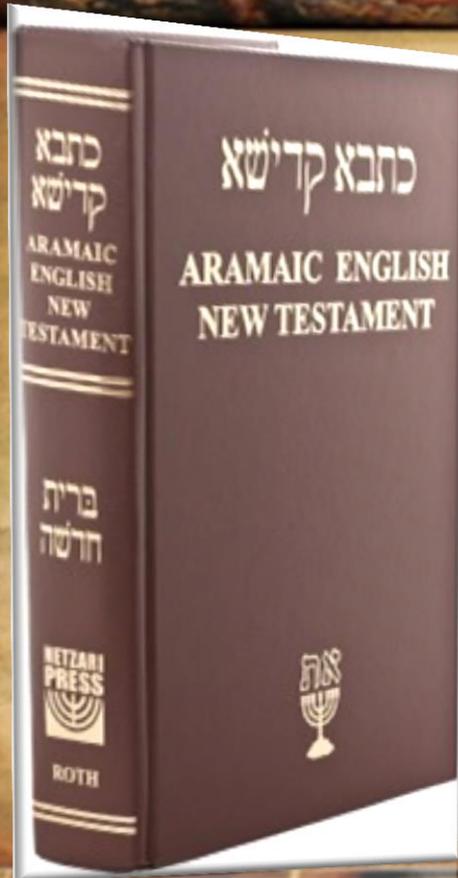
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The screenshot shows the 'Bless Yahowah' website interface. At the top, the title 'Bless Yahowah' is displayed in a stylized font with a logo of a chalice. To the right, the Hebrew word 'יהוה' (Yahweh) is written. Below the title is a navigation menu with links: 'Start Here', 'Contents', 'No Donations!', 'Sukah/Shelters', '10 What?!', 'SM Archives', 'Yah's Feasts', and 'WARNING!'. The main content area features a large image of a purple and white flower. Below the image is a table with four columns providing details about the current feast.

Year of Yahowah: 5982	Current Feast: <u>Sukah / Shelters</u> 7 Days	Ends at Twilight on Monday, October 5, 2015	Why: We camp out with Yahowah, symbolic of the Millennial Sabbath
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The Bless Yahowah Web Site

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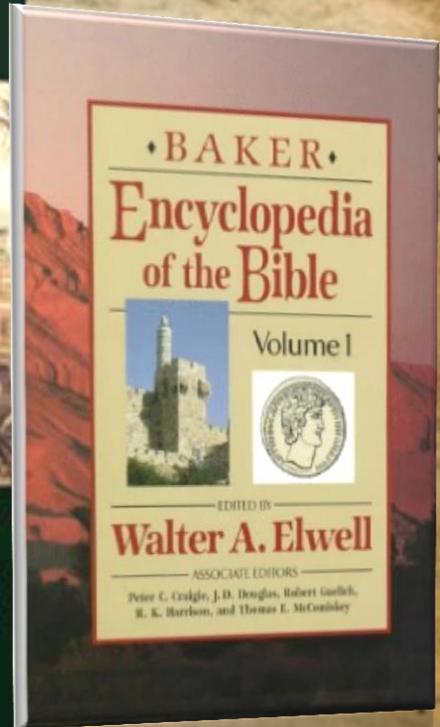
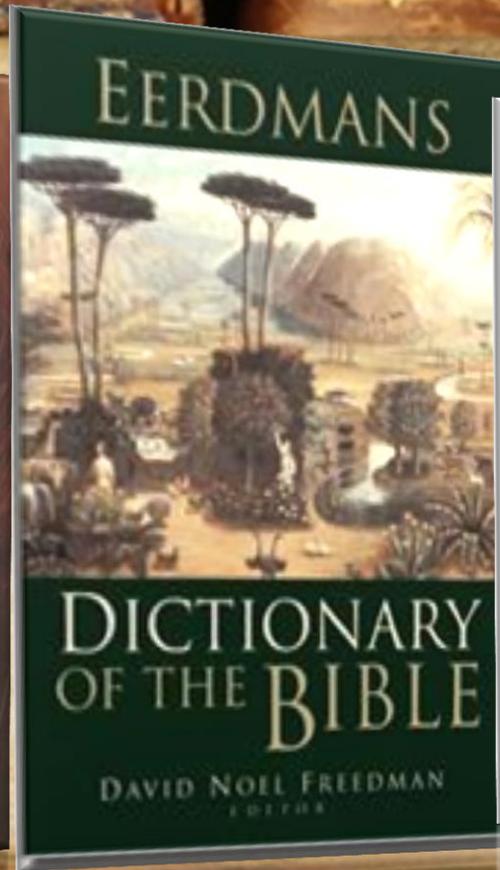
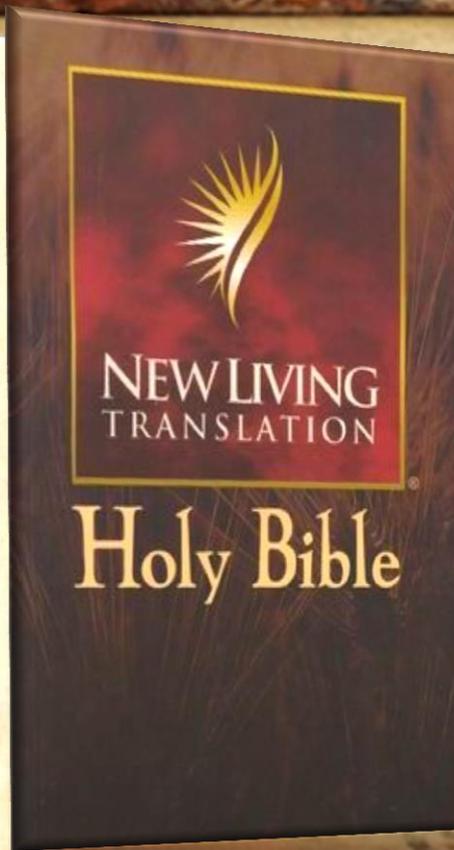
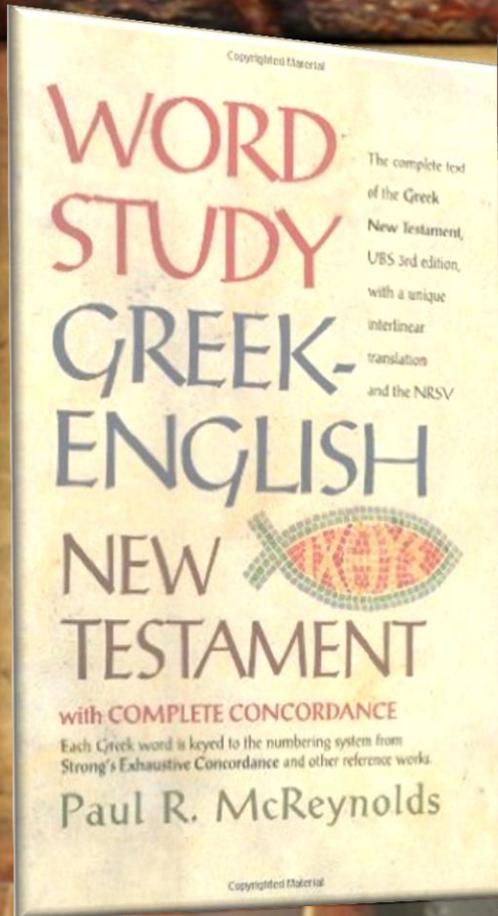


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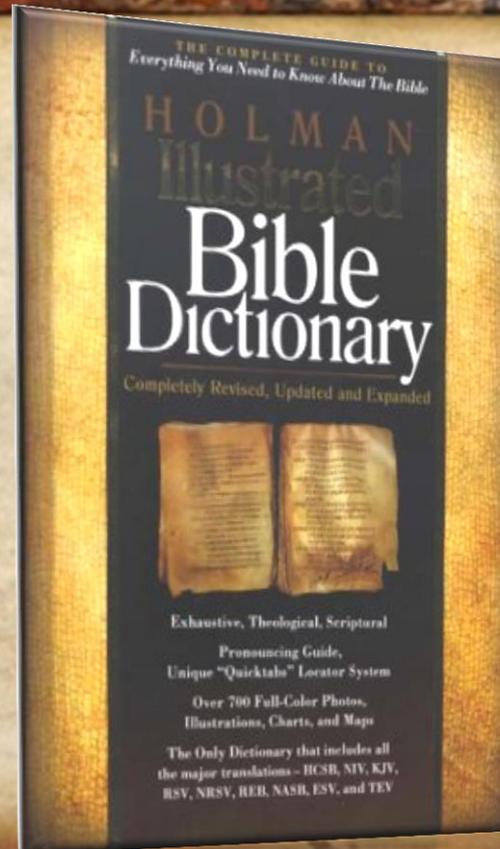
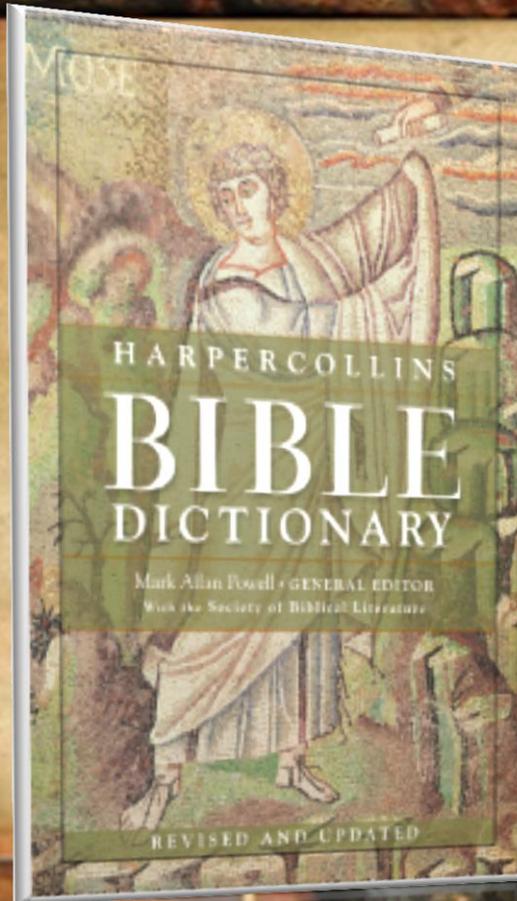
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