

Part 3

MORE HISTORIC COVERAGE FROM

THE COUNCIL OF JERUSALEM

AND INSIGHTS FROM YAHUSHA'S

SERMON
ON THE MOUNT

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' and 'Books'.

QUESTIONING PAUL

Google™ Custom Search

Print (PDF)

*Questioning Paul
Apostle or False Prophet
...Did Paul Contradict God?*

The Truth About Paul

Why do Christians believe Paul?

Considering the consequence, should faith in Paul's promises be proven unreliable, should it be demonstrated beyond any reasonable doubt that the author of half of the Christian New Testament consistently and deliberately contradicted God, nothing is more important than questioning Paul's thirteen letters: Galatians, 1 & 2 Corinthians, 1 & 2 Thessalonians, Romans, Ephesians, Colossians, Philipians, 1 & 2 Timothy, Philemon, and Titus. Yet inexplicably, indeed irrationally, the world's most popular religion is based almost entirely upon the epistles of a man who not only demeaned and negated the testimony of the God he claimed inspired him, but who also admitted to being demon-possessed and insane. Since these facts are irrefutable, this systematic evaluation of Paul's letters, and especially his foundational epistle, Galatians, may be among the most valuable and challenging books you have ever encountered.

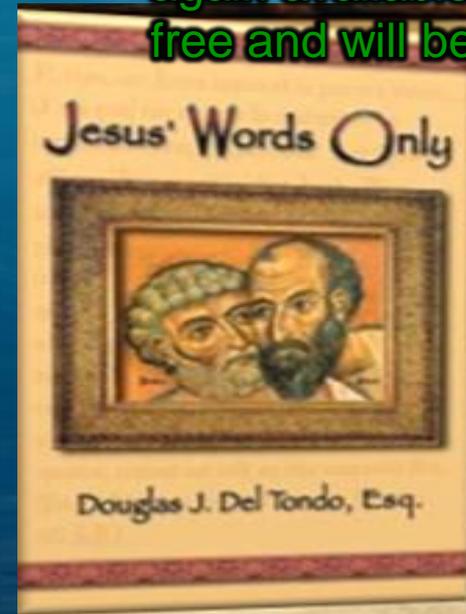
You should know that this book does not stand alone. For those seeking irrefutable proof that Islam is a false religion, that Allah is not God, that Muhammad was not a prophet, and that the Qur'an is among the worst books ever written, I'd encourage you to read *Prophet of Doom - Islam's Terrorist Dogma in Muhammad's Own Words*. Over the course of one-thousand pages it provides the best documented, most comprehensive, resolutely chronological, and methodically contextual presentation of Islam's five oldest and most credible sources. (It is free at: www.ProphetOfDoom.net.)

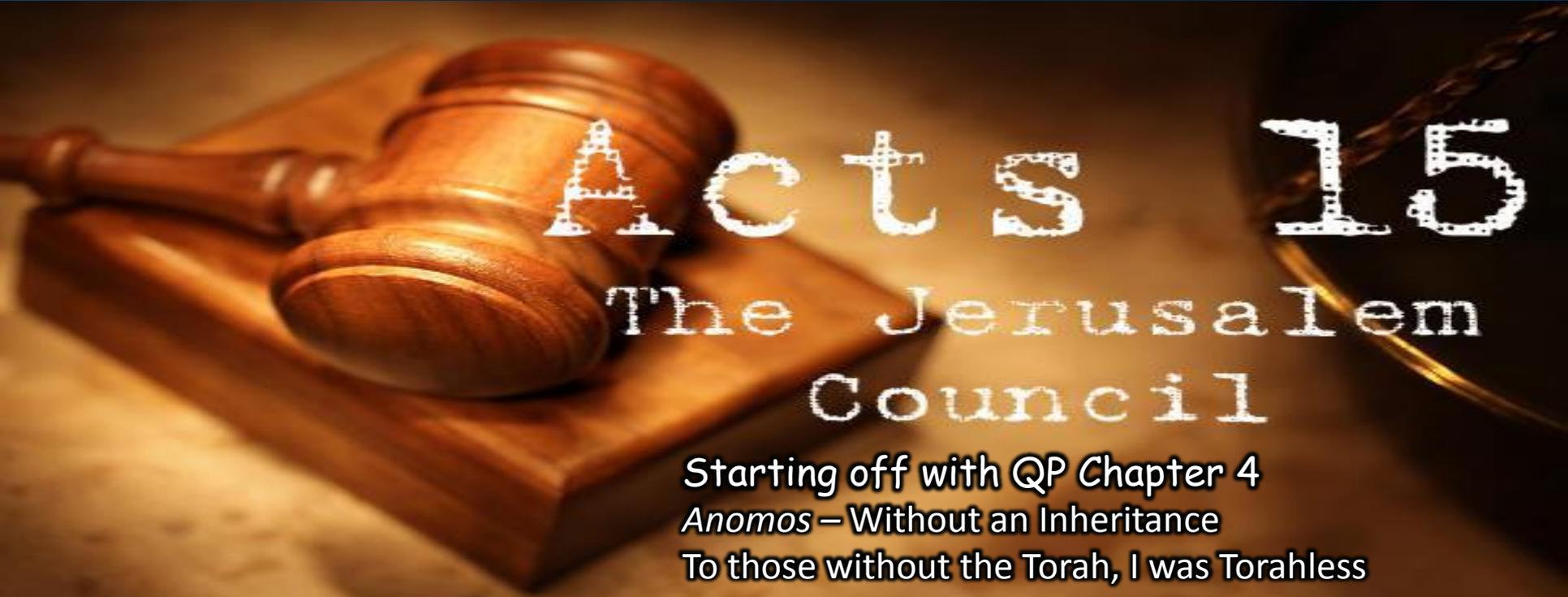
Chapters

- 1 The Truth About Paul
Apostle of False Prophet?
- 2 Sha'awi
Question Him
- 3 Euangelion
Healing and Beneficial Message
- 4 Yaruwshalaym
Source of Salvation
- 5 Aaromos
Without an Inheritance
- 6 Kataginosko
Convicted and Condemned
- 7 Pistis
Trust and Reliance
- 8 Towrah
Prescriptions for Living
- 9 Echthros
Despised Adversary
- 10 Douleia
Bondage
- 11 Pharmakeia
Poisoned
- 12 Prautes
Appropriate Response
- 13 Metanoeo
Change Your Perspective

Books

Yada Yah





Acts 15

The Jerusalem Council

Starting off with QP Chapter 4

Anomos – Without an Inheritance

To those without the Torah, I was Torahless

Picking up from last time and Yahusha's Sermon on the Mount warnings:

Yahowsha' would be even more specific regarding Paul, tailoring the prophetic prediction to reflect the wannabe Apostle's boast that he met with Him in Arabia, the ultimate Scriptural "wilderness." Listen to Yahusha:

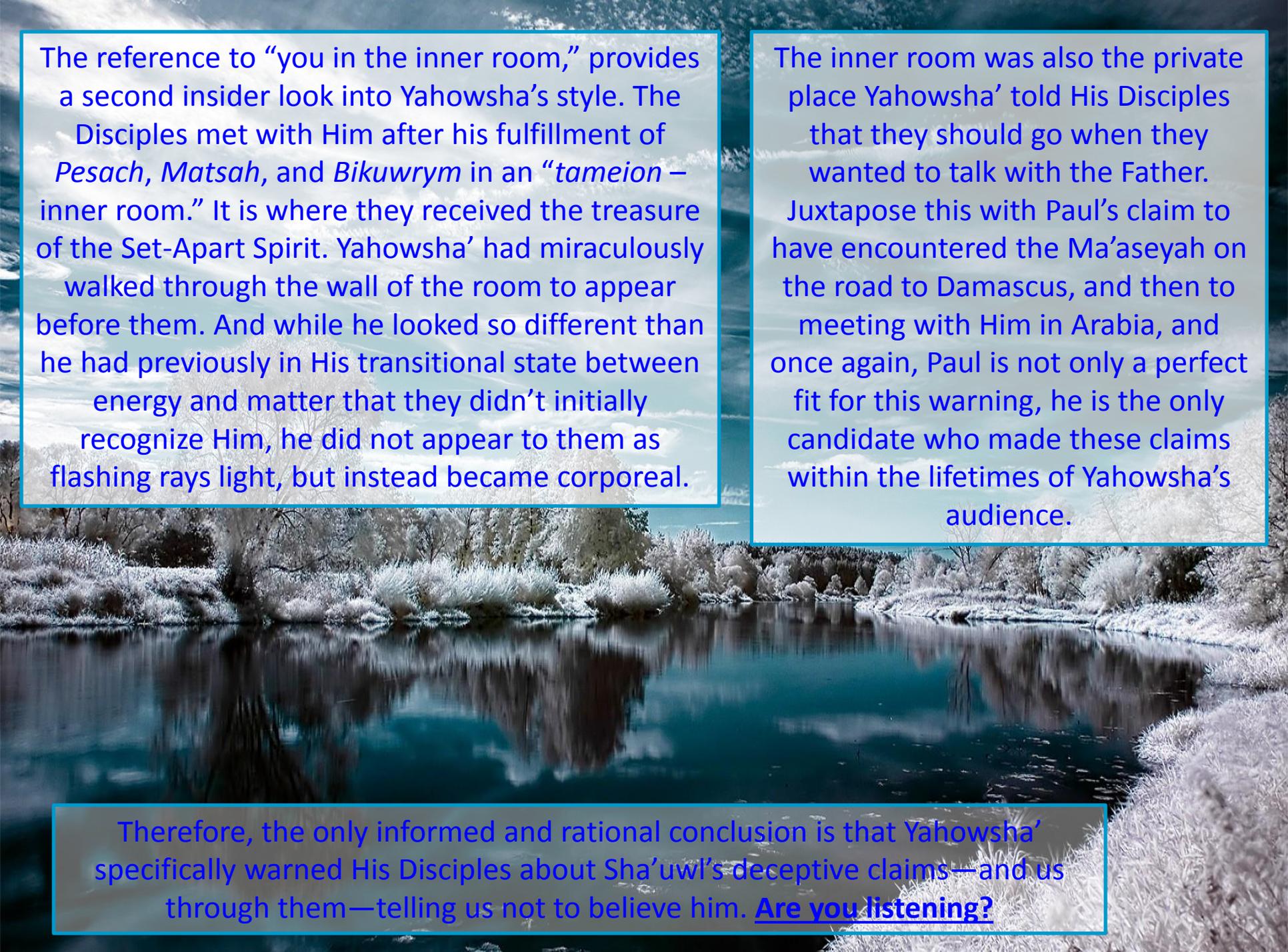
“Pay close attention, I’ve told you this beforehand, forewarning you . (24:25) Then when, therefore , someone says to you, ‘Look, suddenly, in the wilderness it is currently present, you should not leave. Indeed, you in the inner room should not consider this to be truthful.” (Mattanyah / Yah’s Gift / Matthew 24:25-26)

“Pay close attention (*idou* – indeed look, being especially observant, encouraging the listener to focus upon this subject), **I’ve told you this beforehand, forewarning you** (*proeipon umin* – I have spoken to you about this previously, predicting in advance that it will actively and actually occur in your future (perfect active indicative)). (24:25) **Then when, therefore** (*ean oun* – indeed when the condition is met and surely), **someone says to you** (*eiposin umin*), **‘Look, suddenly** (*idou* – calling everyone’s attention to emphasize a narrative), **in the wilderness** (*en te eremo* – in a deserted, remote, and uninhabited place in the desert) **it is currently present** (*estin* – it is presently, actively, and actually (present tense, active voice, indicative mood in the third person, singular and thus “it exists,” and not “I exist”), **you should not leave** (*me exerchomai* – you ought not go forth). **Indeed, you** (*idou* – emphasizing this to you) **in the** (*en tois*) **inner room** (*tameion* – the reserved and secure chamber of a household and storehouse where [the Spirit] will be distributed) **should not consider this to be truthful** (*me pisteuo* – you should not think that this is reliable).” (Mattanyah / Yah’s Gift / Matthew 24:25-26)



Making matters even worse for the self-proclaimed Apostle, in the next verse, Yahowsha' will go on to say that when He is next seen on earth, He will be seen by all. It is yet another nail in Sha'awl's now crumbling coffin.





The reference to “you in the inner room,” provides a second insider look into Yahowsha’s style. The Disciples met with Him after his fulfillment of *Pesach*, *Matsah*, and *Bikuwrym* in an “*tameion* – inner room.” It is where they received the treasure of the Set-Apart Spirit. Yahowsha’ had miraculously walked through the wall of the room to appear before them. And while he looked so different than he had previously in His transitional state between energy and matter that they didn’t initially recognize Him, he did not appear to them as flashing rays light, but instead became corporeal.

The inner room was also the private place Yahowsha’ told His Disciples that they should go when they wanted to talk with the Father. Juxtapose this with Paul’s claim to have encountered the Ma’aseyah on the road to Damascus, and then to meeting with Him in Arabia, and once again, Paul is not only a perfect fit for this warning, he is the only candidate who made these claims within the lifetimes of Yahowsha’s audience.

Therefore, the only informed and rational conclusion is that Yahowsha’ specifically warned His Disciples about Sha’uwl’s deceptive claims—and us through them—telling us not to believe him. [Are you listening?](#)

While we are on the topic of Paul hanging himself with his own words, I'd like you to consider his "conversion experience" alongside Yahowsha's statement regarding Satan. Describing Satan's fall from heaven, and our dominion over him, Luke, in 10:18, translates the Ma'aseyah saying:

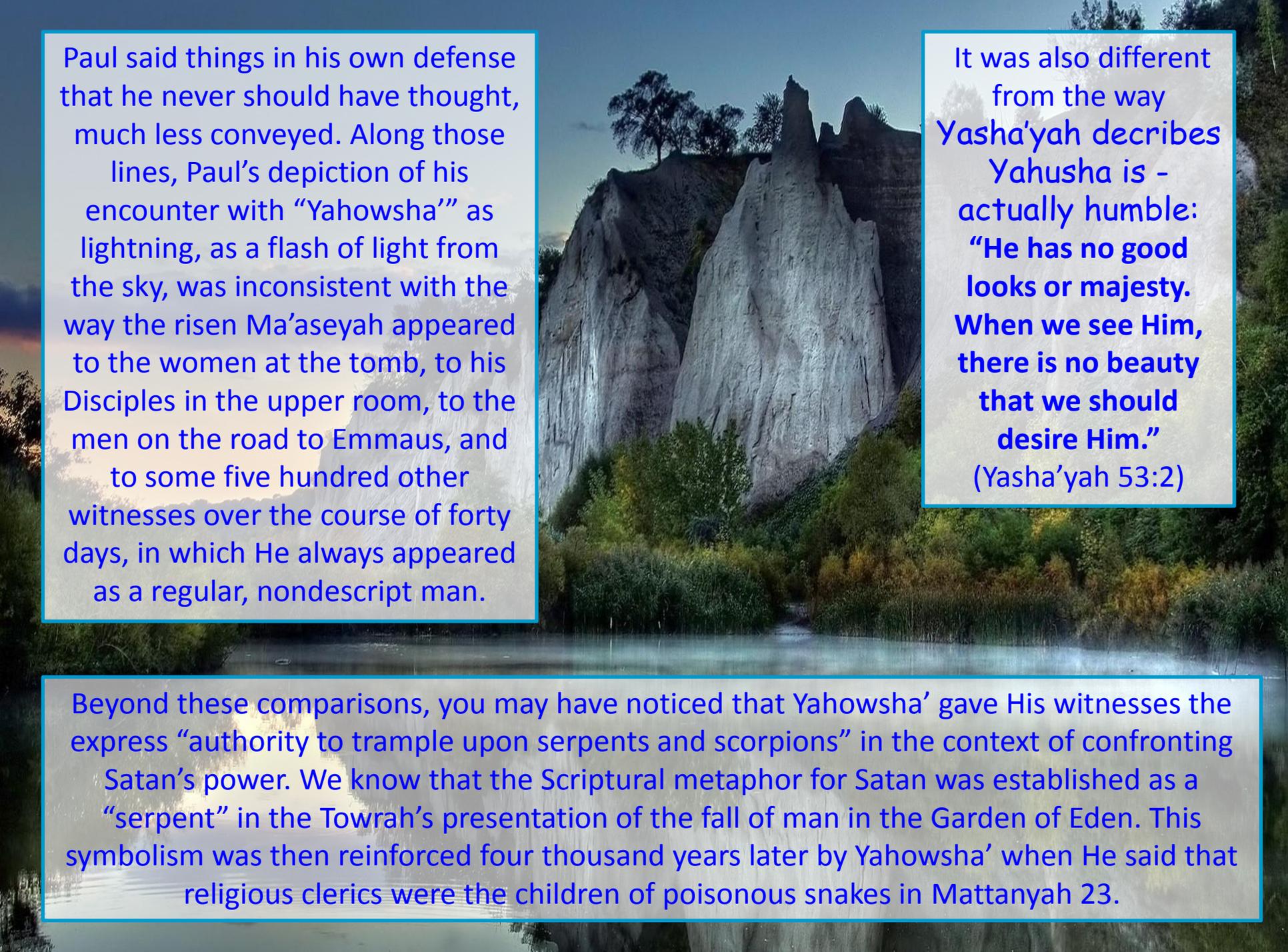
"But then he said to them, I saw the Adversary, as lightning, a bright beam or ray of flashing light from the heavens , having fallen. Behold , I have given you the authority, ability, and opportunity to trample, being superior to, serpents and scorpions. So upon the entirety of the Adversary's power, therefore , you will absolutely never be harmed by his fraudulent deceit)."

(Luke 10:18-19)

“But then (*de*) He said (*eipon*) to them (*autois* – addressing the seventy witnesses He had sent out), I saw (*theoreo* – I was watching) **the Adversary, Satan** (*ton Satanan* – the Devil who opposes; a transliteration of the Hebrew *satan* – adversary and antagonist who slanders and accuses in opposition), **as** (*hos* – like and similar to, approximating) **lightning, a bright beam or ray of flashing light** (*astraphe* – a ray of light in the form of a natural, weather-based phenomenon like lightning; from *astrapto* – a shining and dazzling object) **from** (*ek* – out of) **the heavens** (*tou ouranos* – the sky and the spiritual abode of Yahuah), **having fallen** (*pipto* – descending to a lower realm, now prostrate, bowed, failed, and inadequate).

Behold (*idou* – now pay attention, indeed), **I have given you** (*didomi umin* – I have offered and provided to you all) **the authority, ability, and opportunity** (*ten exousia* – the legal jurisdiction and authorization, the control, power, choice, and right) **to trample** (*tou pateo* – to step and tread under foot, to crush, subdue, subjugate, and devastate), **being superior to** (*epano* – being above and having authority over), **serpents** (*ophis* – snakes which serve as a metaphor for Satan and his fellow demons) **and scorpions** (*kai skorpios* – poisonous insects which sting and supernatural demonic powers, from *skopos*, skeptics who conceal).

So upon (*kai epi*) **the entirety of** (*pas* – all of) **the Adversary’s** (*tou echthros* – the hated and odious hostile enemy’s) **power** (*dynamis* – ability and rule, capability and strength, especially the performance of miracles), **therefore** (*kai*), **you** (*umas*) **will absolutely never be harmed by his fraudulent deceit** (*ouden ou me adikeo* – will not be injured by his wrongdoing and injustice or his violation of the standard).” (Luke 10:18-19)



Paul said things in his own defense that he never should have thought, much less conveyed. Along those lines, Paul's depiction of his encounter with "Yahowsha" as lightning, as a flash of light from the sky, was inconsistent with the way the risen Ma'aseyah appeared to the women at the tomb, to his Disciples in the upper room, to the men on the road to Emmaus, and to some five hundred other witnesses over the course of forty days, in which He always appeared as a regular, nondescript man.

It was also different from the way Yasha'yah describes Yahusha is - actually humble: **"He has no good looks or majesty. When we see Him, there is no beauty that we should desire Him."** (Yasha'yah 53:2)

Beyond these comparisons, you may have noticed that Yahowsha' gave His witnesses the express "authority to trample upon serpents and scorpions" in the context of confronting Satan's power. We know that the Scriptural metaphor for Satan was established as a "serpent" in the Towrah's presentation of the fall of man in the Garden of Eden. This symbolism was then reinforced four thousand years later by Yahowsha' when He said that religious clerics were the children of poisonous snakes in Mattanyah 23.

But even with “*pateo* – to step and tread under foot,” we find another correlation to the Towrah, because there we were told that Satan would bruise man’s heel.

And while that explains the association between Satan and these “serpents,” why did Yahowsha’ add “scorpions” in the context of His prophetic portrayal of Sha’uwl’s spiritual encounter? Those who were paying close attention know the answer. You may recall that Sha’uwl claimed that his enormous ego was held in check because:

“Therefore it should be self-evident, in order that I not become overly proud and be lifted up, exalting myself beyond what would be justified, there was given to me a sharp goad and troubling scorpion’s stinger (*skolops*) in the body, a messenger and spiritual envoy of Satan, in order to strike and restrain me, controlling me, so that as a result at the present time there is the possibility that I might not be conceited, currently exalting myself beyond what would be justified, lifting myself up.” (2 Corinthians 12:6-7)

In addition to being a “sharp pointed prod or thorn,” *skolops* means “scorpion.” In a criminal trial, as in this evaluation, the details tell the tale. And rest assured, there is yet another convicting detail hidden within this confession.

While it's a big picture item, it is also worth noting that in the Olivet Discourse, in the context of warning His Disciples about the likes of Paul, Yahowsha' said that when He returns, He will be seen by everyone from the horizon in the west to the east, and not just by a one fellow in the company of a couple of others. If Yahowsha' was telling the truth, Paul was lying.

The moment Sha'awl finished incriminating himself at the Yaruwshalaym Summit with his testimony about the "signs and wonders he had performed," Yahowsha's brother stood up.

Ya'aqob had heard more than enough. His brother, who just happened to be the son of Yahuah, had made it abundantly clear that the Disciples were all called to share His healing and beneficial message with the entire world.

Gentiles were not Sha'awl's private domain. This reality had then been further underscored when on the Invitation to be Called Out and Meet with Yahuah of Seven Sabbaths, the Set-Apart Spirit had equipped each of them with the ability to speak the languages of the Gentiles.

“But after their silence , Ya’aqob (describing one whose walk is steadfast as a result of digging in his heels) responded, saying, ‘Men, brothers, listen to me. (15.13) Shim’own, from *shama’*, meaning He Listens) made fully known to us, in the same way as previously Yahuah carefully chose to care, doing what was required to receive from the races and nations people in His name.” (Acts 15:13-14)

“But after (*de meta*) their silence (*to autous sigao*), Ya’aqob (*Iakobos* – a transliteration of the Hebrew *Ya’aqob*, describing one whose walk is steadfast as a result of digging in his heels; changed by Christians to “James” to honor the English king) responded, saying (*apokrinomai lego* – answered the question by saying), ‘Men, brothers (*andres adelphos*), listen to me (*akouo mou*). (15.13)

Shim’own (*Symeon* – a transliteration of *Shim’own*, from *shama’*, meaning He Listens) made fully known to us (*exegeomai* – told the whole truth, providing detailed information, carefully describing, explaining, and teaching), in the same way as (*kathos*) previously (*proton* – earlier and formerly) Yahuah (*theos*) carefully chose to care, doing what was required (*episkeptomai* – He sought to visit, to look after, to help, and) to receive (*lambano* – to acquire and grasp hold of) from (*ek* – out of) the races and nations (*ethnon* – different ethnicities) people (*laos* – ordinary individuals) in His name (*to onomati autou*).” (Acts 15:13-14)

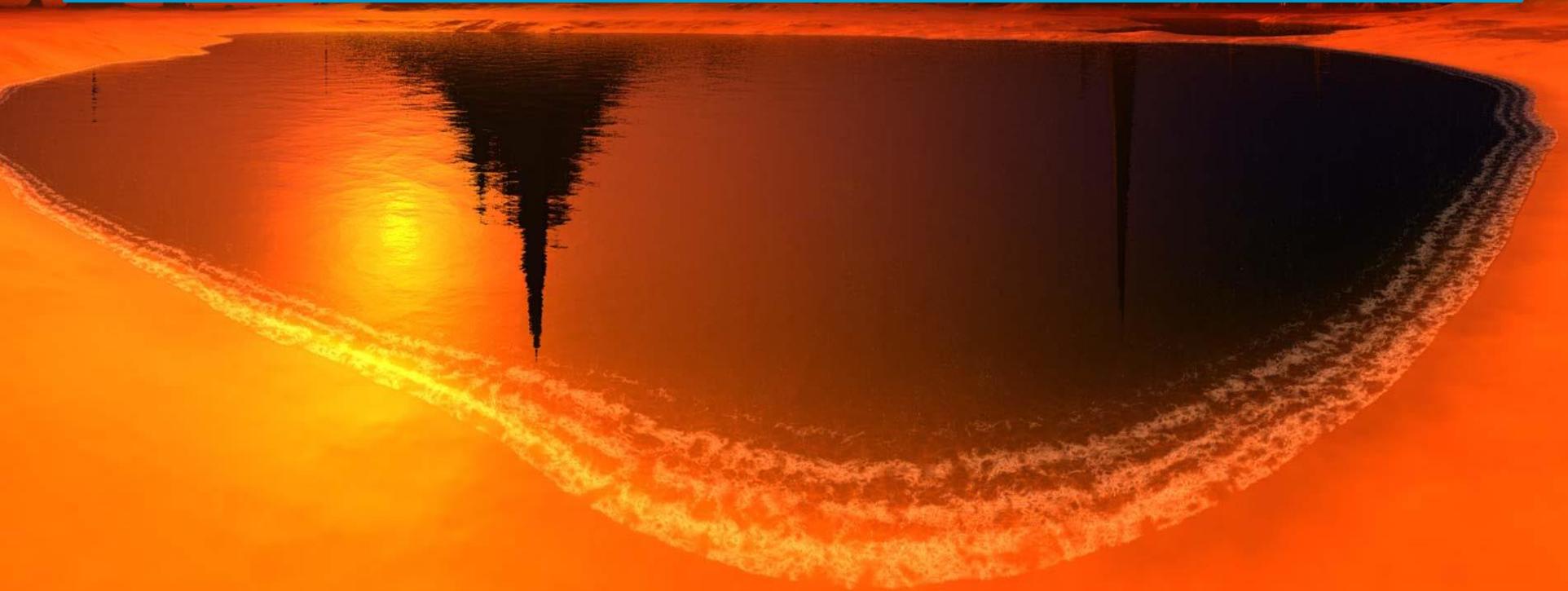
According to Yahowsha's brother, Ya'aqob, the Disciple Shim'own, and Yahuah, Himself, witnessing to the Gentiles wasn't a new marketing ploy under the new management of Sha'uwl, but instead was something Yahowah had promised by way of His prophets including Shim'own. This is why Yahowah's children, whether they be naturally born or adopted, are called "Yahuwdym"—Related to Yah. We are called to Yahowah's name, not Paul's.

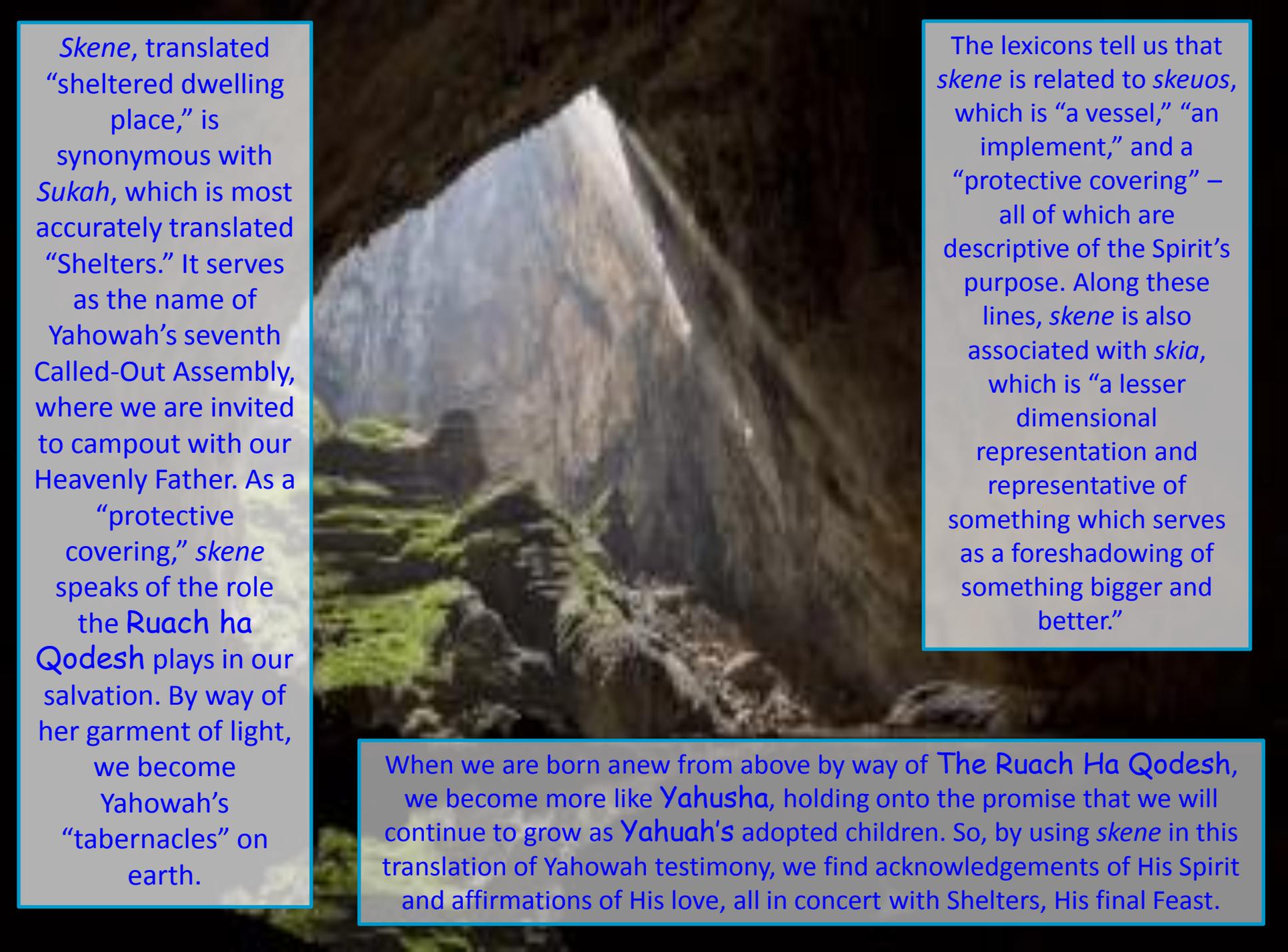
And you'll notice, rather than telling us to "believe" him, Ya'aqob said that Shim'own, just like Yahuah, Himself, "*exegeomai* – told the whole truth, providing detailed information, carefully describing, explaining, and teaching to make everything fully known to us."

It is in this way that we demonstrate our compassion and concern for people the world over. Making known by teaching is what is required for men and women to be received by Yahuah. To prove his point, Ya'aqob quoted Scripture. So, let's take this opportunity to compare the Greek translation to the Hebrew original :
Greek first-

"And regarding this , the words of the prophets agree, inasmuch as it has been written: (15:15) 'With this I will return and I will repair and rebuild the sheltered dwelling place of Dowd (meaning love in Hebrew) that has fallen, and that which has been torn down. I will reestablish and I will restore them, making them upright again.'" (Acts 15:15-16)

“And regarding this (*kai touto*), the words (*oi legos*) of the prophets (*ton prophetes*) agree, (*symphoneo* – are consistent, a perfect match), inasmuch as (*kathos*) it has been written (*grapho*): (15:15) ‘With (*meta* – beyond) this (*houtos*) I will return (*anastrephomai* – I will come back) and (*kai*) I will repair and rebuild (*anoikodomeo* – I will reestablish) **the sheltered dwelling place** (*ten skene* – tent and tabernacle) of Dowd (*Dauid* – transliteration of *Dowd*, meaning love in Hebrew) that has fallen (*ten pipto* – that has prostrated itself and has been destroyed), and (*kai*) that which has been torn down (*ta kataskapto autes* – the things which have been razed and demolished, being dug asunder). I will reestablish (*anoikodomeo* – I will repair and renew) and (*kai*) I will restore them, making them upright again (*anorthoo auten* – I will straighten them up from a position which is bent over).” (Acts 15:15-16)





Skene, translated “sheltered dwelling place,” is synonymous with *Sukah*, which is most accurately translated “Shelters.” It serves as the name of Yahowah’s seventh Called-Out Assembly, where we are invited to campout with our Heavenly Father. As a “protective covering,” *skene* speaks of the role the **Ruach ha Qodesh** plays in our salvation. By way of her garment of light, we become Yahowah’s “tabernacles” on earth.

The lexicons tell us that *skene* is related to *skeuos*, which is “a vessel,” “an implement,” and a “protective covering” – all of which are descriptive of the Spirit’s purpose. Along these lines, *skene* is also associated with *skia*, which is “a lesser dimensional representation and representative of something which serves as a foreshadowing of something bigger and better.”

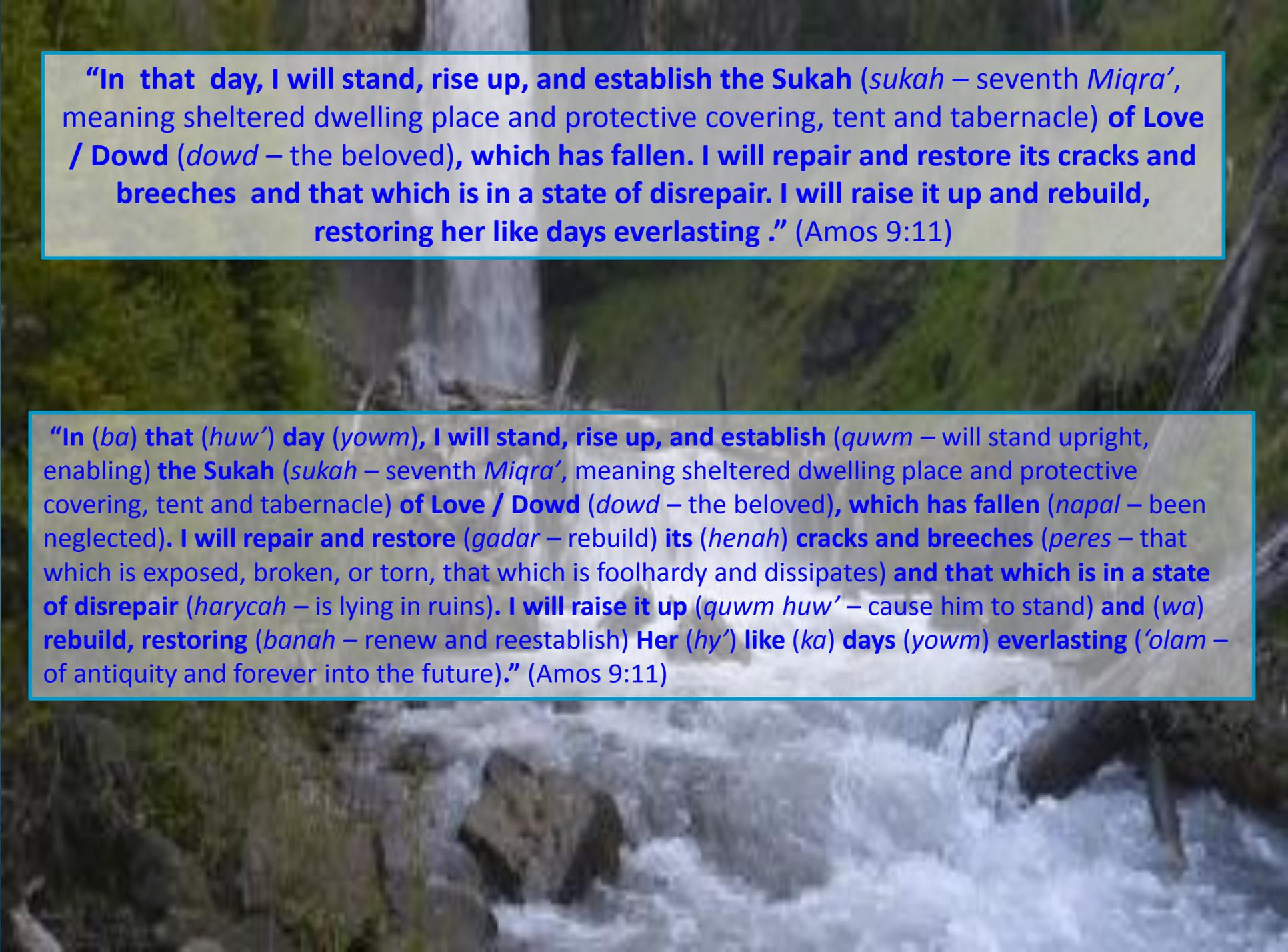
When we are born anew from above by way of **The Ruach Ha Qodesh**, we become more like **Yahusha**, holding onto the promise that we will continue to grow as **Yahuah’s** adopted children. So, by using *skene* in this translation of Yahowah testimony, we find acknowledgements of His Spirit and affirmations of His love, all in concert with Shelters, His final Feast.

Ya'aqob elected to quote the prophet, Amos, who spoke of the destruction of the nation of Yisra'el.

Fleshing out the context of this citation, we discover that as a result of Yisra'el's forming a covenant with the Lord ("*ha Ba'al*" in Hebrew, and thus Satan), Yahowah's judgment had become inevitable. The Yisra'elites had separated themselves from Yahuah, so He told them that the house of Ya'aqob would be shaken. He said that those among His people who erred, and thus missed the way, would die, and that those who remained would encounter an evil calamity which would cause great suffering. He was speaking of the Roman invasion which resulted from Rabbi Akiba's insistence upon a false-Mashiach. It led to the Diaspora and eventually to the Holocaust.

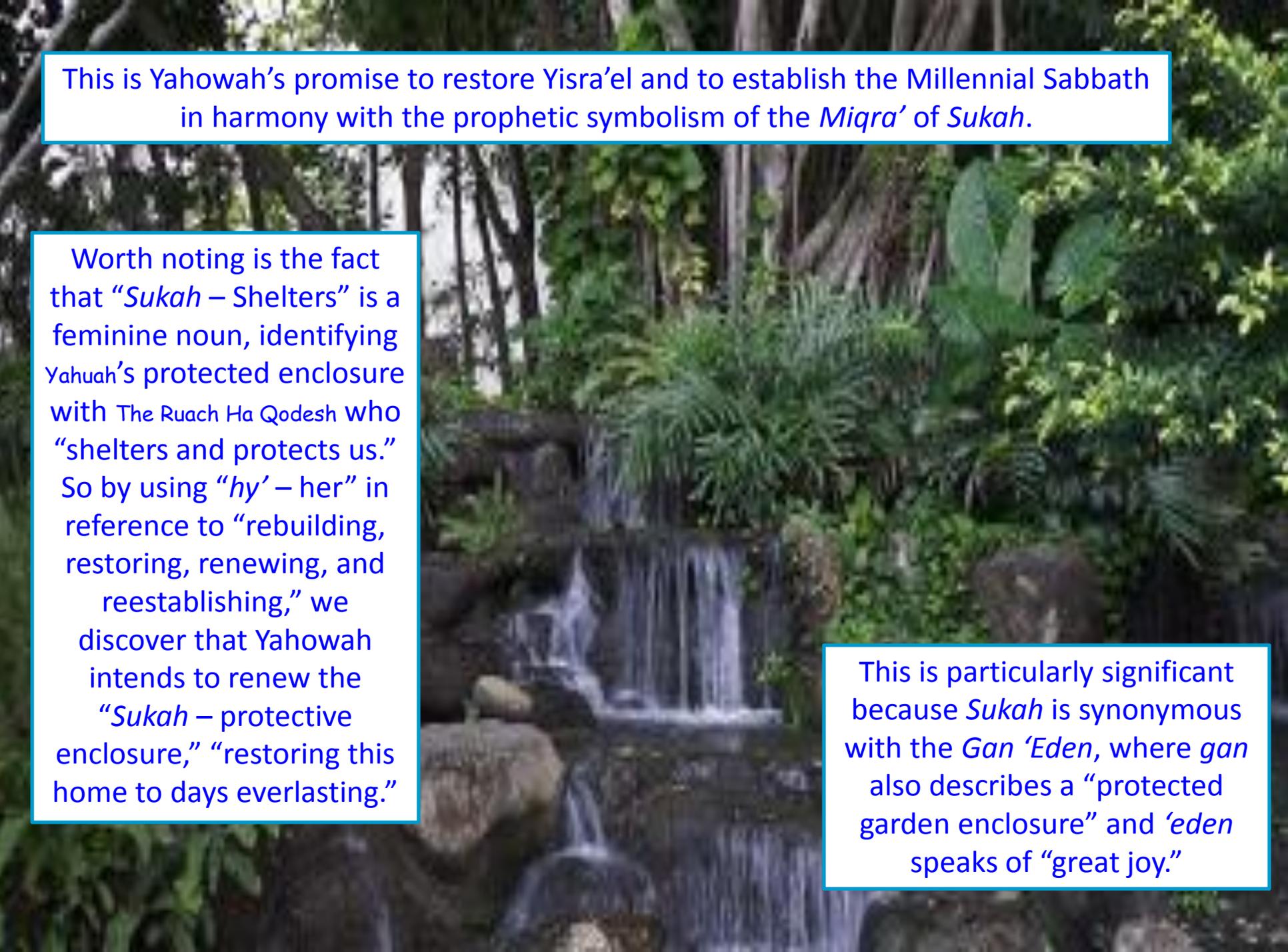


But Yahuwdym would be restored in Yisra'el, according to the words Yahowah revealed to the prophet, Amos. This then is the very Word of Yahuah, the testimony which Ya'aqob quoted at the Yaruwshalaym Summit:



“In that day, I will stand, rise up, and establish the Sukah (*sukah* – seventh *Miqra*’, meaning sheltered dwelling place and protective covering, tent and tabernacle) of Love / Dowd (*dowd* – the beloved), which has fallen. I will repair and restore its cracks and breeches and that which is in a state of disrepair. I will raise it up and rebuild, restoring her like days everlasting .” (Amos 9:11)

“In (*ba*) that (*huw*’) day (*yowm*), I will stand, rise up, and establish (*quwm* – will stand upright, enabling) the Sukah (*sukah* – seventh *Miqra*’, meaning sheltered dwelling place and protective covering, tent and tabernacle) of Love / Dowd (*dowd* – the beloved), which has fallen (*napal* – been neglected). I will repair and restore (*gadar* – rebuild) its (*henah*) cracks and breeches (*peres* – that which is exposed, broken, or torn, that which is foolhardy and dissipates) and that which is in a state of disrepair (*harycah* – is lying in ruins). I will raise it up (*quwm huw*’ – cause him to stand) and (*wa*) rebuild, restoring (*banah* – renew and reestablish) Her (*hy*’) like (*ka*) days (*yowm*) everlasting (*’olam* – of antiquity and forever into the future).” (Amos 9:11)



This is Yahowah's promise to restore Yisra'el and to establish the Millennial Sabbath in harmony with the prophetic symbolism of the *Miqra' of Sukah*.

Worth noting is the fact that "*Sukah* – Shelters" is a feminine noun, identifying Yahwah's protected enclosure with The Ruach Ha Qodesh who "shelters and protects us." So by using "*hy'* – her" in reference to "rebuilding, restoring, renewing, and reestablishing," we discover that Yahowah intends to renew the "*Sukah* – protective enclosure," "restoring this home to days everlasting."

This is particularly significant because *Sukah* is synonymous with the *Gan 'Eden*, where *gan* also describes a "protected garden enclosure" and *'eden* speaks of "great joy."



This also suggests that during the *Miqra'* of *Sukah*, the whole Earth will resemble the Garden of Eden, making the time when we are invited to campout with Yahuah especially enjoyable.

And that means that there is no “New Testament,” but instead the renewal of the existing Familial Covenant Relationship. This is something Yahowah affirms in no uncertain terms in Yirmayah / Jeremiah 31, when He speaks of the still future renewal of His Covenant.

Recognizing that the translation of this passage had to pass through three languages, Hebrew to Aramaic, Aramaic to Greek, and then Greek to English, and through the hands of countless scribes, Ya'acob's quotation was reasonably accurate. And in some ways, it was akin to what is found in the Septuagint, although not entirely.

For example, Luke's interpretation of Ya'acob's quotation begins "**With this** (μετα ταυτα)," while the Septuagint reads "**In that day** (εν τη ημερα εκεινη)," putting the Septuagint in accord with Yahowah's citation, but Acts in discord.

Luke- the Codex Sinaiticus	Septuigint	Amos Hebrew
" With this (μετα ταυτα),"	Septuagint reads " In that day (εν τη ημερα εκεινη),"	" In (ba) that (huw') day (yowm),

Next, the Septuagint uses "*anhistemi* (αναστησω)," to say: "**I will stand upright, rise up, and establish,**" mirroring the Hebrew *quwm* in Amos 9:11, and yet Luke's Greek transcript reads "**I shall return** αναστρεψω)," which is inconsistent with Yahuah's word, and thus errant.

Luke- the Codex Sinaiticus	Septuigint	Amos Hebrew
" With this (μετα ταυτα),"	Septuagint reads " In that day (εν τη ημερα εκεινη),"	" In (ba) that (huw') day (yowm),
" I shall return αναστρεψω),"	" <i>anhistemi</i> (αναστησω)," to say: " I will stand upright, rise up, and establish, "	I will stand, rise up, and establish (<i>quwm</i> – will stand upright, enabling)

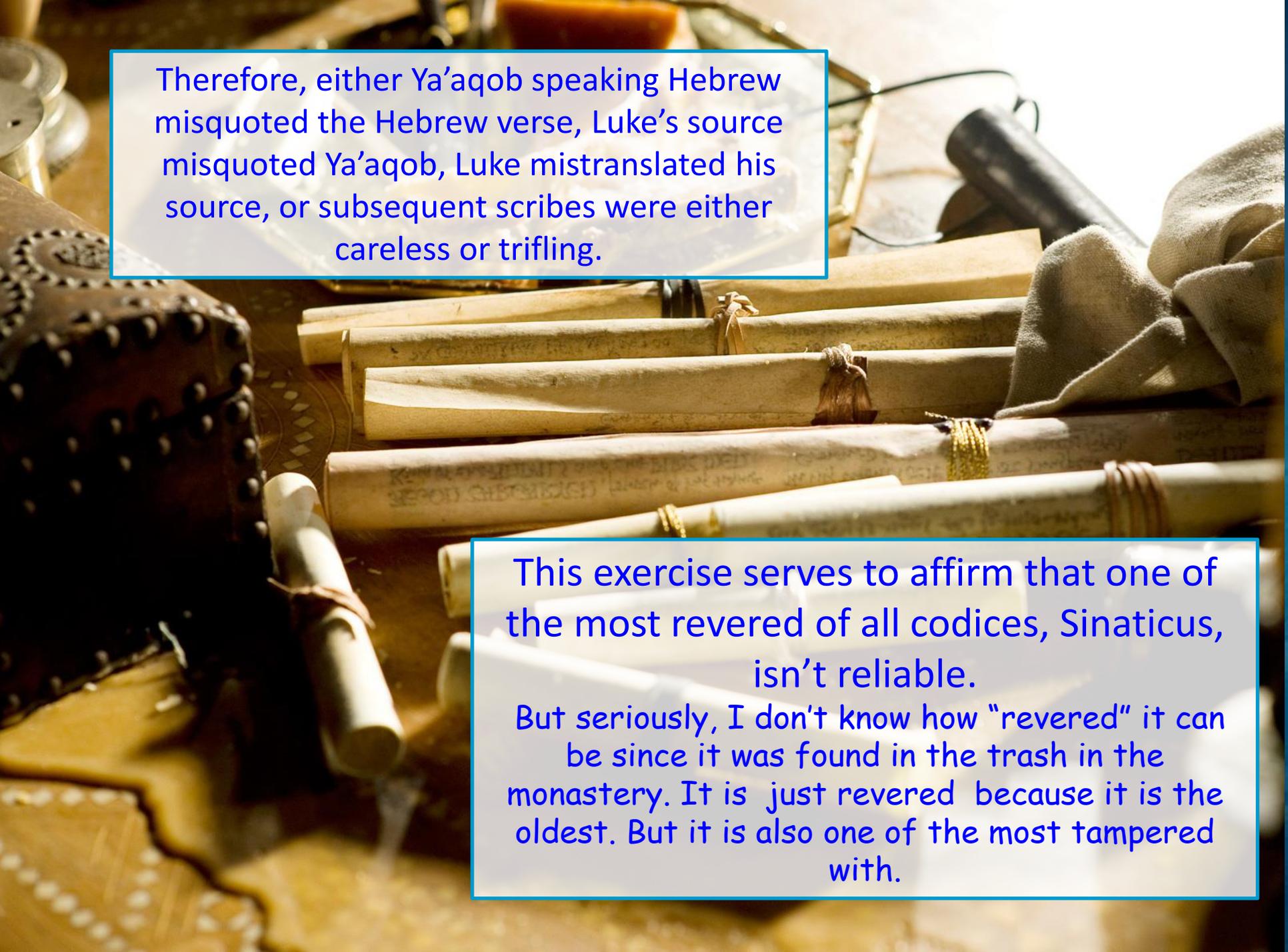
Luke- the Codex Sinaiticus	Septuigent	Amos Hebrew
"With this (μετα ταυτα),"	Septuagint reads "In that day (εν τη ημερα εκεινη),"	"In (ba) that (huw') day (yowm),
"I shall return αναστρεψω),"	"anhistemi (αναστησω)," to say: "I will stand upright, rise up, and establish,"	I will stand, rise up, and establish (quwm – will stand upright, enabling)
the Sukah of Dowd which has fallen, and I will rebuild her things that are broken, as well as her things that are in a state of disrepair, (from: την σκηνην Δαυιδ την πεπτωκυιαν και ανοικοδομησω τα πεπτωκοτα αυτης και τα κατεσκαμμενα αυτης)." From Sinaiticus	"And I shall rebuild the Sukah of Dowd / David which has fallen, and her things that have fallen into a state of disrepair I shall rebuild, (from: και ανοικοδομησω την σκηνην Δαυιδ την πεπτωκυιαν και τα κατεσκαμμενα αυτης ανοικοδομησω)." From Sinaiticus	the Sukah (sukah – seventh Miqra' of Love / Dowd (dowd – the beloved), which has fallen (napal – been neglected). I will repair and restore (gadar – rebuild) its (henah) cracks and breeches (peres – that which is exposed, broken, or torn, that which is foolhardy and dissipates) and that which is in a state of disrepair (harycah – is lying in ruins). I will raise it up (quwm huw' – cause him to stand) and (wa) rebuild, restoring (banah – renew and reestablish) Her (hy') like (ka) days (yowm) everlasting ('olam – of antiquity and forever into the future)." From Sinaiticus

From this point, the Codex Sinaiticus (our oldest witness to Acts 15:15) jumbles the Septuagint's word order. Agreeing with the Hebrew text, the Septuagint reads: "the Sukah of Dowd which has fallen, and I will rebuild her things that are broken, as well as her things that are in a state of disrepair, (from: την σκηνην Δαυιδ την πεπτωκυιαν και ανοικοδομησω τα πεπτωκοτα αυτης και τα κατεσκαμμενα αυτης)." But, the Codex Sinaiticus, while conveying a similar message, is again imprecise: "And I shall rebuild the Sukah of Dowd / David which has fallen, and her things that have fallen into a state of disrepair I shall rebuild, (from: και ανοικοδομησω την σκηνην Δαυιδ την πεπτωκυιαν και τα κατεσκαμμενα αυτης ανοικοδομησω)." From Sinaiticus

Recognizing how easy it would have been for Luke, and the scribes responsible for the Codex Sinaiticus, to get this right (recognizing that the Septuagint is correct), we have to ask ourselves: who was responsible for these mistakes? And acknowledging that these errors exist, **we must deal with the fact that passages which are not found in extant first-, second-, or third-century manuscripts are especially suspect, and thus unreliable.**

Luke- the Codex Sinaiticus	Septuigent	Amos Hebrew
<p>“And I shall straighten her (και ανορθωσω αυτην),”</p>	<p>I shall stand up and repair her just as the days that are everlasting (from: αναστησω και ανοικοδομησω αυτην καθως αι ημεραι του αιωνος</p>	<p>I will raise it up (<i>quwm huw’</i> – cause him to stand) and (<i>wa</i>) rebuild, restoring (<i>banah</i> – renew and reestablish) Her (<i>hy’</i>) like (<i>ka</i>) days (<i>yowm</i>) everlasting (<i>‘olam</i> – of antiquity and forever into the future).”</p>

But that’s not the end of the disparities. The Septuagint continues with: **“I shall stand up and repair her just as the days that are everlasting** (from: αναστησω και ανοικοδομησω αυτην καθως αι ημεραι του αιωνος),” which is as close to the Hebrew text as different languages allow. But in the Codex Sinaiticus, we find Luke’s hearsay transcription of Ya’aqob’s quotation changed to: **“And I shall straighten her** (και ανορθωσω αυτην),” which is inconsistent with the Hebrew reads.



Therefore, either Ya'aqob speaking Hebrew misquoted the Hebrew verse, Luke's source misquoted Ya'aqob, Luke mistranslated his source, or subsequent scribes were either careless or trifling.

This exercise serves to affirm that one of the most revered of all codices, Sinaiticus, isn't reliable.

But seriously, I don't know how "revered" it can be since it was found in the trash in the monastery. It is just revered because it is the oldest. But it is also one of the most tampered with.

One might even argue that this manuscript was written in Rome on the order of Emperor Constantine and then sent to Egypt where it remained in the Roman Catholic monastery named in honor of Constantine's mother, "Saint Catherine," on the mythical Mount Sinai (replete with the Epistle of Barnabas, the Shepherd of Hermas, 2 Esdras, Tobit, Judith, Wisdom, and Sirach) until the goatskin hides were plucked from the trash by Leipzig archaeologist, Constantin von Tischendorf, moments before they were burned in the ovens. Giving further weight to its Roman origins, the chapter divisions in the Codex Sinaiticus' rendition of the book of Acts coincide only with the Codex Vaticanus and early copies of Jerome's Vulgate, adding considerable weight to the conclusion that the Codex Sinaiticus was politically and religiously inspired.

More recent history aside, Luke's hearsay presentation of Ya'aqob's citation of Yahowah's next revelation through the Prophet Amos, reads:



“So that will diligently scrutinize and seek out this remnant of mankind of the Upright Pillar of the Tabernacle (KN –for either ‘*edon*, the Upright One or for Yahowah), and all of the races and nations upon whom has been called and surnamed in association with My name upon them says Yahowah (ΚΣ –Yahowah using *kurios*), doing (this (15:17) which was known from world and universal history.” (Acts 15:17-18)

“So that (*hopos*) then (*an* – conveying a possibility in an uncertain time of an if-then proposition) will diligently scrutinize and seek out (*ekzeteo* – will search out, investigate, pursue, and / or bring charges against) this remnant (*oi kataloipos* – those who remain) of mankind (*ton anthropos*) of the (*ton*) Upright Pillar of the Tabernacle (KN – a placeholder used in the Septuagint for either ‘*edon*, the Upright One or for Yahowah’s name), and (*kai*) all (*pas*) of the races and nations (*ta ethnos* – of the ethnicities) upon (*epi*) whom (*ous*) has been called and surnamed (*epikaleomai* – has asked for help, appealing to a higher judge and as a result had the name put upon them, permitting oneself to be surnamed after someone, and to be called and summoned as a witness (in the perfect tense this describes a completed action in the past which has current ramifications, in the passive voice, the individual is being acted upon, and in the indicative mood, this describes an actual occurrence)) in association with (*to*) My (*mou*) name (*onoma*) upon (*epi*) them (*autous*) says (*lego*) Yahowah (ΚΣ – placeholder used by Yahowsha’s Disciples and throughout the Septuagint for Yahowah’s name using the Greek *kurios*), doing (*poieomai* – performing) this (*tauta*) (15:17) which was known (*gnostos* – is that which could be known) from (*apo*) world and universal history (*aionos* – from long ago and at all times since).” (Acts 15:17-18)

Unfortunately, this wasn't an accurate citation of Amos 9:12, a fact which we will consider in a moment. But since it is so remarkably different than what the Hebrew prophet quoted Yahowah saying, let's verify the Greek text by way of the Nestle-Aland's McReynolds Interlinear: and the New America Standard Bible which erroneously claims to be a literal translation of the oldest manuscripts, suggests:

“So that [not applicable] will seek out the rest behind of the men the Master and all the nations on whom has been called on the name of me on them says Master doing these known from age.” NAMI

“In order that the rest of mankind may seek the Lord, and all the Gentiles who are called by My name, says the Lord, who makes these things known from of old.” NASB

There isn't an extant first- through third-century manuscript of this particular citation in Greek, so scribal error may have contributed to some of the discrepancies. Of particular issue is *Edowm*, usually transliterated “Edom,” which is the name of a place in the Hebrew text. But since it is related linguistically to *‘adam*, the Hebrew word for “man,” and because it is also associated with *‘edon*, the basis of Yahowsha's title, meaning “the Upright One and the Upright Pillar of the tabernacle and its foundation,” scribes could easily have become confused.

Therefore, in place of 'Edowm, we find both "anthropos – mankind" and a placeholder for "kurion – lord and master."

Noting these issues, based upon the much older Hebrew witness, Amos 9:12 reads:

"So that those who have summoned My name upon them may inherit (the remainder of 'Edowm, every Gentile nation, prophetically declares Yahowah , who will engage, enacting this ." (Amos 9:12)

"So that (*ma'an* – for the purpose and intent that) those who (*'asher*) have summoned (*qara'* – called out and invited) My (*'any*) name (*shem* – personal and proper designation) upon (*'al*) them may inherit (*yarash* – receive as an heir and possess) the remainder of (*sha'eryth* – remnant and rest of) 'Edowm (*'edowm*), every (*kol*) Gentile nation (*gowym* – people from different races and places), prophetically declares (*na'um* – announces ahead of time) Yahowah (𐤆𐤇𐤅𐤇), who will engage, enacting (*'asah* – will do) this (*zo'th*)." (Amos 9:12)

"So that [not applicable] will seek out the rest behind of the men the Master and all the nations on whom has been called on the name of me on them says Master doing these known from age." NAMI

"In order that the rest of mankind may seek the Lord, and all the Gentiles who are called by My name, says the Lord, who makes these things known from of old." NASB

"So that those who have summoned My name upon them may inherit (the remainder of 'Edowm, every Gentile nation, prophetically declares Yahowah , who will engage, enacting this ." (Amos 9:12)

Beyond the unwarranted omission of Edom, and the additions of “mankind” and “Master / Lord,” in the Greek hearsay translation of Ya’aqob’s quotation of the Hebrew passage, the Acts transcription replaced “inherit” with “seek,” and turned another affirmation of the importance of Yahowah’s name into a muddled mess.

So while we’ve come to expect imprecision in Paul’s letters to the Galatians, Thessalonians, and Corinthians, these mistakes were recorded in the book of Acts, now causing Luke’s historical presentation to be suspect as well.

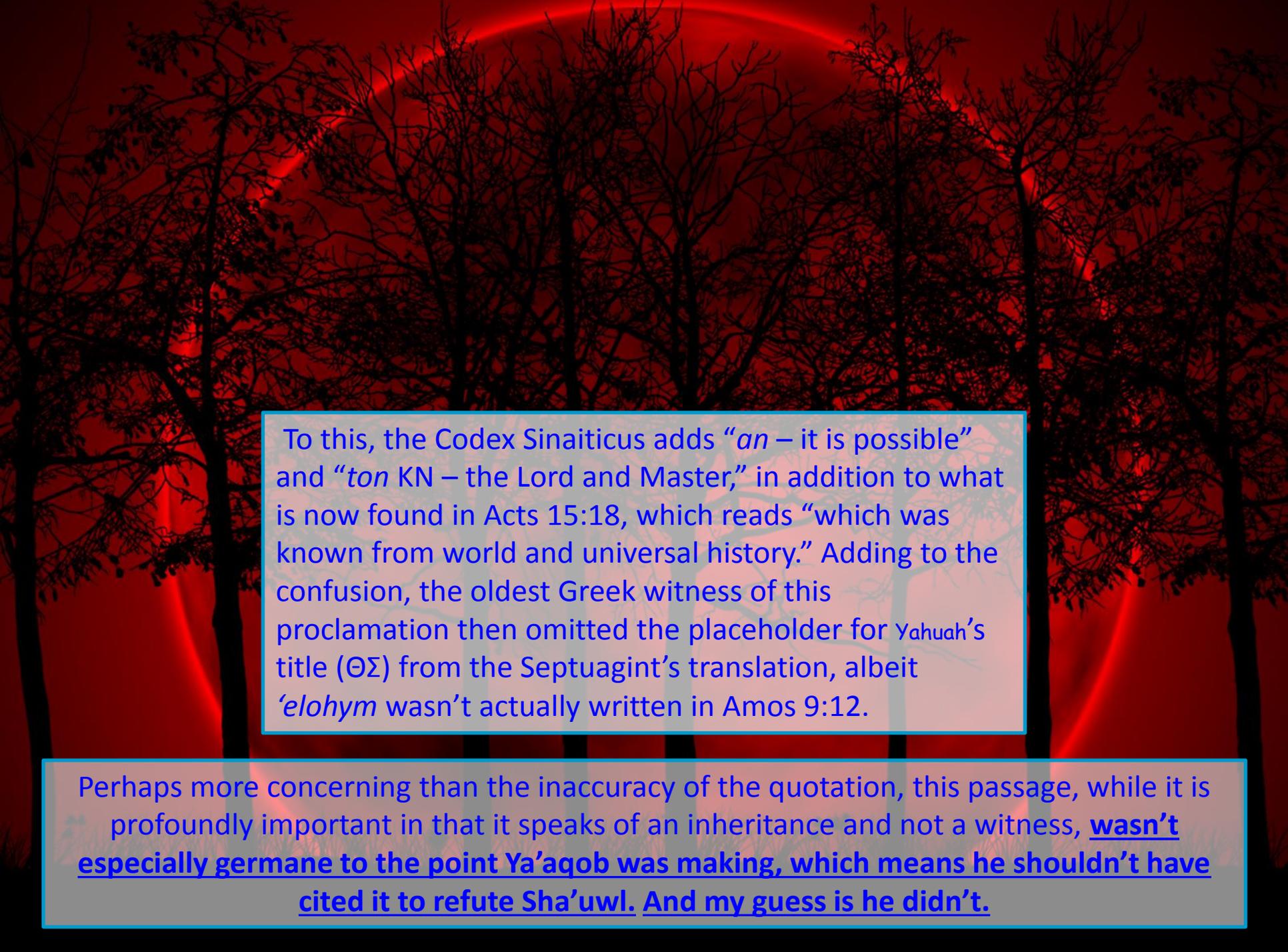
“So that [not applicable] will seek out the rest behind of the men the Master and all the nations on whom has been called on the name of me on them says Master doing these known from age.” NAMI

“In order that the rest of mankind may seek the Lord, and all the Gentiles who are called by My name, says the Lord, who makes these things known from of old.” NASB

“So that those who have summoned My name upon them may inherit (the remainder of ‘Edowm, every Gentile nation, prophetically declares Yahowah, who will engage, enacting this.” (Amos 9:12)

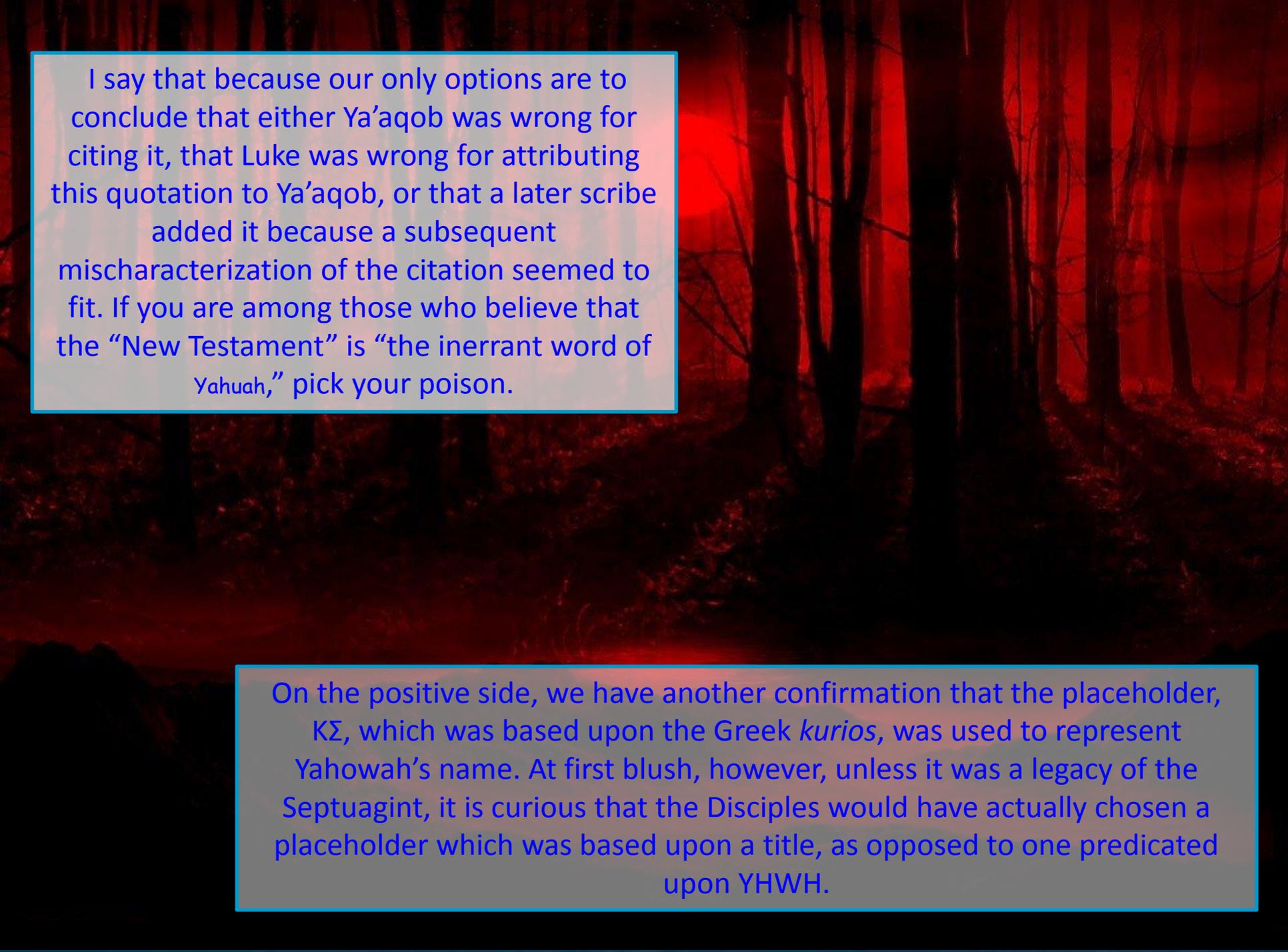
So that the remnant of men and all the nations shall seek out, upon those whom My name is called upon them, says Yahowah, the Yahuah who does these [things].” Septuagint

Turning to the Septuagint as a point of reference, we find that it isn’t a particularly good match for the Hebrew text of Amos or Luke’s Greek rendering of Ya’aqob’s quotation. It reads: **“So that the remnant of men and all the nations shall seek out, upon those whom My name is called upon them, says Yahowah, the Yahuah who does these [things].”**



To this, the Codex Sinaiticus adds “*an* – it is possible” and “*ton KN* – the Lord and Master,” in addition to what is now found in Acts 15:18, which reads “which was known from world and universal history.” Adding to the confusion, the oldest Greek witness of this proclamation then omitted the placeholder for *Yahuah*’s title (ΘΣ) from the Septuagint’s translation, albeit *‘elohym* wasn’t actually written in Amos 9:12.

Perhaps more concerning than the inaccuracy of the quotation, this passage, while it is profoundly important in that it speaks of an inheritance and not a witness, wasn’t especially germane to the point Ya’aqob was making, which means he shouldn’t have cited it to refute Sha’uwl. And my guess is he didn’t.



I say that because our only options are to conclude that either Ya'aqob was wrong for citing it, that Luke was wrong for attributing this quotation to Ya'aqob, or that a later scribe added it because a subsequent mischaracterization of the citation seemed to fit. If you are among those who believe that the "New Testament" is "the inerrant word of Yahuah," pick your poison.

On the positive side, we have another confirmation that the placeholder, ΚΣ, which was based upon the Greek *kurios*, was used to represent Yahowah's name. At first blush, however, unless it was a legacy of the Septuagint, it is curious that the Disciples would have actually chosen a placeholder which was based upon a title, as opposed to one predicated upon YHWH.

But then, recognizing that these Divine Placeholders consistently begin and end with the first and last letter in the title or name they are attempting to convey, and often include an internal consonant, we discover that it would have been impossible to write an abbreviation for Yahowah's name in Greek because the four vowels which comprise it have no counterpart in the borrowed alphabet.

There is no "Y," "oW," or soft "aH" among Greek letters. (The capitalized characters which share a common appearance with the English alphabet's "Y" and "H" represent Upsilon and Eta, respectively, and thus do not convey a similar sound.)

Also, 'Edowm is the land of Esau and his descendants. Most notably, it is the realm of those who were related to Ishmael by way of his daughter, who became Esau's wife (See Bare'syth 25:16-18 and 28:8-9).

So Yahowah may well have been prophetically speaking about today's Muslims by referencing 'Edowm.

Elsewhere in Scripture, Yahowah talks of Muslims plundering Yisra'el. He also addresses His response to them, which will be to annihilate Allah's jihadists. Today, these Islamic 'Edowmites covet the Promised Land, and they have demonstrated that they are willing to kill every Jew living in Yisra'el to capture it. But in the end, it will be the Yisra'elites who will be the beneficiaries of their land instead. The irony is sweet.

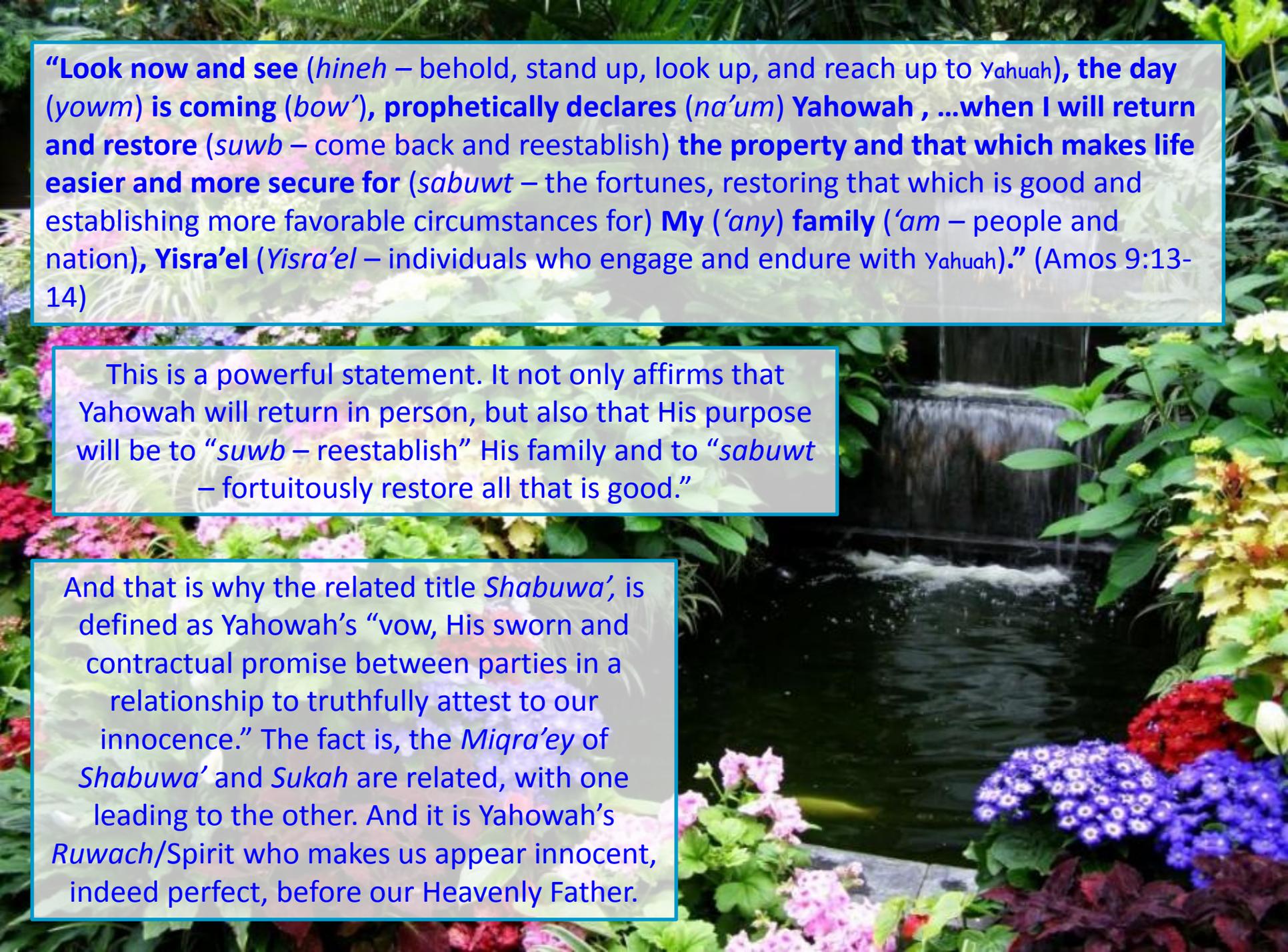
If Ya'aqob's statement wasn't associated with Amos 9, the testimony ascribed to him could be reordered to say:

“So that (*hopos*) if (*an*) the remnant (*kataloipos*) of mankind (*anthropos*), and (*kai*) all (*pas*) the races and nations (*ethnos*) upon (*epi*) whom (*ous*) My (*mou*) name (*onoma*) is summoned (*epikaleomai*) upon (*epi*) them (*autous*), will diligently seek (*ekzeteo*) the Upright One (KN), says (*lego*) Yahowah (ΚΣ), doing (*poieomai*) this (*tauta*) which is known (*gnostos*) from (*apo*) world and universal history (*aionos*).” (Acts 15:17-18)

But alas, this revision of the text is invalidated knowing that Ya'aqob specifically said that he was quoting Scripture, and thus there was no justification for “mankind (*anthropos*)” or “Upright One (KN).”

While Ya'aqob didn't cite the final three verses of Amos's prophecy, there is no reason we shouldn't consider them. They read:

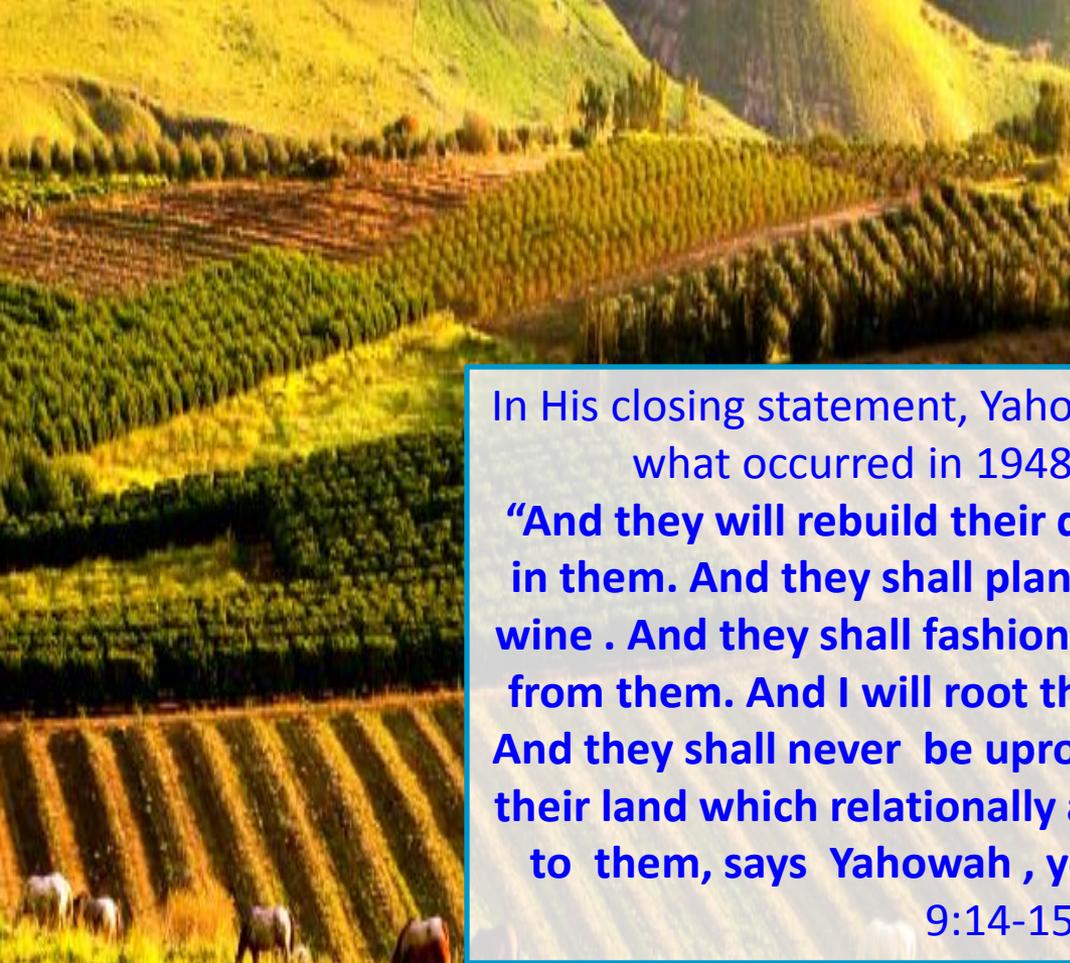
“Look now and see, the day is coming, prophetically declares Yahowah ...when I will return and restore the property and that which makes life easier and more secure My family, Yisra'el.” (Amos 9:13-14)

A lush garden scene featuring a small waterfall cascading into a dark pool of water. The garden is filled with various colorful flowers, including pink, purple, and red blooms, surrounded by green foliage. The background is slightly blurred, emphasizing the foreground elements.

“Look now and see (*hineh* – behold, stand up, look up, and reach up to *Yahuah*), the day (*yowm*) is coming (*bow’*), prophetically declares (*na’um*) *Yahowah* , ...when I will return and restore (*suwb* – come back and reestablish) the property and that which makes life easier and more secure for (*sabuwt* – the fortunes, restoring that which is good and establishing more favorable circumstances for) **My (*’any*) **family** (*’am* – people and nation), **Yisra’el** (*Yisra’el* – individuals who engage and endure with *Yahuah*).”** (Amos 9:13-14)

This is a powerful statement. It not only affirms that *Yahowah* will return in person, but also that His purpose will be to “*suwb* – reestablish” His family and to “*sabuwt* – fortuitously restore all that is good.”

And that is why the related title *Shabuwa’*, is defined as *Yahowah*’s “vow, His sworn and contractual promise between parties in a relationship to truthfully attest to our innocence.” The fact is, the *Miqra’ey* of *Shabuwa’* and *Sukah* are related, with one leading to the other. And it is *Yahowah*’s *Ruwach*/Spirit who makes us appear innocent, indeed perfect, before our Heavenly Father.



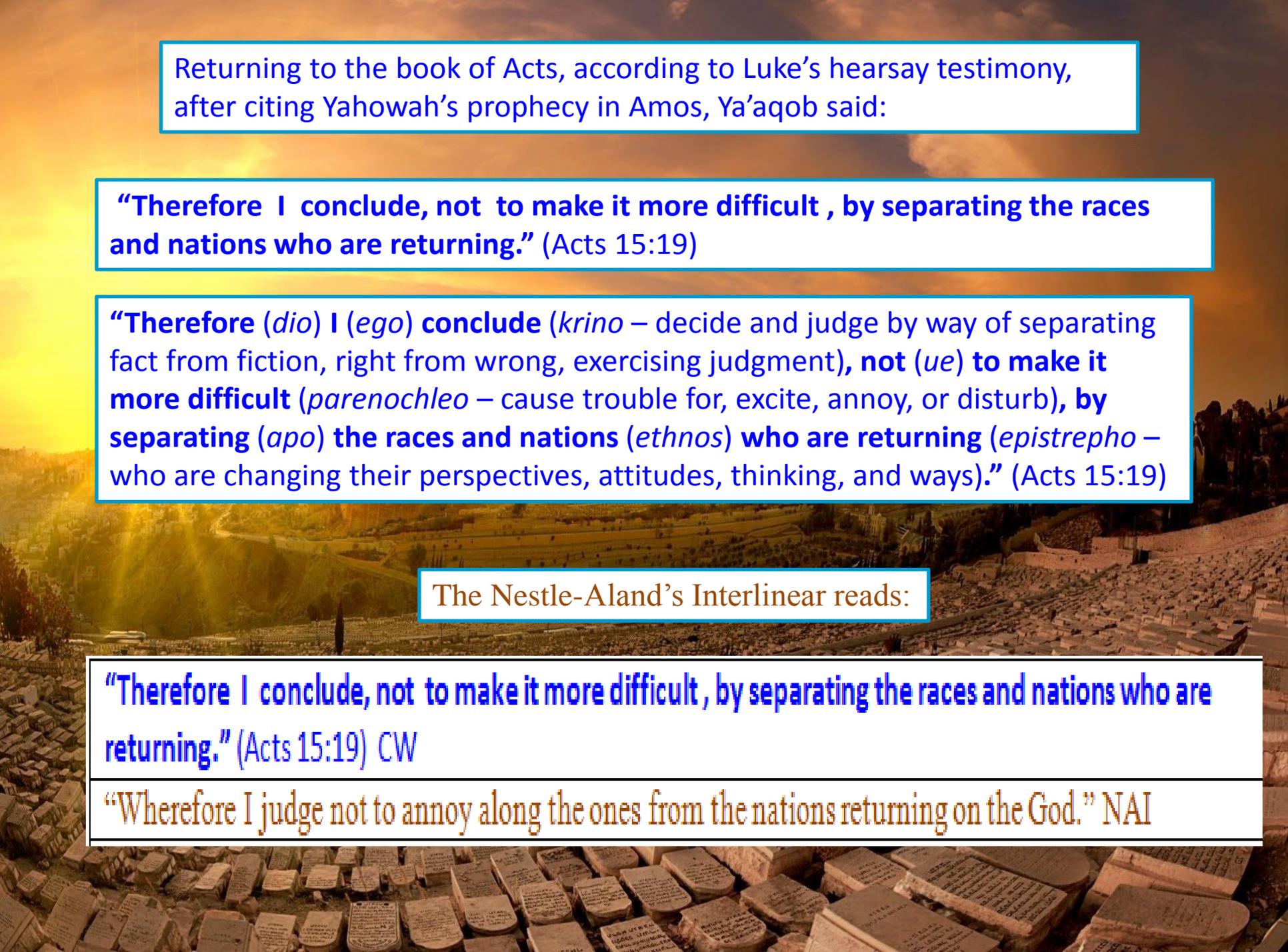
In His closing statement, Yahowah may be describing what occurred in 1948 and thereafter:

“And they will rebuild their desolate cities and live in them. And they shall plant vineyards and drink wine . And they shall fashion gardens and eat fruit from them. And I will root them upon their soil). And they shall never be uprooted again from upon their land which relationally and beneficially I gave to them, says Yahowah , your Everlasting.” (Amos 9:14-15)

“And they will rebuild (*banah*) their desolate (*samen*) cities (*‘iyr*) and live in them (*yasab* – inhabit). And they shall plant (*nata’*) vineyards (*kerem*) and drink (*satah* – consume) wine (*yayn* – fermented grape juice). And they shall fashion (*‘asah* – make) gardens (*ganah*) and eat (*‘akal* – consume) fruit (*pary* – their harvest) from them. And I will root them (*nata’ humah* – firmly embed and plant them, establishing their encampment) upon (*‘al*) their (*humah*) soil (*‘adamah* – earth and land). And they shall never (*lo’*) be uprooted (*natas* – pulled up and expelled) again (*‘owd*) from (*min*) upon (*‘al*) their land (*‘adamah* – soil) which relationally and beneficially (*‘asher*) I gave (*natan*) to (*la*) them (*humah*), says (*‘amar*) Yahowah (????), your Yahuah (*‘elohym*).” (Amos 9:14-15)

Those who are careful observers of Yahowah's Word recognize that Yahwah does not always present future history sequentially, so it would not be unusual for Him to discuss His return prior to presenting the conditions which will precede it. He isn't doing this to be evasive, but instead because He doesn't want His prophecies to influence, and thus change, future events. So long as His reports regarding future history are challenging to unravel, then only those devoted to Yahowah's Word, and thus to Him, appreciate them, keeping the disingenuous from trying to sabotage His predictions.

In this prophetic declaration, Yahowah said He would personally see to it that following an "evil calamity," He would reestablish Yisra'el. But also, that once His people returned, they would never be uprooted again. Therefore, there is no reason to worry about another Islamic invasion, nor an Iranian nuclear attack. After the Roman Diaspora and German Holocaust, Yisra'elites are home for good. Islamic terrorists are not going to prevail, try as they might.



Returning to the book of Acts, according to Luke's hearsay testimony, after citing Yahowah's prophecy in Amos, Ya'aqob said:

“Therefore I conclude, not to make it more difficult , by separating the races and nations who are returning.” (Acts 15:19)

“Therefore (*dio*) I (*ego*) conclude (*krino* – decide and judge by way of separating fact from fiction, right from wrong, exercising judgment), not (*ue*) to make it more difficult (*parenochleo* – cause trouble for, excite, annoy, or disturb), by separating (*apo*) the races and nations (*ethnos*) who are returning (*epistrepho* – who are changing their perspectives, attitudes, thinking, and ways).” (Acts 15:19)

The Nestle-Aland's Interlinear reads:

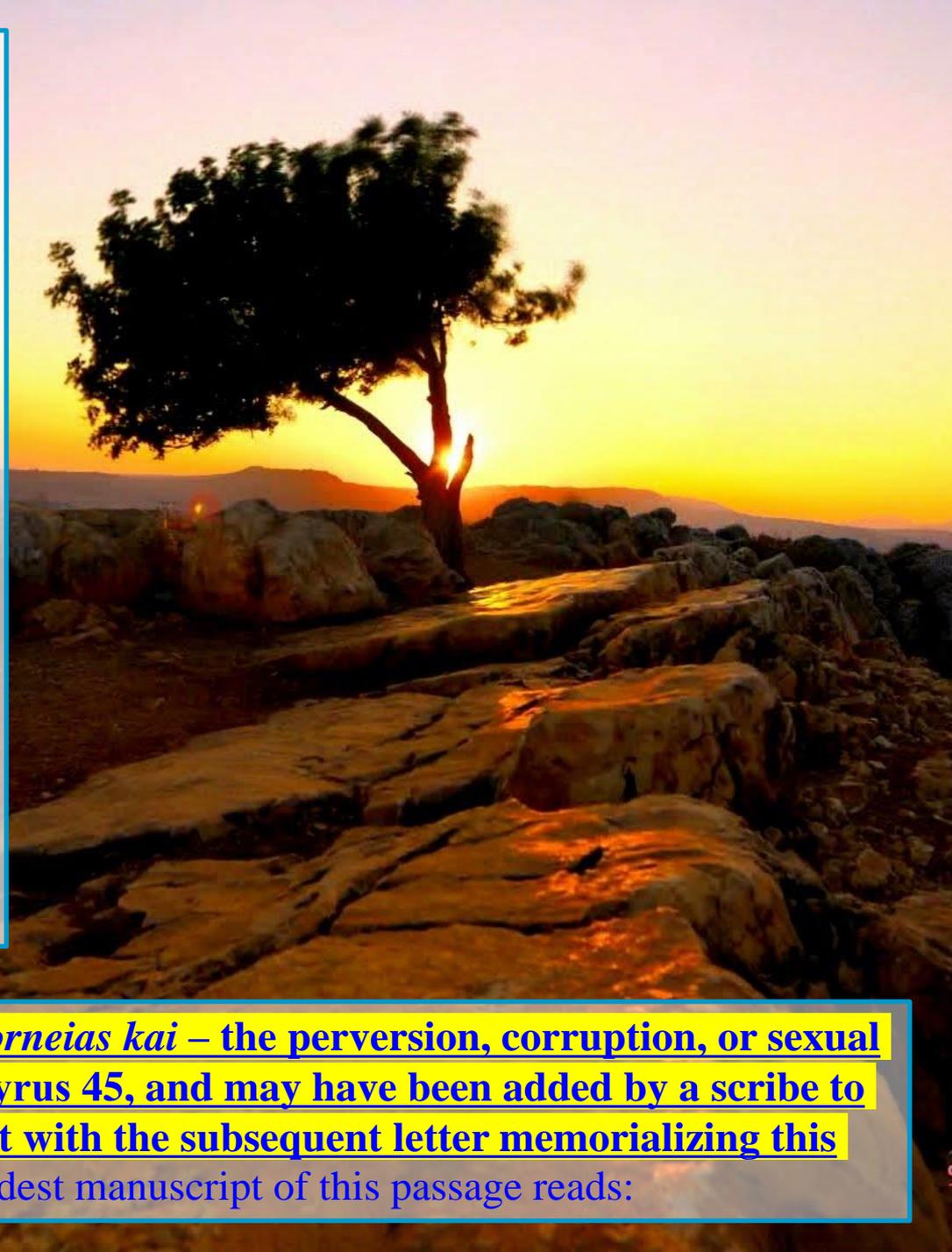
“Therefore I conclude, not to make it more difficult , by separating the races and nations who are returning.” (Acts 15:19) CW

“Wherefore I judge not to annoy along the ones from the nations returning on the God.” NAI

As was the case with the first nine verses of the fifteenth chapter of Acts, starting with the nineteenth, we again benefit from the witness provided by Papyrus 45, a third-century manuscript. **In it we discover that the phrase “*epi ton theon* – on the God” was added by a fourth-century scribe at the end of this passage and thus should not be considered.**

I suppose that had the reference to Edom been retained, and with *nomos* conveying the “inheritance” aspects of the Towrah’s instructions, the fact that the Amos prophecy reveals that Yahuwdym would have influence over Gowym for thousands of years to come, it’s entirely possible that this combination of things led to Ya’aqob’s conclusion that he and others be excluded from witnessing to different ethnicities.

In the next verse, the phrase **“*tes porneias kai* – the perversion, corruption, or sexual immorality” is not found in Papyrus 45, and may have been added by a scribe to harmonize Ya’aqob’s statement with the subsequent letter memorializing this compromise.** The oldest manuscript of this passage reads:



“To the contrary, to write to them a letter for the sufficiency of receiving in full or holding separate of the polluted and defiled of the idols and objects of worship, and the strangled, and the blood.” (Acts 15:20) CW

“But to write letter to them the to hold off the pollutions of the idols and of the sexual immorality and the choked and the blood,” NA

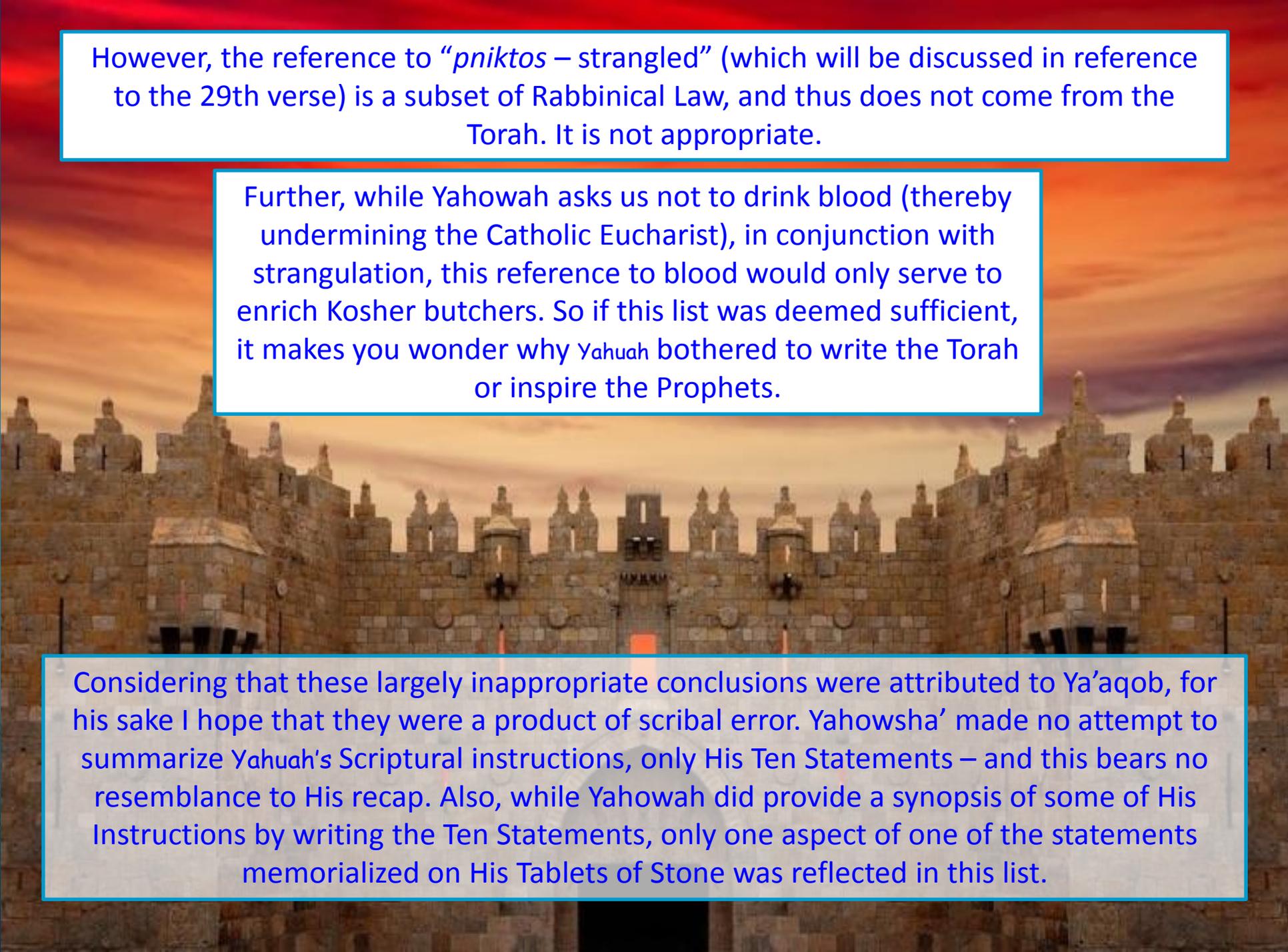


“To the contrary (*alla* – nonetheless and notwithstanding), to write to them a letter (*episteilai autois* – to send them an epistle) for the (*tou*) sufficiency of receiving in full or holding separate (*apechesthai* – the primary meaning is to receive, the secondary connotation is to be enough or sufficient, the tertiary definition is to be away from, the fourth implication is to experience, the fifth is to avoid or abstain, and the sixth is to close an account) of the (*ton*) polluted and defiled (*aligema* – condemned religious rituals which corrupt and make impure) of the (*ton*) idols and objects of worship (*eidolon* – the overt or outward appearance of religious worship, imagery, likenesses, idolatry, and false *Yahuahs*), and the (*kai tou*) strangled (*pniktos* – choked to death or suffocated as part of a bloodless religious ritual), and the (*kai tou*) blood (*haima*).” (Acts 15:20)



Apechesthai, which is the present middle infinitive of *apechei* is an awkward term because it is based upon an internal contradiction. It is a compound of *apo*, which speaks of “separation,” and “*echo* – to have and to hold.” Most English translations, therefore, ignore its primary definitions, and render the verb “abstain.” Also telling, since there is no Hebrew word associated with abstaining of abstinence – this admonition is not based upon *Yahuah*’s Word.

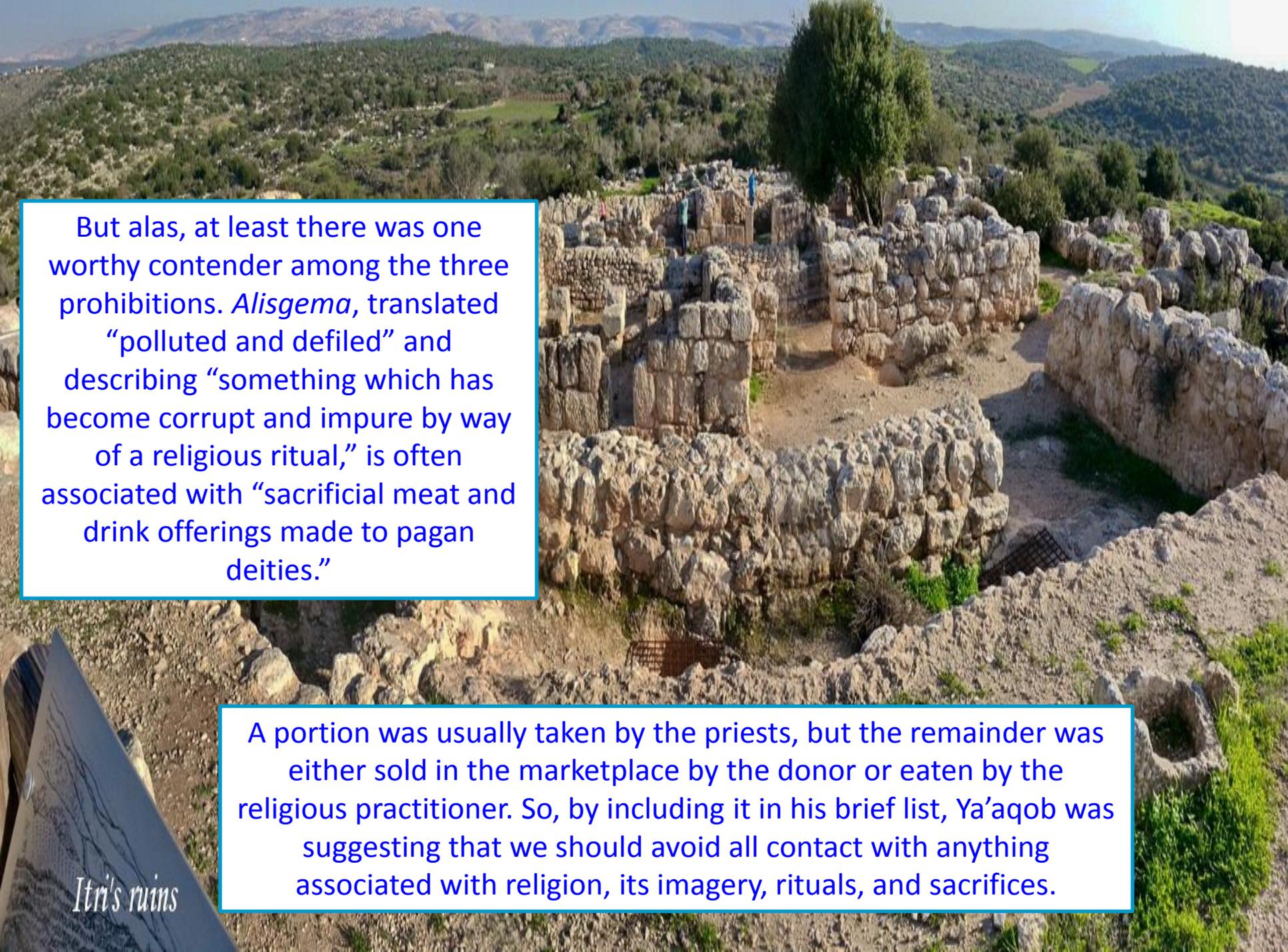
Confusion aside and duplicity aside, the first item on this list has merit, in that it is a derivative of the Second of Three Statements *Yahuah* etched in stone on the First of the Two Tablets. *Yahowah* specifically asked us to avoid being religious.



However, the reference to “*pniktos* – strangled” (which will be discussed in reference to the 29th verse) is a subset of Rabbinical Law, and thus does not come from the Torah. It is not appropriate.

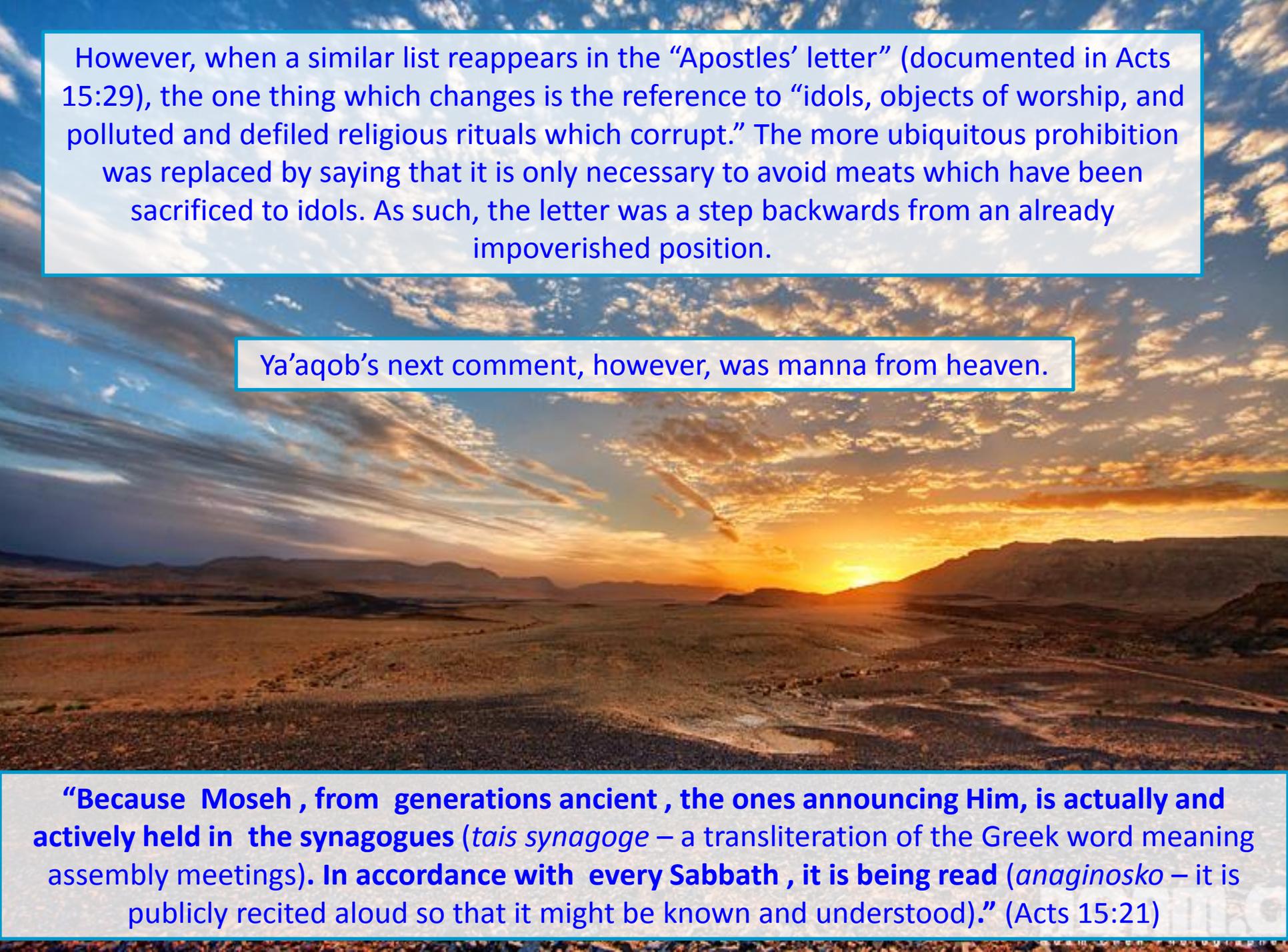
Further, while Yahowah asks us not to drink blood (thereby undermining the Catholic Eucharist), in conjunction with strangulation, this reference to blood would only serve to enrich Kosher butchers. So if this list was deemed sufficient, it makes you wonder why Yahwah bothered to write the Torah or inspire the Prophets.

Considering that these largely inappropriate conclusions were attributed to Ya’aqob, for his sake I hope that they were a product of scribal error. Yahowsha’ made no attempt to summarize Yahwah’s Scriptural instructions, only His Ten Statements – and this bears no resemblance to His recap. Also, while Yahowah did provide a synopsis of some of His Instructions by writing the Ten Statements, only one aspect of one of the statements memorialized on His Tablets of Stone was reflected in this list.



But alas, at least there was one worthy contender among the three prohibitions. *Alisgema*, translated “polluted and defiled” and describing “something which has become corrupt and impure by way of a religious ritual,” is often associated with “sacrificial meat and drink offerings made to pagan deities.”

A portion was usually taken by the priests, but the remainder was either sold in the marketplace by the donor or eaten by the religious practitioner. So, by including it in his brief list, Ya’aqob was suggesting that we should avoid all contact with anything associated with religion, its imagery, rituals, and sacrifices.



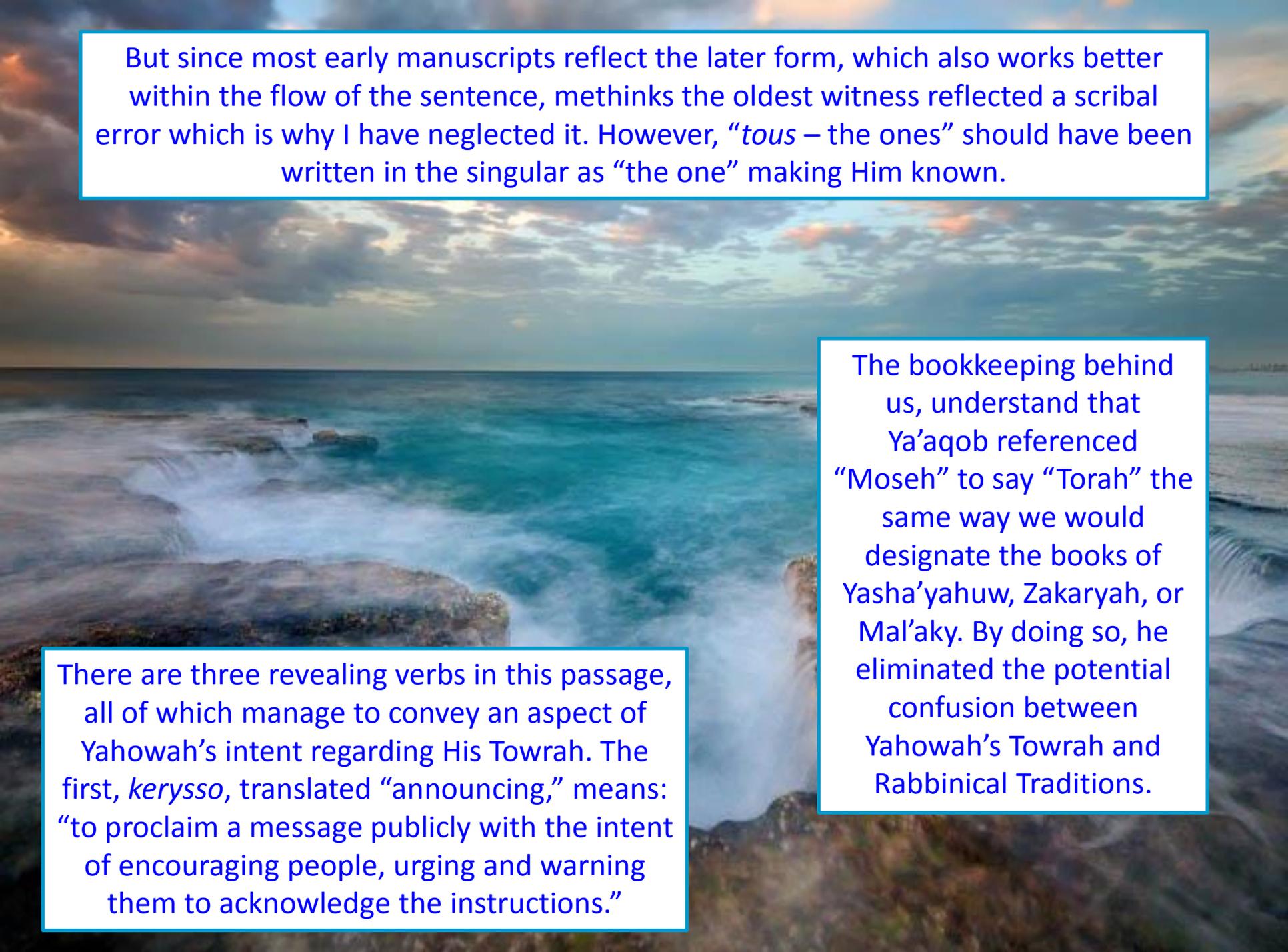
However, when a similar list reappears in the “Apostles’ letter” (documented in Acts 15:29), the one thing which changes is the reference to “idols, objects of worship, and polluted and defiled religious rituals which corrupt.” The more ubiquitous prohibition was replaced by saying that it is only necessary to avoid meats which have been sacrificed to idols. As such, the letter was a step backwards from an already impoverished position.

Ya’aqob’s next comment, however, was manna from heaven.

“Because Moseh , from generations ancient , the ones announcing Him, is actually and actively held in the synagogues (*tais synagoge* – a transliteration of the Greek word meaning assembly meetings). In accordance with every Sabbath , it is being read (*anaginosko* – it is publicly recited aloud so that it might be known and understood).” (Acts 15:21)

“**Because** (*gar* – for indeed) **Moseh** (*Mouses* – a transliteration of the Hebrew Moseh, meaning to draw out, the scribe of the Towrah), **from** (*ek*) **generations** (*genea* – ancestors from the same ethnic group) **ancient** (*archaios* – antiquity, therefore existing for a long time), **the ones announcing Him** (*tous kerysso auton* – those who proclaimed Him and made Him known), **is actually and actively held** (*echei* – is genuinely grasped hold of, possessed and experienced) **in** (*en*) **the synagogues** (*tais synagoge* – a transliteration of the Greek word meaning assembly meetings). **In accordance with** (*kata*) **every** (*pas*) **Sabbath** (*sabbaton* – a transliteration of the Hebrew *shabat*, meaning rest, promise, and seven), **it is being read** (*anaginosko* – it is publicly recited aloud so that it might be known and understood).” (Acts 15:21)

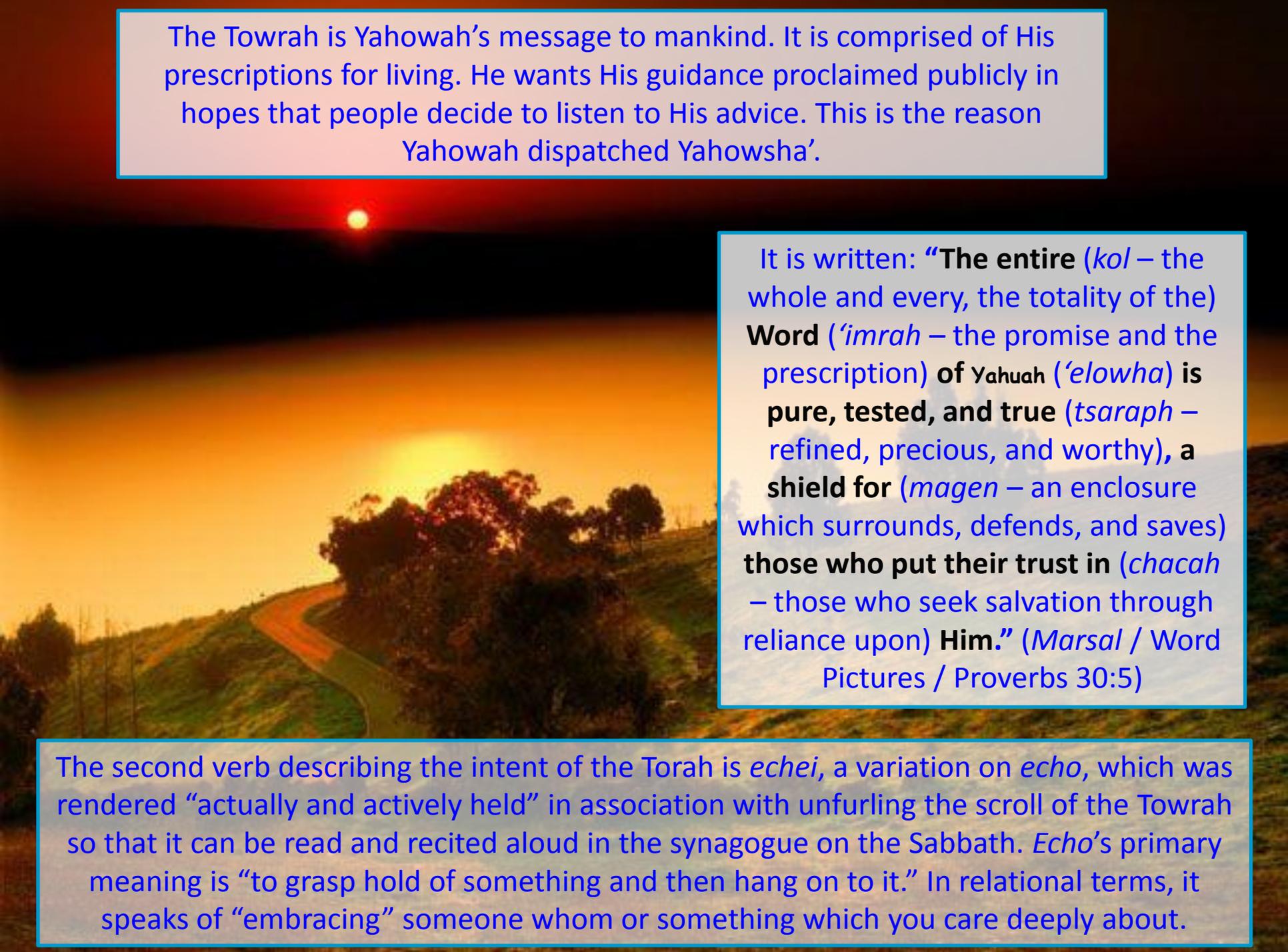
Before we dissect this fabulous verse, please note that Papyrus 45 omits “[throughout / accordingly (kata) their towns and cities (polis)].” Also, “**echei – is actually and actively held,**” shown as εχει in the third person, singular, present, active, indicative in the Nestle-Aland 27th Edition, was scribed as *ekei* (εκει), meaning “there, in that place,” in Papyrus 45.



But since most early manuscripts reflect the later form, which also works better within the flow of the sentence, methinks the oldest witness reflected a scribal error which is why I have neglected it. However, “*tous* – the ones” should have been written in the singular as “the one” making Him known.

There are three revealing verbs in this passage, all of which manage to convey an aspect of Yahowah’s intent regarding His Towrah. The first, *kerysso*, translated “announcing,” means: “to proclaim a message publicly with the intent of encouraging people, urging and warning them to acknowledge the instructions.”

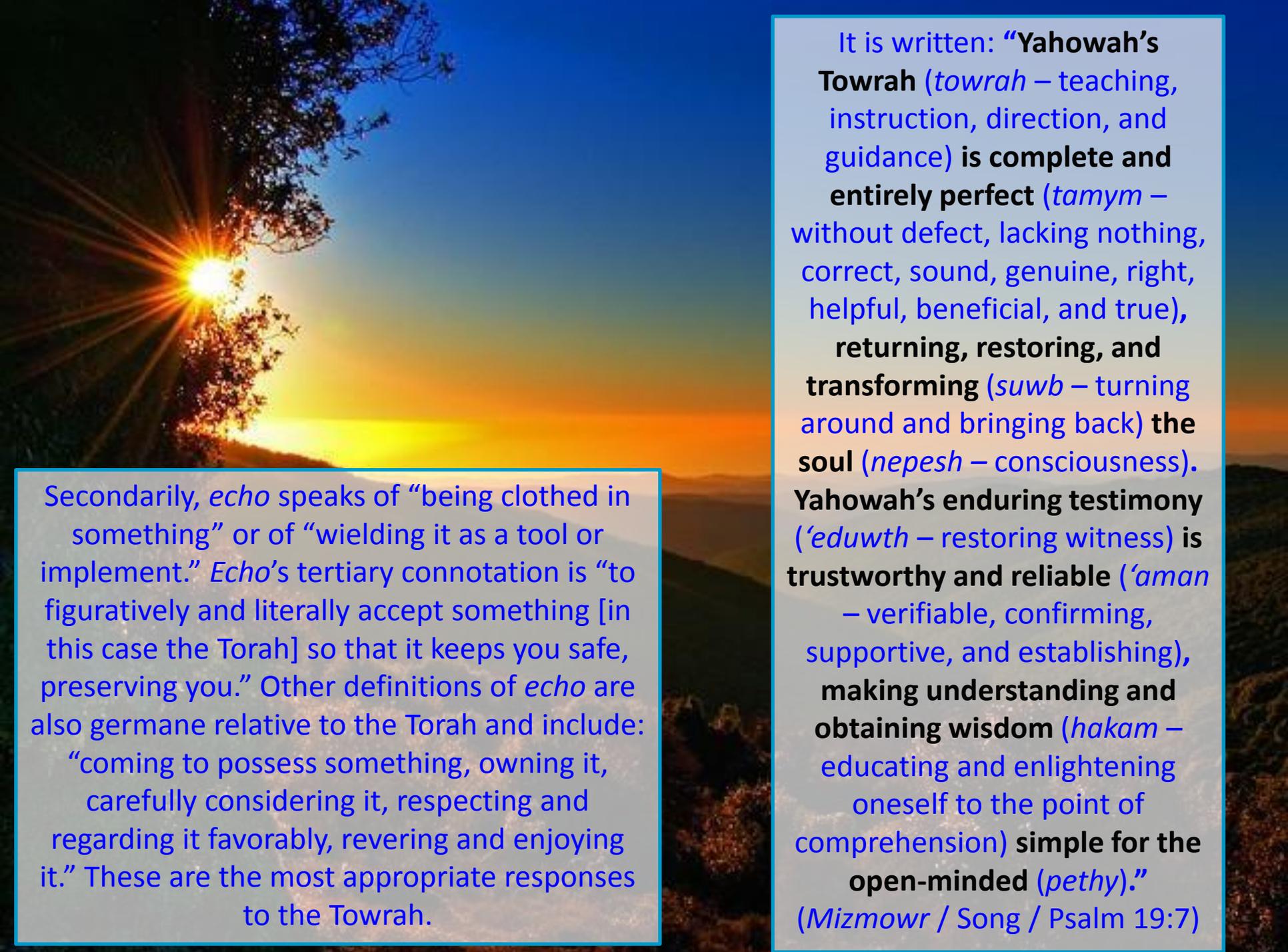
The bookkeeping behind us, understand that Ya’aqob referenced “Moseh” to say “Torah” the same way we would designate the books of Yasha’yahuw, Zakaryah, or Mal’aky. By doing so, he eliminated the potential confusion between Yahowah’s Towrah and Rabbinical Traditions.



The Towrah is Yahowah's message to mankind. It is comprised of His prescriptions for living. He wants His guidance proclaimed publicly in hopes that people decide to listen to His advice. This is the reason Yahowah dispatched Yahowsha'.

It is written: **“The entire (*kol* – the whole and every, the totality of the) Word (*'imrah* – the promise and the prescription) of Yahuah (*'elowha*) is pure, tested, and true (*tsaraph* – refined, precious, and worthy), a shield for (*magen* – an enclosure which surrounds, defends, and saves) those who put their trust in (*chacah* – those who seek salvation through reliance upon) Him.”** (*Marsal / Word Pictures / Proverbs 30:5*)

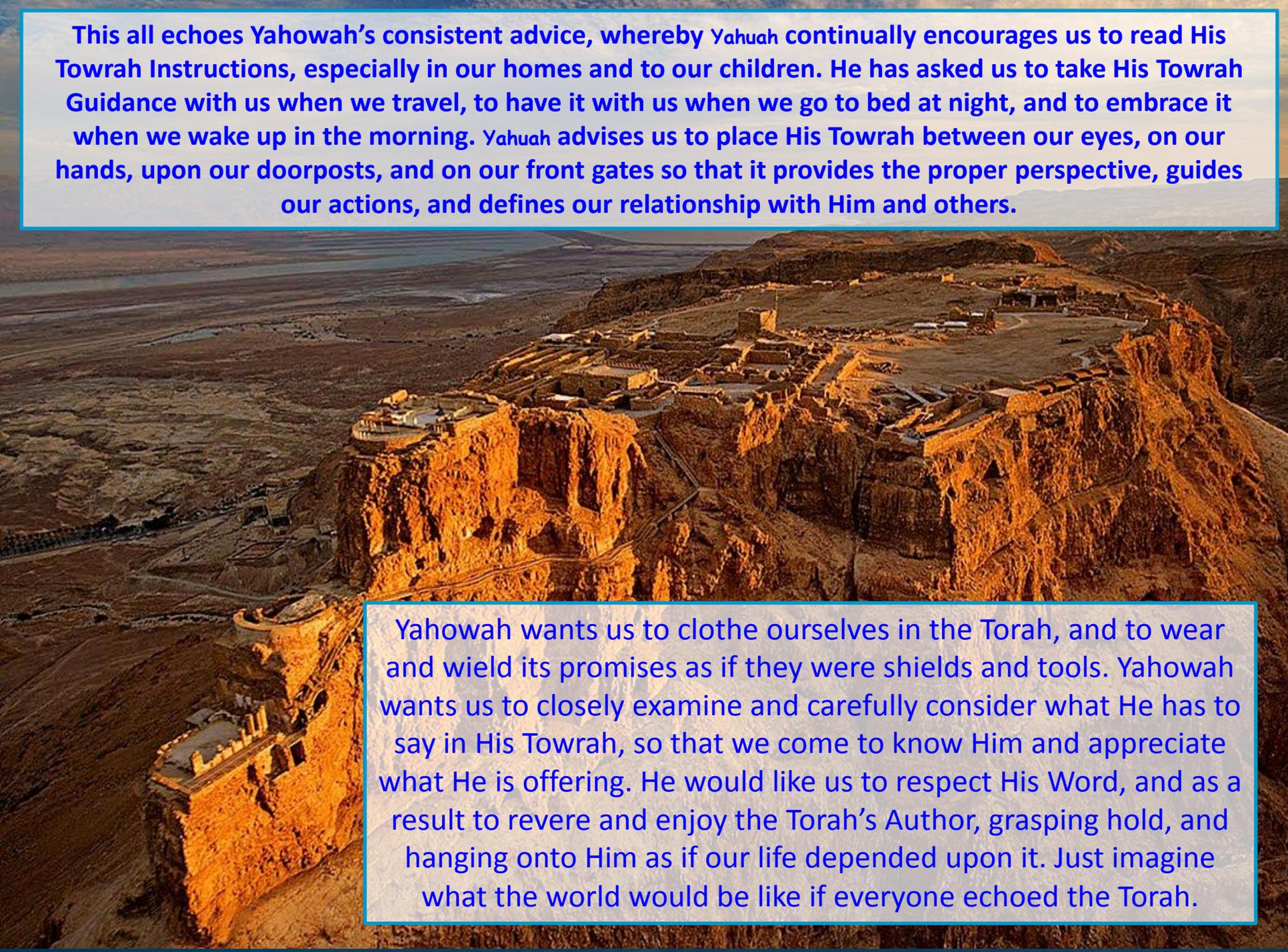
The second verb describing the intent of the Torah is *echei*, a variation on *echo*, which was rendered “actually and actively held” in association with unfurling the scroll of the Towrah so that it can be read and recited aloud in the synagogue on the Sabbath. *Echo's* primary meaning is “to grasp hold of something and then hang on to it.” In relational terms, it speaks of “embracing” someone whom or something which you care deeply about.



Secondarily, *echo* speaks of “being clothed in something” or of “wielding it as a tool or implement.” *Echo*’s tertiary connotation is “to figuratively and literally accept something [in this case the Torah] so that it keeps you safe, preserving you.” Other definitions of *echo* are also germane relative to the Torah and include: “coming to possess something, owning it, carefully considering it, respecting and regarding it favorably, revering and enjoying it.” These are the most appropriate responses to the Towrah.

It is written: “**Yahowah’s Towrah** (*towrah* – teaching, instruction, direction, and guidance) is **complete and entirely perfect** (*tamym* – without defect, lacking nothing, correct, sound, genuine, right, helpful, beneficial, and true), **returning, restoring, and transforming** (*suwb* – turning around and bringing back) **the soul** (*nepesh* – consciousness). **Yahowah’s enduring testimony** (*’eduwth* – restoring witness) is **trustworthy and reliable** (*’aman* – verifiable, confirming, supportive, and establishing), **making understanding and obtaining wisdom** (*hakam* – educating and enlightening oneself to the point of comprehension) **simple for the open-minded** (*pethy*).”
(*Mizmowr* / Song / Psalm 19:7)

This all echoes Yahowah's consistent advice, whereby Yahuah continually encourages us to read His Towrah Instructions, especially in our homes and to our children. He has asked us to take His Towrah Guidance with us when we travel, to have it with us when we go to bed at night, and to embrace it when we wake up in the morning. Yahuah advises us to place His Towrah between our eyes, on our hands, upon our doorposts, and on our front gates so that it provides the proper perspective, guides our actions, and defines our relationship with Him and others.

An aerial photograph of a large, ancient stone fortress built on a high, rocky cliffside. The city is surrounded by high walls and has several towers and internal courtyards. The surrounding landscape is a vast, dry, and hilly region with some sparse vegetation and a few small structures in the distance. The lighting suggests a late afternoon or early morning setting, with long shadows and warm tones.

Yahowah wants us to clothe ourselves in the Torah, and to wear and wield its promises as if they were shields and tools. Yahowah wants us to closely examine and carefully consider what He has to say in His Towrah, so that we come to know Him and appreciate what He is offering. He would like us to respect His Word, and as a result to revere and enjoy the Torah's Author, grasping hold, and hanging onto Him as if our life depended upon it. Just imagine what the world would be like if everyone echoed the Torah.

Many speak of loving Yahuah, but few understand the way to achieve this:

“Love Yahowah, your Eternal, with all your mind and heart, with all your soul and consciousness, and with all your might and strength. The Word (*dabar*) exists to be a prescription for living upon mind and heart. Repeat these prescriptions so as to teach them by rote to your children, and speak the Word (*dabar*) among them where you live (*yasab* – and where you are joined in marriage), in your house and home (*beyth* – family and household), during your travels (*halak* – your walk) on the way (*derek* – the path), and when you lie down and when you stand up (*quwm*). Bind them as a sign on your hand and as a sign between your eyes. And write them on the doorframe of your home and the gate to your community.” (*Dabarym / Words / Deuteronomy 6:6-8*)



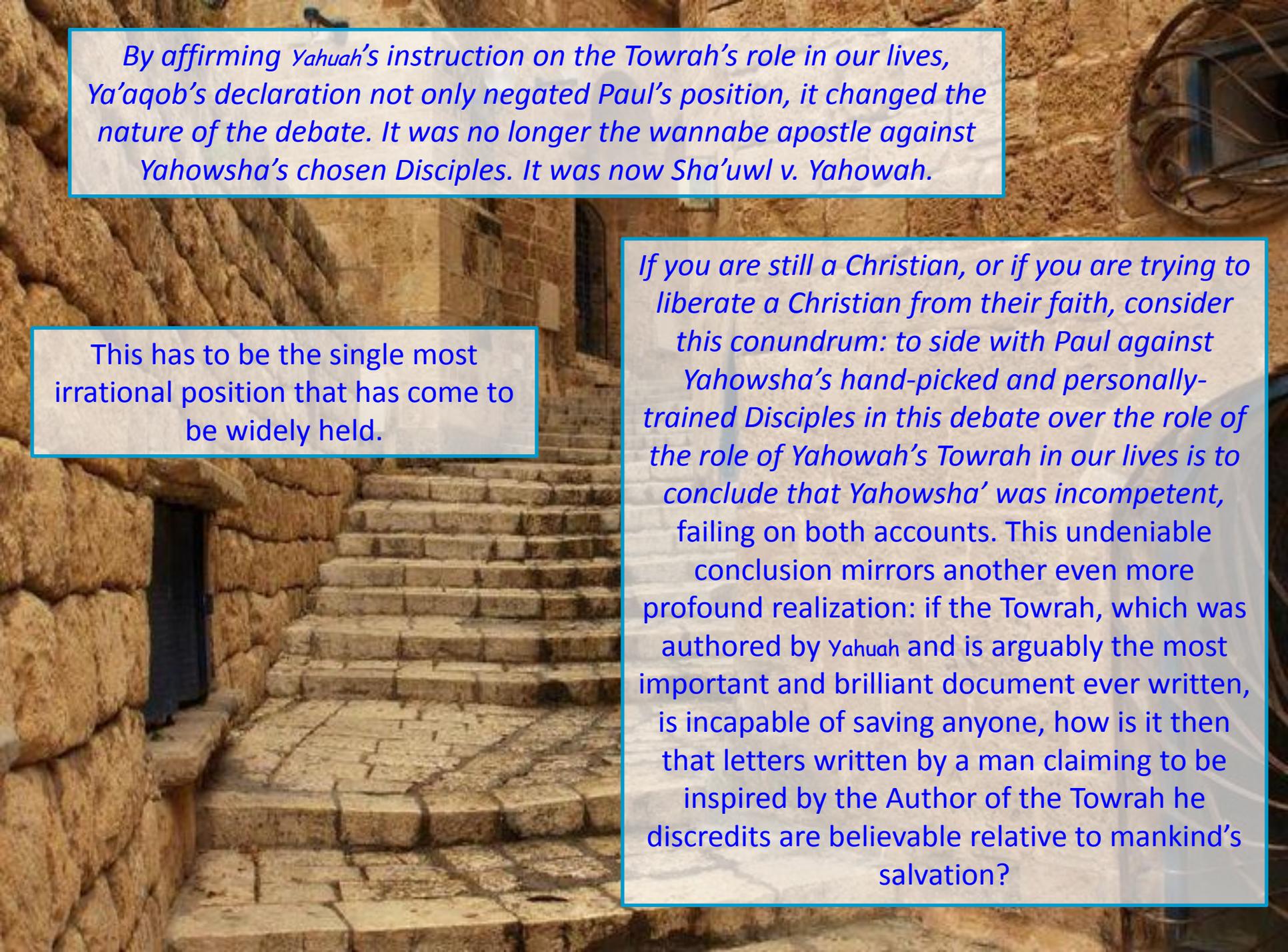
The third verb in this translation of Ya'aqob's statement before those who had gathered to judge Paul was also directed at the Towrah. *Anaginosko*, which was translated "it is being read" affirms that Yah's Teaching was being "recited" in order to reveal Yahuah's instructions.

Listeners were coming to know the Torah, its Author and plan, as a result of it being "publically proclaimed." While *anaginosko* is most often used to describe an "open and unrestricted presentation of a written document," its literal meaning is represented by its parts. *Anaginosko* is a compound of *ana*, meaning "in the midst of," and *ginosko*, which means "to learn and to know, to perceive and to understand, to become acquainted with, and to acknowledge."

So the verb conveys the idea of "publicly reciting [the Torah] in a way that those who listen to it come to accurately recognize and acknowledge its message." This is akin to Yahowah's repeated instructions to "shama – listen to" and "shamar – observe" the Torah.

It is written: **“Gather together and assemble** (qahal – summon people to a central place for a particular purpose, uniting and congregating) **the family** (‘am – people), **the men** (‘iysh), **the women** (‘ishah), **and the little children** (tap), **and the people from different races and places** (ger – strangers and foreigners from different cultural, ethnic, or geographical communities who are visiting, even just passing through, temporarily living in your midst (i.e., Gentiles) **who** (‘asher) **are within** (ba) **your gates and doorways** (sa’ar – your property, towns, cities, and communities) **so that** (ma’an – for the intended purpose that) **they can listen** (shama’ – hear the message and receive the information), **and so that** (ma’an – for this intended purpose) **they are instructed and learn** (lamad – so that they gain access to the information which is required to be properly guided and respond appropriately) **and respect and revere** (yare’) **Yahowah, your Eternal** (‘elohym), **observing** (shamar – closely examining and carefully considering) **and acting upon** (‘asah – engaging in, celebrating, and profiting from) **all** (kol) **the words** (dabar) **of this** (zo’th) **Towrah** (towrah – teaching, direction, guidance, and instruction.” (Dabarym / Words / Deuteronomy 31:12)

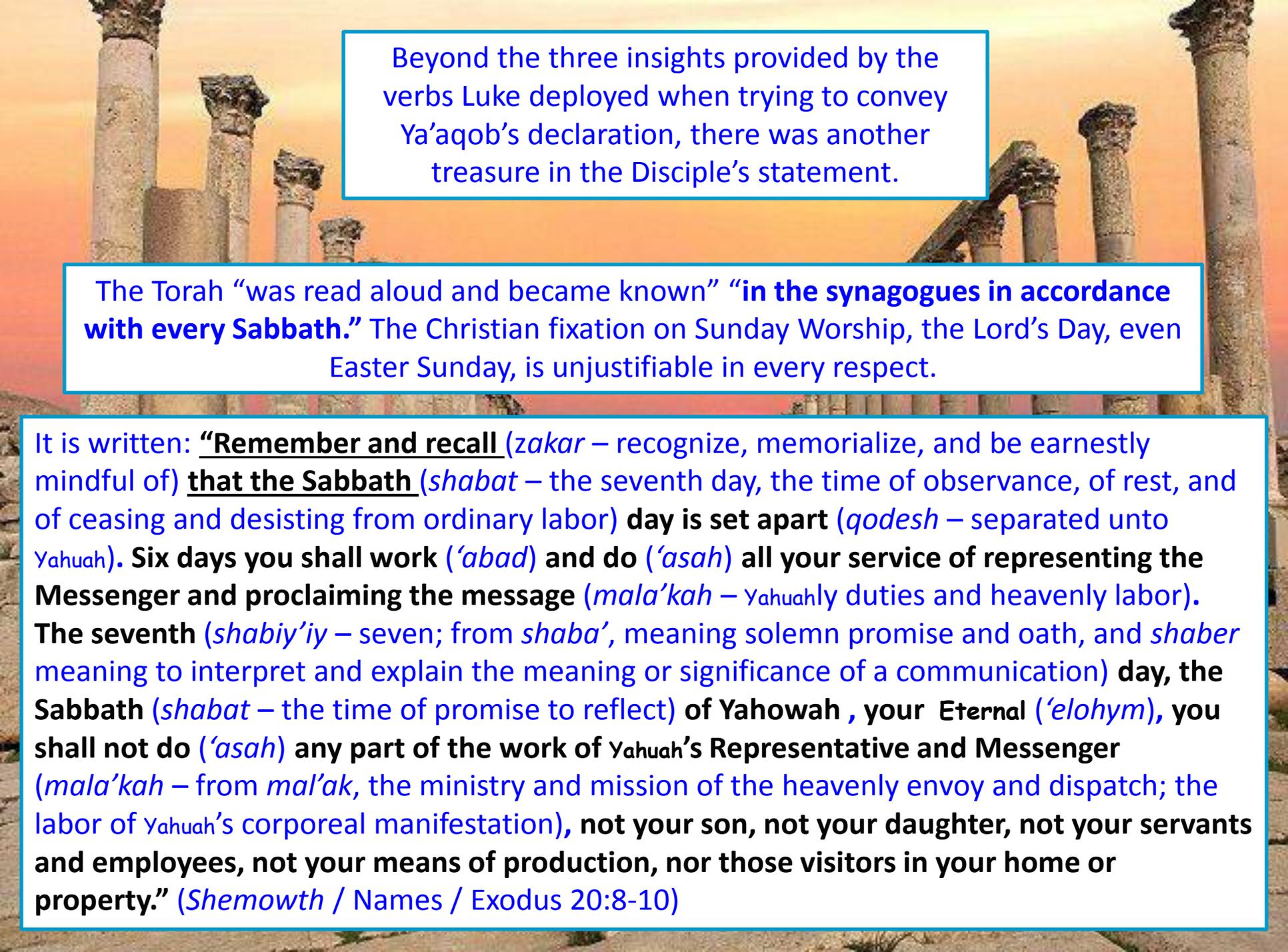
“Now (‘atah) **write** (katab) **for all of you the words** (dabar) **of this** (zot) **song** (sirah – these lyrics with an emphasis on instruction), **and teach this to** (lamad – provide information, guidance, instruction, and training for) **the Children of Yisra’el** (ben Yisra’el – children who engage and endure with Yahuah). **Put them in her mouth** (peh), **so that they will exist** (hayah) **with** (‘eth) **Me, these lyrics** (sirah) **serving as an everlasting witness** (‘ed – as eternal evidence and restoring testimony) **amongst** (ba – within) **the Children who Engage and Endure with Yahuah** (ben Yisra’el).” (Dabarym / Words / Deuteronomy 31:19)



By affirming Yahuah's instruction on the Towrah's role in our lives, Ya'aqob's declaration not only negated Paul's position, it changed the nature of the debate. It was no longer the wannabe apostle against Yahowsha's chosen Disciples. It was now Sha'uwl v. Yahowah.

This has to be the single most irrational position that has come to be widely held.

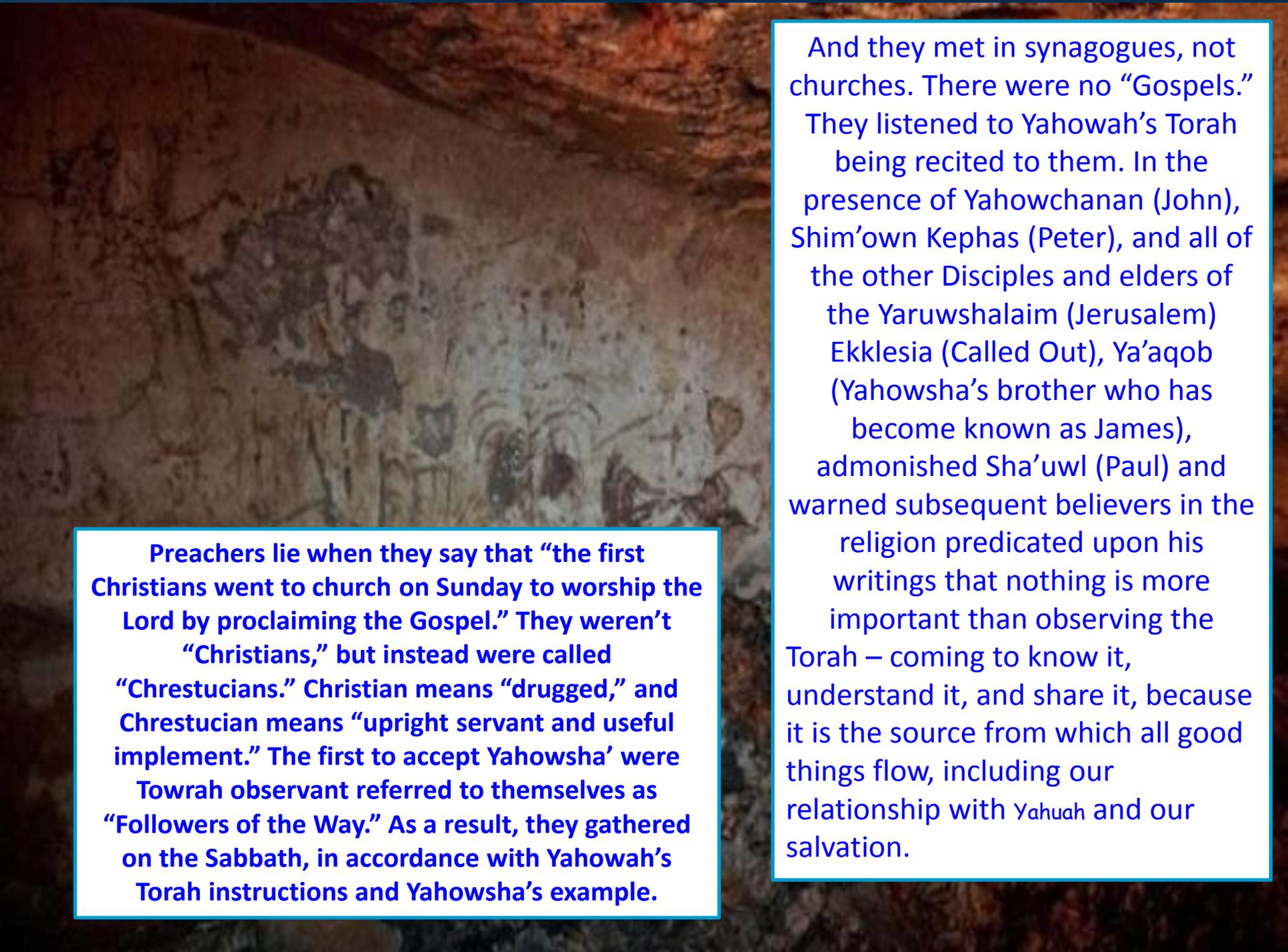
If you are still a Christian, or if you are trying to liberate a Christian from their faith, consider this conundrum: to side with Paul against Yahowsha's hand-picked and personally-trained Disciples in this debate over the role of the role of Yahowah's Towrah in our lives is to conclude that Yahowsha' was incompetent, failing on both accounts. This undeniable conclusion mirrors another even more profound realization: if the Towrah, which was authored by Yahuah and is arguably the most important and brilliant document ever written, is incapable of saving anyone, how is it then that letters written by a man claiming to be inspired by the Author of the Towrah he discredits are believable relative to mankind's salvation?



Beyond the three insights provided by the verbs Luke deployed when trying to convey Ya'aqob's declaration, there was another treasure in the Disciple's statement.

The Torah "was read aloud and became known" "in the synagogues in accordance with every Sabbath." The Christian fixation on Sunday Worship, the Lord's Day, even Easter Sunday, is unjustifiable in every respect.

It is written: "**Remember and recall** (*zakar* – recognize, memorialize, and be earnestly mindful of) **that the Sabbath** (*shabat* – the seventh day, the time of observance, of rest, and of ceasing and desisting from ordinary labor) **day is set apart** (*qodesh* – separated unto *Yahuah*). **Six days you shall work** (*'abad*) and **do** (*'asah*) **all your service of representing the Messenger and proclaiming the message** (*mala'kah* – *Yahuah*'s duties and heavenly labor). **The seventh** (*shabiy'iy* – seven; from *shaba'*, meaning solemn promise and oath, and *shaber* meaning to interpret and explain the meaning or significance of a communication) **day, the Sabbath** (*shabat* – the time of promise to reflect) **of Yahowah, your Eternal** (*'elohym*), **you shall not do** (*'asah*) **any part of the work of** *Yahuah*'s Representative and Messenger (*mala'kah* – from *mal'ak*, the ministry and mission of the heavenly envoy and dispatch; the labor of *Yahuah*'s corporeal manifestation), **not your son, not your daughter, not your servants and employees, not your means of production, nor those visitors in your home or property.**" (*Shemowth / Names / Exodus 20:8-10*)



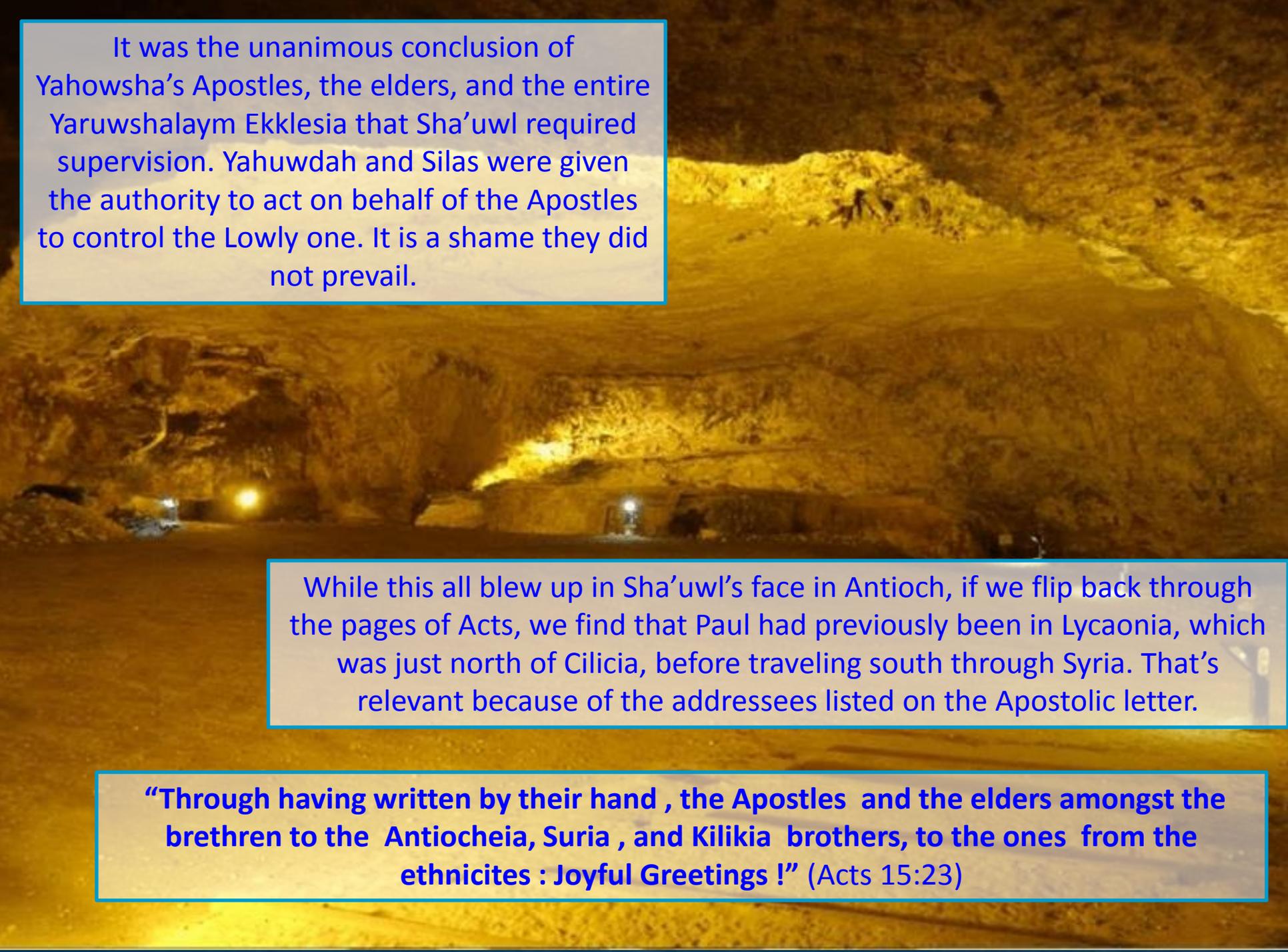
And they met in synagogues, not churches. There were no “Gospels.” They listened to Yahowah’s Torah being recited to them. In the presence of Yahowchanan (John), Shim’own Kephas (Peter), and all of the other Disciples and elders of the Yaruwshalaim (Jerusalem) Ekklesia (Called Out), Ya’aqob (Yahowsha’s brother who has become known as James), admonished Sha’uwl (Paul) and warned subsequent believers in the religion predicated upon his writings that nothing is more important than observing the Torah – coming to know it, understand it, and share it, because it is the source from which all good things flow, including our relationship with Yahuah and our salvation.

Preachers lie when they say that “the first Christians went to church on Sunday to worship the Lord by proclaiming the Gospel.” They weren’t “Christians,” but instead were called “Chrestucians.” Christian means “drugged,” and Chrestucian means “upright servant and useful implement.” The first to accept Yahowsha’ were Towrah observant referred to themselves as “Followers of the Way.” As a result, they gathered on the Sabbath, in accordance with Yahowah’s Torah instructions and Yahowsha’s example.

This next line suggests that Yahowsha's Disciples did not trust Sha'uwl.

“Then the Apostles and the elders, along with the entire Called-Out Assembly , concluded that it would be appropriate to themselves select spokesmen from among them to send to Antioch with the Little and Lowly (to Paulos) and Barnabas – Yahuwdah , called Barsabbas (son of Sabbas) (Barsabbas – a transliteration of the Aramaic *bar*, son of, and *saba'* meaning military conscript) and Silas (Silas – of Latin origin meaning woody), leading men among the brethren.” (Acts 15:22)

“Then (tote – at that time) the Apostles (apostolos – those who were prepared and sent out) and the elders (presbyteros – the community leaders), along with (syn – in association and together with) the entire (holos – and complete) Called-Out Assembly (ekklesia – from *ek*, called out and *kaleo*, to call), concluded that it would be appropriate to (edoze – after consideration and thinking they were disposed to) themselves select spokesmen (eklegomai andras – choose men to speak out, from *lego*, to speak and affirm and *ek* out and *andras* – man) from (ek) among them (auton) to send (pempo – dispatching messengers with the Word) to (eis) Antioch (Antiocheia – the capitol of Syria based upon a transliteration of King Antiochus) with (syn) the Little and Lowly (to Paulos – the Paulos (of Latin origin following the definite article meaning the insignificant)) and (kai) Barnabas (Barnabas – a transliteration of the Aramaic *bar*, son of, and *naby*, a prophet) – Yahuwdah (Ioudas – a transliteration of the Hebrew Yahuwdah meaning Related to Yah), called (ton kaloemenon – the person named) Barsabbas (son of Sabbas) (Barsabbas – a transliteration of the Aramaic *bar*, son of, and *saba'* meaning military conscript) and (kai) Silas (Silas – of Latin origin meaning woody), [who were] leading men (hegeomai andras – highly regarded men with the authority to provide direction and leadership) among (en) the brethren (adelpois).” (Acts 15:22)



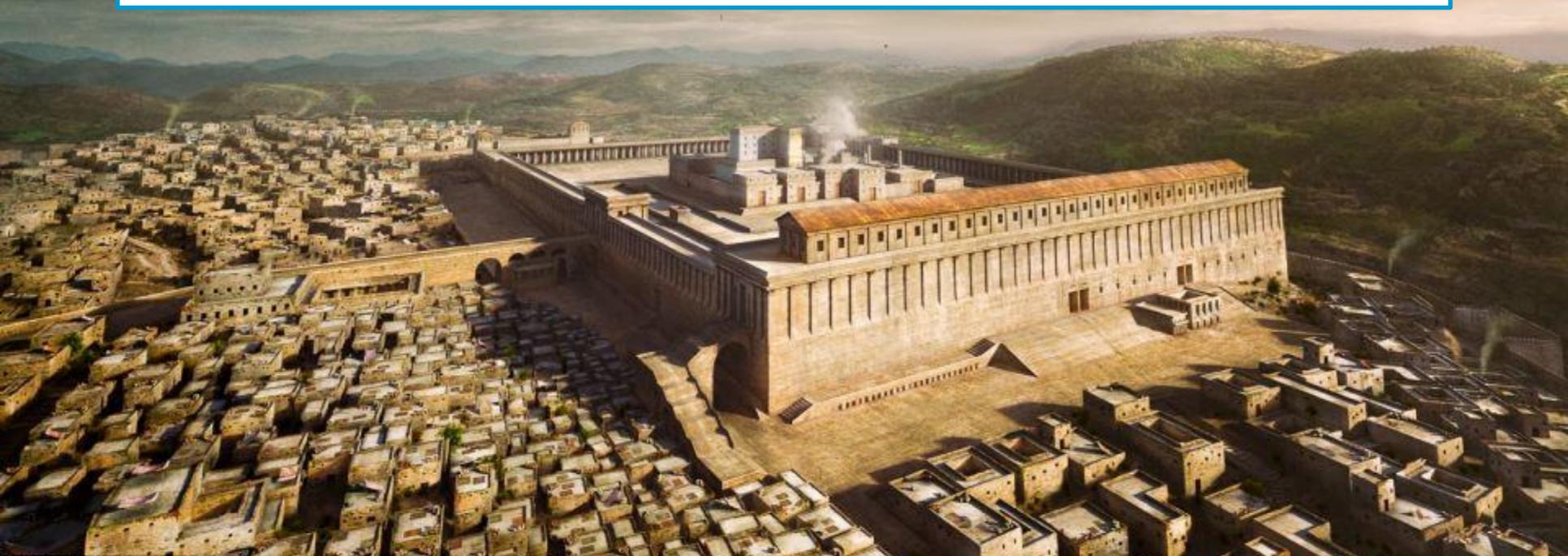
It was the unanimous conclusion of Yahowsha's Apostles, the elders, and the entire Yaruwshalaym Ekklesia that Sha'awl required supervision. Yahuwdah and Silas were given the authority to act on behalf of the Apostles to control the Lowly one. It is a shame they did not prevail.

While this all blew up in Sha'awl's face in Antioch, if we flip back through the pages of Acts, we find that Paul had previously been in Lycaonia, which was just north of Cilicia, before traveling south through Syria. That's relevant because of the addressees listed on the Apostolic letter.

“Through having written by their hand , the Apostles and the elders amongst the brethren to the Antiocheia, Suria , and Kilikia brothers, to the ones from the ethnicites : Joyful Greetings !” (Acts 15:23)

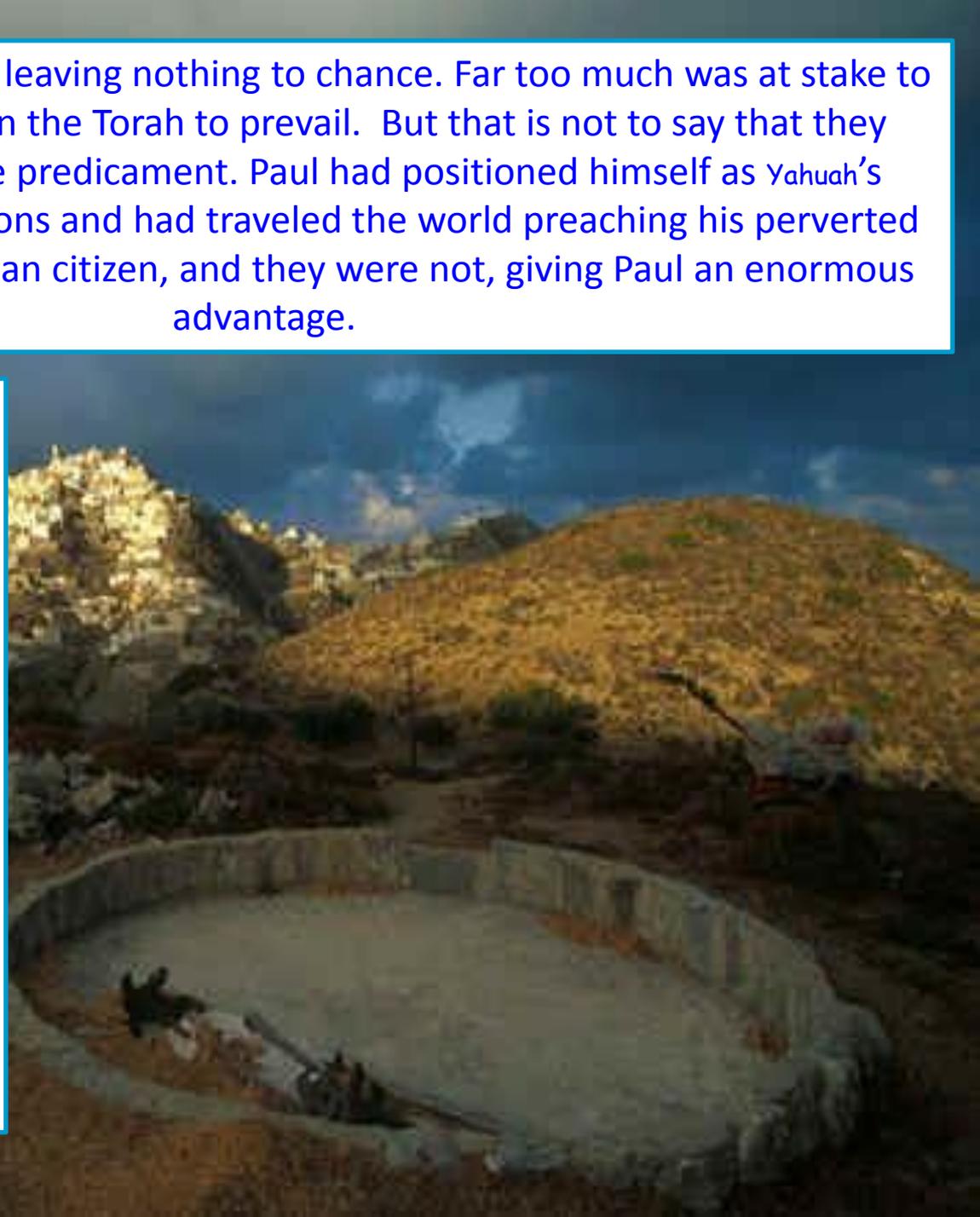
“Through (*dia*) having written (*grapho*) by their hand (*auton cheir*), the Apostles (*oi apostolos* – those who were prepared and sent out) and the elders (*presbyteros* – the community leaders) amongst (*kata*) the brethren (*adelphos*) to the (*tois*) Antiocheia (Antiochian), Suria (Syrian), and Kilikia (Cilician) brothers (*adelphos*), to the ones (*tois*) from (*ek*) the ethnicites (*ethnos* – different races, nations, and places): Joyful Greetings (*chairo* – a happy hello)!” (Acts 15:23)

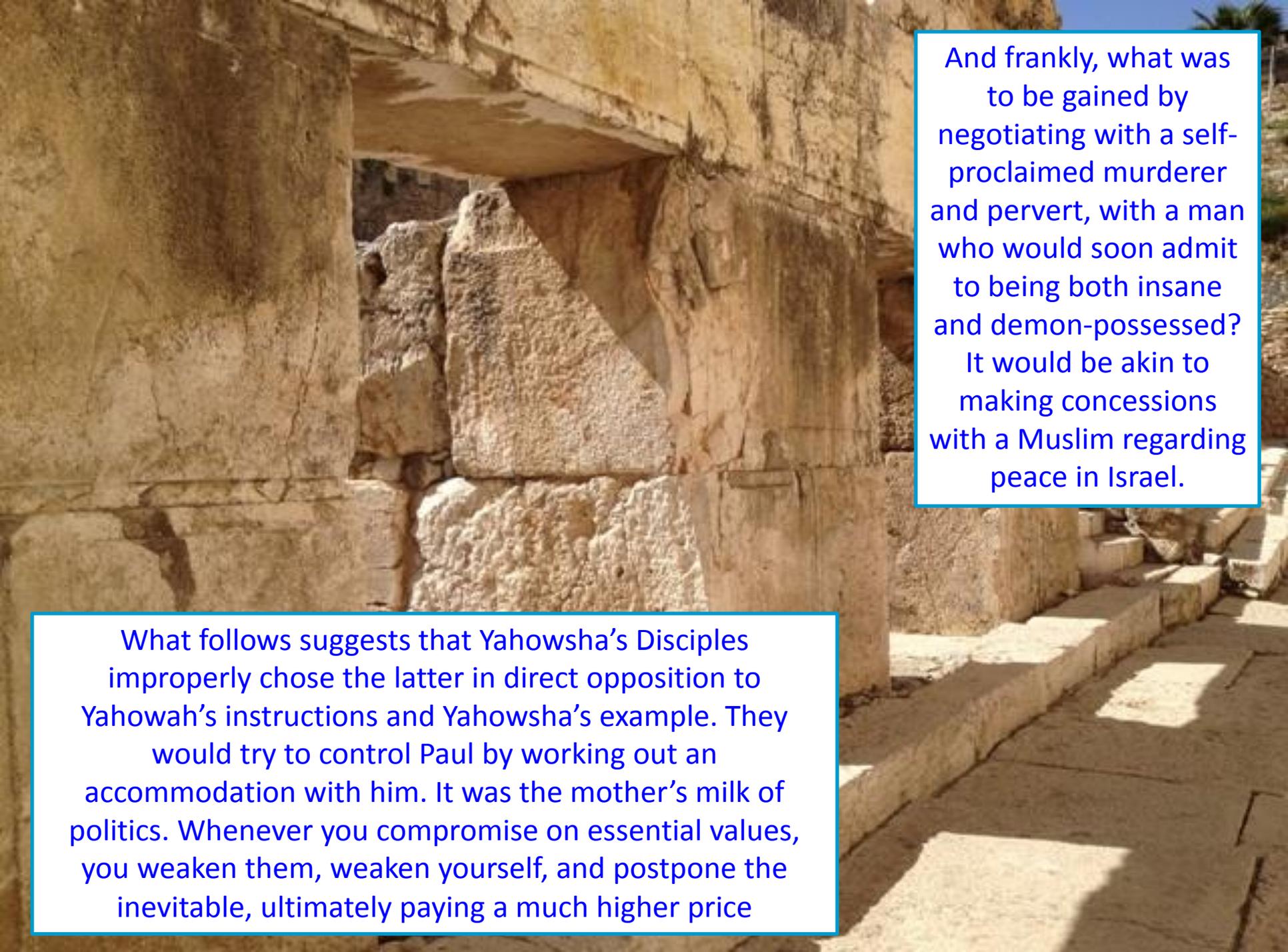
You’ll notice, and these facts are significant, this meeting had been called to confront Paulos’s contrarian testimony, but upon its conclusion the letter which was drafted wasn’t from Paul and that it was addressed to the places the man being judged had previously spoken.



The real Apostles were leaving nothing to chance. Far too much was at stake to allow Paul's attack on the Torah to prevail. But that is not to say that they weren't in a horrible predicament. Paul had positioned himself as Yahuah's messenger to the nations and had traveled the world preaching his perverted Gospel. He was a Roman citizen, and they were not, giving Paul an enormous advantage.

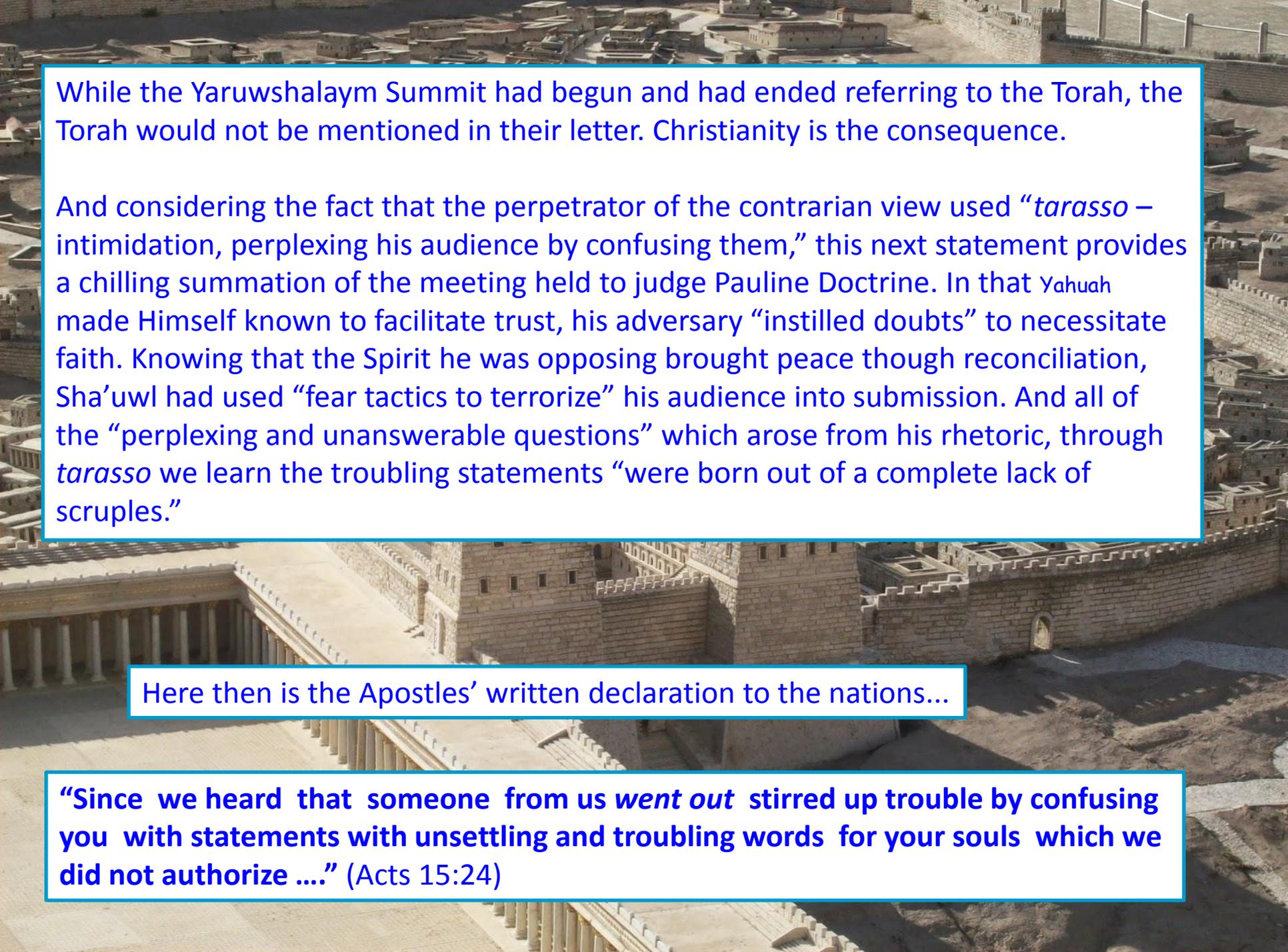
Paul was smarter, better educated, far more ambitious, and a much more prolific writer. The Apostles could have silenced Paul, but that would have required killing or imprisoning him, for which they had no legal authority. They could have openly opposed him, but that would have created an aura of distrust between the Disciples and the people this charlatan had been soliciting. Or they could have tried to work with him—but that required compromise, something wholly unacceptable to Yahuah.





And frankly, what was to be gained by negotiating with a self-proclaimed murderer and pervert, with a man who would soon admit to being both insane and demon-possessed? It would be akin to making concessions with a Muslim regarding peace in Israel.

What follows suggests that Yahowsha's Disciples improperly chose the latter in direct opposition to Yahowah's instructions and Yahowsha's example. They would try to control Paul by working out an accommodation with him. It was the mother's milk of politics. Whenever you compromise on essential values, you weaken them, weaken yourself, and postpone the inevitable, ultimately paying a much higher price



While the Yaruwshalaym Summit had begun and had ended referring to the Torah, the Torah would not be mentioned in their letter. Christianity is the consequence.

And considering the fact that the perpetrator of the contrarian view used “*tarasso* – intimidation, perplexing his audience by confusing them,” this next statement provides a chilling summation of the meeting held to judge Pauline Doctrine. In that Yahuah made Himself known to facilitate trust, his adversary “instilled doubts” to necessitate faith. Knowing that the Spirit he was opposing brought peace though reconciliation, Sha’uwl had used “fear tactics to terrorize” his audience into submission. And all of the “perplexing and unanswerable questions” which arose from his rhetoric, through *tarasso* we learn the troubling statements “were born out of a complete lack of scruples.”

Here then is the Apostles’ written declaration to the nations...

“Since we heard that someone from us *went out* stirred up trouble by confusing you with statements with unsettling and troubling words for your souls which we did not authorize ...” (Acts 15:24)

“Since (*epeide* – seeing and recognizing that) **we heard** (*akouo* – we received news) **that** (*oti*) **someone** (*tis*) **from** (*ek*) **us** (*emon*) **went out** (*exerchomai*) **(excluded from Papyrus 45)]** **stirred up trouble by confusing** (*tarasso* –distressing, disturbing, and agitating, without scruples perplexing by causing doubts, frightening and terrorizing so as to intimidate) **you** (*umas*) **with statements** (*logos* – with words, speech, a message, acquisition, or treatise) **with unsettling and troubling words** (*anakeuazo logos* – with distressful and upsetting speech, with destructive and ravaging statements, with mindless and irrational reasoning, with a treatise designed to overthrow, upend, and subvert by being terrifying) **for your souls** (*tas psyche umon* – for your psyche) **which** (*ois*) **we did not authorize** (*ou diastellomai* – we did not arrange, prepare, set into place, or send out),...” (Acts 15:24)

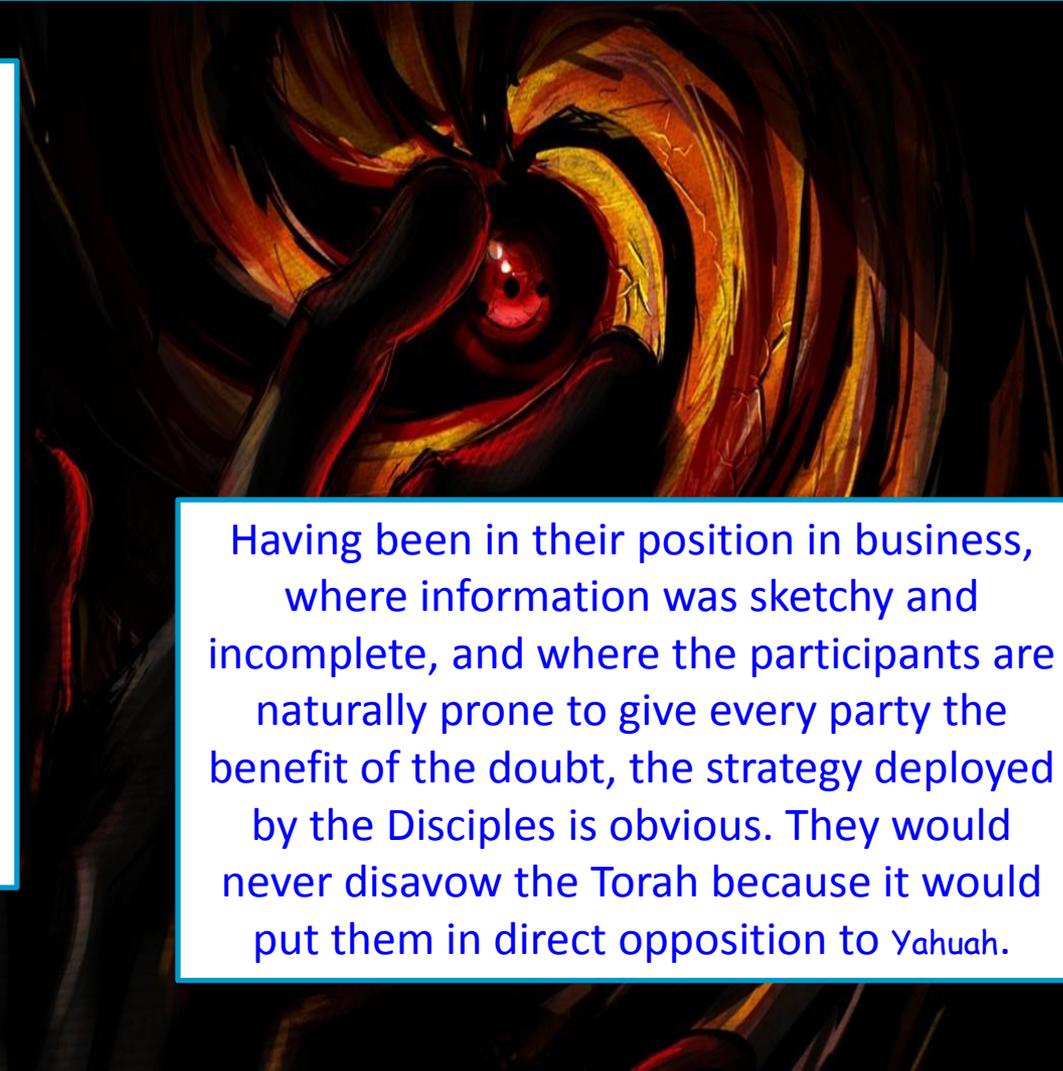
Keep in mind, this was written by Yahowsha’s Disciples, by the hand of the witnesses Yahuah had personally trained, to the communities in which Sha’uwl had preached regarding the merits of the self-proclaimed apostle’s message. And that is indeed “*tarasso* – disturbing” and “*anakeuazo* – distressing.” These are especially condescending terms – and they were spoken of Paul.

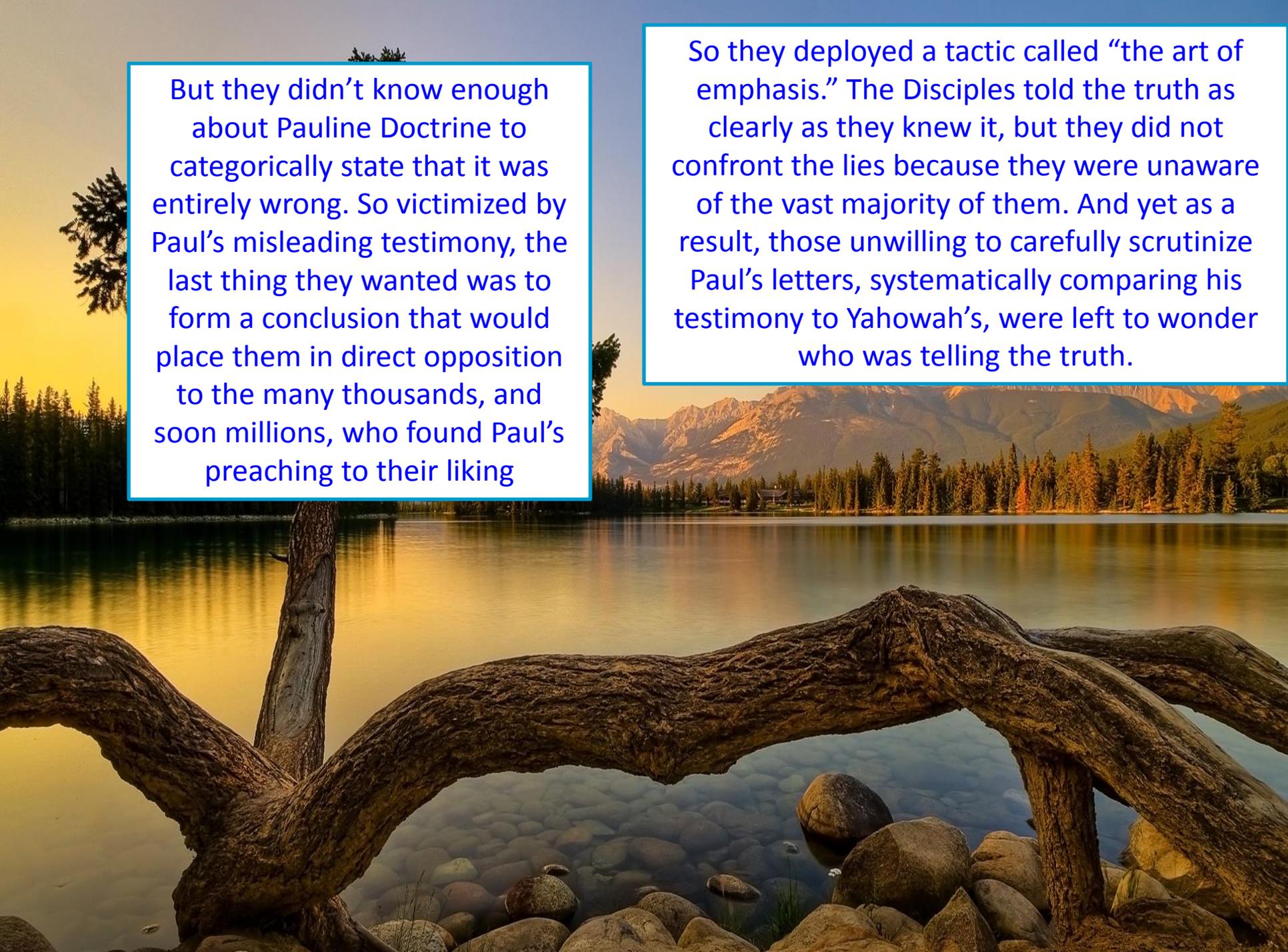
Unfortunately, while everything Paul had promised was now suspect, nothing specifically was repudiated. All the Disciples said was that Paul’s message was confusing, perplexing, troubling, and unsettling, and that they had not “authorized” the “*logos* – statements” Paul’s audiences had heard.

To be fair, Yahowsha's Disciples did not know even one percent as much about Paul as we do today. At the time this meeting took place, Paul's first epistle, Galatians, which would be written as a hostile rebuttal to his censure at this meeting, was still months away. Paul's next four letters, the two anti-Semitic rants to the Thessalonians and the pair of schizophrenic tomes to the Corinthians were three to five years off.

As a result, no one knew that Sha'awl would admit to being insane or demon-possessed. And Luke's portrayal of this man's life wouldn't be compiled for a decade or more. Therefore, it would be some time before the world was made aware of Paul's preposterous conversion experience or his duplicitous and conflicting testimony. So all Sha'awl had to do at this meeting to appear credible was to lie. And that is what he did best.

Having been in their position in business, where information was sketchy and incomplete, and where the participants are naturally prone to give every party the benefit of the doubt, the strategy deployed by the Disciples is obvious. They would never disavow the Torah because it would put them in direct opposition to Yahuah.





But they didn't know enough about Pauline Doctrine to categorically state that it was entirely wrong. So victimized by Paul's misleading testimony, the last thing they wanted was to form a conclusion that would place them in direct opposition to the many thousands, and soon millions, who found Paul's preaching to their liking

So they deployed a tactic called "the art of emphasis." The Disciples told the truth as clearly as they knew it, but they did not confront the lies because they were unaware of the vast majority of them. And yet as a result, those unwilling to carefully scrutinize Paul's letters, systematically comparing his testimony to Yahowah's, were left to wonder who was telling the truth.

While the art of emphasis may be an effective marketing strategy, it isn't remotely appropriate in association with Yahuah. So I recommend Yahowah's approach, which is to be clear, consistent, uncompromising, and blunt, while offering as complete an explanation as can be compiled, no matter how many words that requires.

We do not have an answer to every question, and there are many things that we are still learning, but there are some things that can be known. First among them is that we cannot go wrong when we convey Yahowah's Word accurately, or when we advocate and condemn those things which He advocates and condemns.

Yahowah has asked that we circumcise our sons as our sign that we want to be part of His Covenant. And He has told us that we should observe His Towrah and listen to Him. That's good enough for me.

Based upon Yahowah's Word, unity with Yahowah is essential, while unity among men is only advisable when those men and women share a common and accurate understanding of the Towrah and its Covenant. In fact, Yahuah would prefer that we distance ourselves from the thinking, approach, and institutions of men. Therefore, the Disciples may have erred when they wrote:

“...it occurred to us to come to exist with one purpose or passion , having ourselves selected a spokesmen to send to you with the dear of us , Barnabas and also Paulo .”
(Acts 15:25)

“...it occurred (*edozen* – a derivative of *dokei*, presumed and supposed) to us (*emin*) to come to exist (*ginomai*) with one purpose or passion (*homothymadon* – common accord emotionally and temperamentally, being similarly angry; from *homou*, together, and *thumos*, expressing passion), having ourselves selected a spokesmen (*eklegomai andras* – choosing men among ourselves to speak out, from *lego*, to speak and affirm and *ek* out) to send (*pempo* – dispatching messengers with the Word) to (*pros*) you (*emas*) with (*syn*) the dear (*tois agapetos* – the beloved; from *agapao* – speaking of persons who have been welcomed, even entertained) of us (*emon*), Barnabas and also Paulo (*Barnaba kai Paulo*).”
(Acts 15:25)

By using a derivative of *dokei*, Yahowsha’s Disciples were limited to their personal “opinions and suppositions” regarding the troubling message Paul had been conveying. They simply didn’t know enough to be certain. And as such, they could not have been speaking for Yahuah.



Homothymadon does not mean that “they were of one mind,” but instead that their “passions and desires were similar.” The Greek word for mind is *dianoia*, not *thumos* which addresses “strong emotions,” and in particular, “being angry.” It is also used to convey being “inflamed by sufficient wine to cause the drinker to be mad or kill himself.”

Further, the Disciples were hedging their bets by calling the spokesmen “*eklegomai* – ones who speaks out, proclaiming and affirming the Word.” When the context is Yahuah, the “*legos* – Word” is the “Torah and Prophets Psalms” in addition to, Yahowsha’, Himself.

Lastly, it is interesting that Barnabas’ name was listed first in this letter, suggesting that he, along with those the Disciples were dispatching, were “*tois agapetos* – the beloved.” With Paul being second, and following “*kia* – and also,” he was separated from the potentially endearing term. Elsewhere, it is always the other way around, with Paul receiving top billing. And in that light, it is telling that Barnabas and Paul would soon split up, with Barnabas disagreeing with Paul.

Further, the root of *agapetos*, *agapao*, simply means that the Disciples “welcomed the man to their meeting and entertained his story.”

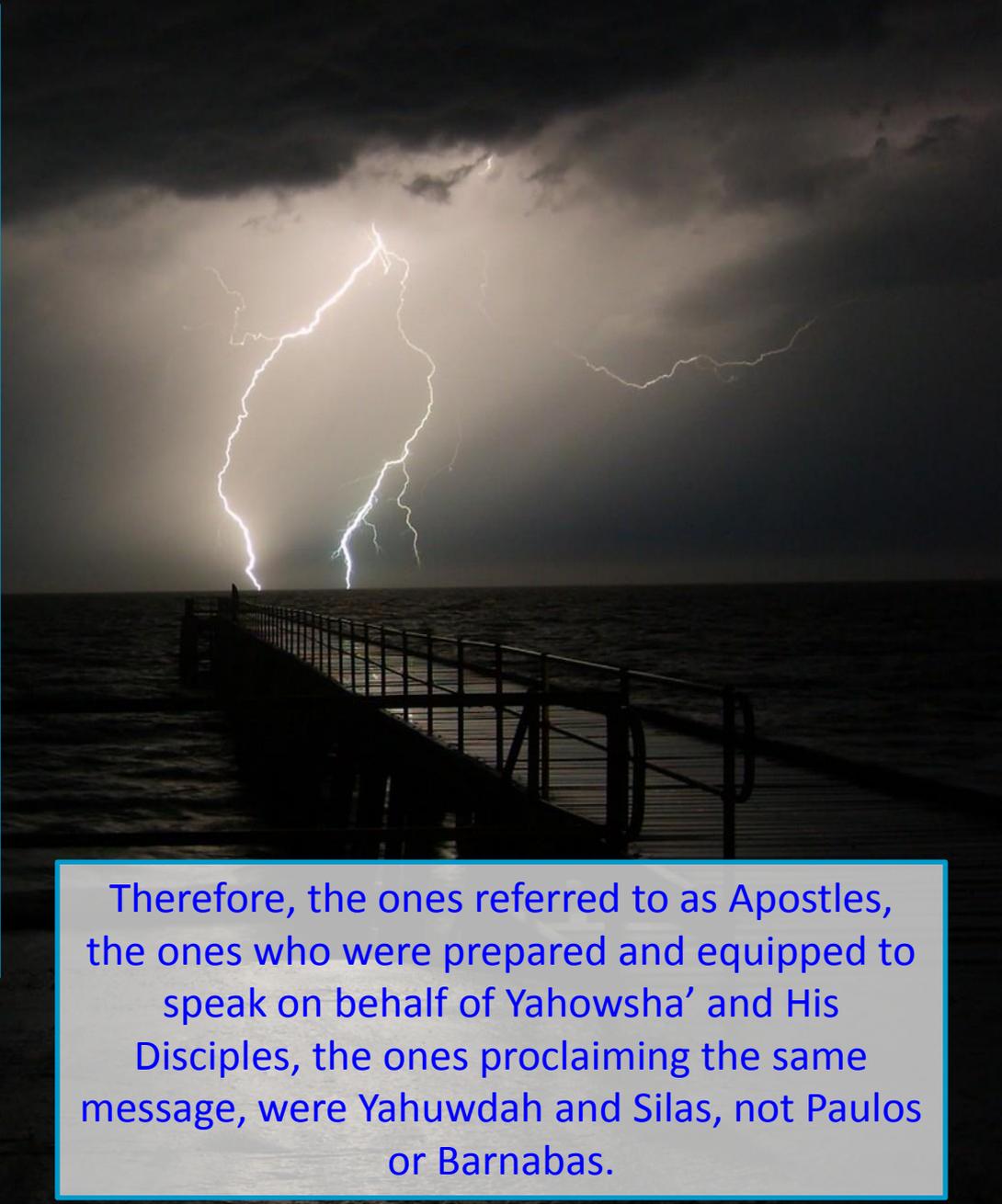
“Men having given over their souls for the sake of the name of the Upright One (tou KY), our Ma’aseyah (XY) Yahowsha’ (IY).” (Acts 15:26)

“Men (*anthropos*) having given over (*paradidomi* – having delivered and instructed; a compound of *para*, from, and *didomi*, to give) their (*auton*) souls (*psyche* – consciousnesses) for the sake of (*hyper*) the name (*tou onoma*) of the Upright One (tou KY), our Ma’aseyah (XY) Yahowsha’ (IY).” (Acts 15:26)

At this juncture, it is not clear whether Yahuwdah and Silas were being described or if this affirmation pertained to Barnabas and Paul. But, even if the identity of those being offered for the sake of Yahowsha’s name wasn’t quickly resolved by what comes next, unlike Paul and Barnabas, most of the Called Out in Yaruwshalaim knew Him personally. And Yahuwdah, in and of itself, is a testament to Yahowah’s name.

“Therefore we have delegated, prepared, and sent the Apostles , Yahuwdah and Silas , and through their speech reporting and proclaiming the same message .” (Acts 15:27)

“Therefore (*oun* – wherefore and indeed) **we have delegated, prepared, and sent the Apostles** (*apostello* – we have equipped and dispatched for this particular purpose messengers conveying the Word), **Yahuwdah** (*loudas* – a transliteration of the Hebrew Yahuwdah meaning Related to Yah) **and** (*kai*) **Silas** (*Silas*), **and** (*kai*) **through** (*dia*) **their** (*autous*) **speech** (*logos* – word and statements) **reporting and proclaiming the same message** (*apangelo ta auta* – announcing; from *apo*, separation and *aggelos*, message and messenger).”
(Acts 15:27)



Therefore, the ones referred to as Apostles, the ones who were prepared and equipped to speak on behalf of Yahowsha’ and His Disciples, the ones proclaiming the same message, were Yahuwdah and Silas, not Paulos or Barnabas.

Before you consider the next codicil, a word of caution is in order. Many people say that their thoughts are inspired by the Spirit. And some may be right some of the time. Unfortunately, the following statement is wrong. I base this conclusion not upon my standards, but instead upon Yahowah's teaching, His guidance, and the instructions He established in the Torah. That which is in complete accord with the Torah is right, that which conflicts with the Torah is wrong, and that which cannot be affirmed or rejected based upon the Torah is suspect. By that standard, this is not true:

“For the Set-Apart Spirit (ΠΙΝΑ –*ruwach*) seemed to be of the opinion, and also to us , nothing more of a burden or hardship to be placed upon you except these, the indispensable requirements:...” (Acts 15:28)

“For (*gar*) the Set-Apart (*hagios* – set apart for Yahwah's purpose, dedicated and consecrated, separated from the profane and purifying; a Greek variation on the Hebrew *qodesh* – set apart) Spirit (ΠΙΝΑ – a Divine Placeholder representing the feminine *ruwach* – spirit from the Greek neuter noun *pneuma*) seemed to be of the opinion (*dokei* – supposed and presumed), and also (*kai*) to us (*emin*), nothing (*medeis*) more (*pleion*) of a burden or hardship (*baros* – of a weight or trouble, suffering or difficult duty) to be placed upon you (*epitithemai emin* – should you be subjected to) except (*plen*) these (*toeton*), the indispensable requirements (*ton epanagkes* – things which are absolutely essential and necessary):...” (Acts 15:28)

Before we pass final judgment, please consider the Nestle-Aland's McReynolds Interlinear's presentation:

“For the Set-Apart Spirit (ΠΝΑ *-ruwach*) seemed to be of the opinion, and also to us , nothing more of a burden or hardship to be placed upon you except these, the indispensable requirements:...” (Acts 15:28) CW

“It thought for to the spirit the holy and to us nothing more to be set on to you burden except these the necessary.” NAIT

Beyond more accurately rendering “thought” and “holy,” the reason that the word order differs in these presentations of Acts is that, in addition to translating the meaning of the words from Greek to English, I’ve also tried to transition from Greek to English grammar, where in English subjects precede verbs and nouns follow adjectives

To begin, the “*ruwach* – Spirit” of Yahowah is not “holy” nor is She “neuter. Because the “*Ruwach Qodesh* – Set-Apart Spirit” is a part of Yahowah, set apart from Him to serve us, She does not “*dokei* – presume or suppose” anything. She is devoid of “opinions.” As part of *Yahwah*, set apart from Him, the Set-Apart Spirit has complete access to all pertinent information and Her judgment is impeccable.

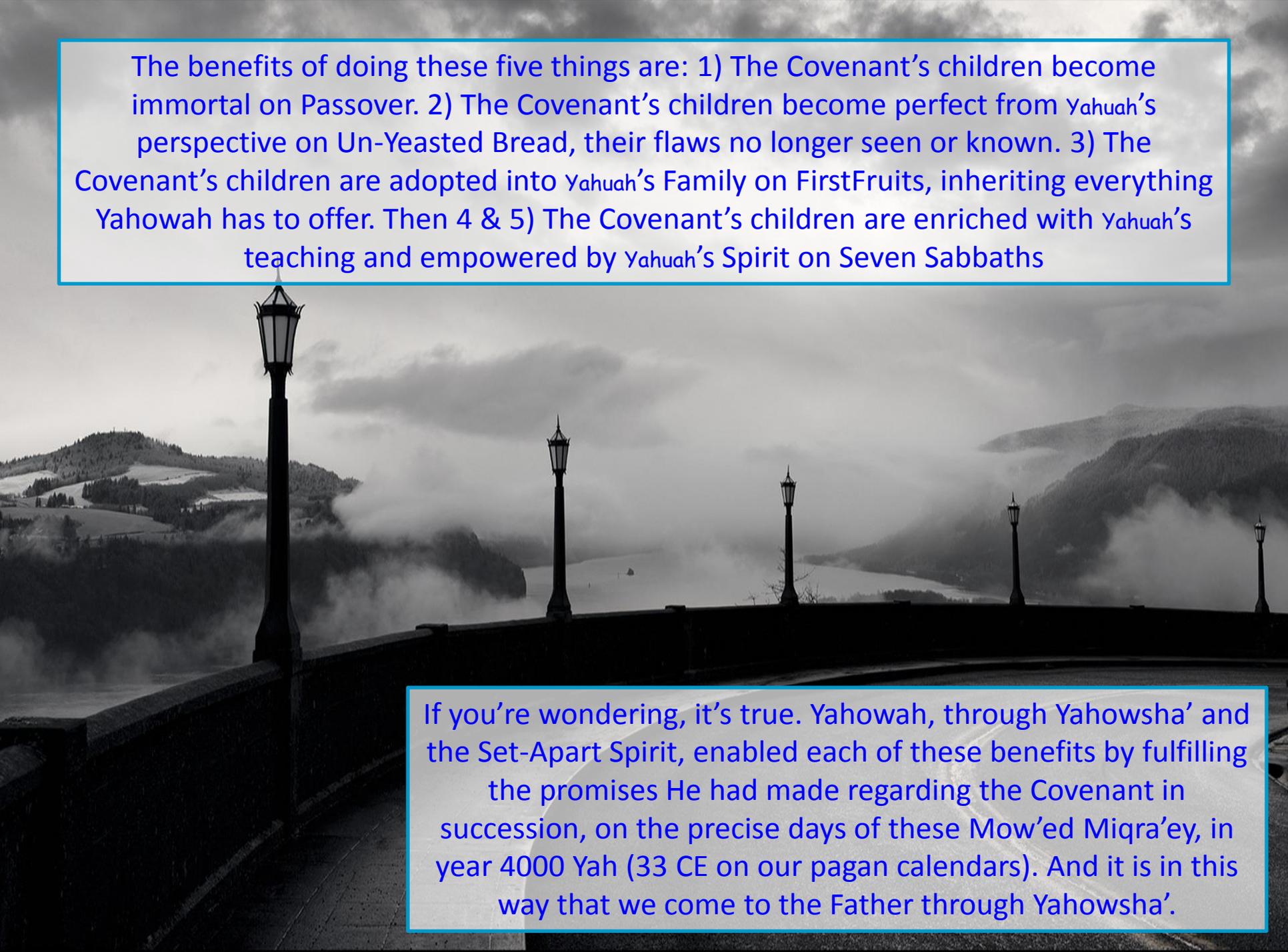
In Greek, you would say that She “*epiginosko* – has evaluated all of the evidence and has come to know and understand without any hint of uncertainty.” So to suggest that the Set-Apart Spirit “seemed to be of the opinion,” regarding Yahowah’s message generally, and the Torah specifically, is to say that they either didn’t receive Her directions or they didn’t process them appropriately.

Baros, in the accusative case, translated “of a burden or hardship,” speaks of something which is “a tremendous weight or a difficult duty which leads to suffering and sorrow and is oppressive.” Its inclusion in this translation of the Disciples’ letter strongly suggests that this report is fraudulent.

While there are five requirements which have to be known, understood, accepted, and acted upon to engage in the Covenant, and thus to be saved by the benefits of the Covenant, these are not “difficult duties,” but are instead easy, and rather than being “oppressive” and leading to “suffering and sorrow,” they are not only liberating, nothing is more rewarding or enjoyable than being adopted into our Heavenly Father’s Family. Not one of the five requirements is a “burden.” They are not a “hardship.”

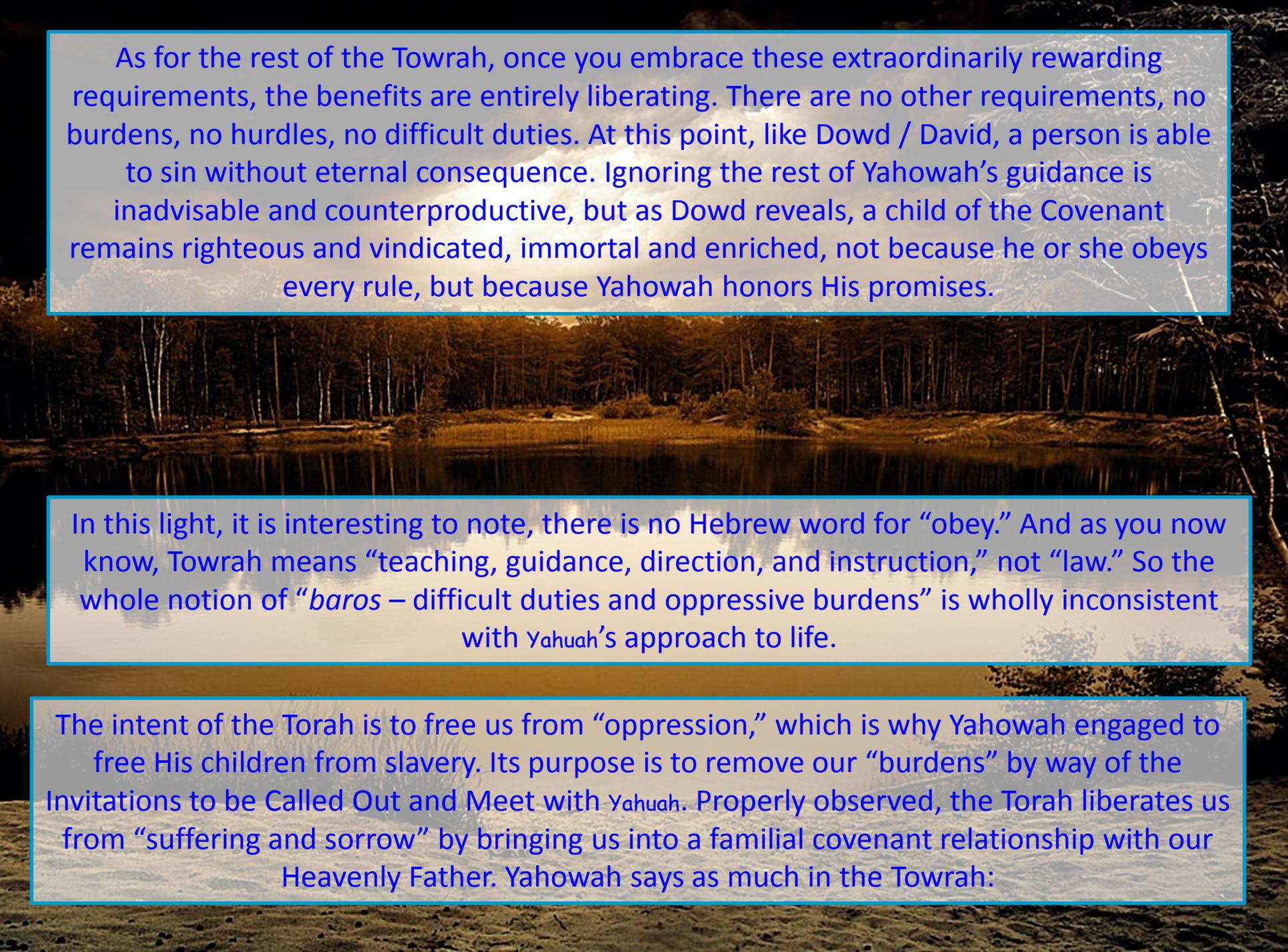
This burdensome view of Yahowah, His Towrah, and His Covenant is Pauline.

The Covenant’s requirements and benefits in Yahowah’s own words, suffice it to say for now, the conditions are as follows: 1) Walk away from your country, including all things Babylon which means disassociating from religion and politics. 2) Come to trust and rely upon Yahowah instead, which means that you will have to come to know Him and understand what He is offering. 3) Walk to *Yahuah* to become perfect, a path which is laid out by Yahowah and a result which is facilitated by Yahowsha’ via the seven Invitations to be Called Out and Meet with *Yahuah*. 4) Closely examine and carefully consider the family-oriented Covenant relationship, so that once you understand its provisions you can respond to *Yahuah*’s offer. And 5) Parents should demonstrate their acceptance of the Covenant and their willingness to raise their children to become *Yahuah*’s children by circumcising their sons.



The benefits of doing these five things are: 1) The Covenant's children become immortal on Passover. 2) The Covenant's children become perfect from Yahuah's perspective on Un-Yeasted Bread, their flaws no longer seen or known. 3) The Covenant's children are adopted into Yahuah's Family on FirstFruits, inheriting everything Yahowah has to offer. Then 4 & 5) The Covenant's children are enriched with Yahuah's teaching and empowered by Yahuah's Spirit on Seven Sabbaths

If you're wondering, it's true. Yahowah, through Yahowsha' and the Set-Apart Spirit, enabled each of these benefits by fulfilling the promises He had made regarding the Covenant in succession, on the precise days of these Mow'ed Miqra'ey, in year 4000 Yah (33 CE on our pagan calendars). And it is in this way that we come to the Father through Yahowsha'.



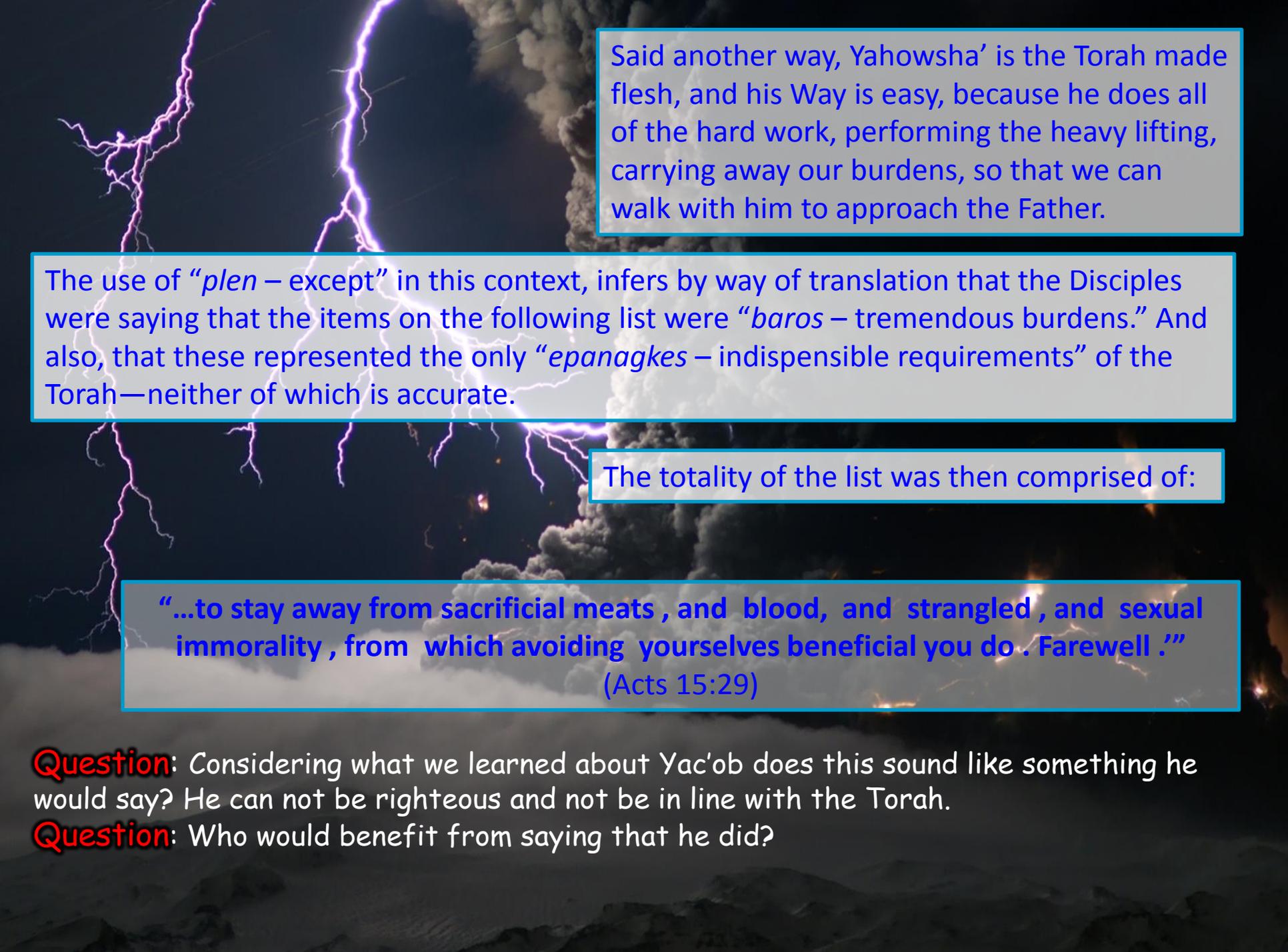
As for the rest of the Towrah, once you embrace these extraordinarily rewarding requirements, the benefits are entirely liberating. There are no other requirements, no burdens, no hurdles, no difficult duties. At this point, like Dowd / David, a person is able to sin without eternal consequence. Ignoring the rest of Yahowah's guidance is inadvisable and counterproductive, but as Dowd reveals, a child of the Covenant remains righteous and vindicated, immortal and enriched, not because he or she obeys every rule, but because Yahowah honors His promises.

In this light, it is interesting to note, there is no Hebrew word for "obey." And as you now know, Towrah means "teaching, guidance, direction, and instruction," not "law." So the whole notion of "*baros* – difficult duties and oppressive burdens" is wholly inconsistent with Yahwah's approach to life.

The intent of the Torah is to free us from "oppression," which is why Yahowah engaged to free His children from slavery. Its purpose is to remove our "burdens" by way of the Invitations to be Called Out and Meet with Yahwah. Properly observed, the Torah liberates us from "suffering and sorrow" by bringing us into a familial covenant relationship with our Heavenly Father. Yahowah says as much in the Towrah:

“Indeed (ky), you should consistently and genuinely listen to (shama’) the voice (ba qowl) of Yahowah, your Eternal (’elohym), to approach by (la) diligently observing, closely examining, and carefully considering (shamar) His terms and conditions (mitswah – His authorized directions and instructions regarding His Covenant contract) and (wa) His inscribed prescriptions for living (chuqah – His engraved advice regarding being cut into the relationship) in this specific (ba ha zeh) written scroll (cepher – written document) of the Towrah (ha Towrah – the teaching and direction, the instruction and guidance) if (ky) you want to actually and eternally return (shuwb – you want to be genuinely and always restored, forever changing your attitude, direction, and thinking) to (’el) Yahowah, your Eternal (’elohym), with all of your heart (ba kol leb) and with all of your soul (wa ba kol nepesh). Indeed (ky), these (ha ze’th) terms and conditions (mitswah – authorized instructions regarding the covenant contract) which relationally and beneficially (’asher) I am (’anky) instructing you (tsawah – directing and guiding you by sharing with you) this day (ha yowm) are not difficult or challenging (lo’ pala’ – are not hard, troublesome, or a burden). This is not beyond your reach (hw’ min wa lo’ rachowq).” (Dabarym / Words / Deuteronomy 30:10-11)

If circumcision was a “considerable hardship causing great suffering and sorrow,” then it would have been barbaric for Yahowah to ask parents to do this on behalf of their sons eight days after they are born. As for adult circumcision, all that is required is the removal of a small amount of skin. And if we are unwilling to do this, what does it say about our appreciation for the sacrifice Yahusha made on our behalf, where most of His skin was ripped from His body by metal-studded Roman flagellum, where He suffered excruciating pain by being nailed to the upright pole, and where He endured the separation of His soul from Yahuah, allowing Himself to be tortured in She’owl on our behalf?



Said another way, Yahowsha' is the Torah made flesh, and his Way is easy, because he does all of the hard work, performing the heavy lifting, carrying away our burdens, so that we can walk with him to approach the Father.

The use of "*plen* – except" in this context, infers by way of translation that the Disciples were saying that the items on the following list were "*baros* – tremendous burdens." And also, that these represented the only "*epanagkes* – indispensable requirements" of the Torah—neither of which is accurate.

The totality of the list was then comprised of:

“...to stay away from sacrificial meats , and blood, and strangled , and sexual immorality , from which avoiding yourselves beneficial you do . Farewell .”
(Acts 15:29)

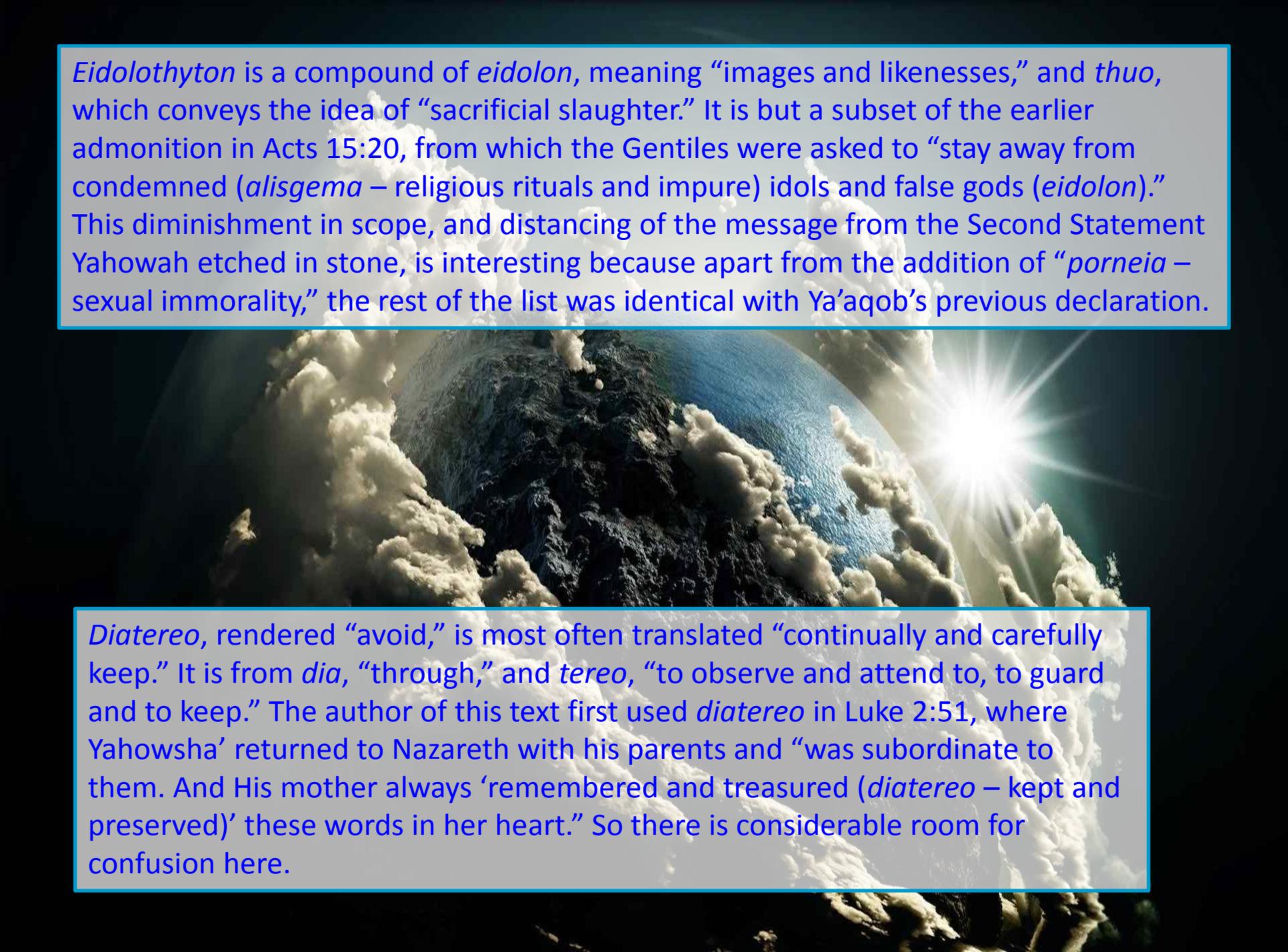
Question: Considering what we learned about Yac'ob does this sound like something he would say? He can not be righteous and not be in line with the Torah.

Question: Who would benefit from saying that he did?

“...to stay away from (*apechomai* – to separate and keep a distance from, thereby avoiding and abstaining from) **sacrificial meats** (*eidolothyton* – animal flesh offered to pagan idols), **and** (*kai*) **blood** (*haima*), **and** (*kai*) **strangled** (*pniktos* – choked to death and suffocated as part of a bloodless religious ritual), **and** (*kai*) **sexual immorality** (*porneia* – fornication, prostitution, or illegal intercourse), **from** (*ek*) **which** (*hos*) **avoiding** (*diatereo* – keeping or abstaining from) **yourselves** (*eautous*) **beneficial** (*eu* – healthy and prosperous, good and correct) **you do** (*prasso* – you practice, carry out, and accomplish). **Farewell** (*rhonnymai* – goodbye, be strong, healthy, and prosperous).” (Acts 15:29)

As a summation of the Torah, this is inaccurate, grossly inappropriate, and stunningly deficient.

Moreover, it is wholly inconsistent with Yahowsha’s statements recorded in Mattanyah 5 through 7 from His Instruction on the Mount. Furthermore, not one of these edicts was sufficiently important to make an appearance in the Ten Statements Yahowah etched in stone. So since this wasn’t Yahwah’s list, whose do you suppose it might have been?



Eidolothyton is a compound of *eidolon*, meaning “images and likenesses,” and *thuo*, which conveys the idea of “sacrificial slaughter.” It is but a subset of the earlier admonition in Acts 15:20, from which the Gentiles were asked to “stay away from condemned (*alisgema* – religious rituals and impure) idols and false gods (*eidolon*).” This diminishment in scope, and distancing of the message from the Second Statement Yahowah etched in stone, is interesting because apart from the addition of “*porneia* – sexual immorality,” the rest of the list was identical with Ya’aqob’s previous declaration.

Diatereo, rendered “avoid,” is most often translated “continually and carefully keep.” It is from *dia*, “through,” and *tereo*, “to observe and attend to, to guard and to keep.” The author of this text first used *diatereo* in Luke 2:51, where Yahowsha’ returned to Nazareth with his parents and “was subordinate to them. And His mother always ‘remembered and treasured (*diatereo* – kept and preserved)’ these words in her heart.” So there is considerable room for confusion here.

However, it is true, albeit an afterthought: according to the Torah we should not consume things offered as a sacrifice to a god or goddess. We find this instruction in *Shemowth / Names / Exodus 34:12-15*, where Yahowah asks us to avoid any association with any religious activity. But as you read though this, please notice that it was Sha'awl who established and boldly proclaimed a new covenant in association with the inhabitants of the nations he claimed as his own.



It became a trap, ensnaring those who came to favor the alters and religious shrines that grew out of his letters – especially his association with the Graces. And Sha'awl's religious pronouncements were always focused on an additional and very different *Yahusha*, one whose name was unassociated with Yahowah.

“To approach you should be observant (*shamar la* – to come near closely examine and carefully consider [Yahowah’s “*tsawah* – instructions and directions” which was the focus of the 11th verse]) **lest** (*pen*) **you cut a covenant** (*karat beryth* – you establish a familial relationship) **in association with the inhabitants of the land** (*la yashab ha ‘erets*) **which beneficially** (*‘asher*) **you are coming upon** (*‘atah bow’ ‘al*), **so that it does not** (*pen*) **become** (*hayah* – exist as) **the onset of a snare in your midst** (*la mowqesh ba qereb*). (34:12)

But rather accordingly (*ky ‘eth*), **their altars** (*mizbeah* – their construction of places where gifts and sacrifices are offered during rituals to their deities) **you should choose to actually and consistently tear down and shatter** (*nathats* – you should elect to demolish) **and with regard to** (*ba ‘eth*) **their religious pillars and sacred memorials** (*matsebah*), **you should, of your own volition, destroy** (*shabar*). **And with regard to his association with ‘Asherah** (*ba ‘eth ‘Asherah* – merciful blessings; the name of the Babylonian and Canaanite Yahuahdess of good fortune and merriment (this Yahuahdess is the equivalent of the Greek “*Charis* – Charities” and Roman “*Gratia* – Graces,” from whom the Christian Gospel of Grace was named and derived)), **you should choose to actually and continually sever, cut off, and uproot** (*karat* – banish). (34:13)

Indeed (*ky* – because) **you should not act in such a way that you continually speak** (*lo’ chawah* – you should not make pronouncements with a verbal display of words explaining about or worshipping) **with regard to another different EL** (*la ‘el ‘acher* – to approach an additional ‘El, the chief deity of the Canaanites whereby “*ha Ba’al* – the Lord” was the son and nemesis of “‘El – Yahuah,” something remarkably similar to the “Christian Lord Jesus” replacing Yahowah’s Towrah with his Gospel of Grace), **because** (*ky*) **Yahowah, His name** (*shem* – He is known as), **is jealous regarding exclusivity in the relationship** (*qana’* – pertains to zeal, passion, and devotion). **He is** (*huw’*) **a zealous, passionate, and devoted** (*qana’* – jealous regarding relational exclusivity) **Eternal One** (*‘el*). (34:14)

You should not ever make (*pen karat* – you should not cut, create, or establish) **a covenant** (*beryth* – a family-oriented relationship or marriage vow) **to approach or with regard to the inhabitants of the land** (*la yashab ha ‘erets*) **and** (*wa*) **follow after** (*‘achar*) **their prostitution to solicitation on behalf of** (*zanah* – their disloyal and adulterous acts designed to profit by offering favors to) **their** (*‘elohym*).

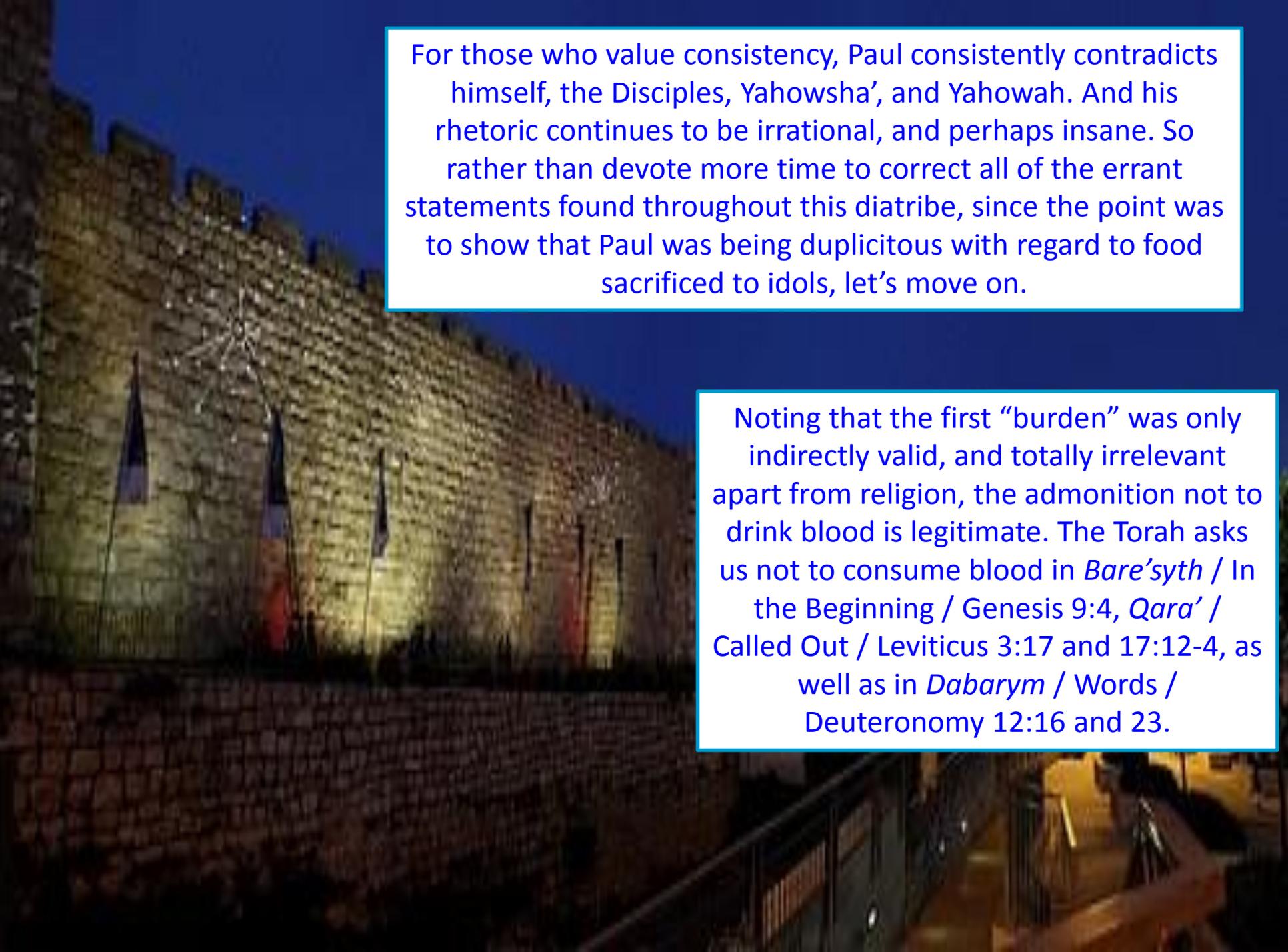
And (wa) they elect to actually offer a sacrifice (zabach) to approach their (la 'elohym), and he will choose to make an announcement to you (wa qara' la – then he will elect to summon you, he will of his own volition call out to you with his proclamation, he will ask you to read and recite his calling, inviting you to meet with and welcome him with regard to you accepting his appointment and calling) and (wa) you decide to actually partake in and consume ('akal – you elect to eat, feed upon, imbibe, and ingest) as part of (min – by means of and because of) his sacrificial offering (zebah – his propitiation or expiation as an act of worship toward a deity).” (Shemowth / Names / Exodus 34:12-15)

It is telling, of course, that in light of what we know, it's hard not to see Sha'uwl cast as the adversary throughout this presentation. He did everything Yahuah has asked us to avoid. He even claimed to have, himself, made a sufficient sacrifice to save believers. Moreover, in 1st Corinthians 8, Paulos not only rejects the Disciple's letter, renouncing it, but in addition, refutes Yahuah. Listen to this duplicitous man renounce knowledge as he preys on the unsuspecting while contradicting himself...



“Now concerning things sacrificed to idols, we know that we all have knowledge. Knowledge makes arrogant, but love edifies. If anyone supposes that he knows anything, he has not yet known as he ought to know, but if any one loves *Yahuah*, he is known by him. Therefore, concerning the eating of things sacrificed to idols, we know that there is no such thing as an idol in the world, and that there is no *Yahuah* but one. For even if there are so-called gods whether in heaven or on earth, as indeed there are many gods and many lords, yet for us there is one *Yahuah*, the father from whom are all things, and we for him. However not all men have this knowledge, but some being accustomed to the idol until now eat food as if it were sacrificed to an idol, and their conscience being weak is defiled. But food will not commend us to *Yahuah*, we are neither the worse if we do not eat, nor the better if we do eat.

But take care lest this liberty of yours somehow becomes a stumbling block to the weak. For if someone sees you who has knowledge dining in an idol’s temple, will not his conscience, if he is weak, be strengthened to eat things sacrificed to idols? For through your knowledge he who is weak is ruined, the brother for whose sake *C* died. Therefore, if food causes my brother to stumble, I will never eat meat again, that I might not cause my brother to stumble.” (1 Corinthians 8:1-13 as presented in the New American Standard Bible)



For those who value consistency, Paul consistently contradicts himself, the Disciples, Yahowsha', and Yahowah. And his rhetoric continues to be irrational, and perhaps insane. So rather than devote more time to correct all of the errant statements found throughout this diatribe, since the point was to show that Paul was being duplicitous with regard to food sacrificed to idols, let's move on.

Noting that the first "burden" was only indirectly valid, and totally irrelevant apart from religion, the admonition not to drink blood is legitimate. The Torah asks us not to consume blood in *Bare'syth* / In the Beginning / Genesis 9:4, *Qara'* / Called Out / Leviticus 3:17 and 17:12-4, as well as in *Dabarym* / Words / Deuteronomy 12:16 and 23.

However, these five statements pale by comparison to the many times Yahowah speaks to us about when and why we are to eat unleavened bread in celebration of *Pesach* and *Matsah*, and none of that was even mentioned. Doing one is sickening, while ignoring the other is deadly.

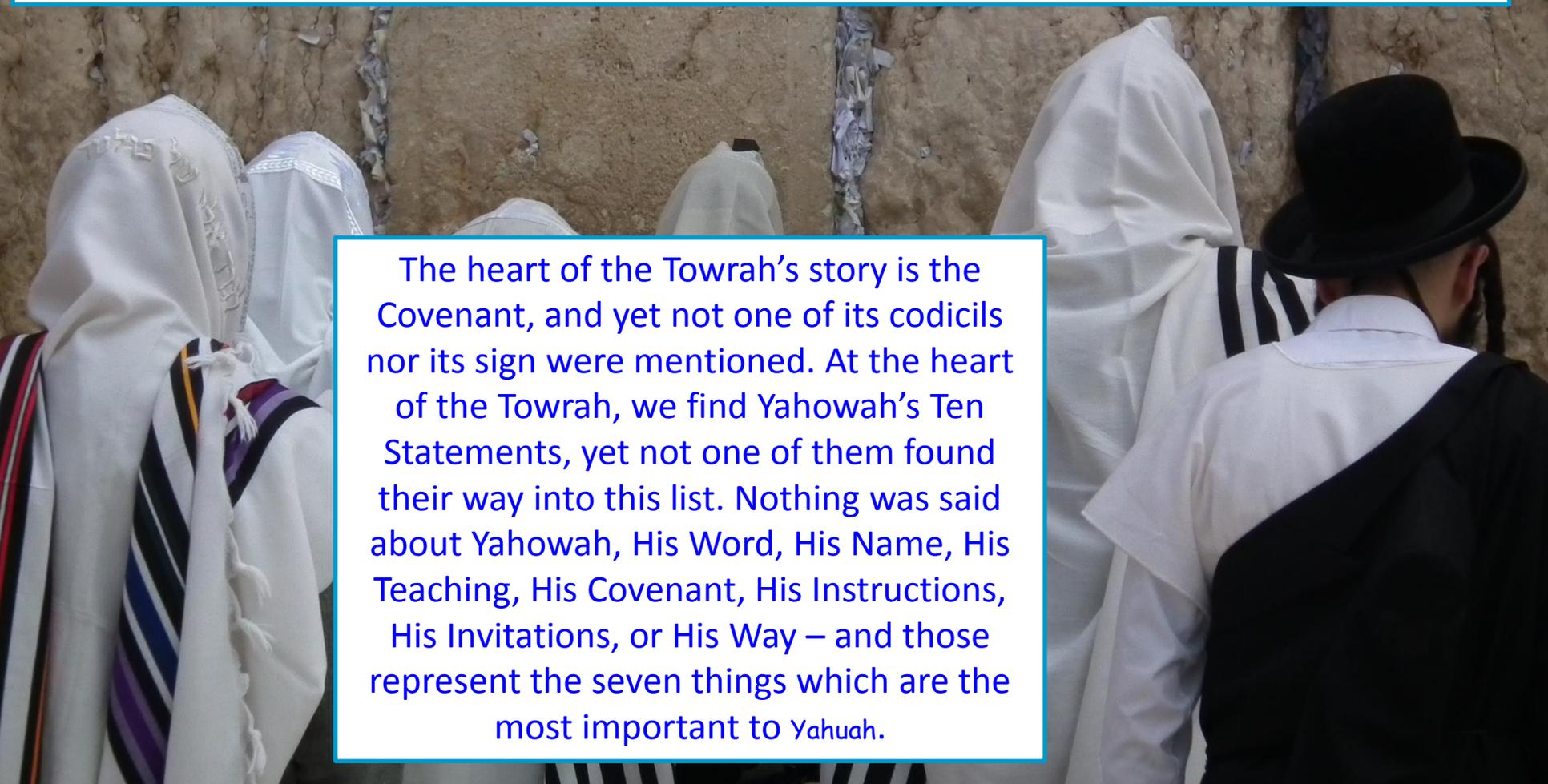
Particularly troubling, is that there is absolutely no instruction from Yahowah in the Torah regarding animals which are strangled.

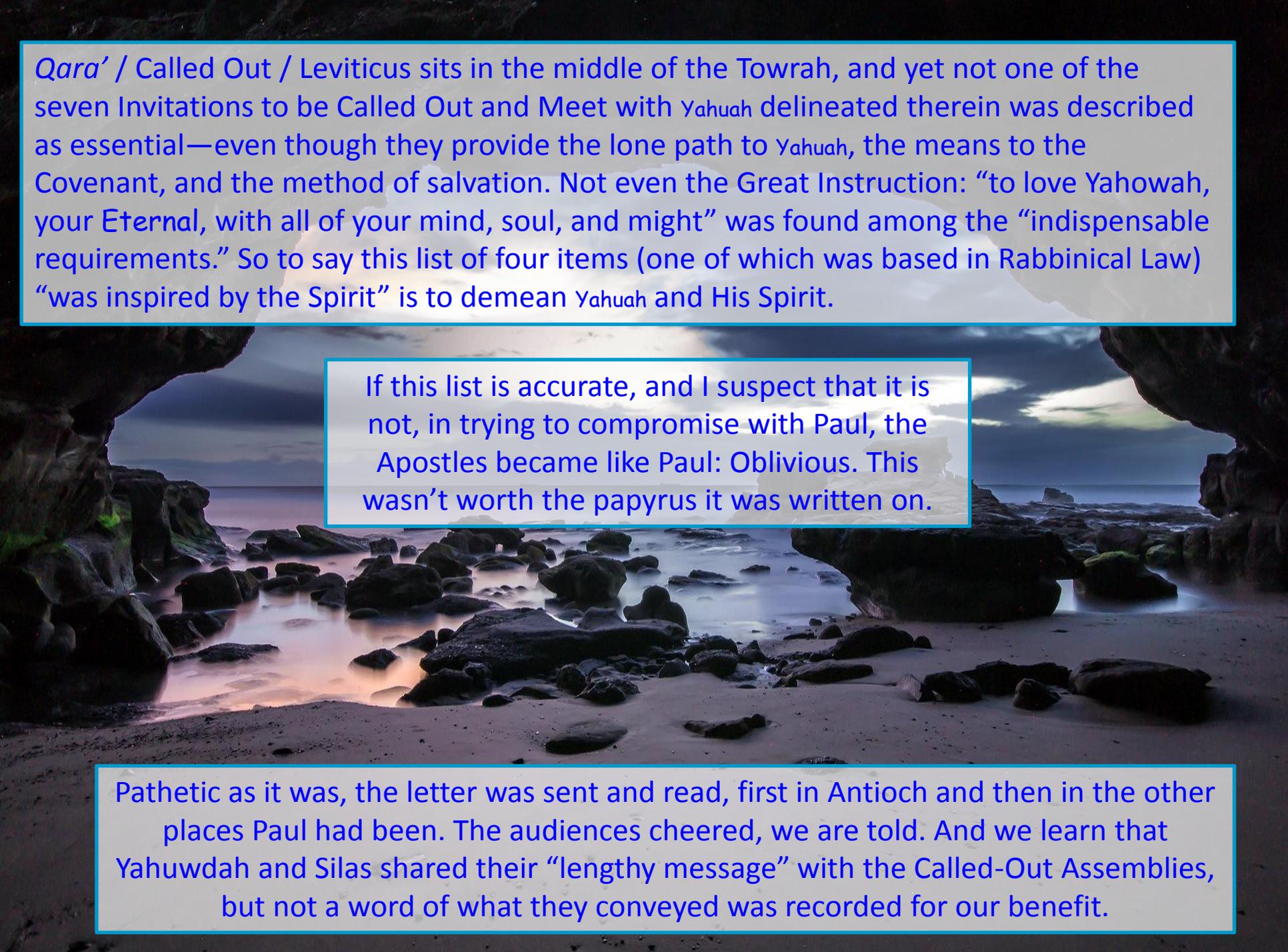
This edict comes instead from Rabbinic Law. *Kashrut*, the Jewish dietary rules pertaining to how an animal is to be slaughtered for consumption, requires that the jugular artery in the neck be slit while the animal is still alive so that the heart pumps the majority of blood out prior to butchering.



While the Torah instructs us not to drink blood, there are much more humane, practical, and effective ways to drain blood from a carcass. So, by including “strangling” in the short list of four things to be avoided, this horrendously shortchanges the Torah, while at the same time endorsing Rabbinical Law (which Yahowsha’ condemned). Further, if Gentiles took this list to be a summation of the essential elements of the Torah, they would enrich Rabbis, as the only place they could purchase meat and be assured that an animal wasn’t strangled was from a Kosher Jewish butcher with a Rabbinical endorsement.

The heart of the Towrah’s story is the Covenant, and yet not one of its codicils nor its sign were mentioned. At the heart of the Towrah, we find Yahowah’s Ten Statements, yet not one of them found their way into this list. Nothing was said about Yahowah, His Word, His Name, His Teaching, His Covenant, His Instructions, His Invitations, or His Way – and those represent the seven things which are the most important to Yahuah.





Qara' / Called Out / Leviticus sits in the middle of the Towrah, and yet not one of the seven Invitations to be Called Out and Meet with Yahuah delineated therein was described as essential—even though they provide the lone path to Yahuah, the means to the Covenant, and the method of salvation. Not even the Great Instruction: “to love Yahowah, your Eternal, with all of your mind, soul, and might” was found among the “indispensable requirements.” So to say this list of four items (one of which was based in Rabbinical Law) “was inspired by the Spirit” is to demean Yahuah and His Spirit.

If this list is accurate, and I suspect that it is not, in trying to compromise with Paul, the Apostles became like Paul: Oblivious. This wasn't worth the papyrus it was written on.

Pathetic as it was, the letter was sent and read, first in Antioch and then in the other places Paul had been. The audiences cheered, we are told. And we learn that Yahuwdah and Silas shared their “lengthy message” with the Called-Out Assemblies, but not a word of what they conveyed was recorded for our benefit.

NEXT WEEK:
THE GLARING ERRORS AT THE YAHRUSHALOM SUMMIT

RED FLAGS



A close-up photograph of a wooden cross. A rusty nail is driven through the horizontal beam. A small, rectangular piece of aged, yellowed paper is pinned to the nail. The paper 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.

אַנַתְהַמַּתִּיזוֹ (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 d 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,

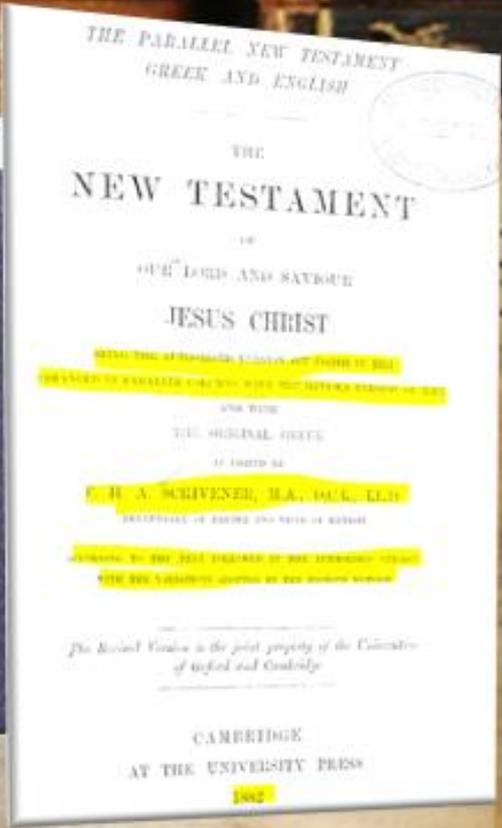
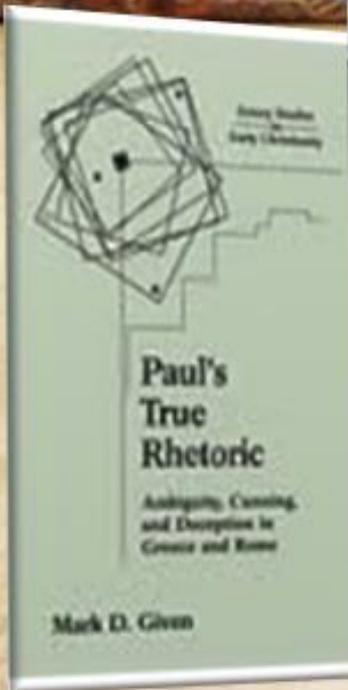
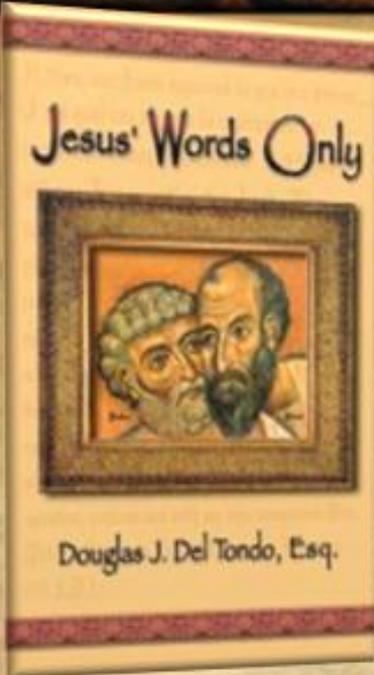
Date range	Book Chapters	Book Verses	Event
63-67		1Tim 1:3 acts 19:33	Ephesus told Timothy to stay and teach when Paul went to Macedonia
63-67		1Tim 1:3, 3:14-15	Macedonia after Paul said he was coming back to Timothy
63-65?		After Acts	Titus
63-65?		After Acts	First Timothy written in Macedonia
64			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

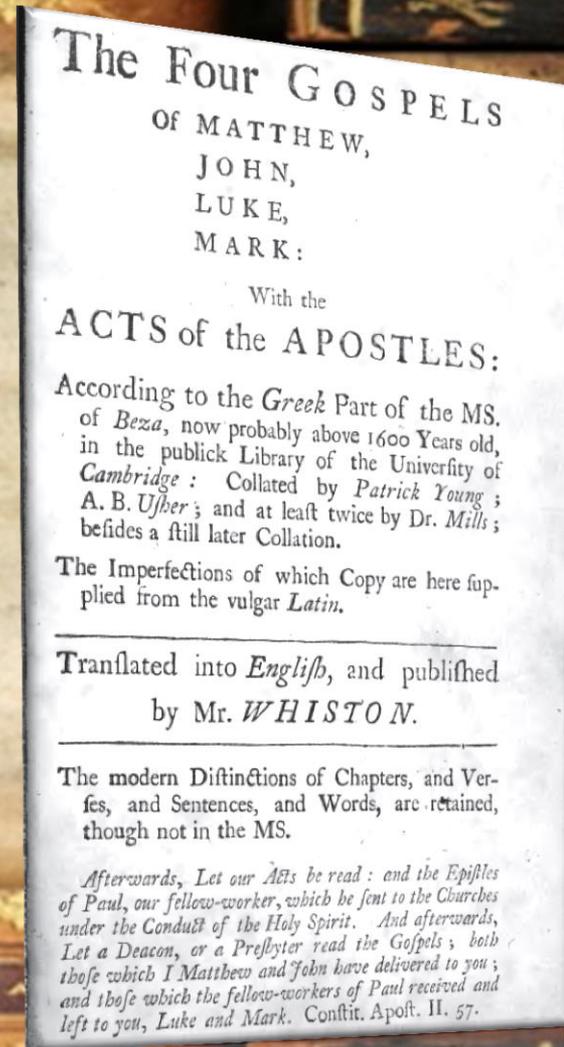
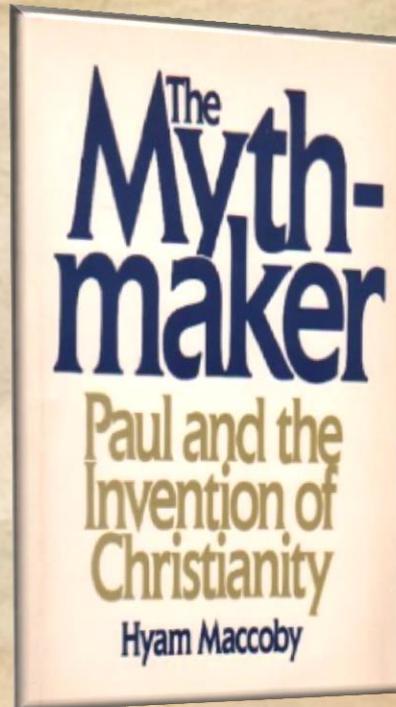
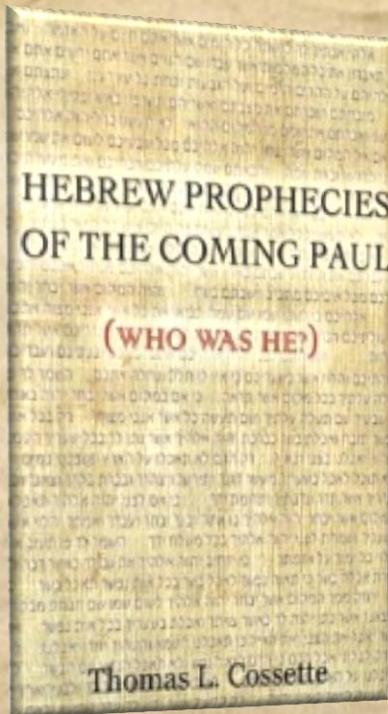
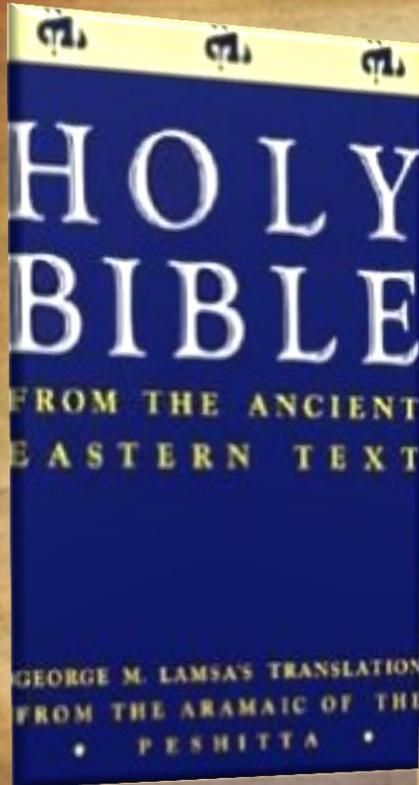
Galatians 1:15-17

<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 are 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>

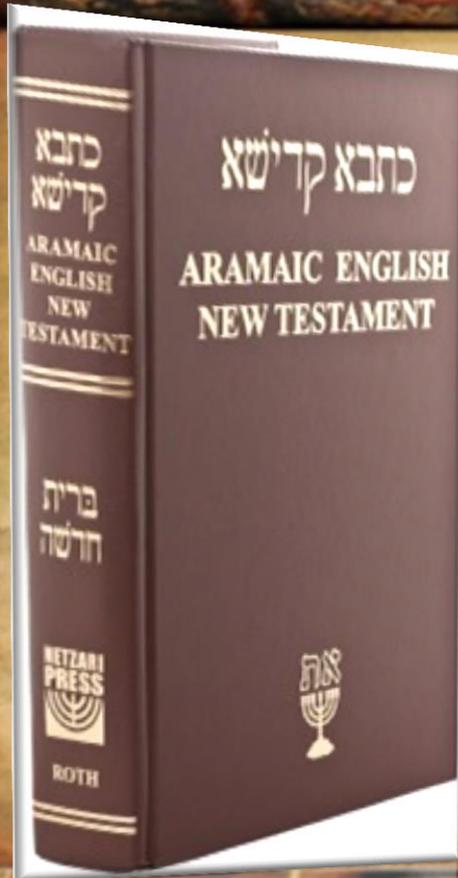
REFERENCES



REFERENCES



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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

REFERENCES

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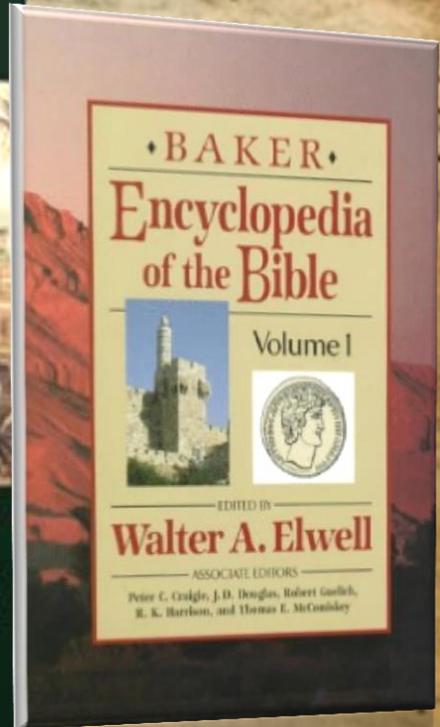
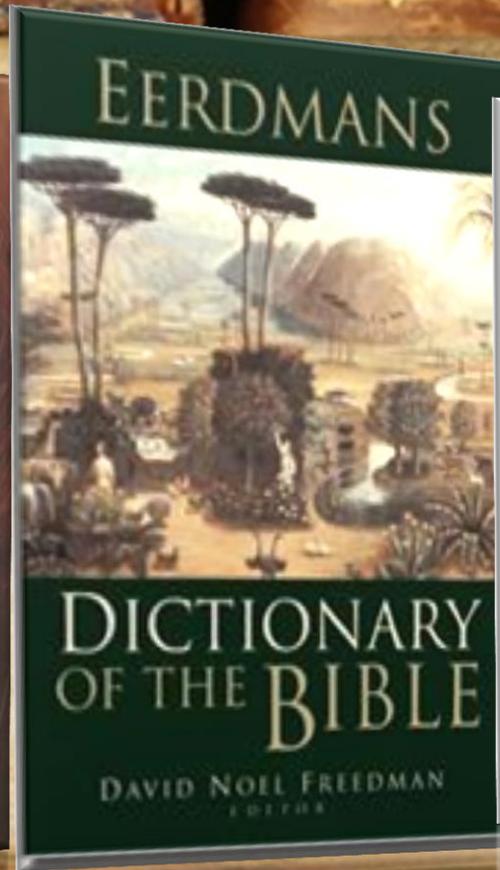
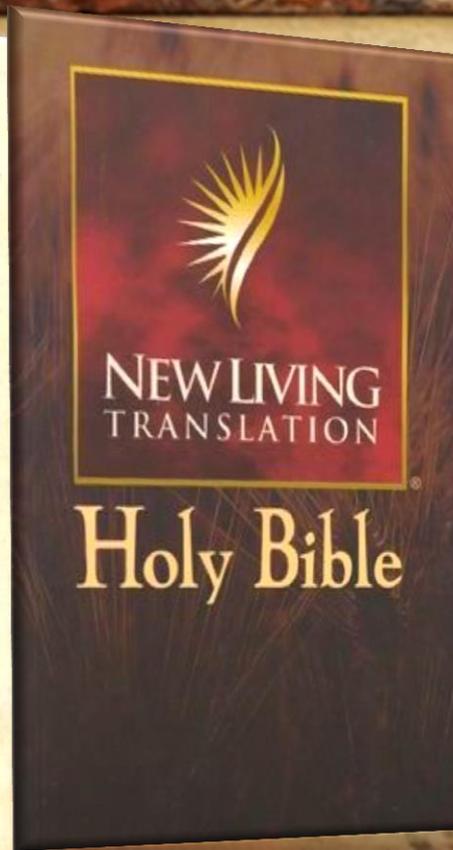
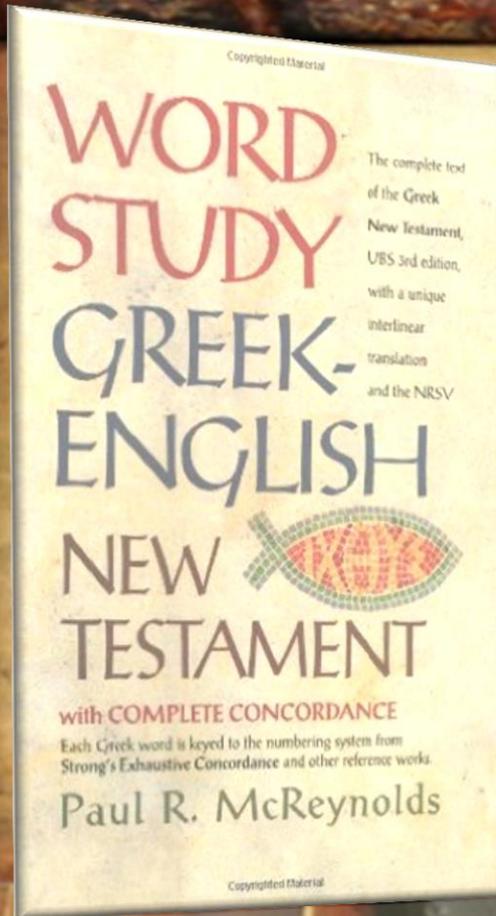
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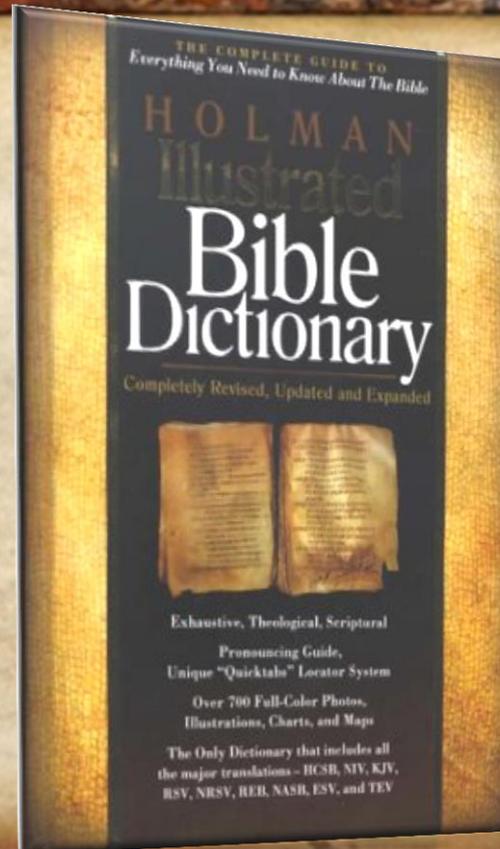
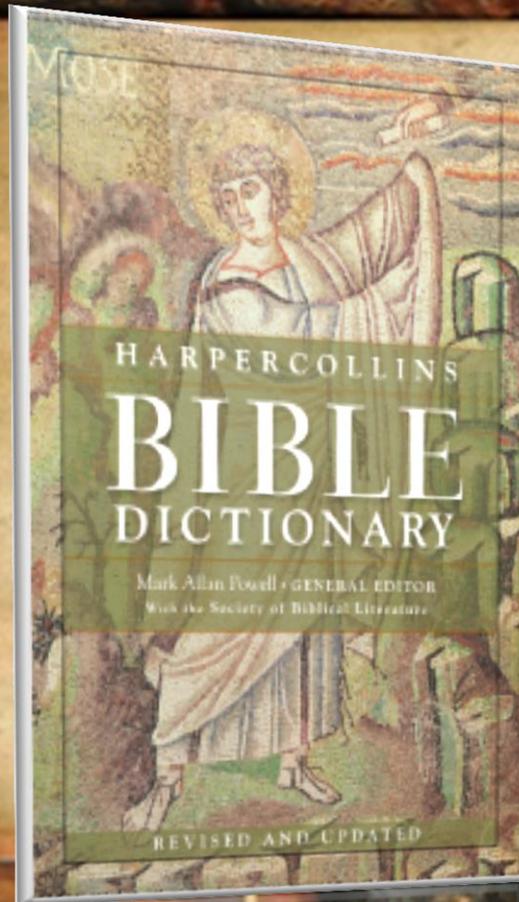
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