Paul On The Road to Damascus
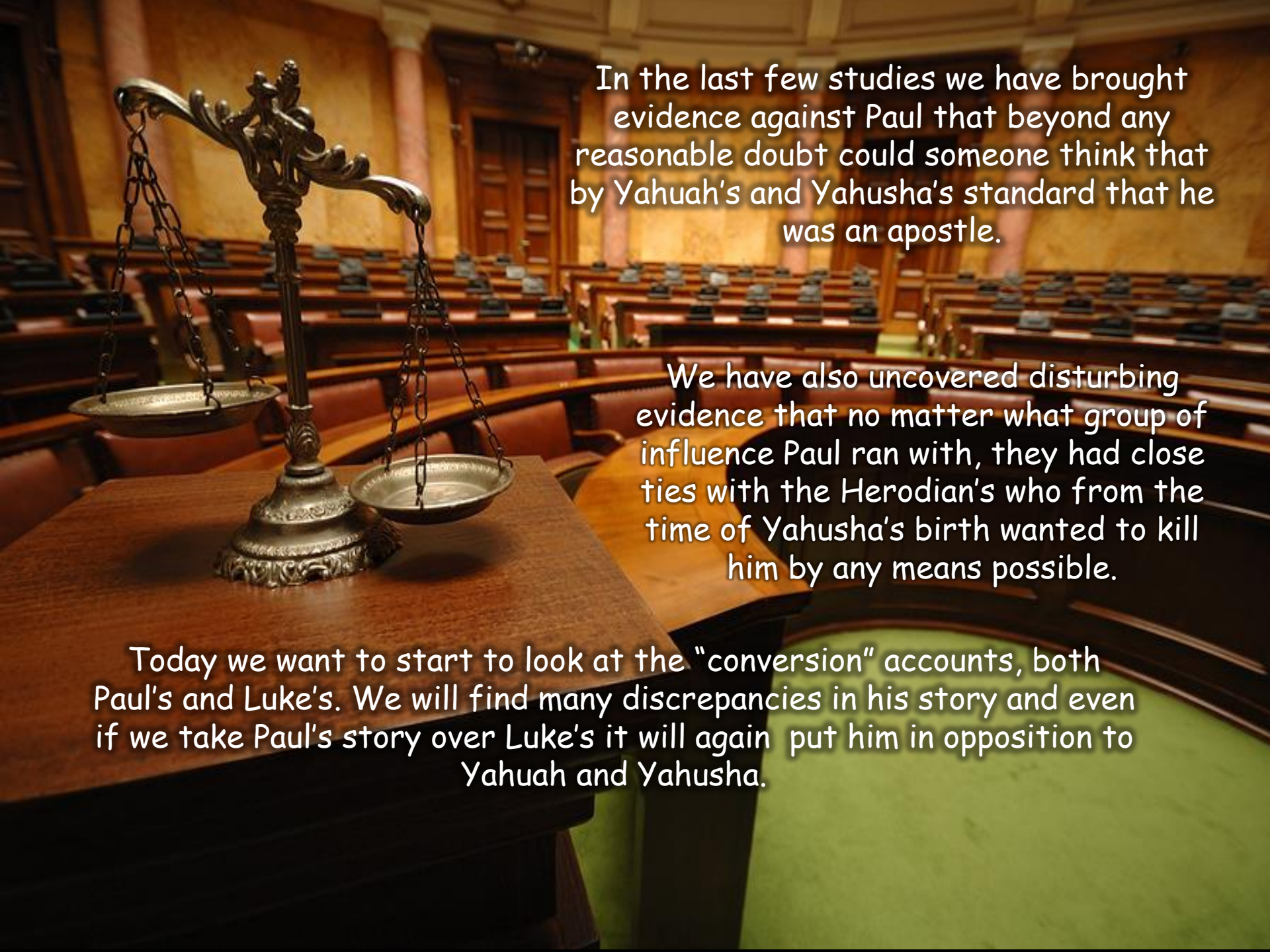
Or Destruction

Who is Paul?

Conversion or Diversion?

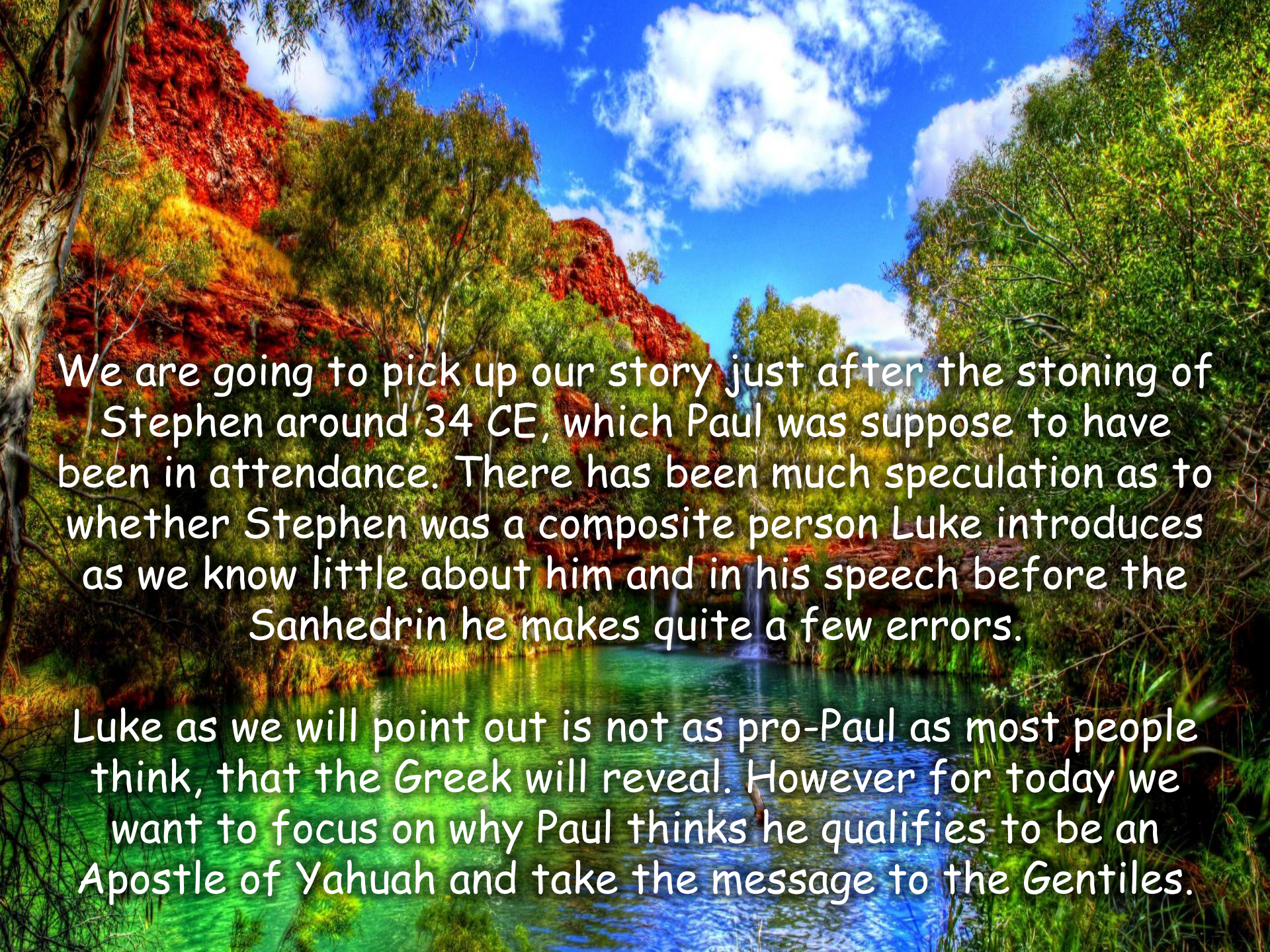Part 2- Week 3

The more a lie is loved, the more horrific the damage is in the long run.

In the last few studies we have brought evidence against Paul that beyond any reasonable doubt could someone think that by Yahuah's and Yahusha's standard that he was an apostle.

We have also uncovered disturbing evidence that no matter what group of influence Paul ran with, they had close ties with the Herodian's who from the time of Yahusha's birth wanted to kill him by any means possible.

Today we want to start to look at the "conversion" accounts, both Paul's and Luke's. We will find many discrepancies in his story and even if we take Paul's story over Luke's it will again put him in opposition to Yahuah and Yahusha.

We are going to pick up our story just after the stoning of Stephen around 34 CE, which Paul was suppose to have been in attendance. There has been much speculation as to whether Stephen was a composite person Luke introduces as we know little about him and in his speech before the Sanhedrin he makes quite a few errors.

Luke as we will point out is not as pro-Paul as most people think, that the Greek will reveal. However for today we want to focus on why Paul thinks he qualifies to be an Apostle of Yahuah and take the message to the Gentiles.

There is one item of interest that we found regarding the Stephen incident that was too remarkable not to mention.

Was Paul a Member of the Sanhedrin?

The evidence for such an understanding is sketchy, but it is a possibility that Saul / Paul was indeed a member of the Sanhedrin during the 1st century CE when Stephen was stoned. He tells us in his letter to the Galatians that he had been excelling above his peers in the Jewish faith. In Acts 8:1 we are told that Saul "gave his approval" to the killing of Stephen. Does this mean he generally agreed that Stephen's death was justified, or that he actually gave his "vote" in the Sanhedrin? Notice how Paul, himself, describes similar accounts concerning those believers he brought to Jerusalem for judgment when he spoke before King Agrippa

Acts 26:9-10 ASV I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth. (10) And this I also did in Jerusalem: and I both shut up many of the saints in prisons, having received authority from the chief priests, and when they were put to death I **gave my vote** against them.

The phrase: *I gave my vote* comes from two Greek words *kataphero* ([G2702](#)) and *psephos* ([G5586](#)). According to "The New Thayer's Greek-English Lexicon," *kataphero* means "to bear down, bring down, cast down" and when used with *psephos*, "a small, worn, smooth stone, a pebble", it means: "to cast a pebble or calculus into the urn, i.e. give one's vote, *to approve*." Thayer goes on to say that "…in the ancient courts of justice the accused were condemned by black pebbles and acquitted by white." Thus, we have Paul implying that he was a voting member of the Sanhedrin who condemned the early believers in Yahusha. If this conclusion is true, then Paul was probably one of the members of the Sanhedrin who condemned Stephen.

According to [Acts 7:58](#), Stephen was taken outside the city, as commanded by [Deuteronomy 17:2-7](#). The Scripture further says the witnesses against Stephen were to cast the first stones. [Leviticus 24:14](#) makes the same point saying that he who cursed was to be stoned outside the city, and remember the accusation against Stephen was "blasphemy" i.e. he cursed G in that he was saying the Temple upon which the *Name* of G would be destroyed. The Talmud has an interesting account of the act of stoning that bears mention concerning Paul. Notice:

When the trial was over, they take him [the condemned person] out to be stoned. The place of stoning was at a distance from the court, as it is said, 'Take out the one who has cursed' (Leviticus 24:14). A man stands at the entrance of the court; in his hand is a signaling flag [Hebrew *sudarin* = *sudar*, 'scarf, sweater']. A horseman was stationed far away but within sight of him. If one [of the judges] says, 'I have something [more] to say in his favor,' he [the signaler] waves the *sudarin*, and the horseman runs and stops them [from stoning him]. Even if [the condemned person] himself says, 'I have something to say in my favor,' they bring him back, even four of five times, only provided that there is some substance to what he is saying."

[Sanhedrin 42b]

Notice that it is said in Acts 7:58 "the witnesses laid their cloaks at the feet of the young man named Saul."
The Jewish New Testament Commentary by David H. Stern has an interesting comment about the above excerpt from the Talmud.

 Notice "…Joseph Shulam thinks *sudar* in later Hebrew can also mean 'coat.' Thus, he conjectures, the Greek translator of Acts from a presumed original Hebrew text didn't understand the Jewish context and therefore wrote of laying coats at Sha'ul's feet, whereas actually Shu'ul was a member of the *Sanhedrin*, specifically, the one who held the *sudar*."

To address the article's main point, I do believe that Paul was on a Sanhedrin (how else would he cast a vote against the Nazarenes?), but most likely he wasn't on the Great Sanhedrin.

There were many Sanhedrin's of 23 judges, and smaller ones for just about any sizeable town. As a student of Rabban Gamaliel, and one who apparently was known to have excelled in his studies, it makes sense that Paul would have been a judge in one or more courts. Shalom

smoodock45.wordpress.com/2011/01/31/was-paul-a-member-of-the-sanhedrin/?blogsub=confirming#blog_subscription-4

4 verses in Acts attest that Saul was there and participated in some way. This also lends some creditability to this story in Acts as it does not vary like Paul's conversion story does.

Acts 7:58

καὶ ἐκβαλόντες ἔξω τῆς πόλεως ἐλιθοβόλουν. καὶ οἱ μάρτυρες ἀπέθεντο τὰ ἱμάτια αὐτῶν παρὰ τοὺς πόδας νεανίου καλουμένου Σαύλου. | LEB NT RI

And after they had driven him out of the city, they began to stone him, and the witnesses laid aside their cloaks at the feet of a young man named Saul. | LEB

Acts 8:1

Σαῦλος δὲ ἦν συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ. Ἐγένετο δὲ ἐν ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς μέγας ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἱεροσολύμοις· πάντες δὲ διεσπάρησαν κατὰ τὰς χώρας τῆς Ἰουδαίας καὶ Σαμαρείας πλὴν τῶν ἀποστόλων. | LEB NT RI

And Saul was agreeing with his murder. Now there happened on that day a great persecution against the church in Jerusalem, and they were all scattered throughout the regions of Judea and Samaria, except the apostles. | LEB

▾ συνευδοκῶν *syneudokōn*   And Saul was **agreeing with** his murder. Now the

συνευδοκέω ◆ *syneudokeō* approve of; join in approving
verb, present, active, participle, singular, nominative, masculine | periphrastic participle
Sense: to approve together – to approve something with another or others.

DBL Greek	agree
NASB Dictionaries	
LEH LXX Lexicon	to agree to; to give one's consent, to approve
IGEL	
LXGRCANLEX	agree with, approve; to agree with; to approve of
BYNTGV3E	I agree with, approve of
LALS	join in approving

Acts 22:20

καὶ ὅτε ἐξεχύννετο τὸ αἷμα Στεφάνου τοῦ μάρτυρός σου, καὶ αὐτὸς ἤμην ἐφεστὼς καὶ συνευδοκῶν καὶ φυλάσσων τὰ ἱμάτια τῶν ἀναιρούντων αὐτόν. | LEB NT RI

And when the blood of your witness Stephen was being shed, I myself also was standing near and was approving, and was guarding the cloaks of those who were killing him.' | LEB

The English-Greek Reverse Interlinear New Testament Lexham English Bible ⌄

Acts 26:10

ὃ καὶ ἐποίησα ἐν Ἱεροσολύμοις, καὶ πολλούς τε τῶν ἁγίων ἐγὼ ἐν φυλακαῖς κατέκλεισα τὴν παρὰ τῶν ἀρχιερέων ἐξουσίαν λαβών, ἀναιρουμένων τε αὐτῶν κατήνεγκα ψῆφον, | LEB NT RI

which I also did in Jerusalem, and not only did I lock up many of the saints in prison, having received authority from the chief priests, but also when they were being executed, I cast my vote against them. | LEB

κατήνεγκα *katēnenka*   hey were being executed, **I cast** my vote **against** them.

καταφέρω 🔊 *katapherō* **bring down**
verb, aorist, active, indicative, first person, singular | finite verb
Sense: to cast down – to throw downward, often forcefully.
DBL Greek   cause to happen
NASB Dictionaries
LEH LXX Lexicon   to bring down; to bring to; to bring against; id.; to pour out; to flow do…
more »

Notes

ψῆφον *psēphon*   being executed, I cast my **vote** against them.

ψῆφος 🔊 *psēphos* **pebble; small stone**
noun, accusative, singular, feminine | direct object
Sense: voting pebble – a small, smooth, rounded rock; often used for voting in judicial cases; white for innocent, black for guilty.
DBL Greek   pebble
NASB Dictionaries
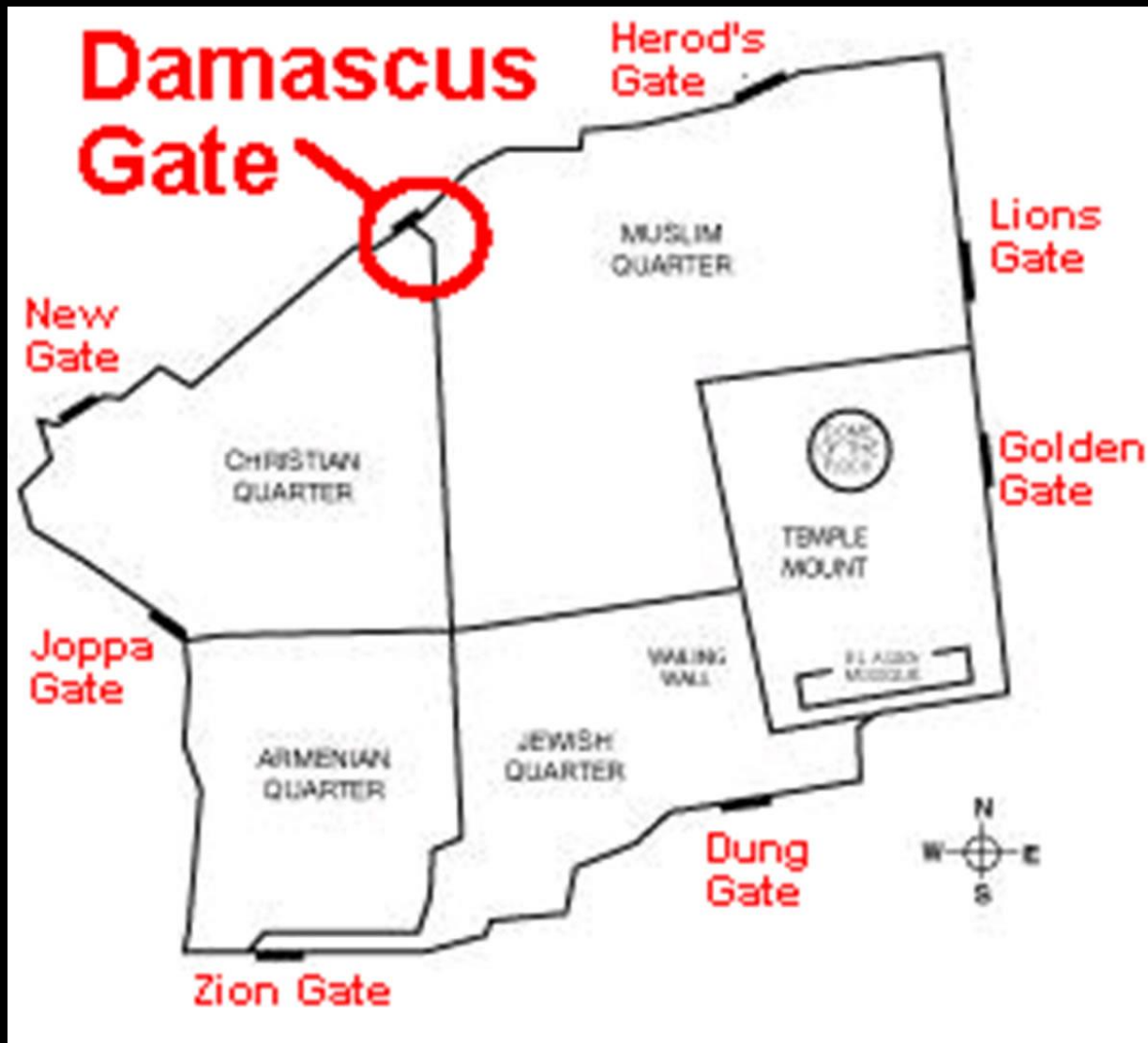LEH LXX Lexicon   pebble, gravel; grain; sharp stone; pebble used in voting, vote; account
IGEL
LXGRCANLEX   voting-pebble; stone; voting pebble
LALS   pebble; small stone; צֹר; flint; חֶשְׁבּוֹן; conclusion/the scheme of thing…

Some interesting things about the Damascus Gate

Like most of the Old City's gates, it goes under multiple names; the English name refers to its position at the head of the old Ottoman road to Damascus, while Arabs call it Bab Al-Amud, Gate of the Pillar, in reference to a Roman column which once stood in the area; Jews call it Sha'ar Shechem, Shechem Gate, after the famed Israelite city now lying under Nablus.

Christian tradition has it that St. Stephan was martyred at the site, and in the Byzantine period (324-638 CE), the gate was named after him. As mentioned, Paul was suppose to be the one that the coats were given to during the murder.
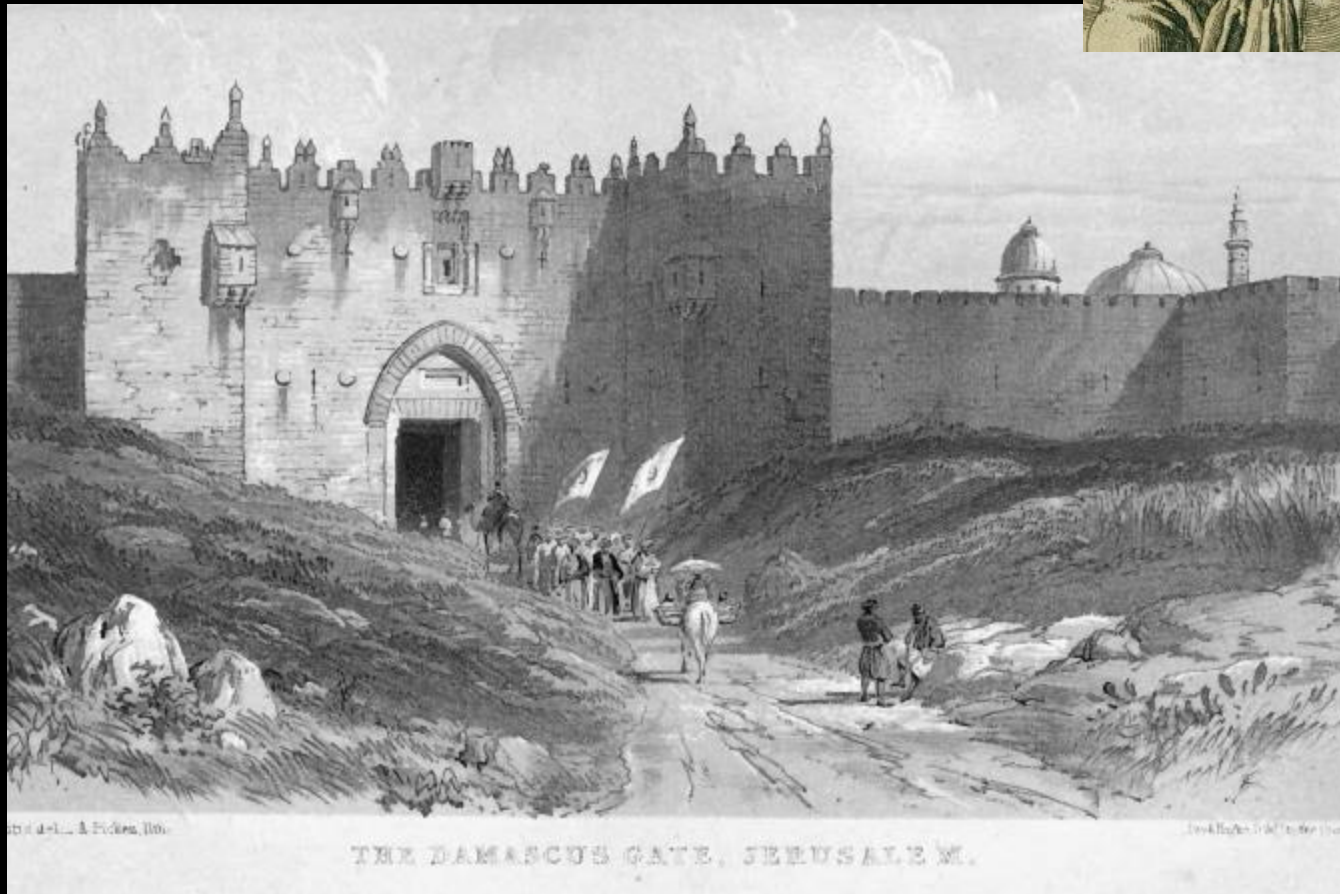
THE DAMASCUS GATE, JERUSALEM.

Take a look at a Map of Jerusalem and Damascus. Look at the rivers and mountains Paul would have traveled.

It's about 135 miles from Jerusalem to Damascus.
Or several days journey on horseback.

GREEK ALERT!

The oldest example of an ancient Greek alphabet is based on inscriptions from Crete dated to about 800 BC. Greek was written from right to left in horizontal lines at this time. The names of the letters were slightly different to those for later varities Greek.

⅄	Ж	ξ	⊗	Ħ	I	Ξ	◁	∧	8	A
ΑΔ8Α⅄	ΑΤΠΑЖ	ΑΤΟξ	ΑΤΗ⊖	ΑΤΗ	ΑΤΗΙ	ξΞ	ΑΤ⅂ΞΔ	ΑΜΜΑΛ	ΑΤΗ8	ΑΦ⅄Α
labda	kappa	iota	theta	eta	zeta	ei	delta	gamma	beta	alpha
l	k	i	th	i	z	e/ē	d	g	b	a

Х	Φ	Υ	Τ	ξ	◁	⅂	O	‡	Ʌ	M
ξΞΧ	ξΞΦ	Υ	ΥΑΤ	ΑΜΛξξ	οꟼ	ξΞ⅂	ΥΟ	ξΞ‡	Υʌ	ΥΜ
chei	phei	u	tau	sigma	ro	pei	ou	xei	nu	mu
ch	ph	u/y	t	s	r	p	o	x	n	m

Now would be a good time to talk about Divine Place holders in the Greek.

"The removal of the Tetragrammaton from the NT and its replacement with the surrogates KYRIOS and THEOS blurred the original distinction between the "L" Yahuah and the "L"C, and in many passages made it impossible to know which one was meant. ..Once the Tetragrammaton was removed and replaced by the surrogate 'Lord', scribes were unsure whether "lord" meant Yahuah or "C". *As time went on, these two figures were brought into even closer unity until it was often impossible to distinguish between them.* Thus it may be that the **removal of the Tetragrammaton contributed significantly to the later Christological and Trinitarian debates which plagued the church of the early Christian centuries**." George Howard, *The Name of God in the New Testament*, BAR 4.1 *(March 1978),* 15

First of all, the **Greek Septuagint had the Name of Yahweh in it from the very beginning**. Though this fact was at one time widely doubted by scholars, substantial fragments of the Original Testament in Greek (the Septuagint) have surfaced since then, and they do have the Name preserved in ancient paleo Hebrew, amidst the text that is otherwise Greek. Photographs of these fragments can be seen in this 'Kingdom Interlinear Translation of the Greek Scriptures' from the Jehovah Witnesses. These photographs are a powerful testimony to the reverence the ancients had for the Name. JWO
See http://www.paleotimes.org/whatsNew/2003/july_29_2003.htm

The Kingdom Interlinear Translation of the Greek Scriptures

Presenting a literal word-for-word translation into English under the Greek text as set out in "The New Testament in the Original Greek—The Text Revised by Brooke Foss Westcott D.D. and Fenton John Anthony Hort D.D." (1948 Reprint)

together with the

New World Translation of the Christian Greek Scriptures, Revised Edition, a modern-language translation of the Westcott and Hort Greek Text, first published by them in the year 1881 C.E., with which are included the valuable Foreword and the Appendix of the said translation, with numerous footnotes and an Explanation of the Symbols Used in the Marginal References

PRODUCED BY

New World Bible Translation Committee

—1969 C.E.—
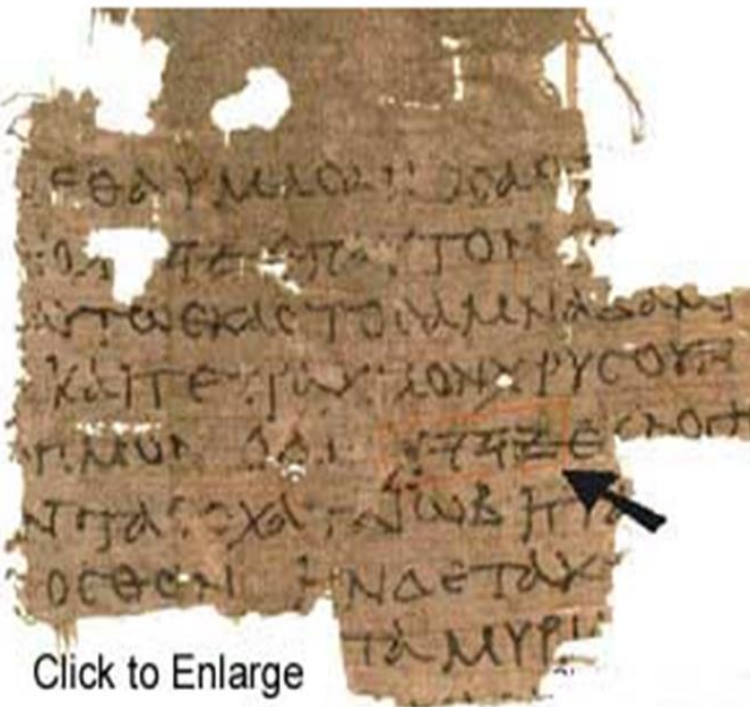
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ished from the Christian Greek Scriptures? The usual traditional explanation for this no longer holds. It was long thought that the basis for such failure of the divine name in our extant manuscripts was the absence of the name in the Greek *Septuagint Version* (LXX), the first translation of the Hebrew Scriptures which began to be made in the third century B.C. This thought was based upon the copies of *LXX* as found in the great manuscripts of the fourth and fifth centuries A.D.: the Vatican No. 1209, the Sinaitic, the Alexandrine, and the Ambrosianus. In these the distinctive name of God was rendered by the Greek words Κύριος (*ky'ri·os*) with or without the definite article and Θεός (*the·os'*). This namelessness was viewed as an aid to teaching monotheism.

This popular theory has now been flatly disproved by the recently found remains of a papyrus roll of *LXX*. This con-

tains the second half of the book of Deuteronomy. Not one of these fragments shows an example of Κύριος or Θεός used instead of the divine name, but in each instance the Tetragrammaton is written in Aramaic characters. By permission of its owners we have reproduced photographs of fragments of the papyrus roll that our readers may examine these occurrences of the Tetragrammaton in such an early copy of *LXX*.[a] Authorities fix the date for this papyrus at the 2d or 1st century B.C. This means about a century or two after the *LXX* was begun. It proves that the original *LXX* did contain the divine name wherever it occurred in the Hebrew original. Considering it a sacrilege to use some substitute as *ky'ri·os* or *the·os'*, the scribes inserted the Tetragrammaton (יהוה) at its proper place in the Greek version text.

[a] The papyrus belongs to the Société Royale de Papyrologie du Caire. It bears the Inventory Number 266, and forms part of the collection of Fouad Papyri, of which Nos. 1-89 were published in 1939 in one volume (P. *Fouad I*, 1939). The nearest parallel in date to P. Fouad Inv. No. 266 is P. Rylands iii. 458, of the 2d century B.C., which also contains fragments of the second half of Deuteronomy; but its scanty remains unfortunately preserve no use of the divine name or its equivalent.

a *A Greek-English Lexicon of the New Testament*, by J. H. Thayer, 1887 edition, page 365, says under Κύριος: "c. this title is given a. to GOD, the ruler of the universe (so the Sept. for אדני, אלוה, אלהים, יהוה and יה [*a·do·nai'*, *e·lo'ah*, *e·lo·him'*, *Je·ho'vah* and *Jah*])." On page 287 it says, under Θεός: "Sept. for אל, אלהים and יהוה [*el*, *e·lo·him'* and *Je·ho'vah*]."

Says *A Greek-English Lexicon*, by Liddell and Scott, 1948 edition, on page 1013, under Κύριος: "4. ὁ Κύριος,=Hebrew *Yahweh*, Lxx Ge. II.5, al." *An Intermediate Greek-English Lexicon*, 1888, based on Liddell and Scott 7th edition, page 458, said: "II. ὁ Κύριος, *the LORD*,=Hebrew *JEHOVAH*, LXX."

A Greek and English Lexicon to the New Testament, by J. Parkhurst, revised edition of 1845, says, on page 347, under ΚΥ'ΡΙΟΣ: "III. In LXX it answers to the several names or titles of God, צור, אלהים, אלוה, אל, אדני, שדי, but far most frequently to יהוה: . . . In the New Testament, like Κύριος, when used as a name of God, though it sometimes answers to אדני, . . . yet it most usually corresponds to יהוה *Jehovah*, and in this sense is applied."

ΚΥ'ΡΙΟΣ, ου, ὁ. Plutarch informs us, that (346)

Κῦρος, the name of *Cyrus*, who in the O. T. (Is. xliv. 28. xlv. 1.) is called כּוֹרֶשׁ, did in Persic signify the *sun* [1]. This name then seems an evident corruption of the Heb. חֶרֶם *the sun*, i. e. *the solar orb* or *fire*: and as the *sun* is manifestly the great *ruler* in material nature, and the idolaters of several nations accordingly worshipped him under the title of מֶלֶךְ [2] *the king*, and בַּעַל [2] *the ruler, lord*, so from the same word חֶרֶם may, I think, be deduced the Greek κῦρος *authority*, κύριος *lord*, and even the verb κύρω *to exist*; for it was a heathen tenet, that the *sun* was *self-existent*. Thus, for instance, the Orphic Hymn, Εἰς "Ηλιον, lin. 3. calls him αὐτοφυής *self-born*.

[1] Speaking of the name Κῦρος or *Cyrus*, he observes, ἀπὸ τοῦ ἡλίου γενέσθαι φασί· ΚΥ΄ΡΟΝ γὰρ καλεῖν Πέρσας τὸν "ΗΛΙΟΝ, 'they say it is taken from the *sun*; for the Persians called the *sun, kuros.*' Plutarch in Artaxerx. t. i. p. 1012. A. So, long before him, Ctesias in Persic. Excerpt. cap. 48. τίθεται τὸ ὄνομα αὐτοῦ ἀπὸ τοῦ 'ΗΛΙ'ΟΥ ΚΥ΄ΡΟΝ. See Vitringa, Observat. Sacr. i. 8, § 14.

See our pages 13-14, for photographic illustrations of some fragments of P. Fouad Inv. No. 266 of Deuteronomy *LXX,* which we have numbered. No. 1, on Deuteronomy 31:28 to 32:7, shows the Tetragrammaton on lines 7 and 15. No. 2 (Deut. 31:29, 30) shows it on line 6; No. 3 (Deut. 20:12-14, 17-19) on lines 3 and 7; No. 4 (Deut. 31:26) on line 1; No. 5 (Deut. 31:27,
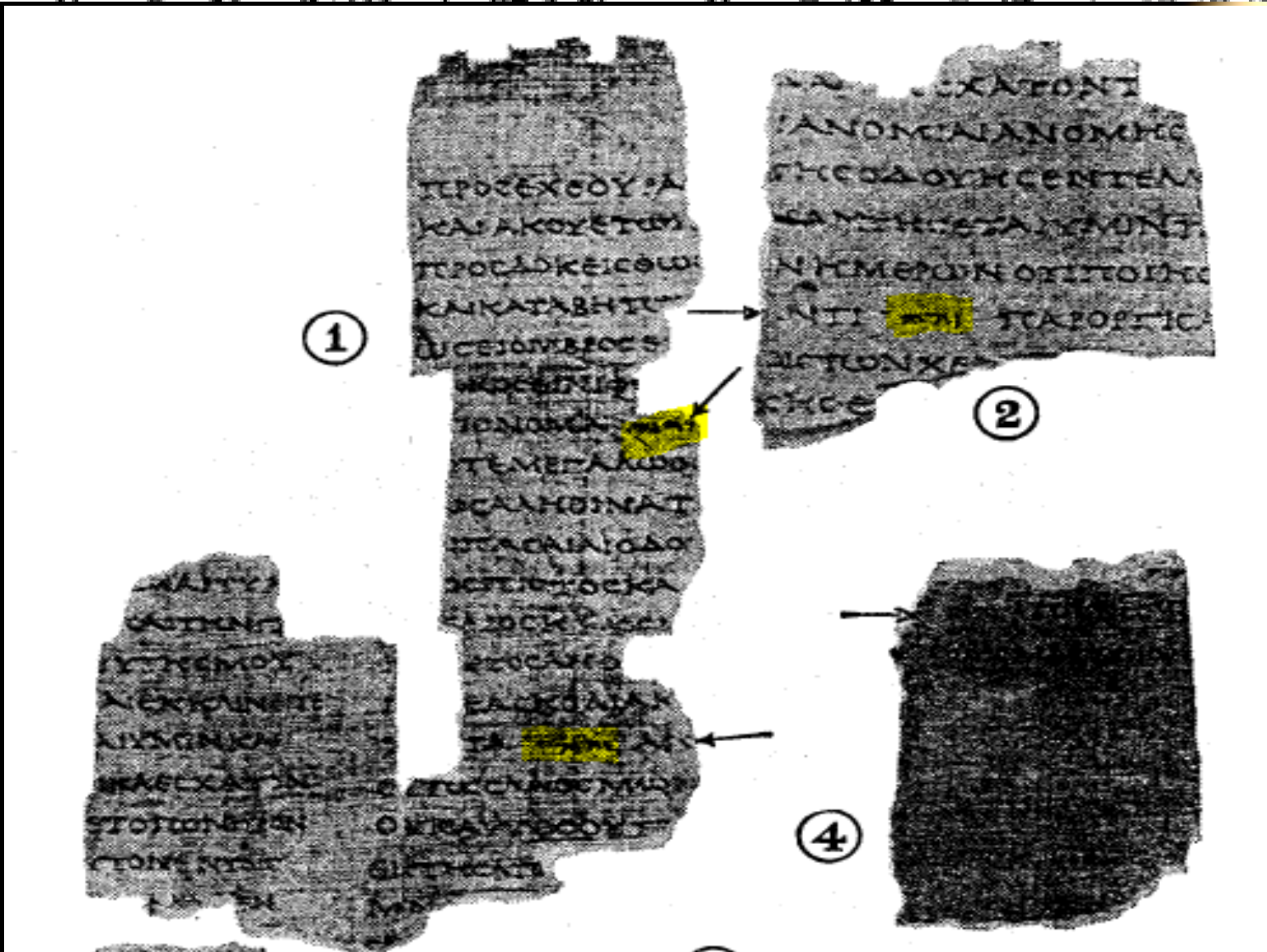
The Foead-papyrus collection (Foead; inv. n° 266) is in possession of the Société Egyptienne de Papyrologie in Caïro. This collection is dated from the 1st century B.C.

The collection was discovered in Egypt in 1939 and includes parts from the Bible books of Genesis and Deuteronomy. The Name cannot be found in the Genesis fragments, because the text is incomplete.

But, in the book of Deuteronomy, in the midst of the Greek text, __it is written 49 times in Hebrew characters.__ The Tetragrammaton can be found three more times in fragments that are not identified (fragments 116, 117 and 123).
IIn a commentary on this papyrus collection Paul Kahle wrote in 'Studia Evangelica', edited by Kurt Aland, F. L. Cross, Jean Danielou, Harald Riesenfeld and W. C. van Unnik, Berlin 1959, page 614:

"A distinguishing characteristic of the papyrus is the fact that the name of God is written as the Tetragrammaton in Hebrew square-shape. Upon my request made for an examination by father Vaccari in regards to the published fragments of the papyrus, he came to the conclusion that the papyrus must be written 400 years before the codex B, probably the most perfect text of the Septuagint that has reached us".
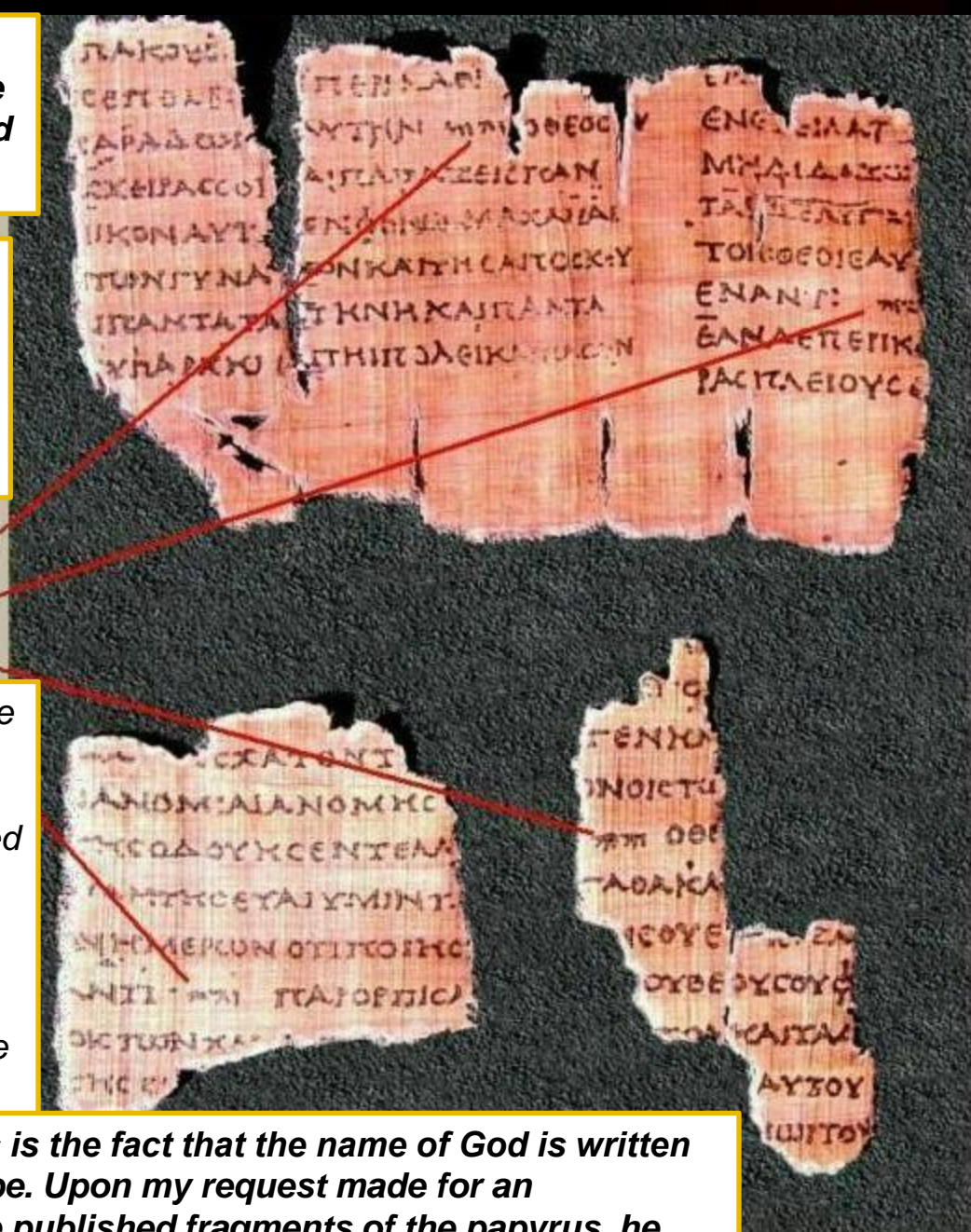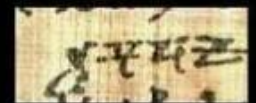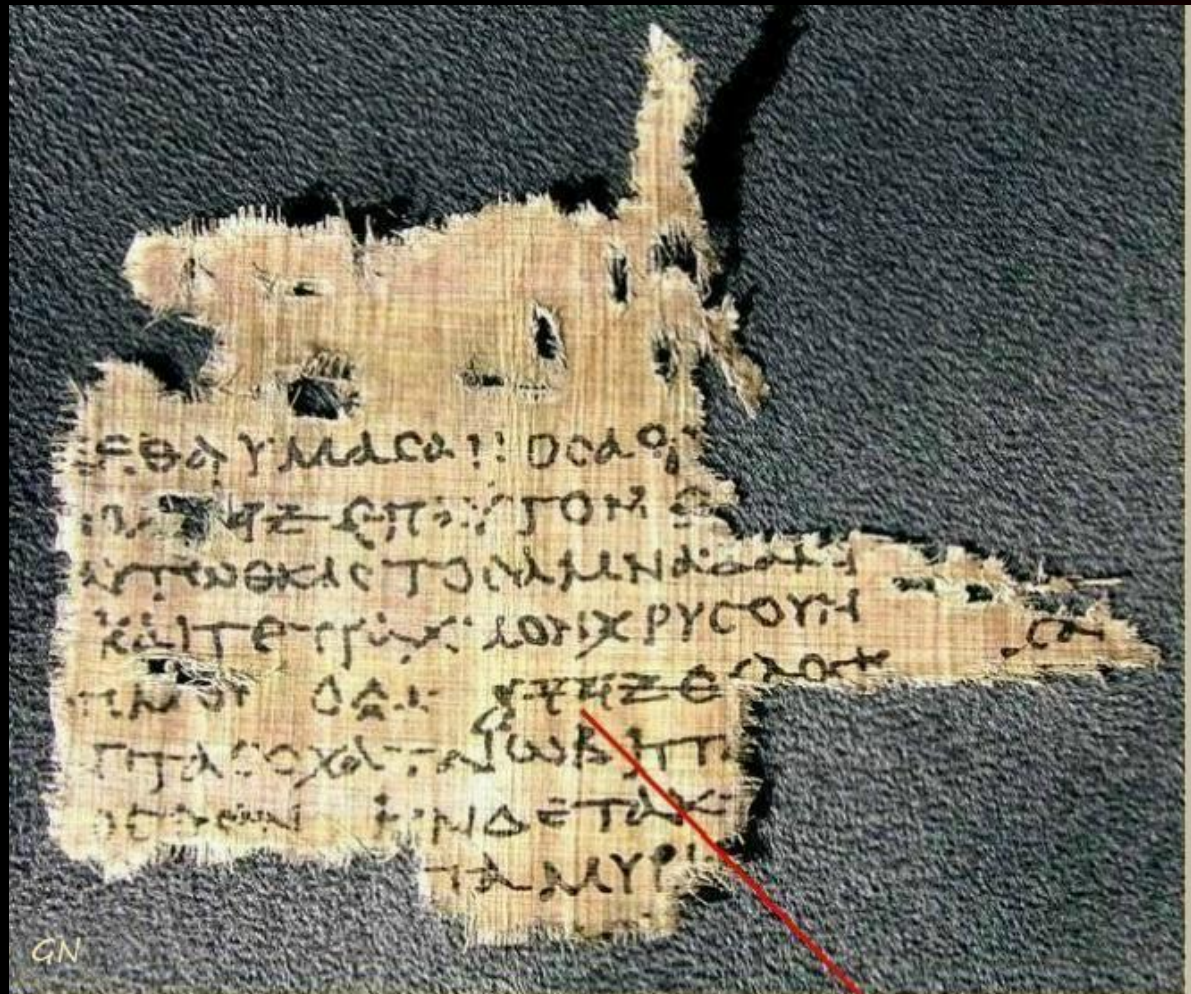
This fragment, Oxyrhynchus 3522, is dated from the first century A.D. The measures are 7 cm by 10,5 cm. The text is a portion from Job 42:11,12. It is interesting to note the use of the Divine Name. A long time held common opinion was that the name was not written in the Greek Septuagint, but fragments like this prove the opposite.

See our pages 13-14, for photographic illustrations of some fragments of P. Fouad Inv. No. 266 of Deuteronomy *LXX*, which we have numbered. No. 1, on Deuteronomy 31:28 to 32:7, shows the Tetragrammaton on lines 7 and 15. No. 2 (Deut. 31:29, 30) shows it on line 6; No. 3 (Deut. 20:12-14, 17-19) on lines 3 and 7; No. 4 (Deut. 31:26) on line 1; No. 5 (Deut. 31:27, 28) on line 5; No. 6 (Deut. 27:1-3) on line 5; No. 7 (Deut. 25:15-17) on line 3; No. 8 (Deut. 24:4) on line 5; No. 9 (Deut. 24:8-10) on line 3; No. 10 (Deut 26:2, 3) on line 1; No. 11 (Deut 18:4-6) on line 5; and No. 12 (Deut. 18:15, 16) on line 3. Reproduced by permission of the Royal Society of Papyrology, of Cairo, Egypt.
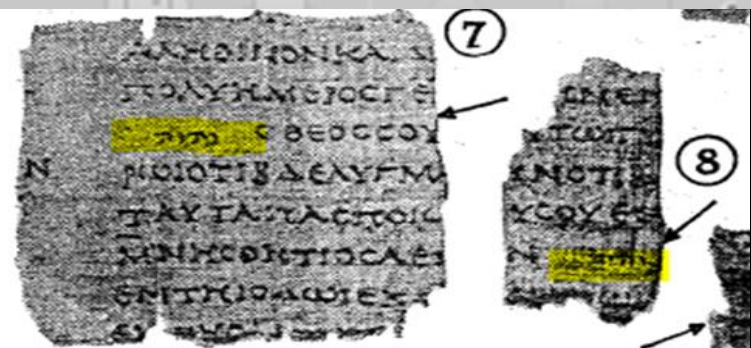
THE MINOR PROHET SCROLL 50BC-50 CE

In 1961 a group of experts started to explore the caves of Nahal Hever in the barren wilderness of the Dead Sea. They risked their lives descending from steel cables into a cavern, 80 meters below. What they found was so horrible that they gave this cave the nickname 'Cave of Horror'. The explorers discovered 40 skeletons of adults and children, who had hidden themselves in this place. They were followers of the Jewish leader Bar Kochba. During their stay in the cave, the Romans were quartered on top of the rock. They were literally trapped and probably died of hunger and thirst.

The explorers also made another important discovery relating to the Name of Yah - *they found old manuscripts in the caves. Nine fragments must have been part of an old scroll of leather, containing the Bible books of Hosea through Malachi. That is why this is now called the 'Minor Prophet Scroll'.* ***The text is written in Greek, the common language of that time, and is dated 50 B.C. - 50 A.D. So it includes the period of time*** **Yahusha** ***lived on earth.***

Because the Septuagint, commonly used in Yahushas' time, had replaced the Tetragrammaton with Kurios , the presumption was that the first Christians did not use the Divine Name***. But, the fragments they found put an end to the theological discussion of whether*** **Yahusha** ***and his apostles used the Divine Name or not. The fragments, written in Greek, contain the Divine Name in an ancient Hebrew script, showing that the Name was still used by the Jews in those days***. Verses like Mathew 6:9 and John 17:6 are proof that Yahusha used and hallowed the Name of his father.

The first and largest fragment contains parts of Habakkuk (Habakkuk 2:15-20 and 3:9-14).
We can see the Tetragrammaton written twice, in another font – paleo Hebrew.

jhwhn.info/en/archaeology/prophetscroll.htm
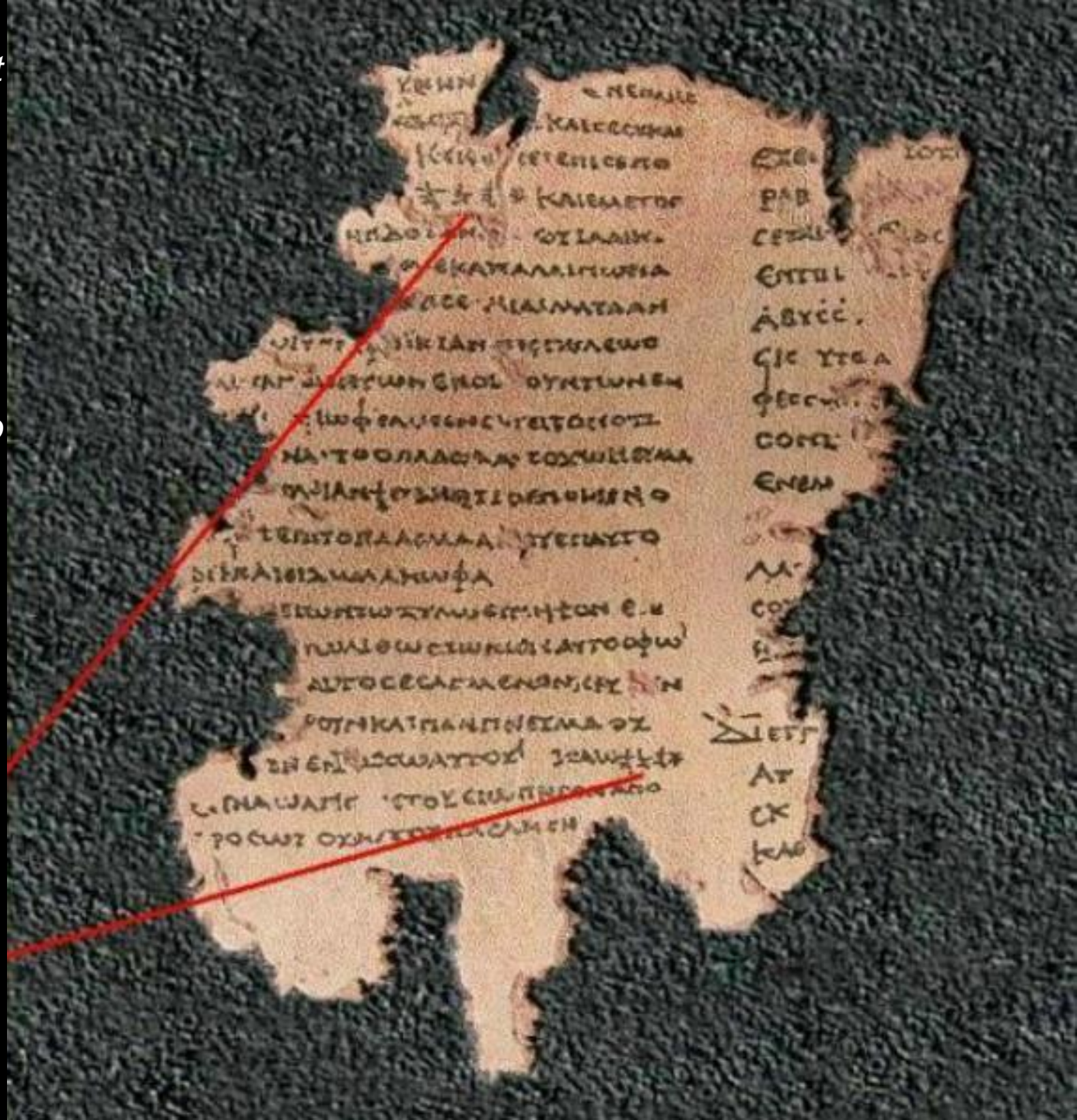
fragment contains parts of Zechariah (Zechariah 8:20 and 9:1,4). Here also we can see the Tetragrammaton twice, in a first century Hebrew font.
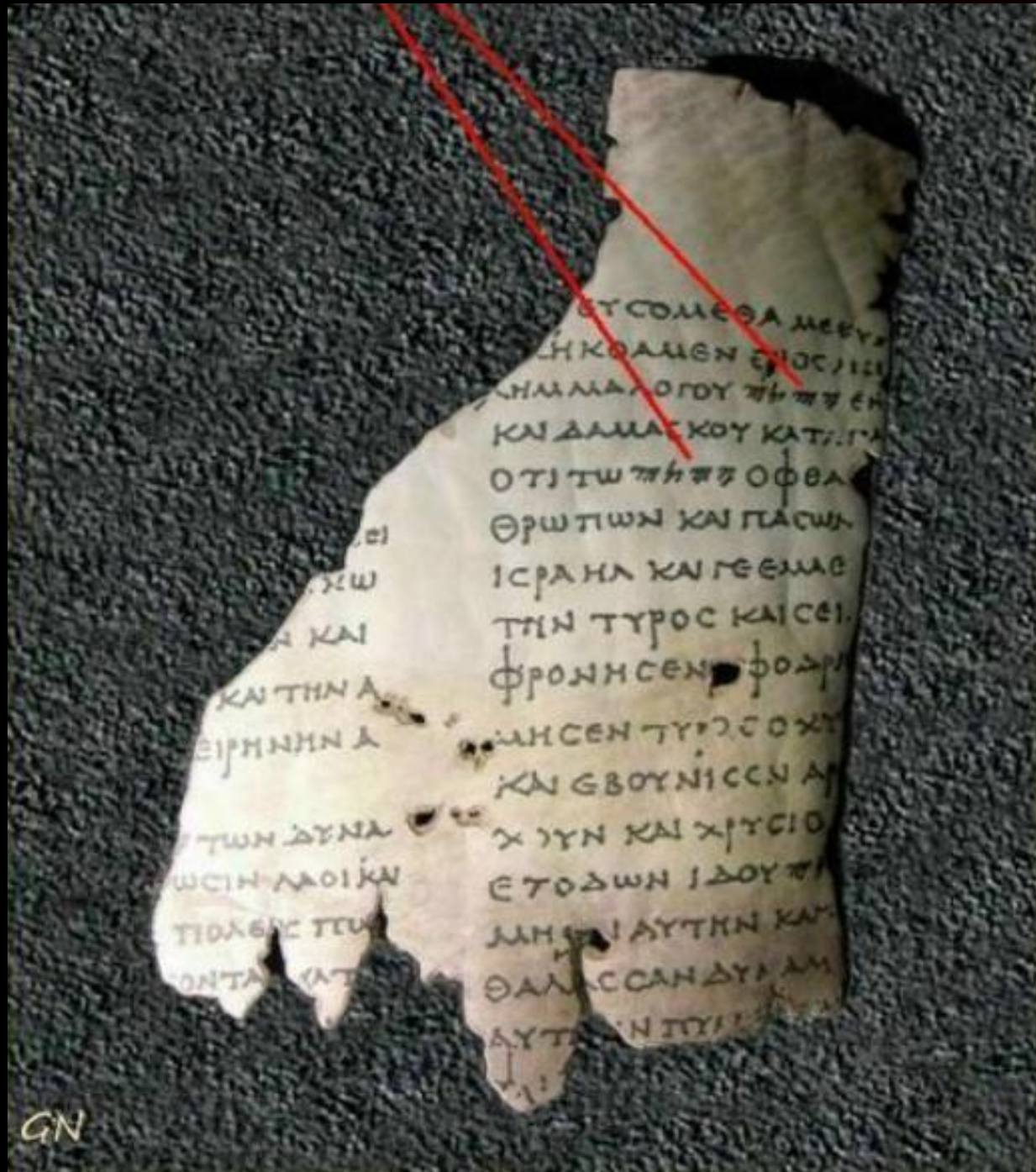
Tetragrammaton? Yes! The Tetragrammaton persisted in copies of *LXX* for centuries after Christ and his apostles. About A.D. 128 Aquila's Greek version had the Tetragrammaton in archaic Hebrew letters. About A.D. 245 Origen produced his famous *Hexapla*, this being a six-column reproduction of the inspired ancient Scriptures, (1) in their original Hebrew and Aramaic, accompanied by (2) a transliteration into Greek, and the Greek versions by (3) Aquila, (4) Symmachus, (5) the Seventy (*LXX*), and (6) Theodotion. In the second column of the *Hexapla*, in the transliteration into Greek, the Tetragrammaton was written in Hebrew characters, whereas in columns 3, 4, and 5 the Greek versions of Aquila, Symmachus and *LXX*

all represented the Tetragrammaton by the similar Greek characters.[a] Origen, in a statement on Psalm 2:2, said that "in the most faithful manuscripts THE NAME is written in Hebrew characters, that is, not in modern, but in archaic Hebrew."[b]

A papyrus fragment of that same 3d century A.D., namely, P. Oxyrhynchus vii. 1007, is a fragment of Genesis of the *LXX*, and it abbreviates the Tetragrammaton by its first letter doubled, a doubled Yod (ZZ), the initial letter being written in the shape of a Z with a horizontal stroke through the middle, the stroke being carried unbroken through both such Yod's.[c]

In the succeeding century Jerome says that ignorant readers of the *LXX* imagined the Tetragrammaton to be a Greek word and actually pronounced it "Pipi." In his *Prologus Galeatus* prefacing the books of Samuel and Malachi he says: "We find the four-lettered name of God (i.e., יהוה) in certain Greek volumes even to this day expressed in the ancient letters." And in his 25th letter to Marcella, written at Rome, A.D. 384, he treats of the ten names of God and says: "The ninth [name of God] is a tetragrammaton, which they considered ἀνεκφώνητον [an·ek·pho′nē·ton], that is, unspeakable, which is written with these letters, Iod, He, Vau, He. Which certain ignorant ones, because of the similarity of the characters, when they would find them in Greek books, were accustomed to pronounce Pi Pi."[d]

Thus down to the time of Jerome, the translator who produced the Latin *Vulgate*, there were Greek manuscripts of the ancient Hebrew Scriptures which still contained the divine name in its four Hebrew characters.[e]
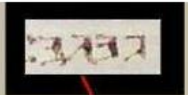
divine-name.info/archaeology/aquila.htm

GN

Christian Greek Scriptures had not been contemplated. There is evidence that various recensions of the Hebrew and Aramaic versions of Matthew's account persisted for centuries among the early Jewish Christian communities of Palestine and Syria. Early writers, such as Pa'pi·as, Hegesippus, Jus'tin Martyr, Ta'tian, Sym'ma·chus, I·re·nae'us, Pantaenus, Clem'ent of Alexandria, Or'i·gen, Pam'phi·lus, Eu·se'bi·us, Ep·i·pha'ni·us and Je·rome', give evidence that they either possessed or had access to Hebrew and Aramaic writings of Matthew. Jerome, of the 4th and 5th centuries A.D., had this to say:

"Matthew, who is also Levi, and who from a publican came to be an Apostle, first of all the Evangelists, composed a Gospel of Christ in Judaea in the Hebrew language and characters, for the benefit of those of the circumcision who had believed. Who translated it into Greek is not sufficiently ascertained. Furthermore, the Hebrew itself is preserved to this day in the library at Caesarea which the martyr Pamphilus so diligently collected. I also was allowed by the Nazarenes who use this volume in the Syrian city of Beroea to copy it. In which it is to be remarked that, wherever the Evangelist makes use of the testimonies of the old Scripture, he does not follow the authority of the seventy translators, but of the Hebrew."—*Catal. Script. Eccl.*

Matthew made more than a hundred quotations from the inspired Hebrew Scriptures. So where these quotations included the divine name, he would be obliged faithfully to include the Tetragrammaton in his Hebrew gospel account. His Hebrew account would correspond closely with the Hebrew version of the 19th century by F. Delitzsch, in which Matthew contains the name "Jehovah" eighteen times. It is now believed Matthew himself translated his gospel account into the Greek. If he did, then he had available copies of the *LXX* containing the divine name. But, though Matthew preferred to quote direct from the Hebrew Scriptures rather than from the *LXX*, he could follow the *LXX* practice and incorporate the divine name at its proper place in the Greek text.

But all the writers of the Christian Greek Scriptures quoted from the Hebrew Scriptures or from the *LXX* at verses where the Name appears, and they could follow the style then true of copies of the *LXX* by using the Tetragrammaton in their Greek writings.

The evidence is, therefore, that the original text of the Christian Greek Scriptures has been tampered with, the same as the text of the *LXX* has been. And, at least from the 3d century A.D. onward, the divine name in Tetragrammaton form has been eliminated from the text by copyists who did not understand or appreciate the divine name or who developed an aversion to it, possibly under the influence of anti-Semitism. In place of it they substituted the words *ky'ri·os* (usually translated "the Lord") and *the·os'*, meaning "God."
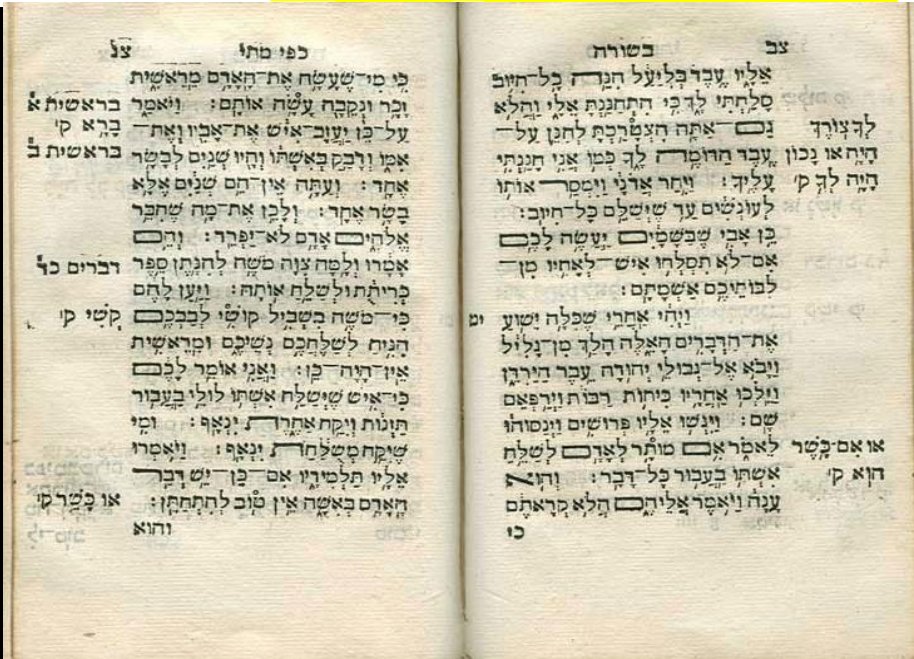
Κύριος, ου, ὁ, (*κῦρος* might, power,) *lord, master, owner.*

A) Generally a) as the *possessor, owner, master,* e.g. of property, Matt. xx. 8 ὁ κύριος τοῦ ἀμπελῶνος. xxi. 40. Gal. iv. 1. · Sept. ὁ κύριος τοῦ ταύρου Heb. בַּעַל Ex. xxi. 28, 29, 34.—Pol. 3. 98. 10. Xen. Cyr. 3. 3. 44.—So the *master,* or *head* of a house. Mark xiii. 35 κύριος τῆς οἰκίας. Matt. xv. 27. (Sept. and בַּעַל Ex. xxii. 7.) The *master,* or *possessor* of persons, servants, slaves, Matt. x. 24. xxiv. 45 δοῦλος . . . ὃν κατέστησεν ὁ κύριος αὐτοῦ κ. τ. λ. ver. 46, 48, 50. Acts xvi. 16, 19. Rom. xiv. 4. Eph. vi. 5, 9. Col. iii. 22. iv. 1. al. So Sept. for אֲדֹנִים Judg. xix. 11. Ex. xxxix. 7. Gen. xxiv. 9 sq.—Luc. Charid. 19. Diod. Sic. 4. 63. Xen. Conv. 6. 1.—Spoken of a *husband,* 1 Pet. iii. 6 ὡς Σάῤῥα ὑπήκουσε τῷ Ἀβραὰμ, κύριον αὐτὸν καλοῦσα. So Sept. for אָדוֹן Gen. xviii. 12.—Plut. Mor. II. p. 210. Tauchn. or VII. p. 32. 13. Reiske.—Seq. gen. of thing, and without the art. *lord, master of* any thing, as having absolute authority over it, e.g. κύριος τοῦ θερίσμου Matt. ix. 38. Luke

b) of a *supreme lord, sovereign,* e.g. the Roman emperor Acts xxv. 26.—Philo Leg. ad Cai. II. p. 587. 42. Arr. Epict. 4. 1. 12. Plut. T. VI. p. 673. 13. ed. Reiske.—Of the heathen gods, 1 Cor. viii. 5 ὥσπερ εἰσὶ θεοὶ πολλοὶ καὶ κύριοι πολλοί, i. e. prob. gods superior and inferior, i. q. demons.—Pind. Isth. 5. 67 Ζεὺς ὁ πάντων κύριος. Diod. Sic. 1. 65.

c) as an honorary title of address, especially to superiors, as in Engl. *Master, Sir,* Fr. *Sieur, Monsieur,* Germ. *Herr.* E. g. from a servant to his master Matt. xiii. 27. Luke xiii. 8; a son to his father Matt. xxi. 30; to a teacher, master, Matt. viii. 25. Luke ix. 54, (comp. in Ἐπιστάτης,) and so doubled Matt. vii. 21, 22. Luke vi. 46. comp. Gesen. Lehrg. p. 679; to a person of dignity and authority, Mark vii. 28. John iv. 11, 15, 19, 49; to the Roman procurator Matt. xxvii. 63. Also in the respectful intercourse of common life, John xii.

B) Spoken of God and Christ. a) of God as the *Supreme Lord* and sovereign of the universe, usually in Sept. for Heb. יְהֹוָה *Jehovah.* With the art. ὁ κύριος, Matt. i. 22. v. 33. Mark v. 19. Luke i. 6, 28. Acts vii. 33. Heb. viii. 2, 10. James iv. 15. al. sæp. Without the art. κύριος Matt. xxvii. 10. Mark xiii. 20. Luke i. 58. Acts vii. 49. Rom. iv. 8. Heb. vii. 21. 1 Pet. i. 25. al. sæp. So Sept. for יְהֹוָה ὁ κύρ. Job i. 7. κύρ. Gen. xi. 5. xviii. 33. אֲדֹנָי ὁ κύρ. Is. xlix. 14. κύρ. 1 K. xxii. 6. אֲדֹנָי יְהֹוָה ὁ κύρ. Ps. lxxiii. 28. κύρ. 1 K. ii. 26. אֱלֹהִים ὁ κύρ. 1 Sam. xxiii. 7. κύρ. Gen. xxi. 2, 6. אֵל ὁ κύρ. Job viii. 3. κύρ. Num. xxiii. 8. שַׁדַּי κύρ. Job vi. 4, 14.— With adjuncts, without the art. e. g. κύριος ὁ θεός τινος Matt. iv. 7, 10. xxii. 37. Luke i. 16. al. Sept. for אֲדֹנָי יְהֹוָה Is. xxv. 8. Ez. iv. 14. (Judith viii. 14, 16.) κύριος σαβαώθ Rom. ix. 29. James v. 4. Sept. and Heb. יְהֹוָה צְבָאוֹת 1 Sam. xv. 2. Is. i. 9. κύριος παντοκράτωρ 2 Cor. vi. 18, and κύριος ὁ θεος ὁ παντοκράτωρ Rev. iv. 8. xi. 17. al. Sept. for יְהֹוָה צְבָאוֹת 2 Sam. vii. 8. Nah. ii. 14. κύριος τῶν κυριευόντων *Lord of lords* 1 Tim. vi. 15, compare in Βασιλεύς a. κυρίος οὐρανοῦ

καὶ γῆς Acts xvii. 24; and so applied also to God as the *Father* of our Lord Jesus Christ, Matt. xi. 25 πατὴρ, κύριε τοῦ οὐρανοῦ κ. τ. λ. Luke x. 21. Comp. Heb. יְהֹוָה אֱלֹהֵי הַשָּׁמַיִם Sept. κύριος ὁ θεὸς τοῦ οὐρανοῦ 2 Chr. xxxvi. 23. Ezra i. 2. Neh. i. 5.

So do we translate it in regards to JC as the Christians do below due to Paul or as the Hebrew understands it from the Septuagint as Yahuah?

This is one of the definitions that they used to replace Yahuah with JC and confuse everyone in the NT.

b) of *the Lord* Jesus Christ. (a) In reference to his abode on earth as a *master* and *teacher*, where it is i. q. ῥαββί, and ἐπιστάτης, comp. Matt. xvii. 4 with Mark ix. 5 et Luke ix. 33. comp. also John xiii. 13, 14. So chiefly in the evangelists before the resurrection of Christ, and with the art. ὁ κύριος THE *Lord* emphat. Matt. xxi. 3 ὁ κύριος αὐτῶν χρείαν ἔχει. xxviii. 6. Luke vii. 13. x. 1. John iv. 1. xx. 2, 13. Acts ix. 5. 1 Cor. ix. 5. al. sæp. With adjuncts, e. g. ὁ κύριος καὶ ὁ διδάσκαλος John xiii. 13, 14. ὁ κύριος Ἰησοῦς Luke xxiv. 3. Acts i. 21. iv. 33.

al. — (β) As *the supreme Lord* of the gospel dispensation, *Head* over all things to the church, Eph. i. 22, *Lord* of all, ὁ γὰρ αὐτὸς κύριος πάντων Rom. x. 12,

It is an irrefutable fact that no one named "Jesus Christ" lived in the first-century of the Common Era. The name "Jesus" was initially conceived in the 17th Century, shortly after the letter "J" was invented. The actual individual was not Greek, and therefore, He did not have a Greek name. "Jesus" is not an accurate transliteration of Iesou, Iesous, or Iesoun. More incriminating still, these Greek corruptions of His **name were never written on any page of any pre-Constantine codex of the so-called "Christian New Testament."** Following the example of the Septuagint (a Greek translation of the Hebrew Torah, Prophets, and Psalms), a Divine Placeholder was universally deployed to represent "Yahowsha'." Further, Yahowsha', which is affirmed over 200 times in the Torah and Prophets, means "Yahowah Saves." This means that "Jesus" cannot be the "Savior." Moreover, "Jesus" could not have come in His Father's name. But Yahowsha' could and did.

"Christ" is not a last name, as in "Jesus Christ." Further, since He was not Greek, it would be silly to ascribe a Greek title to Him. A title should ***never follow a name***, but instead precede it. And when a title is conveyed, it should be accompanied by the definite article. "Christos," the alleged basis of "Christ," speaks of the "application of drugs," and is therefore an inaccurate translation of Ma'aseyah, which means "the Work of Yahowah."

"Drugged" vs. "Beneficial and Useful Implement"

The Greek word "christos", which was never actually written by the authors of the historical writings, literally means "drugged, medicated, or poisoned; to paint over; to stroke; to whitewash." The Divine Placeholders which were replaced with "christos" actually referenced the Greek word "chrestus", a word which means beneficial and useful implement, not "christos", which means drugged.

It is a transliteration. That is, it uses the letters of the English language to convey the original sound of the word in its original language. Despite what Dr. Strong says, he developed his work to support what he obviously thought were actual translations. But they were not, for they were all based on the Latin Vulgate, not on the ancient manuscripts themselves. Some of the ancient manuscripts that we have now were not even available to Dr. Strong.

I don't know about you, but I personally would have to agree that the Son of Yahowah was the chrestus, the Father's beneficial and useful implement; and I do not accept that He was christos, "drugged, medicated, poisoned, painted over, stroked, or whitewashed."

Christians drugged by a strong delusion so they can't wake up to the truth.

As we dig deeper, what we discover is that Classical Greek authors used *chrio*, the basis of "*Christos* – Christ" to describe the "application of drugs." A legacy of this reality is the international symbol for medicines and the stores in which they are sold—Rx—from the Greek Rho Chi, the first two letters in *chrio*.
So those who advocate "Christ," and its derivative, "Christian," are unwittingly suggesting that Yahowsha', and those who follow Him, are "drugged."

Christians who protest that "Christ" is simply a transliteration of Christos, Christou, Christo, or Christon, either are not aware, or don't want you to know, that you will find only one place in the whole of the Greek text prior to the mid 4th-century where any variation of *chrio* was actually written—and it does not apply to Yahowsha'. All references to the Ma'aseyah's title were presented using the Divine Placeholders ΧΣ, ΧΥ, ΧΩ, and ΧΝ.

The only time we find a derivative of *chrio* in Yah's voice is when the Ma'aseyah Yahowsha' toys with the Laodicean Assembly (representing Protestant Christians living in today's Western Democracies) in His seventh prophetic letter.

To appreciate His sense of humor, and to fully understand the point He was making, realize that the Laodiceans were wealthy and self-reliant.

They made a fortune promoting their own brand of ointment for the ears and eyes known as "Phrygian powder" under the symbol "Rx." So referencing their healthcare system,

Yahowsha' admonished: **"I advise that you…rub** (*egchrio* – smear) **your eyes with medicinal cake** (*kollourion* – a drug preparation for ailing eyes) **in order that you might see."** (Revelation 3:18)

Therefore, in the singular reference to *chrio*, the root of *christo*, in the totality of the pre-Constantine Greek manuscripts of the so-called "Christian New Testament," Yahowsha' used it to describe the application of drugs.

To further indict "Christ" and "Christian," even if the tertiary definition of *chriso*, "anointed," were intended, that connotation still depicts the "application of a medicinal ointment or drug." And should we ignorantly and inadvisably jettison this pharmaceutical baggage, we'd still be left with other insurmountable problems associated with "Christ."
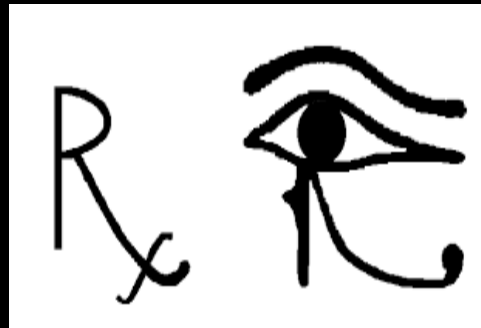
Throughout the Torah, Prophets, and Psalms, Yah ascribes the title "Lord" to Satan. The Adversary is called "*ha Ba'al* – the Lord," because he wants to control the beneficiaries of freewill. The Adversary's prime objective is for mankind to bow down to him, worshipping him as if the Lord was God. But the actual Everlasting has a name, and He has no interest in control or desire to be worshipped.
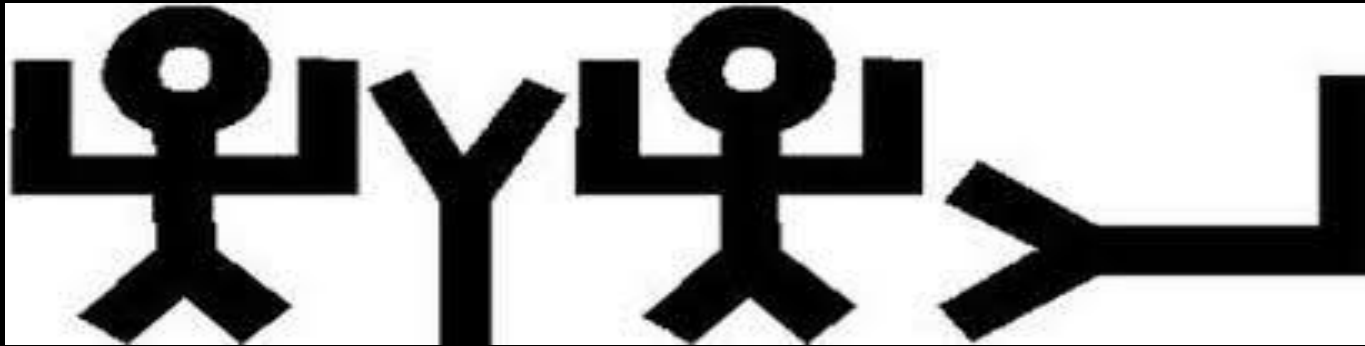
He not only encouraged us to use this name, but said that replacing of His name with the title, "Lord," was the most devastating thing humankind has ever done. It opens the door to mischaracterizing His nature and to the acceptance of false gods by any other name. Further, learning someone's name is the first step in initiating a relationship. And Yahowah wants us to relate to Him as children would to a father. The proper perspective is to see our Heavenly Father on His knees, offering to lift us up. And as the Author of freewill, Yah is opposed to lording over anyone.

While codices dating to the first three centuries differ somewhat among themselves, and differ significantly from those composed after the influence of General Constantine, the use of Divine Placeholders is the lone exception to scribal variation among the early manuscripts. **These symbols for Yah's name and titles are universally found on every page of every extant codex written within 300 years of Yahshua's day, without exception**. By including them here in the text, as all of the Apostle authors themselves did, it is incumbent upon us to correct 1,700 years of religious tampering and corruption.

The very fact that these placeholders are found on **all of the more than one-hundred manuscripts unearthed prior to the mid fourth-century**, tells us that it wasn't a regional or scribal choice. Instead, they convey something so profoundly important that they were purposefully inscribed throughout the original autographs—in the texts penned by the authors of the Eyewitness Accounts.

The only constant is the one thing every translator has ignored. There _isn't even a footnote in any of our English translations indicating that these Divine Placeholders were universally depicted in all of the oldest manuscripts, including the codices Sinaiticus and Vaticanus._ As a result, Christians do not know that these symbols existed, much less that they were _**later replaced by translators, substituting the very names and titles which would have been written out by the original authors had they been intended**_.

Kappa Sigma and Kappa Upsilon, in capital letters with a line over them, were used to convey Yahweh's name and Yahushua's "Upright One" title. The fact Kappa Sigma conveys "Yahweh," the preponderance of the time it is used, is something I discovered when translating Greek quotations of Hebrew passages cited by Yahushua and His apostles in the Eyewitness Accounts.

Thus, we know the divine name was being used in early Christian NT manuscripts, symbolized by the Kappa Sigma Upsilon with a line over it. This matches what we found in the Septuagint manuscripts where later "Lord" replaced what was the placeholder for YHWH. [See graphic below - early Septuagint use of Yahweh inside of Greek text.]

Incidentally, one of the earliest fragments of the NT is the Papyrus 46 which contains Galatians. It dates to as early as 185 AD. It had a placeholder for Yahuah, but in later compilations, it is deleted. Here is CW's explanation in his Questioning Paul chapter three. First, he says that Galatians 2:5 should be translated:

List of Greek *Nomina Sacra*

English Meaning	Greek Word	Nominative (Subject)	Genitive (Possessive)
God	Θεός	Θ̄Σ̄	Θ̄Ῡ
Lord	Κύριος	Κ̄Σ̄	Κ̄Ῡ
Jesus	Ἰησοῦς	Ἰ̄Σ̄	Ἰ̄Ῡ
Christ/Messiah	Χριστός	Χ̄Σ̄	Χ̄Ῡ
Son	Υἱός	Ῡ̄Σ̄	Ῡ̄Ῡ

"With regard to whom (os)**, we did not** (oude) **yield** (eiko – surrender) [**in submission** (hypotage)] **in order that** (hina) **the truth** (aletheia – that which is an eternal reality and in complete accord with history and the evidence) **of Gd** (Yahweh placeholders) [**'s beneficial and healing message** (euangelion)] **would continue to exist** (diameno – stand firm, remain unchanged, and permanently endure) **advantageously among** (pros) **you** (sou)**."**(Galatians 2:5)

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

שְׁמַ֤ע יִשְׂרָאֵ֔ל יְהֹוָ֥ה אֱלֹהֵ֖ינוּ יְהֹוָ֥ה ׀ אֶחָֽד׃
Hear Yisra'æl, Yahuæh is our Almighty, Yahwæh Alone

(1)	KC, KY, KN, KⲰ, KЄ	stand for Hebrew	ᗱ ꓤ ᗱ ꓤ who was, who is who is to come	יְהֹוָה Yahwæh / יְהֹוָה Yahuæh	or אֲדֹנָי Adonai L-ord	or אָדֹון Adon / Sir Adon
(2)	ΙY, ΙC, ΙN	stand for Hebrew	יְהוֹשֻׁעַ יְהוֹשֻׁעַ Yehoshua / יֵשׁוּעַ Yæshua Yeshua	Yah Saves		
(3)	ΘC, ΘN, ΘⲰ, ΘY	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)	XⲰ, XN, XC, XY	stand for Hebrew	מָשִׁיחַ Mashiakh	Anointed		

Then CW notes how the placeholder for Yahweh was entirely eliminated in later compilations:

Further, a placeholder for Yahweh's name or title exists between "aletheia/truth" and "diameno/would continue to exist" in the oldest Greek text, but not in the Textus Receptus, the Novum Testamentum Graece, nor the Nestle Aland Greek New Testament, even though the first claimed to be the "text received directly from God," and the other two have claimed to have corrected every error of the former by referencing older manuscripts.

"To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you." Thus, any reference to Yah is gone, let alone the original reference to Yahweh.

Let's say, for example, that I was reading the eyewitness account of Mattanyah (Matthew) in Greek and came across the placeholder, ΙΗΣ (Iota Eta Sigma). I could then look for that same placeholder in the Septuagint, the Greek translation of the Tanakh. Once I found it, I could look up that passage in the Hebrew texts themselves and know which Hebrew name that placeholder was referring to. If I did not know how to read Hebrew—and I probably didn't if I wasn't a Hebrew myself—I could have found someone who knew how to read Hebrew and asked them to help me. In this case, I would find that the placeholder referred to the name, Yaosha (erroneously pronounced today as Joshua). Thereafter, whenever I came across ΙΗΣ in an ancient text, I would have known to read it as the Name, Yaosha.

That being the case, and it is undeniably so, how did the translators get "Jesus" out of ΙΗΣ? What divine principles and/or sacred rites did they use to get from ΙΗΣ to "Jesus"? Well, here's what they did. They simply made something up and pretended it was divine writ all along. Now, aren't you glad you've put your faith in such men? So we see then that precise communication was the entire purpose of the placeholders. The system was exquisitely simple and powerfully effective. And it worked well for centuries until religious clerics decided that they knew better than Yahowah how His Word should be read, and made the decision that the names they wanted us to use are more important than the names Yahowah wants us to use. Aren't religious professionals beautiful people?

Dead Sea Scrolls

fragment contains Leviticus 3:12 and 4:27. The size is approximately 9 cm wide and 5 cm high.
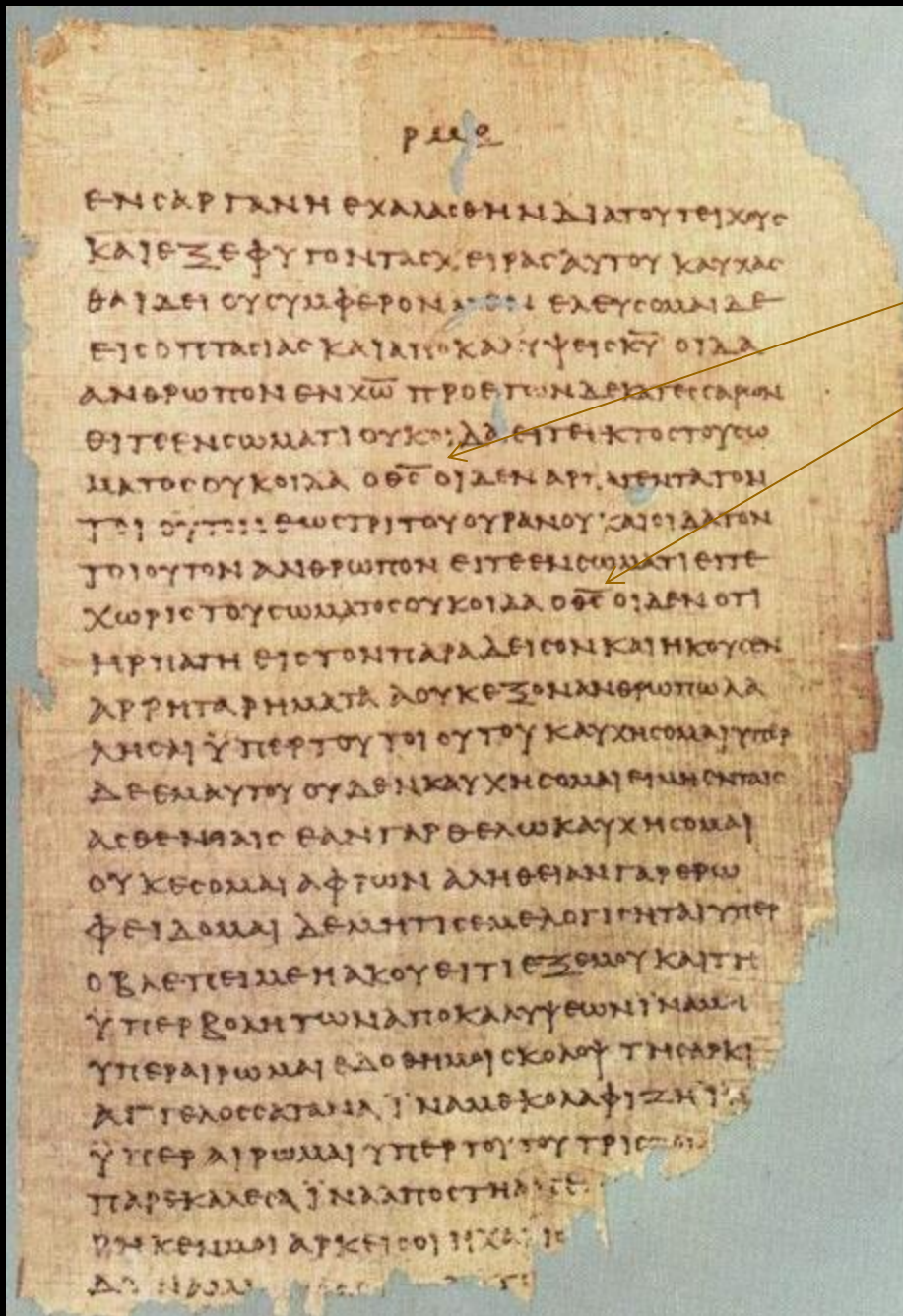
A few papyrus fragments of the Greek Septuagint that were found were written in the 1st century B.C. One fragment, with verses from Leviticus, does not use 'Kurios' or 'Lord', but the Tetragrammaton IAW (or IAO) - a Greek transliteration of the Divine Name. Thus distinguishing the use of the Divine Name.

List of Greek nomina sacra [edit]

English Meaning	Greek Word	Nominative (Subject)	Genitive (Possessive)
God	Θεός	Θ̅Σ̅	Θ̅Υ̅
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Jesus	Ἰησοῦς	Ι̅Σ̅	Ι̅Υ̅
Christ/Messiah	Χριστός	Χ̅Σ̅	Χ̅Υ̅
Son	Υἱός	Υ̅Σ̅	Υ̅Υ̅
Spirit/Ghost	Πνεῦμα	Π̅Ν̅Α̅	Π̅Ν̅Σ̅
David	Δαυὶδ	Δ̅Α̅Δ̅	
Cross/Stake	Σταυρός	Σ̅Τ̅Σ̅	Σ̅Τ̅Υ̅
Mother	Μήτηρ	Μ̅Η̅Ρ̅	Μ̅Η̅Σ̅
God Bearer i.e. Mother of God	Θεοτόκος	Θ̅Κ̅Σ̅	Θ̅Κ̅Υ̅
Father	Πατήρ	Π̅Η̅Ρ̅	Π̅Ρ̅Σ̅
Israel	Ἰσραήλ	Ι̅Η̅Λ̅	
Savior	Σωτήρ	Σ̅Η̅Ρ̅	Σ̅Ρ̅Σ̅
Human being/Man	Ἄνθρωπος	Α̅Ν̅Ο̅Σ̅	Α̅Ν̅Ο̅Υ̅
Jerusalem	Ἰερουσαλήμ	Ι̅Λ̅Η̅Μ̅	
Heaven/Heavens	Οὐρανός	Ο̅Υ̅Ν̅Ο̅Σ̅	Ο̅Υ̅Ν̅Ο̅Υ̅
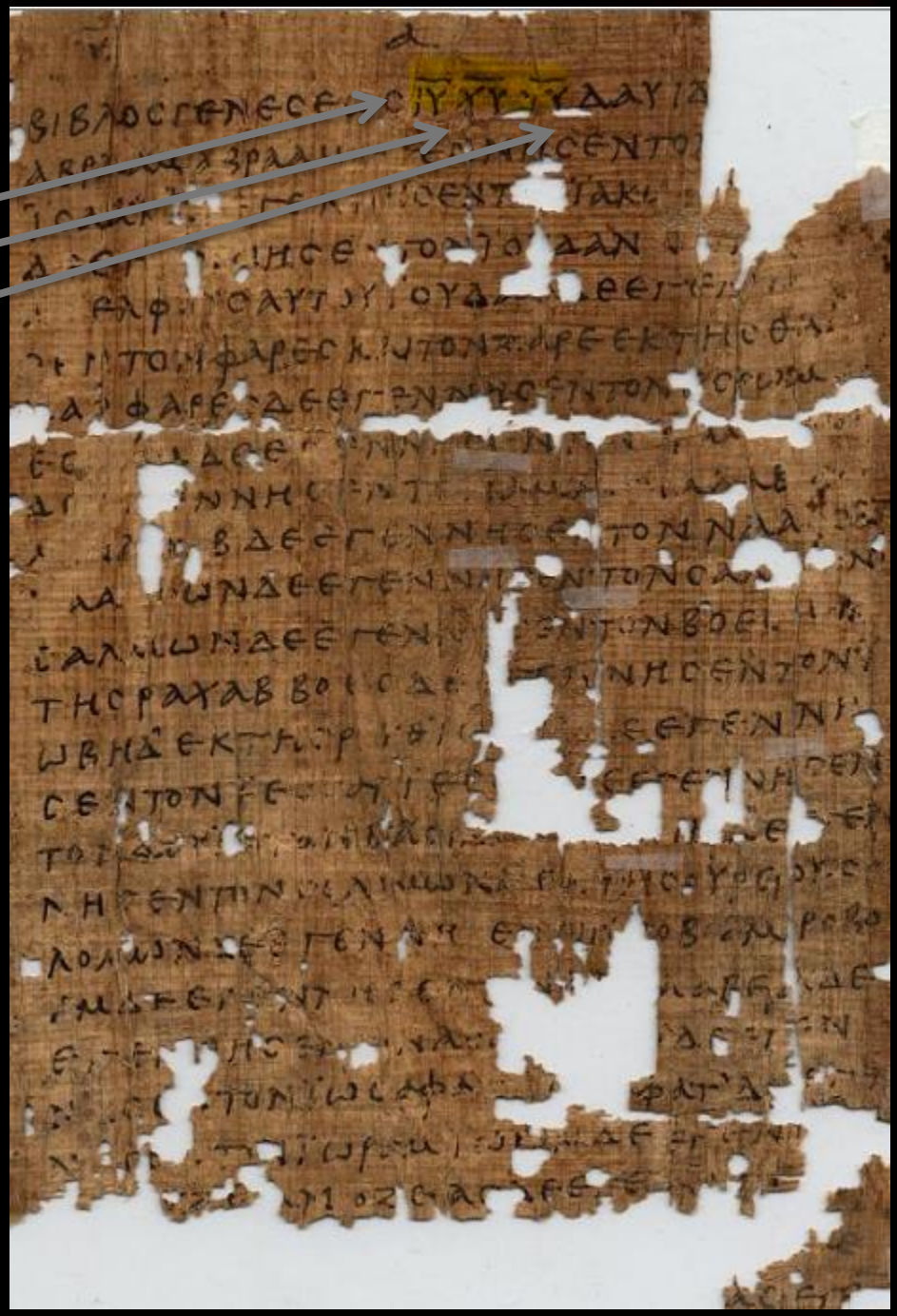
Gospel of Matthew written c. 70 AD. Copy from c. 250AD. Discovered by Bernard Pyne Grenfell and Arthur Hunt in Oxyrhynchus, 1897. Contents published by them in US prior to 1923. Photo from UPenn library. Pap1 Matthew 1

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Son	Υἱός	Ῡ̄Σ̄	Ῡ̄Ȳ
Spirit/Ghost	Πνεῦμα	Π̄Ν̄Ᾱ	Π̄Ν̄Σ̄
David	Δαυῖδ	Δ̄ᾹΔ̄	
Cross/Stake	Σταυρός	Σ̄Τ̄Σ̄	Σ̄Τ̄Ȳ
Mother	Μήτηρ	Μ̄Η̄Ρ̄	Μ̄Η̄Σ̄
God Bearer i.e. Mother of God	Θεοτόκος	Θ̄Κ̄Σ̄	Θ̄Κ̄Ȳ
Father	Πατήρ	Π̄Η̄Ρ̄	Π̄Ρ̄Σ̄
Israel	Ἰσραήλ	Ῑ̄Η̄Λ̄	
Savior	Σωτήρ	Σ̄Η̄Ρ̄	Σ̄Ρ̄Σ̄
Human being/Man	Ἄνθρωπος	ᾹΝ̄Ο̄Σ̄	ᾹΝ̄Ο̄Ȳ
Jerusalem	Ἰερουσαλήμ	Ῑ̄Λ̄Η̄Μ̄	
Heaven/Heavens	Οὐρανός	Ο̄Ῡ̄Ν̄Ο̄Σ̄	Ο̄Ῡ̄Ν̄Ο̄Ȳ

Papyrus 46, one of the oldest New Testament papyri, showing 2 Cor 11:33-12:9

The original codex had 33-36 lines per page of 15.5 cm by 23.5 cm. The surviving text includes Revelation 2:1-3, 13-15, 27-29; 3:10-12; 5:8-9; 6:5-6; 8:3-8, 11-13; 9:1-5, 7-16, 18-21; 10:1-4, 8-11; 11:1-5, 8-15, 18-19; 12:1-5, 8-10, 12-17; 13:1-3, 6-16, 18; 14:1-3, 5-7, 10-11, 14-15, 18-20; 15:1, 4-7

The manuscript has evidence of the following nomina sacra: ΙΗΛ , ΑΥΤΟΥ , ΠΡΣ , ΘΩ , ΘΥ , ΑΝΩΝ , ΠΝΑ , ΟΥΝΟΥ , ΟΥΝΟΝ , ΚΥ , ΘΝ , ΑΝΟΥ , ΟΥΝΩ.

The manuscript uses the Greek Numeral system, with no number extant as being written out in full

The manuscript is a witness to the Alexandrian text-type, following the text of Codex Alexandrinus (**A**) and Codex Ephraemi Rescriptus (**C**).[
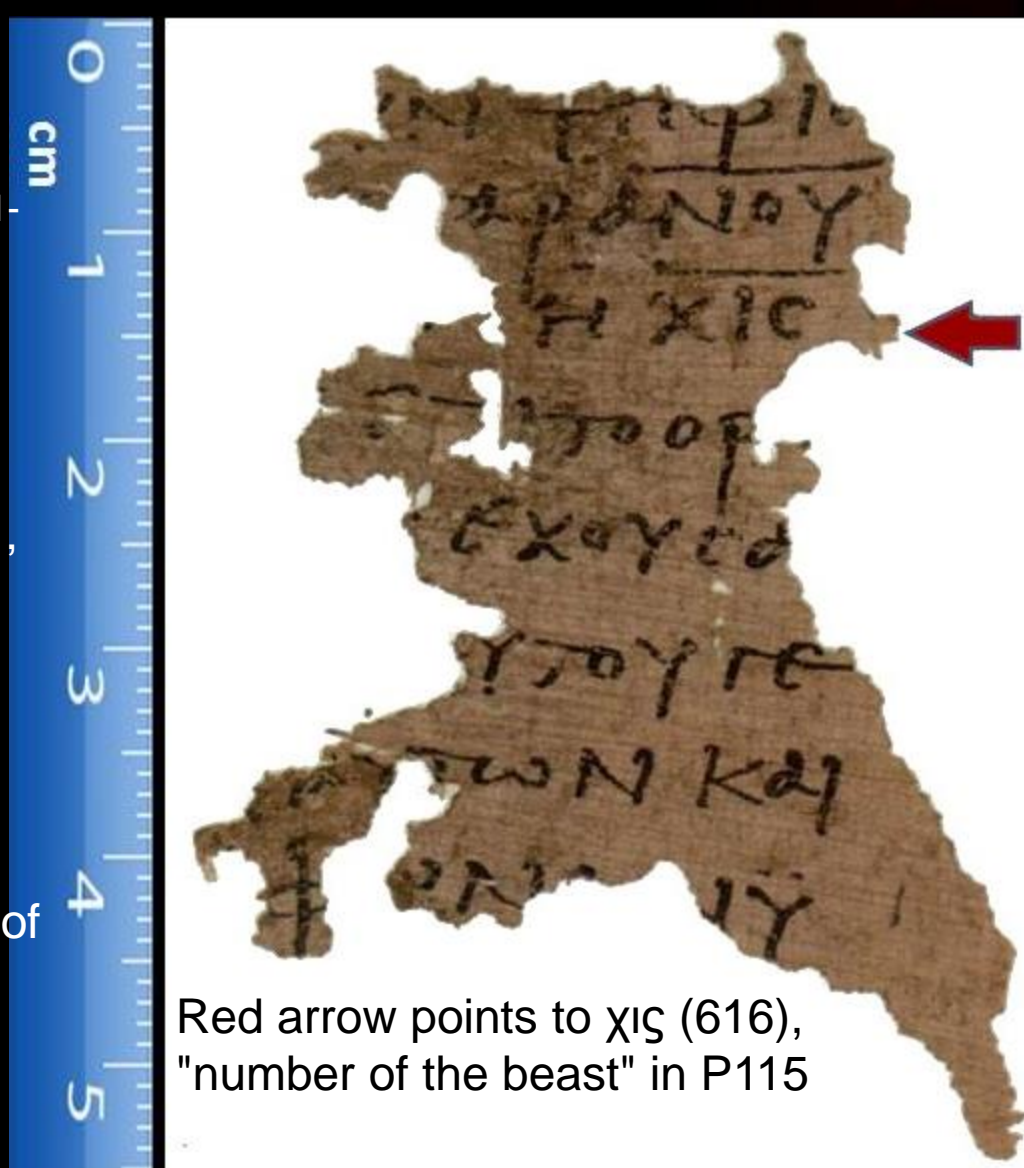
Red arrow points to χις (616), "number of the beast" in P115

An interesting textual variant is that it gives the number of the beast in Revelation 13:18 as 616 (chi, iota, sigma (ΧΙϹ), rather than the majority reading of 666 (chi, xi, sigma (ΧΞϹ), as does Codex Ephraemi Rescriptus. the manuscript would've read **[χξς] η χις** (*666 or 616*), therefore not giving a definite number.

Two *nomina sacra* are highlighted, IY and ΘY, representing Yahusha and Yahuah respectively, in this passage from John 1 in Codex Vaticanus (B), 4th century

https://en.wikipedia.org/wiki/Nomina_sacra
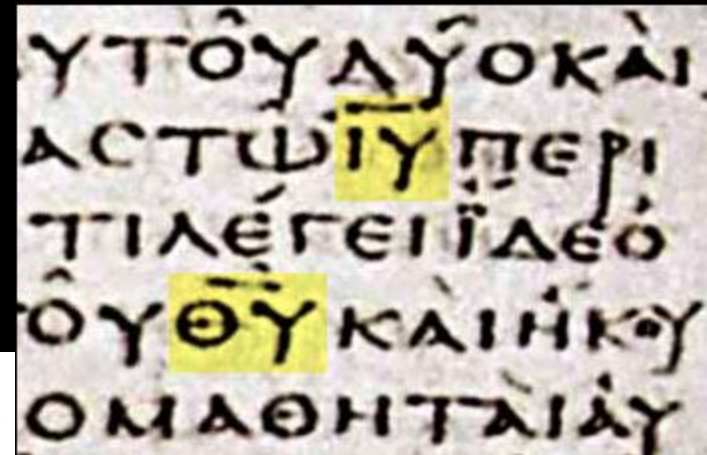
The *Nomina Sacra* identified

The *Nomina Sacra* are contracted Greek words representing 15 frequently occurring names (or titles) in Scripture. The contraction was written with an overline. We have previously identified these contractions as *surrogates*, with the earlier explanation that they were primarily used as short-hand notations. These contractions occur in both the *Septuagint* papyri manuscripts and the Greek Christian Scripture papyri manuscripts.

On page 36 of the book cited, Metzger lists all 15 of the *Nomina Sacra* found in the entire Greek papyri collection, which includes the *Septuagint*. He reproduces them in their nominative (subject of the sentence) and genitive (possessive) forms[2] as follows:

••298••

English meaning	Greek word	Nominative (subject)	Genitive (possessive)
God	θεός	θ̅ς̅	θ̅υ̅
Lord	κύριος	κ̅ς̅	κ̅ν̅
Jesus	Ἰησοῦς	ι̅ς̅	ι̅υ̅
Christ	χριστός	χ̅ς̅	χ̅υ̅
Son[3]	υἱός	υ̅ς̅	υ̅υ̅
Spirit	πνεῦμα	π̅ν̅α̅	π̅ν̅ς̅
David	Δαυείδ	δ̅α̅δ̅	

[1] Only two sources were available for the author's personal study of the *Nomina Sacra*. The first consisted of selected photocopied chapters from a book published in South Africa by A.H.R.E. Paap entitled *Nomina Sacra in the Greek Papyri of the First Five Centuries A.D.*, published in 1959. The second was a brief description of the work of others on pages 36-37 in Bruce Metzger's book *Manuscripts of the Greek Bible*, published in 1981.

[2] The highest frequency of occurrence of the Greek noun is in either the nominative or genitive form. A *Nomina Sacra* may appear in other of the remaining Greek noun forms as well. Thus, κύριος (Kyrios) could appear as any one of κ̅ς̅, κ̅υ̅, κ̅ω̅, κ̅ν̅, or κ̅ε̅ in ancient Greek manuscripts.

[3] Common words such as *Son* or *Man* become *Nomina Sacra* when used in conjunction with the name of Jesus. The word *Heaven* is identified as a *Nomina Sacra* when used to replace the word *God*. For example, Matthew uses the expression *Kingdom of the heavens* in many parallel passages where the other Gospel writers use the expression *Kingdom of God*.

English meaning	Greek word	Nominative (subject)	Genitive (possessive)
cross	σταυρός	σ̅τ̅ς̅	σ̅τ̅υ̅
Mary	μήτηρ[4]	μ̅η̅ρ̅	μ̅ρ̅ς̅
Father	πατήρ	π̅η̅ρ̅	π̅ρ̅ς̅
Israel	Ἰσραήλ	ι̅η̅λ̅	
Savior	σωτήρ	σ̅η̅ρ̅	σ̅ρ̅ς̅
Man[3]	ἄνθρωπος	α̅ν̅ο̅ς̅	α̅ν̅ο̅υ̅
Jerusalem	Ἰερουσαλήμ	ι̅λ̅η̅μ̅	
Heaven[3]	οὐρανός	ο̅υ̅ν̅ο̅ς̅	ο̅υ̅ν̅ο̅υ̅

QP- The placeholders are errantly called "*nomina sacra*" by theologians, which is Latin for "sacred names." This moniker is wrong on three accounts. First, only two of the ten placeholders designate a name, while seven convey titles. One represents a thing, in this case the "Upright Pole," and the other speaks of how the Upright Pillar became the Doorway to Heaven.

Second, there is nothing "sacred" in Scripture, only individuals and things which are set apart. The human term "sacred" is religious (meaning "devoted to the worship of a deity in a religious service and worthy of religious veneration"), while the divine designation "set apart" is relational. It explains the association between Yahowah and the Set-Apart Spirit, for example.

Third, the Greek text is already a translation of Aramaic and Hebrew conversations, as well as Hebrew Scriptural citations. Therefore, adding the Latin *nomina sacra* designation is another step in the wrong direction.

Christian scholars use the same hypocritical sleight of hand to explain the universal presence of the placeholders in the Greek texts that Rabbis have deployed to justify their removal of Yahowah's and Yahowsha's name from the Torah, Prophets, and Psalms. They suggest that the "names were considered too sacred to write." But if that were true, if the Disciples thought that these ten names and titles were "too sacred to write," then why are they written today? If it was wrong then, it cannot be right now.

Anyone who has spent fifteen minutes reading any portion of the Torah and Prophets from any one of the hundreds of Qumran manuscripts recognizes that the "too sacred to write" notion is in complete discord with Yahowah's approach to every name and title in Scripture including His own. Moreover, Yah, in the midst of criticizing and rebuking religious clerics, said:

"'**Their plan is for** (*ha hasab* –considering everything, their thinking, calculation, decision, devise, and account reveals that they are determined for) **My people** (*'am* – My family) **to overlook, to forget, and to cease to properly value** (*sakah* – to ignore, to be unmindful of, to lose sight of the significance of, and to no longer respond to) **My personal and proper name** (*shem*) **by way of** (*ba*) **the revelations and communications** (*ha halowm* – the claims to inspired insights) **which** (*'asher*) **they recount to** (*saphar* – they proclaim, record, and write to) **mankind** (*'iysh*)**, to their fellow countrymen and associates** (*la rea'* – to others in their race and company)**, just as when in a relationship with** (*ka 'asher 'eth ba* – similarly as when engaged in the same relationship with) **the Lord** (*ha Ba'al*)**, their fathers** (*'ab* – their forefathers and ancestors) **overlooked, ignored, and forgot** (*sakah* – were not mindful of and ceased to appreciate the significance of) **My personal and proper name** (*shem*)**.'"** (*Yirmayahuw* / Yah Lifts Up / Jeremiah 23:27)

These Nomina Sacra are placeholders for certain Greek titles and names—the four main ones being κυρις / Kurios / Yahowah / Sovereign Master; ιησυς / Iesous / Yaosha / Jesus; θεος / Theos / God; and χρηστος / Chrestos / Ma'aseyah… [there were] 4 extra ones used in numerous manuscripts (but not in all of them), namely πνευμα / Pneuma / Spirit; υιος / Huios / Son; ανθρωπος / Anthropos / Man; and σταυρος / Stauros / Upright Stake

We know that this clerical sleight of hand began much earlier because Yahowah is recorded in His Torah warning that the crime of diminishing the use of His name was punishable by death and separation (in Qara' / Called Out / Leviticus 24:9-16).

The Rabbis, however, took the opposite approach and said that the use of Yahowah's name was a crime punishable by death. It is why Rabbis replaced Yahowah's name with "Lord," under the guise that it was "too sacred to say." Affirming this, the publishers in the preface of most every popular English bible translation openly admit that they replaced Yah's name with "the LORD" because of religious traditions, as if rabbinical authorization was a license to deceive.

So if this same Rabbinical mindset was shared by the Disciples, we would have absolute proof that their writing style was influenced by religion, and was not inspired by the same Yah who conveyed the Torah, Prophets, and Psalms.

And that would mean that nothing in the Christian "New Testament" could be considered inspired, and thus to be Scripture.

ΚΕΦΑΛΑΙΟΝ Α'.

1. Ἐν ἀρχῇ ἐποίησεν ὁ **Θεὸς** τὸν οὐρανὸν καὶ τὴν γῆν.
2. Ἡ δὲ γῆ ἦν ἀόρατος καὶ ἀκατασκεύαστος· καὶ σκότος ἐπάνω τῆς ἀβύσσου· καὶ πνεῦμα **Θεοῦ** ἐπεφέρετο ἐπάνω τοῦ ὕδατος.
3. Καὶ εἶπεν ὁ **Θεός**· Γενηθήτω φῶς, καὶ ἐγένετο φῶς.
4. Καὶ εἶδεν ὁ **Θεὸς** τὸ φῶς, ὅτι καλόν. Καὶ διεχώρισεν ὁ **Θεὸς** ἀνὰ μέσον τοῦ φωτὸς, καὶ ἀνὰ μέσον τοῦ σκότους.
5. Καὶ ἐκάλεσεν ὁ **Θεὸς** τὸ φῶς ἡμέραν, καὶ τὸ σκότος ἐκάλεσε νύκτα. Καὶ ἐγένετο ἑσπέρα, καὶ ἐγένετο πρωΐ, ἡμέρα μία.

CAPUT I.

1. In principio fecit **Deus** cœlum et terram.
2. Terra autem erat invisibilis, et incomposita : et tenebræ super abyssum : et spiritus **Dei** superferebatur super aquam.
3. Et dixit **Deus** : Fiat lux, et facta est lux.
4. Et vidit **Deus** lucem, quia bona est. Et discrevit **Deus** inter lucem et tenebras.
5. Et vocavit **Deus** lucem diem, et tenebras vocavit noctem. Et factum est vespere, et factum est mane, dies unus.

The Nomina Sacra are placeholders for certain Greek titles and names—the four main ones being κυρις / Kurios / Yahowah / Sovereign Master; ιησυς / Iesous / Yaosha / Jesus; θεος / Theos / God; and χρηστος / Chrestos / Ma'aseyah… [there were] 4 extra ones used in numerous manuscripts (but not in all of them), namely πνευμα / Pneuma / Spirit; υιος / Huios / Son; ανθρωπος / Anthropos / Man; and σταυρος / Stauros / Upright Stake

It is curious, of course, that not one in a thousand pastors, priests, religious teachers, or scholars even mentions the universal application of the ten placeholders on every page of every manuscript written within three centuries of Yahowsha's earthly life. And yet, if any portion of the Greek text was inspired by Yah, then these ten placeholders were designated by Yah. It is as simple as that. Ignoring them would then be in direct opposition to Yah's will.

I am convinced that there are only two rational reasons for Yahowah to write out His name 7,000 times in the Hebrew Torah, Prophets, and Psalms, and reference His titles countless times more, only to never have any of them written in the Greek manuscripts—even when Hebrew verses are being quoted by Yahowsha'.

First, Yahowah's name, Yahowsha's name, and all of Yah's titles convey essential truths in Hebrew which are lost in translation. Rather than replace those meanings with Greek pseudo-equivalents, Yahowah wants us to turn to the Torah and Prophets for complete explanations and accurate answers. The Torah is the foundation upon which Yahowah's plan is based, so to understand His plan, we have to view it from this perspective.

The photo is of half a page of manuscript MS2648, from a copy of the Septuagint, containing the Greek text of the Book of Yaosha, dated to the late 2nd Century CE. The verses here are Yaosha 10:2-11:3. As of 2015-Jan-20, I can no longer find this image on the Internet!
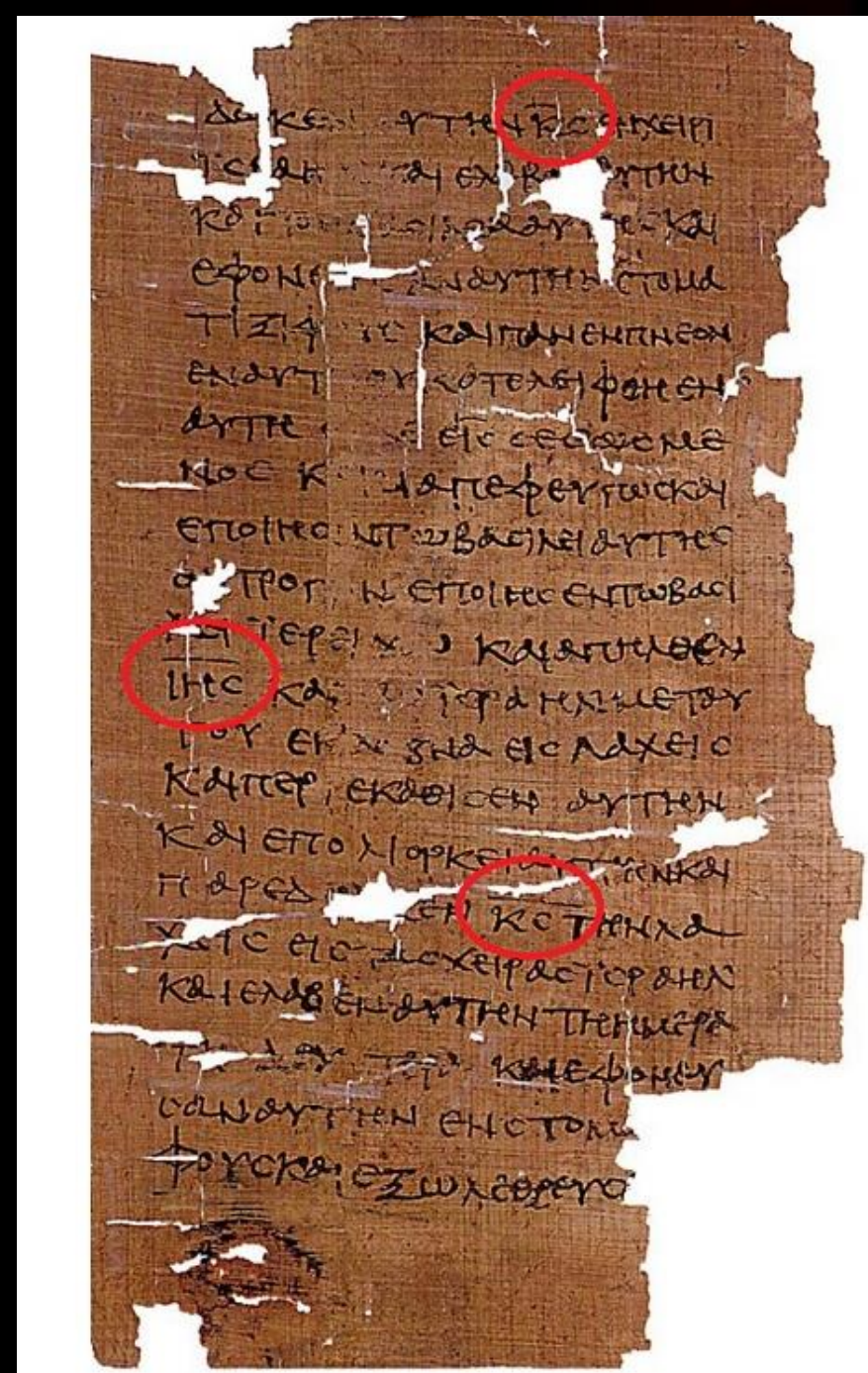
The second reason is that the sounds produced by the 22 Hebrew letters differ from the sounds represented by the 24 letters in the Greek alphabet. Of particular interest, there is no Y, W, soft H, or SH in Greek, the letters which comprise Yahowah's and Yahowsha's name. And since names don't change from one language to another, and always sound the same, there was simply no way to transliterate Yahowah or Yahowsha' using the Greek alphabet. So rather than change His name, or misrepresent it, Yahowsha' taught His Disciples to use placeholders.

It was only after the scribes were no longer conversant in Hebrew that the Greek placeholders were used to convey Yah's name.

The seven placeholders representing Yahowah's and Yahowsha's names and titles, in addition to Upright Pillar in both its verb and noun forms, are represented by Divine Placeholders 100% of the time on 100% of the Greek manuscripts dated to within 300 years of Yahowsha's life here on earth.

1. Four Earliest <u>Nomina Sacra</u> (from 2nd cent. mss onward).[1]

Ιησους   Contracted forms = $\overline{Ις}$, $\overline{Ιυ}$, etc.; and $\overline{Ιης}$, $\overline{Ιηυ}$, etc.
        Suspended form = $\overline{Ιη}$

Χριστος   Contracted forms = $\overline{Χς}$, $\overline{Χυ}$, etc.; and $\overline{Χρς}$, etc.

Θεος   Contracted forms = $\overline{Θς}$, $\overline{Θυ}$, etc.

Κυριος   Contracted forms = $\overline{Κς}$, $\overline{Κυ}$, etc.; and $\overline{Κρς}$, etc.

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) $\overline{KC}, \overline{KY}, \overline{KN}, \overline{K\omega}, \overline{KE}$ stand for Hebrew — who was, who is who is to come — יְהוֶה Yahwæh / יַהֻוֶה Yahuæh — or אֲדֹנָי Adonai L-ord — or אָדוֹן Adon — Sir

(2) $\overline{IY}, \overline{IC}, \overline{IN}$ stand for Hebrew — יְהוֹשׁוּעַ יְהוֹשֵׁעַ Yehoshua — יֵשׁוּעַ Yæshua Yeshua — Yah Saves

(3) $\overline{\Theta C}, \overline{\Theta N}, \overline{\Theta \omega}, \overline{\Theta Y}$ stand for Hebrew — אֱלֹהִים Elohim Almighty — אֵל El 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) $\overline{X\omega}, \overline{XN}, \overline{XC}, \overline{XY}$ stand for Hebrew — מָשִׁיחַ Mashiakh Anointed

(5) $\overline{\Pi TP}, \overline{\Pi TC}$ stand for Hebrew — אָב Av Father — אַבָּא Abba, Papa

הָאֱלֹהִים אָבִינוּ
The Almighty our Father

(6) $\overline{YY}, \overline{YC}, \overline{Y\omega}, \overline{YN}$ stand for Hebrew — בֶּן־ בֵּן בֵּן Bæn Ben Son

בֶּן־אֱלֹהִים
Almighty Son

(7) $\overline{\Pi N\lambda}, \overline{\Pi NC}, \overline{\Pi NI}$ 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.

parchment roll
dated turn of the era
(paleographic)

note enlarged
marginal letter

note tetragrammaton
in paleo-Hebrew

note spacing
(word division!)

Nahal Hever Minor Prophets (8HevXIIgr) (hand/scroll B) Zach 8
[Goettingen #943]
Discoveries in the Judaean Desert 8 (1990) plate 19
Rockefeller Museum, Jerusalem, Israel

The entire purpose of these Divine Placeholders was completely undermined.
A stunning amount of crucial information pertinent to our salvation was discarded in the process.

Nomina Sacra are placeholders for certain Greek titles and names—the four main ones being κυρις / Kurios / Yahowah / Sovereign Master; ιησυς / Iesous / Yaosha / Jesus; θεος / Theos / God; and χρηστος / Chrestos / Ma'aseyah… [there were] 4 extra ones used in numerous manuscripts (but not in all of them), namely πνευμα / Pneuma / Spirit; υιος / Huios / Son; ανθρωπος / Anthropos / Man; and σταυρος / Stauros / Upright Stake

*CHART

Versions of the Christian Greek Scriptures in 38 Languages other than English or Hebrew using a vernacular form of the Tetragrammaton

(See collection of American Bible Society, New York)

Vernacular Form	Languages Using the Form	Vernacular Form	Languages Using the Form
1. Chihowa	Choctaw	12. Uyehova	Zulu
2. Iehova	Hawaiian; Kiwai; Panaieti; Tahitian; Toaripi	13. Yahve	Ila
		14. Yave	Kongo
3. Ieova	Gilbert Islands; New Britain; Wedau	15. Yawe	Bobangi; Dholuo; Mongo (or Lolo)
4. Jehoba	Kipsigis; Mentawi	16. Yehova	Chokwe; Chuana (Tlapi dialect); Luba; Lugbara; Munchi (or Tiv); Santo (Hog Harbor)
5. Jehova	Manus Island; Nandi; Fang; Gabun		
6. Jehovah	Malagasy; Narrinyeri		
7. Jeova	Kusaien		
8. Jihova	Naga (Lhota dialect)	17. Yehovah	Mohawk
9. Jihovañ	Naga (Angami dialect)	18. Yekova	Zande
10. Jioua	Mortlock	19. Yeoba	Kuba (Inkongo dialect)
11. Jiova	Fiji	20. Yowo	Lomwe

Therefore, to the Christian, Yahowah's name became "Lord," Yahowsha's name became "Jesus," the Ma'aseyah was changed to "Christ," and the feminine *Ruwach*, became the gender-neutral *pneuma*, which was rendered "Spirit." It is also how Upright Pillar migrated over time to "cross." Yet if any of these words, titles, names, or symbols were appropriate, the Disciples would have simply written them in their Greek manuscripts—but they didn't, ever.

All of this known, and it is important, I don't think Paul deployed the placeholders that are now found even in the oldest manuscripts. And if he did use them, it would have been because these same placeholders are used throughout the Septuagint. He would have wanted his epistles to look like Scripture. But the thing he did not want was for Yahowsha' to be Yahowah Saving Us.

Yahowsha' could not be the Ma'aseyah, the Work of Yahowah, without completely undermining the entirety of Sha'uwl's thesis. So just as Sha'uwl changed his own name, jettisoning its Hebrew meaning, he most assuredly discarded the message conveyed by the most important Hebrew title and name.

Therefore, while it is essential that you know that Yahowah, Himself, saved us by working on our behalf, which is what the Ma'aseyah Yahowsha' means, Sha'uwl, now Paulos, did not want anyone to realize this. As proof, he never once explains the meaning behind Yah's title or name to his Greek and Roman audiences.

So therefore as a result, in every translation of Galatians I'm going to make the most reasonable and informed assumption: that a scribe in Egypt harmonized Paulos' epistles with copies of the Disciple's eyewitness accounts and with the Septuagint, thereby adding the placeholders which were never intended by Paulos to accurately convey: the Ma'aseyah Yahowsha'. Moreover, as a former rabbi, he would have been duty bound to avoid all things "Yah."

What's particularly regrettable regarding the New Living Translation is that the "New Testament's" coordinator was none other than Philip Comfort. And yet every book Professor Comfort has published on the extant early Greek manuscripts acknowledges the consistent presence of the Divine Placeholders. He isn't ignorant of them, and therefore, he is without excuse.

NLT®

The Truth Made
CLEAR™

This is an image of Codex Sinaiticus, the oldest known Scripture codex to contain most of the Christian "Bible" in its 66-72 Book form, dated to be between 350-400 CE. The text seen here is from Revelation 4:6-10; 5:5-8.

Codex Sinaiticus.org
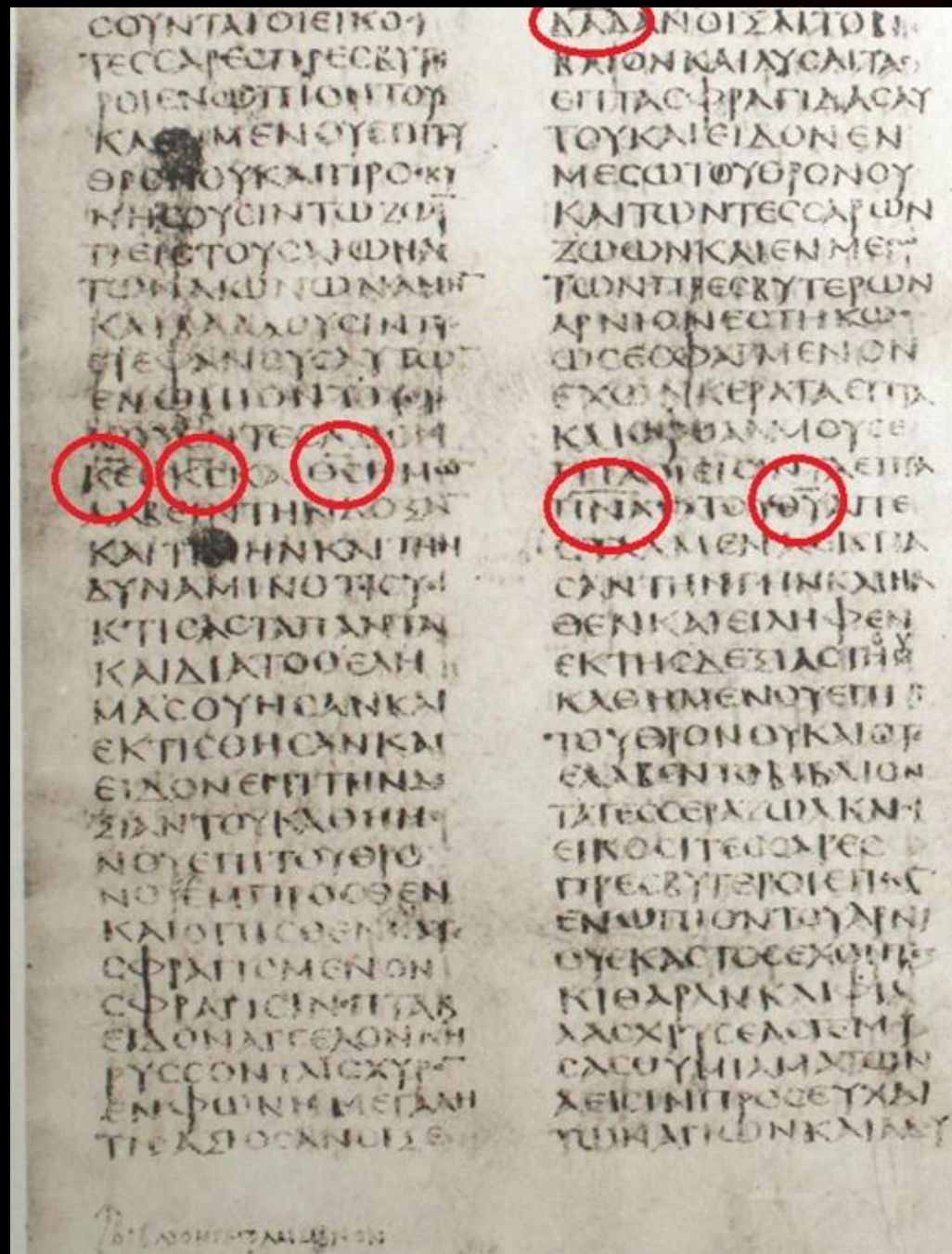
Since the existence of the Divine Placeholders is indisputable, and because their purpose has been known to translators for a very long time, why do you suppose that we do not find the actual Hebrew names and terms which they represent in any of our modern translations of Scripture? English does not have the limitations which plagued the Greek language, so the sounds of each of these Hebrew words can be easily replicated using our English alphabet. Why then don't we see them in our English "Bibles"? Why do we continue to find the made-up name "Jesus" and grossly inaccurate translations like "Christ" and "the Lord"? Why are we given titles instead of the Names which Yahowah provided for us in His Scriptures?

Well, for starters, every modern translation, regardless of the publisher's boasts of its having been "translated from the most ancient manuscripts", is better described as just another customized rework of the Latin Vulgate, which was a translation of the Septuagint. The LV "translation" was the work of Jerome, who was commissioned by the RCC. The RCC is immovable in its devotion to the doctrines of its Torah-hating "apostle", Paul/Shaul of Tarsus. Therefore, the Vatican has no tolerance for Yahowah's Name, or for His Torah, or for anything else which opposes their Babylonian system of religion. Jerome used Greek words instead of the Divine Placeholders or suitable transliterations. The RCC has a singularly ungodly agenda: their goal is to lord it over the masses and to accumulate wealth and power along the way—at all costs. So the Divine Placeholders were ignored and were replaced with the Lord, Christ, cross, Iesous, and all the other pagan or made-up religious terms which fill our English translations.

So to recap- pre Constantine and the RCC the Greeks using the Septuagint or writing their own letters, knew Yah's name either by the full spelling or by the place holders. Also they did not call Yahusha or Yahuah Kyrios but rather spelled out their name or used a place holder. You could tell very easily between Yah and Yahusha. When they Paganized JC and made him a god they blurred the lines with Kyrios.

PATIENT BEAR

Will be ready when you are

We can now finally move on. We must shama and be curious anytime we see Kyrios to make sure we know who is being spoken of or if we are seeing a theological misstep.

28. Joseph Caiaphas, 18-37 AD.
29. Jonathan, son of Annas, 37 A.D. (Appointed by Vitellius)
30. Theophilus, son of Annas, 37-41 A.D.

Act 9:1 And^G1161 Saul,^G4569 yet^G2089 breathing out^G1709 threatenings^G547 and^G2532 slaughter^G5408 against^G1519 the^G3588 disciples^G3101 of the^G3588 Kurios, ^G2962 went^G4334 to the^G3588 high priest,^G749

Act 9:2 And desired^G154 of^G3844 him^G846 letters^G1992 to^G1519 Damascus^G1154 to^G4314 the^G3588 synagogues,^G4864 that^G3704 if^G1437 he found^G2147 any^G5100 of the^(G5607) way,^G3598 whether^G5037 they were men^G435 or^G2532 women,^G1135 he might bring^G71 them bound^G1210 to^G1519 Jerusalem.^G2419 KJV

9:1-2 Now Shaul was yet full of intimidation and the fury of the murder towards the disciples of our Master. And he asked for letters from **the chief priest** to give to Darmsuq to the assemblies that if he should find men or women who follow in this path he might arrest (them and) bring them to Urishlim. AENT-Roth

Acts 9:2

ἠτήσατο παρ' αὐτοῦ ἐπιστολὰς εἰς Δαμασκὸν πρὸς τὰς συναγωγάς, ὅπως ἐάν τινας εὕρῃ τῆς ὁδοῦ ὄντας, ἄνδρας τε καὶ γυναῖκας, δεδεμένους ἀγάγῃ εἰς Ἰερουσαλήμ. | LEB NT RI

and asked for letters from him to the synagogues in Damascus, so that if he found any who were of the Way, both men and women, he could bring them tied up to Jerusalem. | LEB

One thing that jumped out to us is the use of Kurios. The usage has the air of authenticity in that the disciples were of Yahuah. Yahusha always pointed them back to Yah. They knew Yah's name and taught in His name and the accurate Torah. They were validating this by Yahusha's mission and his being sent by Yahuah. So even though this was rather refreshing, the reality of what is being said is horrifying.

Remember, the word for "the L" is Kyrios-
<u>which is Yahuah- not Yahusha</u>.
He is after the Disciples of YAHUAH!
Knowing they ultimately discarded Yahuah for JC, we see where the
pattern is starting to emerge. The fact that none of them wanted Yah's
name published in the masses, is obvious, so the HP was happy to help.
Now remember, Johnathan was only high priest for 8 months in 37.
Theophilus whom this book was written to was HP 37-41 and this was
written after he was no longer HP so sometime after 41. At least 5
years after the events.
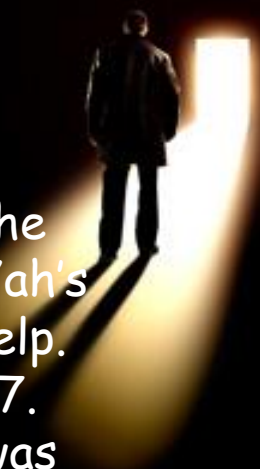
The English-Greek Reverse Interlinear New Testament Lexham English Bible ⌄

Acts 9:1

Ὁ δὲ Σαῦλος ἔτι ἐμπνέων ἀπειλῆς καὶ φόνου | But Saul, still breathing threats and murder
εἰς τοὺς μαθητὰς τοῦ κυρίου, προσελθὼν | against the disciples of the Lord, went to the
τῷ ἀρχιερεῖ | LEB NT RI | high priest | LEB

κύριος 🔊 *kyrios* **Lord; lord**
noun, genitive, singular, masculine | genitive of relation

DBL Greek	Lord; owner; ruler; sir
NASB Dictionaries	
TLNT	master, lord, Lord, sir; to be master, take possession of, possess
LEH LXX Lexicon	valid, lawful, established; principal, most essential of, most important of
IGEL	
LXGRCANLEX	lord; Lord; master; ruler; owner; sir
BYNTGV3E	master, lord, the Lord
LALS	lord; Lord; יהוה; Yahweh; אָדוֹן; Lord; lord; אֲנִי; I; אֱלֹהִים; God; אֶ; אֵל…
SNT	
CDWGTHB	

Chester Beatty P45 Acts 9:1

While we would love to dig into every nuance of Divine Place
holders but time will just not permit, but here it is.
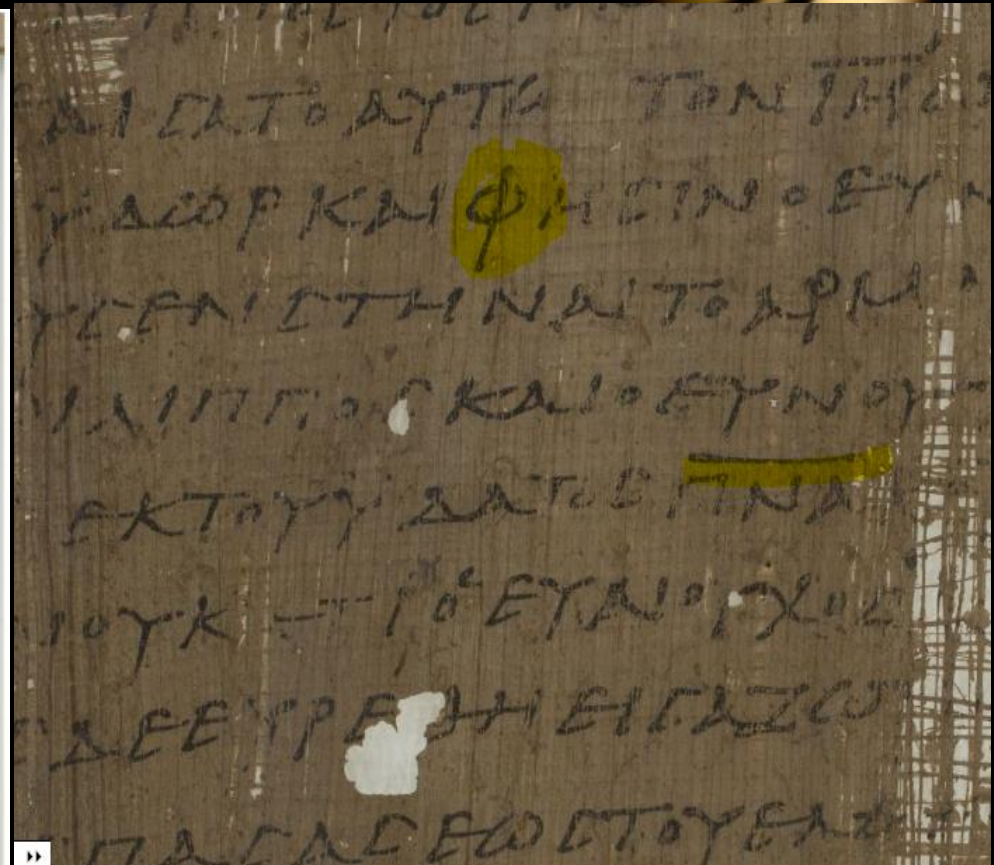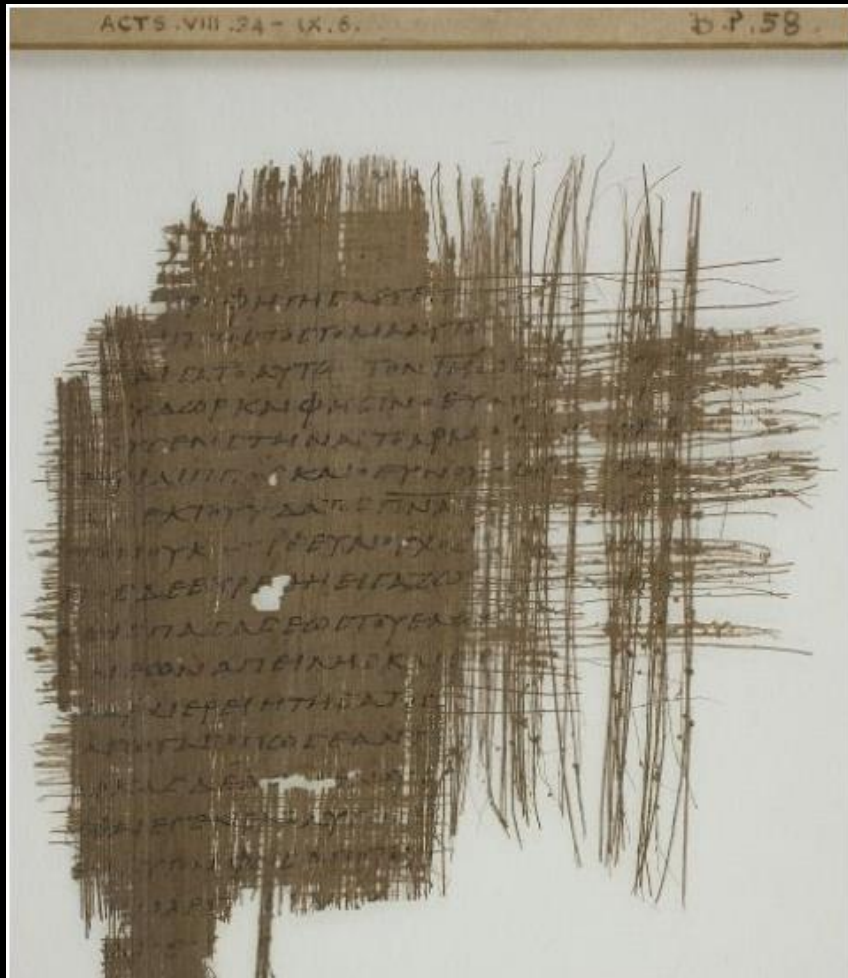
The high priest had another, more controversial function in first-century Jerusalem: serving as a sort of liaison between Roman authority and the Jewish population. High priests, drawn from the Sadducean aristocracy, received their appointment from Rome since the time of Herod the Great, and Rome looked to high priests to keep the Jewish populace in line. We know from other cases (such as one incident in 66 C.E.) that Roman prefects might demand that high priests arrest and turn over Jews seen as agitators.

Caiaphas, the son-in-law of Annas, high priest from 6 to 15 C.E. and head of a family that would control the high priesthood for most of the first century. It is possible that he, as a high priest emeritus, might have served at the side of Caiaphas in the Sanhedrin called to resolve the fate of Yahusha.

Although little is known of Caiaphas, historians infer from his long tenure as high priest, from 18 to 36 C.E., that he must have worked well with Roman authority. For ten years, Caiaphas served with Roman prefect Pontius Pilate. The two presumably had a close relationship. It is likely that Caiaphas and Pilate had standing arrangements for how to deal with subversive persons such as Yahusha.

Caiaphas's motives in turning Yahusha over to Pilate are a subject of speculation. Caiaphas might have seen Yahusha as a threat to the existing religious order. He might have believed that if Yahusha wasn't restrained or even executed that the Romans might end their relative tolerance of Jewish institutions.

Many Jews resented the close relationship that high priest maintained with Roman authorities and suspected them of taking bribes or practicing other forms of corruption.

In the year 36 C.E., both Caiaphas and Pilate were dismissed from office by Syrian governor, Vitellius, according to Jewish historian Josephus. It seems likely that the cause of their dismissal was growing public unhappiness with their close cooperation. Rome might have perceived the need for a conciliatory gesture to Jews whose sensibilities had been offended by the two leaders. Josephus described the high priests of the family of Annas as "heartless when they sit in judgment."

Unlike other Temple priests, Caiaphas, as a high priest, lived in Jerusalem's Upper City, a wealthy section inhabited by the city's powers-that-be. His home almost certainly was constructed around a large courtyard.

Archaeologists discovered in 1990 in a family tomb in Abu Tor, two miles south of Jerusalem, an ossuary, or bone box, containing on its side the name of Joseph Caiaphas, written in Aramaic. The ossuary is assumed to be genuine.

law2.umkc.edu/faculty/projects/ftrials/jesus/jesuskeyfigures.html

Ossuary of Caiaphas, found in 1990

A national feud had been going on since the death of Yahusha. The **Nazarenes held that the Sadducean House of Annas the Elder was responsible for the his death.** The Nazarene Ecclesia in turn had the ear and the allegiance of the **Zealots**, the **Essenes**, a **large company of priests** who lived in the Ophel in the Old City of David. They had the sympathy of a **majority of the poor and lower class Jews** who lived Lower City and the Tyropean Valley. More than that, the Nazarenes also felt that **Jonathan the son of Annas,** the High Priest, was **responsible for the death of Stephen** without Roman approval and commissioned the Pharisee Shaul to take Roman authority into his own hand with the **persecution of the Nazarenes throughout the wilderness of Perea** above Damascus in 35 AD.

There was only one other year in this thirty five year stretch, that the power of the high priest slip out of the hands of Ananus the Elder. **Simon, son of Camithus (Josephus, Antiquities XVIII, ii, 2) was installed as high priest**, because of Ananus' son **Jonathan.**

biblesearchers.com/hebrewchurch/primitive/primitive11.shtml

It was **Jonathan,** who **instigated and set up Stephen** to stand before the Sanhedrin so that he could be condemned of blasphemy and **sentenced to the Jewish death penalty by stoning**. This was not a circumstantial event but well calculated to occur during a time when there was **no Roman oversight** but the firing and exiling of Pontius Pilate by the Caesar of Rome. Jonathan the **high priest in turn set up Shaul the Pharisee to instigated a persecution again the Nazarene Ecclesia.**

This was a beautiful cover as the Pharisees would have to share the blame for creating the chaos in the country when the new Roman Procurator arrived. In the meantime, the young Shaul, a student in the School of Gamaliel, took Roman law and authority into his own hands and carried with him temple security agents with the Gestapo tactics into the Syrian territory of Damascus. There they went to persecute, trail and capture the fleeing members of the Hebrew Nazarene Ecclesia.

For many within the Nazarene community, Jonathan was feared and hated. He was their nemesis and persecutor. What his father, Ananus the Elder and his brother-in-law, Caiphas, did to Yahsha their Moschiach (Messiah) by sending the temple security forces to capture Yahshua and submit Him to an illegal trial so also Jonathan did to Stephen.

Sanhedrin, Chapter Seven, Mishnah Five
Introduction
Mishnah five deals with the blasphemer and the special circumstances of his trial.

Mishnah Five
The blasphemer is punished only if he utters [the divine] name.

Rabbi Joshua b. Korcha said: "The whole day [of the trial] the witnesses are examined by means of a substitute for the divine name:, 'may Yose smite Yose."

When the trial was finished, the accused was not executed on this evidence, but all persons were removed [from court], and the chief witness was told, 'State literally what you heard.'

Thereupon he did so, [using the divine name].

The judges then arose and tore their garments, which were not to be resewn.

The second witness stated: "I too have heard thus" [but not uttering the divine name], and the third says: "I too heard thus."

Explanation

With regards to the blasphemer the Torah states (Lev. 24:15): "Anyone who blasphemes his God shall bear his guilt. If he also pronounces the name of the "L", he shall be put to death." From these verses the Rabbis learned that the blasphemer was obligated for the death penalty only if he used Yah's four letter name.

The problem with putting the blasphemer on trial is that when the witnesses testify and repeat what they heard, they too will be blaspheming Yah's name. Although they certainly would not receive the death penalty for doing so, it was nevertheless seen to be unacceptable for even a witness to repeat what he heard, especially in a public trial. Therefore, during the court's deliberation they used a code word, "may Yose smite Yose". However, in order to complete the trial the witnesses needed to state what they heard explicitly at least one time. Therefore, at the end of the trial they would remove everyone from the court and only the witnesses and the judges would remain. They would then ask the eldest witness to say explicitly what he heard. ***So painful was it for the judges to hear <u>Yah's name</u>*** being blasphemed ***that they would tear their clothes and not repair them***. This was a typical sign of mourning. The remaining witnesses would not need to say exactly what they heard, thereby repeating the blasphemy. Rather they would merely say that they heard what the first person heard.

Now compare this procedure to Yahushas' trial before the Sanhedrin in Matthew and Mark:

63

Yahusha kept silent. And the high priest said to Him, "I [t]adjure you by the living G, that You tell us whether You are [u]the "C", the Son of G." 64 Yahusha*said to him, "You have said it yourself; nevertheless I tell you, [v]hereafter you will see THE SON OF MAN SITTING AT THE RIGHT HAND OF POWER, and COMING ON THE CLOUDS OF HEAVEN."

 65

tore his [w]robes and said, "He has blasphemed! What further need do we have of witnesses? Behold, you have now heard the blasphemy; 66 what do you think?" They answered, "He deserves death!" (Matt 26:63-66)

62 And Yahusha said, "I am; and you shall see the Son of Man sitting at the right hand of **Power**, and coming with the clouds of heaven." (Mark 14:62.) JWO

Psa 110:1 A Mizmor (Psalm)H4210 **of Daud.**H1732 A declaration of (H5002)YahuahH3068 saidH5002 to my excellence,H113 You Sit down and dwell H3427 at My right hand,H3225 untilH5704 I makeH7896 your enemiesH341 your footstool.H1916 H7272

Dan 7:13-14 And I watching it came to be , in the visions of the night, and, behold, with the clouds of heaven, like a son of man coming being on a journey, came to be to the Ancient of days, and he reached out before him and he came near. And there was given him dominion-authority and power to rule, and honor and dignity, and Kingship, that all people, nations, and languages, would give honor and serve him: his dominion-authority and power to rule an everlasting from a time far in the past to perpetuity, which shall not cease or be taken away or annulled , and his kingdom/kingship will not be destroyed, perish or cease to exist in the same state, be hurt, injured, wounded or damaged (i.e., a lowering of status or prestige of a kingdom).
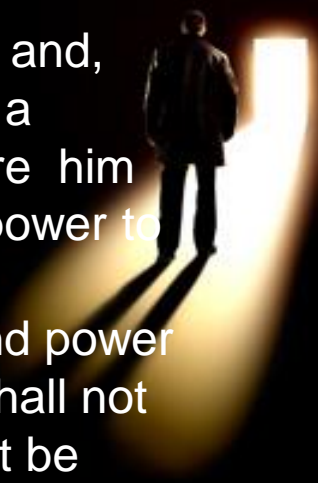
As we read it today, there does not appear to be any insult on Yahuah's name. His name is not used. The punishment that the Sanhedrin would pass could not be a death penalty unless Yahusha actually spoke the name Yahweh under Leviticus 26 as the Sanhedrin's recognized construction of that passage.

Hence, it appears that the reason Yahusha was executed was precisely because He used the name of Yahweh, and due to evolving views of the Ineffable Name Doctrine, just saying the Name was considered sinful. But for Yahusha doing so, he would not have been executed.

And hence he was killed for making the Name Yahweh known **_to the Sanhedrin, and (to the people)_** who were already influenced by a pernicious Ineffable Name Doctrine that would silence even Yahusha for using the Name.

Yet, we can now see that we can infer that the evidence of what Yahusha actually said was removed by copyists adhering to the Ineffable Name Doctrine.

And thus Yahusha did use the Name, and this is what garnered the finding of blasphemy, because the Sanhedrin had evolved the notion that use of the name, without the necessary 'curse' upon Yah set forth in Leviticus 24:15-6, was itself blasphemy. JWO

Yahusha and his disciples also taught Yahuah's name to the people as the way to salvation. We will also learn that they were trying to trick the followers of the way into saying Yahuah so that they could execute them.

And it shall be that everyone who calls on the Name of Yahuah shall be delivered. For on Mount Tsion and in Yarushalom there shall be an escape as Yahuah has said and among the remnant whom Yahuah calls.
Yaoel 2:32

Acts 9: 1-2 37ce Luke Narrative	Acts 22:1-5 Paul speaking on the steps after to the Jews as a Jew and to the Romans as a Roman 63 CE	Acts 26: 1-12 Paul Pleading his case before Agrippa-An Herodian/Festus and Bernice- An Herodian 67CE
Act 9:1 But Saul, still breathing threats and slaughter to the disciples of the Yahuah (Kurios), went to the high priest, Act 9:2 and asked for letters from him to the synagogues Damascus, so that if he found any being of The Way, both men and women, he could bring them tied up to Jerusalem.	Act 22:1 `Men, brothers, and fathers, listen to my defense to you now!    Act 22:2  and when they heard that he was addressing them in the Hebrew/Aramaic language, they became even more silent. And he said,    Act 22:3  `I, am a man, a Yahudan, having been born in Tarsus of Cilicia, and brought up in this city at the feet of Gamaliel, educated according to the exactness of the Torah of our fathers, being zealous for Theos Gd, just as all of you are today. Act 22:4 `I persecuted The Way to the death, tying up and delivering to prisons both men and women, Act 22:5 as indeed the high priest can testify about me, and the whole council of elders; from whom also letters I received to the brothers in Damascus, and was traveling there, to lead away also, those there who were tied up, to Jerusalem so that they could be punished,	Act 26:2 `Concerning all things of which I am accused by Yahudum, king Agrippa, I considered myself fortunate, before you I am about today, to defend myself. Act 26:3 especially because you are acquainted with respect to Yahudum all customs and points of disputes; therefore, I beg you, listen to me with patience. Act 26:4 `Now on the one hand the manner of my life which, because of my youth--which from the beginning I existed among the people (goy), and in Jerusalem—know all the Yahudum, Act 26:5 having known me for a long time, (if they may be willing to testify,) that in accordance with the most exact strictest party of our religious cult, I lived a Pharisee; Act 26:6 and now upon the expectation that which to my fathers, a promise existed by the Theos Gd, I stand on trial, Act 26:7 towards who the twelve tribes, I in union with earnestly, intensity night and day they serve (worship), expecting to arrive, because of this expectation I am accused, by the Yahudum, O King!

In the first account it looks like he is just going up to Damascus to see if he can find anyone to harass and bring back. The next two accounts greatly expand on that and here is where we detected a lie.

We are so glad we spent the time to look at the different sects of the Pharisees and Sadducees!

Act 22:3 `I, am a man, a Yahudan, having been born in Tarsus of Cilicia, and brought up in this city at the feet of Gamaliel, educated according to the exactness of the Torah of our fathers, being zealous for Theos Gd, just as all of you are today.

Act 26:5 having known me for a long time, (if they may be willing to testify,) that in accordance with the most exact strictest party of our religious cult, I lived a Pharisee;

He did NOT just say that!
ICANHASCHEEZBURGER.COM

Pharisees/Scribes/Lawyers: Shammai
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"

**Pharisees/Scribes/Lawyers: Ezra/Josephus**
• More Liberal than Sadducees

'**I am** (*ego eimi* – I exist as) **a Jewish man** (*aner Ioudaios* – an adult male Jew; an inaccurate transliteration of Yahuwd, meaning Related to Yah)**, having been born** (*gennao*) **in Tarsus** (*en Tarsos* – from *tartaroo* – being appointed to decide who is held as a captive and cast into hell) **of** (*tes*) **Cilicia** (*Kilikia* – due south of Galatia in modern-day Turkey)**. But then and now** (*de*) **having been reared, nourished, and educated** (*anatrepho* – having been brought up, cared for, and trained; from *trepho*, fed by suckling at the breast, and *ana*, into the midst) **in** (*en*) **this** (*taute*) **city** (*polis*) **alongside** (*para* – from beside) **the feet** (*pous*) **of Gamaliel** (*Gamaliel* – a transliteration of the Hebrew Gamly'el, from *gamal 'el*, meaning to deal with G by repaying G)**, having been educated and trained** (*paideuo* – having been taught and guided, having been instructed and disciplined in youth, having been chastised, criticized, and reprimanded with words; from *pais*, a child, slave, servant, attendant, or minister) **with regards to** (*kata* – according to) **the most perfect and strictest conformity to, being absolutely accurate in exacting accord with** (*akribeia tou* – the very careful, precise, and thorough approach to the fundamentalist and rigorous application of; from *akibestatos* – the most precise, the strictest, the most exacting and careful interpretation and observation of the most minute precepts of) **the forefathers'** (*tou patroos* – the ancestral) **apportionment which was received** (*nomou Torah*– allocation of inheritance which is parceled out)**, a zealous enthusiast and adherent** (*zelotes* – a devoted and emotional zealot)**, present and existing** (*huparchon* – equivalent and identical to, belonging to and found at the hand) **of G** (*tou* ΘΥ – a placeholder to convey *'elohym*, the Almighty)**, according to and in the same proportion degree as all of you** (*kathos pas su* – inasmuch as you all, just as, and when compared to you all)**."**

This single proclamation contains several exceptionally inappropriate statements. This man, who claimed to speak for the Ma'aseyah Yahowsha' wallowed in the idea of being "educated and trained" by a Rabbi. It would have been one thing for him to admit in passing that he had once been one of Gamaliel's students, but it's another altogether to speak of this acclaimed rabbi as if he was filling the role of the Set-Apart Spirit. It is obvious that Paul admired a man Yahowsha' would have despised. -due to creating the Talmud.

The problem Yahowsha' had with Rabbinical traditions, known as the Oral Torah (later codified in the Talmud), is that it changes, corrupts, counterfeits, and conceals Yahowah's actual "*Towrah* –Teaching." So why did Paul call the inheritance which was received from his forefathers "precisely accurate" when Yahowsha' said the opposite? And speaking of perfect, Sha'uwl used the perfect tense with reference to the training he had received from Gamaliel, saying that while his education was complete, it had lingering effects. Therefore, we must ask: why did Sha'uwl claim to be a religious fundamentalist, to be a zealot in strict conformity with that which was parceled out by his forefathers?

The Talmud Unmasked
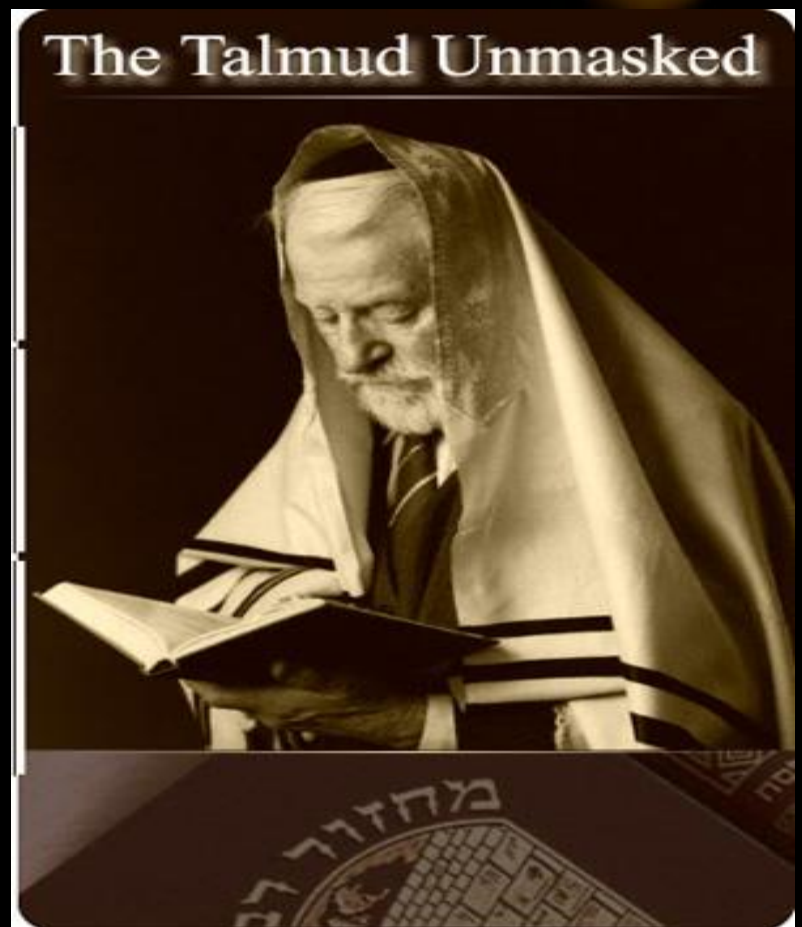
This question is vital because it also suggests that Paul was either a compulsive liar who cannot be trusted or he never converted from Judaism to Christianity – not that one was better than the other.

The only thing that really matters is he never "converted" from the Talmud to just the Torah teaching of Yahusha!

That was suppose to be the message of the Apostles!

Further, based upon this statement, since Sha'uwl claimed to be in absolute accord with Judaism and its Oral Traditions, the argument cannot be made that he was assailing the Talmud instead of the Torah throughout his letters. Also, Paul will twice attest that he had not been taught by men, and yet now when it suits him to gain credibility with this audience, he is admitting to have received training from the most acclaimed religious scholar of his day. So was he lying then or now?

Just on the chance Paul Was talking about this new Mystery message that No one but he had been Taught, then its even worse because he is saying that even though the Talmud is perfect, his new message even beats that!

If you have a perfect message already –(for him the Talmud) then wouldn't any other message by definition, if it is a radically new message be then imperfect?

Paul is giving me a splitting headache!

Oh, NO!

This is one of the few times Sha'uwl specifically identifies whether it was Yahowah's Towrah that he was addressing or the religious traditions of the Jews.

And it is one of the few times he speaks favorably of the text. For those who know and love Yahowah, this juxtaposition is sufficient to demean and discount everything Sha'uwl wrote and said.

Reinforcing this reality, by placing *nomou* amongst words such as the teaching of the Jewish religious scholar Gamaliel, rabbinical training, conformity, being a fundamentalist, adhering to the traditions of the forefathers, and being a zealous enthusiast, the "Torah" Sha'uwl was declaring his loyalty to had to be Rabbinic, and thus could not have been Yahowah's Towrah. So when we are finally given some clarity, the picture being presented is the antithesis of the one painted by Yah. Set into the context of his overt animosity for Yahowah's Word, this is especially a-Paul-ing.

This is appalling. The idea that a person could be punished because of their religious belief and the idea they might be executed is just beyond belief.

John Howard
Australian Statesman

YOUR STUPIDITY IS APPALLING !!!

In this regard it should be noted that of the 219 times the Hebrew word *towrah*, meaning "teaching, direction, guidance, and instruction," is found as a proper noun in Yahowah's Word, in the Greek Septuagint translation of it, *towrah* was rendered *nomos*, meaning "an allocation of inheritance which is parceled out," each and every time. Recognizing, therefore, the enormity of the Septuagint's influence on the Greek texts which comprise the so-called "Christian NT," a statement including *nomos* must reference unequivocal modifiers, such as are evident here in Acts, to render *nomos* as anything other than Yahowah's "*Towrah*." So throughout this study, unless the context dictates otherwise, we will continue to default to Torah when *nomos* is found in the Greek text.

I have suggested that Sha'uwl became Paulos and sought the acclaim of Gentiles largely because his own people refused to believe him. Just like Muhammad we would like to remind you.
 Already prone to anger, he became enraged. So should you want additional proof that Sha'uwl despised Yahowah's Chosen People, consider these impassioned words from his second letter, where he rails against his race for doing what he himself had done: **"You suffered, and under your own countrymen, just as also themselves under the Jews, the ones having killed the L Iesoun and the prophets, and having pursued and persecuted us, not pleasing G and hostile adversaries against all men, hindering us as we speak to the races so that they might be delivered. For they are filled to capacity with continuous and eternal sins. So upon them is furious indignation and wrathful judgment unto the end of time."** (1 Thessalonians 2:14-16)

If this unjustified and unbridled religious rant doesn't bother you, you can't be bothered. An entire book could be written about the many ways this is wrong. Woven as it was on a single thread of truth, this repositioning of Yahowah's Chosen People as being permanently disinherited, and as being the enemy of all humankind, as being completely evil, has the Adversary's fingerprints all over it. But at the very least, consider this: was Sha'uwl not a Jew?

Notice what ticks him off! That they said Yahusha the Nazarene had risen from the dead! It was the Sadducees not the Pharisee that did not believe in resurrection!

This support the theory that he the authority of the whole Sanhedrin to the point where he is a voting member? Is he saying he voted for Stephens death?

Can YOU see the angry bunny face?

How lovely that the religion you have tricks people to blaspheme so you can put them to death with the ok of the highest religious leaders! No wonder he was insane!

Act 22:20 and when the blood of your witness Stephen was being poured forth, I also was standing near and approved and Gave consent to his death, and keeping the cloaks of those putting him to death;

Act 22:19 and I said, Kyrios, they themselves know that from synagogue to synagogue I was imprisoning and scourging those believing on you;

Act 26:8 why is it incredible (unfaithful) to judge or consider with you all, if the Theos Gd, the dead causes to awaken?

Act 26:9 `I, indeed, therefore, believed myself, against the name (reputation) of Yahusha the Nazarene it was necessary to do opposite and hostile great many things to do an achieve,

Act 26:10 which also I did accomplish in Jerusalem, and a great many not only of the saints I in prison, did lock up, having received the authority of the high priests authority, and also when they were being executed, I cast against them my pebble. (a small black pebble black for guilty).

Act 26:11 and in every synagogue, often inflicted vengeance and punishing them, I tried to force them to blaspheme, beyond measure and in excess, because I was enraged to the point of obsession or seeming insanity at them, I was also pursuing and persecuting even as far as foreign cities.

Act 26:12 `In this activity, I was traveling to Damascus--with authority and full power of the high priests.

CAN I GET A WITNESS?

QP- We find Sha'uwl (in Galatians) professing that the message he was revealing was his own. And Paulos wanted everyone the world over to recognize that the mantra which would become known as "the Gospel" was "*hypo ego* – by, under and through me, by reason and force of me, because of and controlled by me."

Gal 1:11-14 And I make known to you, brethren, the gospel (euagelion) that has been proclaimed by me, that it is not extended downward* to mankind.

"**But** (*de* – therefore, however, and nevertheless) **I profess and reveal** (*gnorizo* – I perceive and tell, I provide the knowledge I've gained to make known, I recognize and declare) **to you** (*sou*) **brothers** (*adelphos*) **of the** (*to*) **beneficial messenger and healing message** (*euangelion* – the rewarding envoy and helpful communication) **which** (*to*) **having been communicated advantageously** (*euangelizo*) **by** (*hypo* – under and through, by reason and force of, because of and controlled by) **myself** (*ego*), **because** (*oti*) **it is not** (*ou eimi*) **in accord with** (*kata** – according to) **man** (*anthropos*)." (Galatians 1:11)

2848 κατά (*kata*): prep.; Str 2596—1 *down, extend toward or downward* 2 along, on a path or road; 3 throughout, extend in every direction; 4 *facing toward*; 5 among, throughout in a number of different positions 6. opposite, implying a space between; 7 when, at the time of; 8 about, a time approximate to another time 9 in name of, a marker of invoking a guarantor ;10 against, a marker of opposition; 11 *in accordance with, with relation to*, a marker of correspondence; 12. from … to, marker of distributive relations; 13 with regard to, in relation to; 14 with, a marker of association with common elements
Swanson, J. (1997). Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)

This, of course, means that Paul was solely responsible for his "gospel." He conceived it all by himself, and he, alone, was authorized to declare it. As such, Paul was solely responsible for the mythology which became Christianity. There is no one else to credit or to blame. If his personal and individual revelations are not true, the religion he conceived is wholly unreliable.

Christian clerics universally recognize and readily admit that Paul opposed Yahowsha's Disciples. This statement merely explains why. His message was his own while theirs was Yahowsha's. And set into the context of debating Yah, this is an incriminating confession. And had never been "sent downward" to man before.

But even if you were unaware of Paul's underhanded slap at his adversaries, both human and divine, it was either egregiously presumptuous or an outrageous confession to write "*gnorizo* – I reveal and provide" the "*euangelion* – beneficial messenger and healing message" and I "*euangelizo* – communicate it advantageously" "*hypo ego* – by myself." If Paul were speaking for Yah, shouldn't he be touting His words and not his own? Said another way, someone who is actually speaking for Yah knows that it's His message which matters, not the one who delivers it

The McReynolds Interlinear reveals that the Nestle-Aland text reads: "I make known for to you brothers the good message the having been told good message by me that not it is by man." So in order to make those words appear credible, *euangelion* and *euangelizo* had to be rendered differently, even though their etymological basis is identical in the KJV: "But I certify you, brethren, that the gospel which was preached of me is not after man." That was incriminating. The King James Version accurately asserted that Paul "certified" that "the gospel which was preached" was "of me." In a rational world, this would have been sufficient to bury him.
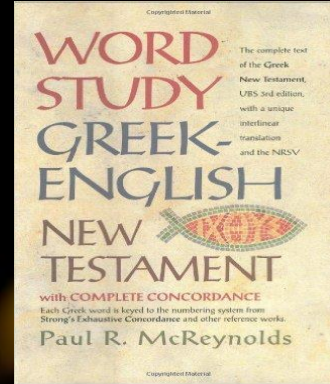
Jerome's blend of Old Latin texts was both less accurate and less convicting. LV: "For I would have you understand, brothers, that the *evangelium* which has been *evangelizatum* by me is not according to man." The NLT (New Living Translation) ignored six of the twelve Greek words, and they added ten English words of their own choosing. Still inadequate to support their theology, they grossly misrepresented, and inconsistently translated *euangelion*. "Dear brothers and sisters, I want you to understand that the gospel message I preach is not based on mere human reasoning." The use of "mere" implies that "human reasoning" was a contributing factor. And that suggests that Yahowah's message was incomplete or inadequate, and that He required the contribution of Sha'uwl's considerable intellect.

When you combine Paul's arrogant and incriminating statements with the Christian interpretation of them, you have the crime and confession laid at your feet. So why have so few people held Paul accountable?

What follows is the other half of Sha'uwl's defense. He's saying that he wasn't influenced by any human agenda or institution, while implying that those who oppose him are in opposition to Yah. The opposite, however, is true. Paul's approach and style are rabbinic, and it would be hard to find someone more opposed to Yah than he. Now if only someone could have taught Paulos how to write...

Gal 1:12 for neither did I receive it (lead) from man, nor was I taught *it* , but through a revelation (in Hebrew meaning nakedness*) of JC,

ἀποκάλυψις — uncovering; revelation (5×) +NT +AF

Hebrew Alignment

עֶרְוָה—nakedness (1): 1 Kgdms 20:30

"**But neither** (*oude* – nor or not) **because** (*gar* – for the reason then) **I** (*ego*) **by** (*para* – among, from, or for) **man** (*anthropos*) **associating myself with** (*paralambano* – I received, learning and accepting) **it** (*autos*). **Nor** (*oute* – but neither) **was I taught** (*didasko* – was I instructed as a disciple). **But to the contrary** (*alla* – by contrast) **by way of** (*dia* – through) **a revelation** (*apokalypsis* – an appearance or disclosure, an uncovering or unveiling) **of Iesou** (IHY – a placeholder used by Yahowsha's Disciples and in the Septuagint to convey Yahowsha', meaning Yahowah Saves) **Christou** (XPY – a placeholder used by Yahowsha's Disciples and in the Septuagint to convey Ma'aseyah)." (Galatians 1:12)

In opposition to Yahowah's and Yahowsha's approach to teaching, Paulos would have us believe that he did not associate with men and that he was not taught. He is evidently not ready to disclose the fact that he has been in rabbinic school for many years.

According to Paulos, his message had been previously undisclosed, and he alone had the right to convey what was miraculously unveiled, appearing to him in a revelation attested by no one. So it begs the question: if this is so, why did Yahowah bother with His Towrah – Teaching? If this is so, why did Yahowsha' bother with Disciples. If this is so, why did Yahowsha' bother to say or do anything? If this is so, why did Yahowsha' direct those with questions to the Torah and Prophets for answers? If this is so, how could Paulos be speaking for Yahowsha' when Yah's attitude, approach, and affirmations were the antithesis of what is being written here?

I DON'T UNDERSTAND THESE
TONGUE-IN-CHEEK JOKES

Since it would be natural to assume that I'm sabotaging Paul by making him appear illiterate, please note that the scholastic Nestle-Aland published:
 "But not for I from man took along it nor was I taught but through uncovering of JC."

Beyond the fact that I now understand that the underlying purpose of Galatians was to separate Yahowsha' from the Torah, and thereby negate His sacrifice while nullifying the means to our salvation, to say that he "was not taught" his message is to say that he did not learn the truth in the same place Yahowah and Yahowsha' directed all of us to go for understanding: the Torah. Neither Sha'uwl, you, nor I need private instruction regarding Yah's public disclosure.

Proving this, the Disciple Yahowchanan recorded: **"Yahowsha' answered him, 'I have spoken openly to the world. I have always taught in synagogues and in the temple where all of the Yahuwdym come together. And I spoke nothing in secret."** (Yahowchanan / Yah is Merciful / John 18:20) This, of course, would also mean that what Paul just wrote was a lie. Yahowsha's statement and Paul's cannot be reconciled.

Paul just lied AGAIN!!

This was not Paul's only claim to "secret" revelation. In the *New American Standard Bible's* rendition of Romans 16:25, we read: **"Now to him who is able to establish you according to my gospel and the preaching of JC, according to the revelation of the mystery which has been kept secret for long ages past but is now manifested."**

"According to my gospel" confirms the obvious, but nonetheless I appreciate the confession: this is the "Gospel of Paul" and not the "Gospel of 'JC.'" But Yah doesn't keep secrets – at least not regarding anything vital to our relationship with Him. Mysteries form the sum and substance of the myths which permeate pagan religions. And since Paul never once cited Yahowsha's "preaching," in a rare moment of truth, calling the "gospel" he was preaching "his own" should have been sufficient for Christians to reject him and their religion.

And speaking of revealing something important regarding Yahowsha', Paulos has not only placed His "title" after His "name," but has omitted the requisite definite article. The backwards approach gives the impression that "Iesou's" last "name" was "Christou," further distancing Him from Yahowah.

Paul's fixation on unverifiable secret revelations, on mystery and mythology, was further advanced in his letter to the Ephesians, when he wrote: NASB **"...if indeed you have heard of the stewardship of G's grace which was given to me for you; that by revelation there was make known to me the mystery, as I wrote before in brief. And by referring to this, when you read you can understand my insight into the mystery of "C", which in other generations was not made known to the sons of men, as it has now been revealed to his holy apostles and prophets in the Spirit...of which I was made a minister...to preach to the Gentiles the unfathomable riches of "C" and to bring to light what is the administration of the mystery which for ages has been hidden in G who created all things."**
(Ephesians 3:2-9)

Funny thing though, the prophets never spoke of mysteries, and to the contrary, Yahowah used them to dispel myths. The Disciples never spoke of mysteries either, nor did Yahowsha'. For those who are open to Him, Yahowah is an open book. Open His Towrah and you will find Him there. In fact, the only reason that Yah authored His Torah was to reveal Himself to us so that we might come to know Him. Few things so essential to life are this succinct.

King Dowd (more commonly known as David) was inspired to share the following insight into the nature, purpose, and effect of the Torah: **"Yahowah's** (𐤉𐤄𐤅𐤄) **Towrah** (*towrah* – source from which teaching, instructions, guidance and directions flow) **is complete and entirely perfect** (*tamym* – without defect, lacking nothing, correct, right, helpful, beneficial, and true)**, returning, restoring, and transforming** (*suwb* – turning around and bringing back) **the soul** (*nepesh* – consciousness)**. Yahowah's** (𐤉𐤄𐤅𐤄) **eternal testimony** (*'eduwth* – and 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

But let's assume, for the sake of argument, that the murderer who had been Sha'uwl, who by his account was forced to become an apostle during a rather nasty encounter with a prodding and debilitating spirit on the road to Damascus, was a special case, that he was too remarkable an individual to learn about Yah the way the rest of us mere mortals have done – by observing the Torah as Yah suggested. It's certainly Yah's prerogative to teach someone individually if He so desires. The Disciples had some group instruction, most of which they made public. And their subsequent message, unlike Sha'uwl's, was wholly consistent with everything Yahowah and Yahowsha' proclaimed publicly. So if Yah had a private meeting with Paul, why was there no prophetic affirmation of it, and why was everything they allegedly discussed the opposite of what had been conveyed so many times before? And why do you suppose, if this revelation actually occurred as Paul professes, that there isn't a single quote from Yahowsha' in the callosum of Paul's letters? Rather then write, "Yahowsha' said, "...," Paul wrote: "But I say...." Beyond not citing anything from their mythical private meeting, the self-proclaimed Apostle only quoted one snippet of something Yahowsha' said publicly, and in his lone citation, Sha'uwl bungled the quote. As such, Paul's entire premise is ludicrous.

Sea turtle
is not amused

Other than misrepresenting the second most important name and title in the universe, the KJV and LV handled the rest of the words appropriately enough.
The King James reads: "For I neither received it of man, neither was I taught it, but by the revelation of JC." LV: "And I did not receive it from man, nor did I learn it, except through the revelation of Iesu Christi."
Unable to restrain themselves, the NLT felt compelled to add their own personal embellishments to an otherwise simple statement. "I received my message from no human source, and no one taught me. Instead, I received it by direct revelation from JC."

Then, turning from the text to the religious translations of it, regardless as to whether it was deployed as an adjective or a title, why is "Iesou Christou" the lone exception, the only case where English translators failed to move adjectives, adverbs, and titles forward, so that they precede the nouns and verbs they are Describing? Calling the Ma'aseyah Yahowsha' "Jesus Christ" is like writing "James King," where "King is inferred to be James' last name, instead of his title.
And yet, it is hard to miss the possible intent and unavoidable consequence: the Ma'aseyah Yahowsha' became "Jesus Christ" to Christians.

Sha'uwl's animosity toward the Torah began before his conversion. As a rabbinical student, he had been trained to argue against Yah. So Paulos wasn't so much addressing his former association with Judaism, but instead revealing the mindset which permeated his writings.

Initially, at least before I discovered that each of the hundreds times "*towrah*" was written in Yahowah's Word as a proper noun that it was translated using *nomos* throughout every extant copy of the Septuagint, I was hopeful that by confessing his affinity for Judaism and the religion's oral traditions, Paul would associate his use of *nomos* with the Talmud instead of the Torah. But that did not happen and it is not possible. While he knew the Talmud's Oral Laws like the back of his hand, Sha'uwl never made the connection to Rabbinic Law and he routinely associated the "*nomos*" he was assailing with Yahowah's Torah.

Moreover, the notion of rendering *nomos* as anything other than "Torah" is torn asunder by Paul's own translation in Galatians 3:10. So now, listen carefully to what he says:

For you have heard of my former way of life (conduct) in the practice of Judaism, that to an extraordinary degree I was persecuting (pursuing) the church of Gd (Theos), and trying to destroy (plunder) it,

"**For** (*gar* – because indeed) **you heard of** (*akouo ten* – you received news of) **my** (*emos*) **behavior** (*anastrophe* – wayward conduct and upside-down way of life**) in some time and place** (*pote* – whenever, speaking of an undisclosed point in the past or future; from *pou* – where, addressing a place and *te* – not only and both) **in the practice of Judaism** (*en to Ioudaismos* – in association with the Jewish religion)**, namely that because** (*hoti* – since) **throughout and accordingly** (*kata* – coming down from and regarding this) **showing superiority, surpassing any measure of restraint** (*hyperbole* – to an extraordinary degree, preeminently, excessively, beyond measure, and better than anyone else**) I was aggressively and intensely pursuing** (*dioko* – I was hastily striving toward, systematically running after, persecuting, oppressing, and harassing) **the** (*ten*) **Called Out** (*ekklesia* – from *ek* – out and *kaleo* – call) **of** (*tou* – the) **God** (ΘΥ – a placeholder *elohym*, the Almighty)**, and** (*kai*) **I was and am devastating her, continuing to annihilate her** (*portheo autos* – I was and am attacking and overthrowing her, I was and am undermining and ravaging her, continuing to destroy her; from *pertho* – sacking (**in the imperfect tense, this ongoing action began in the past but there is no indication when it might cease if ever, in the active voice, Paulos was and is personally engaged ravaging and destroying, and in the indicative, these attacks are being presented as actually occurring**))**."** (Galatians 1:13)

The Nestle-Aland's Interlinear presents this same revolting pallet of words using a slightly more sparse array of colors:
"You heard for the my behavior then in the Judaism that by excess I was pursuing the assembly of the G and was ravaging her."
The KJV helped fan the flames of anti-Semitism by combining "Jews' religion" and "beyond measure I persecuted the church of G." "For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of G, and wasted it:"
What's interesting here is that there is actually no basis for or indication of a "conversion" in Paul's letter. The British can't blame the Romans for this Christianity's deadly opposition to Judaism. The Vulgate's rendering was somewhat more accurate. Jerome's Latin translation reads: "For you have heard of my former behavior within *Iudaismo*: that, beyond measure, I persecuted the *ecclesiam Dei* and fought against Her." But here again, while "former" is a superior rendering of *pote* than is "conversion," it isn't accurate. It by no means speaks of limited to a "former" time.

This is not a minor point, because Paulos specifically used the imperfect tense in association with *portheo* to say that he had and was continuing to ravage and destroy" those who have chosen to be with Yah. He never stopped attacking.

The NLT turned back the clock even further on truth by completely ignoring *pote*, by rendering *ekklesia* "church," and by failing to communicate the ongoing nature of the final imperfect verb. "You know what I was like when I followed the Jewish religion—how I violently persecuted G's church. I did my best to destroy it." Yah has a lot of things, but "church" is not among them.

In this passage, Sha'uwl wasn't putting himself in opposition to Judaism, nor suggesting that he was no longer practicing the religion, but instead was stating that the Jewish religion was in opposition to Yah's people. In fact, later in Acts, before a Jewish assembly, Paul will speak of Judaism as if it remained the love of his life. And yet throughout this letter, and in others, his comments are decidedly anti-Semitic, fueling the animosity Christians would harbor against Jews. This duplicity is an enigma unless perceived from the perspective that Paul wanted to be seen as both in league with and in opposition to everyone and everything.
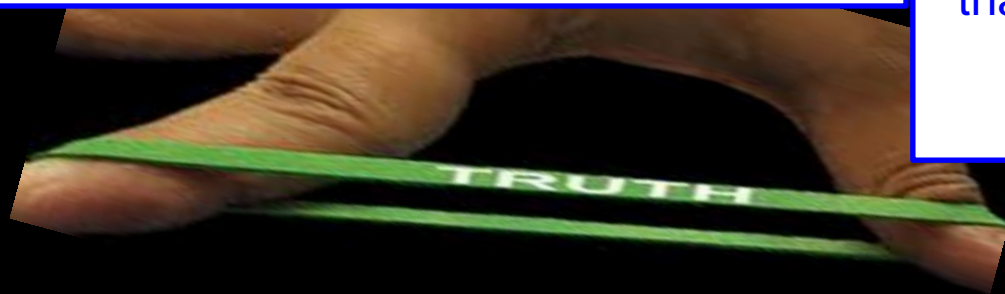
And there is no question that Sha'uwl was and continued to be religious. It is therefore instructive to know that *Ioudaismos* is based upon *Ioudaizo*, which in turn is defined as "the adoption of Jewish customs, traditions and religious rites, even the observation of the ritual law." Thereby *Ioudaismos* describes: "Rabbinic Judaism."

Deeply troubling is juxtaposing "*hyperbole* – showing superiority surpassing any measure of restraint," "*dioko* – aggressively and intensely pursuing," and "*portheo* – devastating and annihilating," especially when scribed in the imperfect and directed at Yah's children. Had Paulos wanted to say that he had been conceited, that he had been out of control and intensely aggressive in the past while annihilating, which is to murder in mass, Yah's Covenant children, he would have used the perfect tense, which describes actions which were completed in the past which lead to the present state of affairs. The fact he didn't, not only confirms that his assault on the Covenant was ongoing, indeed never ending, but also that he had no respect for his audience, believing that they were so inferior to his intellect that they'd never figure it out no matter how obvious he made it for them.

DO YOU WANT THE BAD NEWS...
OR THE BAD NEWS?

We don't know all of the details of Sha'uwl's life. He told us that he studied to be a rabbi, but we don't know for certain if he ever became one. As a young man, he claims to have studied under the famed Gamaliel, which would have put him in Jerusalem while Yahowsha' was there. But an undisclosed time thereafter he claims to have been making tents back in his hometown of Tarsus, in what is now southwestern Turkey. So since there was no shortage of rabbis in Yaruwshalaym to harass the followers of The Way, should that have been their unofficial mission, why recruit a vicious and egotistical unbridled libertine?

That makes no sense, unless, of course, Sha'uwl was so immoral, and uniquely savage that he became an ideal candidate for all of the wrong reasons. But even then, how depraved would an individual have to be to engage in a mission where the goal was to mercilessly bludgeon your own people, ripping innocent families apart who had broken no laws, only because you disagreed with their conclusions? A moral and rational individual could never have done such a thing. So since Sha'uwl has confessed to all of these acts and attributes, and since the attitude required to actually have done these horrendous things permeates this letter, it is incumbent upon us to consider the character flaws which motivated him.

What is missing is Paul's Herodian connection. They were extremely vicious against their own people for power and money and hated anyone threatening to take their kingdom away. We know the HP was loyal to the Herods' also for power- 2 birds of a feather killing with one stone, so to speak.

Paul as Herodian
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This theme of a Gentile/foreigner/outsider with ambitions relating to the high priesthood undergoes a curious transformation in Talmudic traditions concerning a celebrated episode involving Hillel and Shammai, where a presumptuous outsider wishes to know the whole of the Torah "while standing on one foot." Shammai dismisses the interloper with a blow, but Hillel is willing to quote the "all righteousness" commandment, "love your neighbor as yourself." This last, in turn, is alluded to with similar import, not only in the Gospels, the Letter of James, and the Zadokite Document, but also in Paul. Paul actually quotes the commandment in the context of allusion to "darkness and light," salvation, fornication, jealousy, etc., as verification of his anti-Zealot philosophy in Rom 13 above (n.b. that following this in 14:1f. Paul characterizes as "weak" people - like James - who "eat only vegetables"). In succeeding material relating to this presumptuous outsider, it is stated he actually wished to become high priest.

When viewed in the context of Paul's own reported insistence that he was a student of Hillel's grandson Gamaliel, the tradition takes on additional resonances. One is not unjustified in considering that the individual in question is a type of Pauline outsider, and that the theme of wishing to become high priest relates to that of wishing to marry "the priest's" (high priest's) daughter in Epiphanius, itself relating to Paul's non-Jewish (or quasi-Jewish/Herodian) origins.

Sir Francis Bacon, the occultist that King Iames, as he was then known, most likely hired to shepherd his self-serving translation, in addition to the politically savvy theologians who served with him, must have felt that since the opening verb of Galatians 1:13 was "you heard," they had liberty to change "wayward behavior" to "conversation," after all, they could be pretty sure Paulos wasn't going to object. And I suppose it sounded more racist to say "the Jews' religion," rather than "Judaism," which explains that decision as well. But no matter what their justification may have been for copyediting Sha'uwl, as a consequence of replacing "*ekklesia* – called out" with "church," the lone aspect of the message which had any merit was lost, and a devastating misnomer was born.

While I have attempted to hold Sha'uwl, himself, accountable for the severe character flaws required to perpetrate savagery on innocent kin, he must also bear the burden of his legacy. His positioning of Judaism as a ruthless enemy of Yah's "church" has fanned the flames of racial hatred and caused horrible and needless suffering. Translations exacerbated the problem to be sure, but it was Paul who presented Judaism as the enemy of his faith: Christianity. The foreseeable and inevitable consequence was to rally Christians to persecute Jews out of a misguided sense of divine retribution.

Displaying the kind of arrogance that is the hallmark of the most grossly insecure individuals, Sha'uwl continued to brag. But rather than isolate his next statement from his previous one, let's join them because one flows out of the other. And as you read these words, please note that the selection of the imperfect tense, which made Paul's last statement so indicting and devastating, is manifest again in his follow on comments, thereby, conveying two things. First, Paul is suggesting that Judaism was the cause of his bloody rampage. And second, he is saying that he is still progressing in the religion.

and I was advancing (accomplishing) in the practice of Judaism beyond many contemporaries (the same age) in my people (race), because I a was far more zealous adherent to the traditions of my fathers.
Gal 1:13

PRE·TEN·TIOUS
ADJ.
ATTEMPTING TO IMPRESS BY AFFECTING GREATER IMPORTANCE, TALENT, CULTURE, ETC., THAN IS ACTUALLY POSSESSED.

"**And so** (*kai*) **I was and continue to progress** (*eprokopto* – I was accomplishing a great deal, and I persist moving forward, advancing; a compound of *pro* – before and *kopto* – cutting, striking, and smiting (scribed in the imperfect, where the writer is portraying the action as an ongoing process which while initiated in the past is continuing to occur with no assessment of when if ever it will end, in the active voice, which signifies that the subject, Paulos, is performing the action, and in the indicative mood, whereby the writer is saying that his assessments are genuine and his accomplishments are real)) **in** (*en*) **the practice of Judaism** (*Ioudaismos* – the Jewish religion)**, over and beyond** (*hyper* – to a greater degree and for the sake of) **many** (*polys* – the preponderance of) **contemporaries** (*synelikiotes* – people of similar age) **among** (*en*) **my** (*ego*) **race** (*genos* – progeny, descendants, ethnic group, kin, or nationality)**, excessively** (*perissoteros* – over abundantly and to a much greater degree) **enthusiastic** (*zelotes* – zealous, jealous, and excited, devoted, emotional, and burning with passion, vehemently adherent; from *zeloo* – to burn with zeal, heated, envious, and angry, boiling over) **to belong to** (*hyparcho* – to be identical to, to exist with and possess, to be equivalent to and yield to, and to be present with and assimilate (in the present tense Paulos, at this very moment and moving on into the future, is currently striving to embrace Judaism and to incorporate its Oral Law, in the active voice, Paulos is doing whatever it takes to achieve this state, and a participle, and thus as a verbal adjective, his desire to belong is influencing him with regard to)) **the traditions and teachings handed down by** (*paradosis* – to being given over to the word of mouth which has been passed on by) **my** (*ego*) **forefathers** (*patrikos* – ancestors)**.**" (Galatians 1:14)

He was and would continue to be a religiously inspired assassin. And indeed, Paul morphed many of the worst characteristics of Judaism into Christianity, thereby spreading its devastating consequences from a few to many, from Yahuwdym to Gowym.

This confession means that there was no conversion experience on the road to Damascus. Paulos is what Sha'uwl was. Nothing changed. He did not progress from attacking Yah's Covenant children to nurturing them, from rabbinical traditions to the true Torah but instead the, Christian religion.

If, as Yahowah asserts, it was Satan under the guise and moniker of the Lord who had influenced the Yisra'elites to oppose His Towrah and to reject His Covenant in favor of their Oral Traditions, then as Sha'uwl will later admit, it was the same spirit who appealed to the founder of the Christian religion on the road to Damascus. In his opposition to Yah, Paulos would display the same attitude and approach now manifest throughout the Talmud. And he was just like the authors of Jewish traditions who while claiming to speak for Yah, did the opposite.

Likewise, and in the manner of the rabbis, Sha'uwl's characterization of the Ma'aseyah would bear no resemblance to most of the promises made about Him in the Torah or Prophets. The Christian C, like the Rabbinic Mashiach, would be estranged from Yahowah. And most penalizing of all, there would be no connection between the Ma'aseyah and His fulfillment of the Miqra'ey in the Talmud or these Epistles.

Also, as was the case with the rabbis, Paulos would deploy arguments which made his testimony, at least in the eyes of his adherents, more relevant than, even vastly superior to, Yah's. To this day, religious Jews hold their Talmud over the Towrah, just as every religious Christian values their "New Testament," comprised chiefly of Paul's letters, over the Word of Yahuah – and most especially over His Towrah. Nothing changed except the audience.

In these words, Sha'uwl has conveyed and indeed embraced the rabbinical mindset, defining what it means to be an adherent of Judaism. The religion was conceived to zealously incorporate and integrate every descendant of Ya'aqob so that each and every religious Jew would have their lives defined and governed by these Oral Traditions. Christianity has had a very similar influence on Gentiles, with nations, communities, and cultures for vast swaths of time often being indistinguishable from the religion.

While we shouldn't have been surprised, the Greek word designating the religious teaching and traditions of Sha'uwl's elders, *paradosis*, also means "to surrender, to give up, and to deliver oneself into the hands of others." It is based upon *paradidomai*, whose tertiary definition after "surrender" and "to be delivered into custody," is "to be judged, condemned, punished, put to death, and be anguished as a result of treachery." The fourth connotation conveys "to be taught in such as way as to be molded as a result of verbal reports." In the realm of etymology, this is especially revealing because it exposes the cause and consequence of religious traditions and teachings. Therefore, so has Paul. He loved his religion. He just hated his people. They would not honor him the way Gentiles have done.

Returning to Galatians 1:14, the Nestle-Aland's Interlinear conveyed Paul's arrogance thusly: "...and I was progressing in the Judaism beyond many contemporaries in the kind of me more exceedingly jealous existing of the fathers of me traditions." The KJV isn't wrong, albeit it is poorly worded, but that it is inadequate, saying: "And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers." Jerome did the passage justice, however. In the LV he wrote: "And I advanced in *Iudaismo* beyond many of my equals among my own kind, having proven to be more abundant in zeal toward the traditions of my fathers."

Under Philip Comfort's guidance, the NLT suggested: "I was far ahead of my fellow Jews in my zeal for the traditions of my ancestors." It is as if the authors of the New Living Translation felt compelled to change even the simplest messages. *Ioudaismos* describes "Judaism—the practice of the Jewish religion." It isn't the Greek word for "Jew." "Judaism" is a religion. "Jews" are a race. The difference is gargantuan.

NOBODY LIKES A BRAGGART

It should also be noted that Paul's unique path was completely unlike (if I may use the errant versions of some of their names for a moment to make a point) Adam, Enoch, Noah, Job, Abraham, Isaac, Jacob, Moseh, Aaron, Yahowsha', Samuel, David, Ezra, Nehemiah, Isaiah, Jeremiah, Ezekiel, Joel, Jonah, Hosea, Zechariah, Malachi, Daniel, Yahowsha', or Yahowsha's Disciples, none of whom received any religious training. There was nothing for them to reject or unlearn as a consequence. And perhaps that is the reason behind Sha'uwl's conflicting story. There is no denying that he continued to be extremely religious, and it is especially difficult for religious people to deal with the truth because they first have to abandon most everything they have valued, and then change their attitude, perspective and thinking. Very, very few overtly religious people are capable of doing so. Paul wasn't.

Your delusional behavior really solidifies my belief in the statement, "You can't argue with crazy."

Paul as Herodian
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FROM a different quarter, evidence emerges which concretizes and sums up, albeit unwittingly, all the tendencies we have been discussing, providing us with an example of just the kind of person we have been describing. As we have seen above, there are notices in Josephus about a member of the Herodian family named "Saulus," again not a very common name in this period. This Saulus plays a key role in events leading up to the destruction of Jerusalem and the Temple. Not only is Saulus the intermediary between "the men of Power [the Herodians], the principal of the Pharisees, the chief priests, and all those desirous for peace" (i.e., peace with the Romans), Josephus also describes him as "a kinsman of Agrippa." In what should be seen as perhaps as garbled notices relating his genealogy through Bernice I to Costobarus (an Idumean convert), he is grouped alongside individuals named "Antipas" and "Costobarus." Saulus leads the delegation to Agrippa (barred from the city and Temple by those Josephus refers to as "Innovators" — their patently anti-Herodian innovation being an unwillingness any longer to accept sacrifices or gifts on behalf of foreigners) that wishes to invite the Romans into the city to subdue the uprising before it could start. The note of Saulus' relation to "the chief priests" is interesting for its parallel with material in Acts relating to Saul's commission from the chief priest to arrest "Christians."

It is curious that in the *Antiquities,* following Josephus' description of the stoning of James and the plundering of the tithes of the poor priests by the rich chief priests, Josephus refers to Saulus as leading a riot in Jerusalem. For its part, the Book of Acts refers to the riotous behavior in Jerusalem of "Saulos," but it places this event after the conversion of a large group of priests, problems over the distribution of collection moneys, and the stoning of Stephen. H.-J. Schoeps has already remarked the resemblance of this stoning of Stephen to the stoning of James. It is curious that whereas Acts may have transposed the stoning of James in the sixties with the stoning of Stephen in the forties (when the *Pseudoclementines* claim Paul led a riot and an attack on James in the Temple), Josephus may have done just the opposite, i.e., transposed materials relating to Saul's riotous behavior in Jerusalem in the forties with its analogue, the riot led by Saulus in the sixties. In order to contend that Saulus and Paul are identical, one would have to assume either one or the other of the above transpositions took place or that Paul ultimately returned to Jerusalem, or both. However, this is not as implausible as it may seem on the surface, as our sources fall uncharacteristically silent on the subject of Paul's last years, and where Saulus is concerned, aside from his defection to the Romans, we know nothing about his ultimate fate.

As we continue to look at the evidence we will learn so much more about why Paul's letters and his fame is so deadly to any who believe him.

We are going slow so we can get a flavor for the times and get the true colors of the pictures being painted.
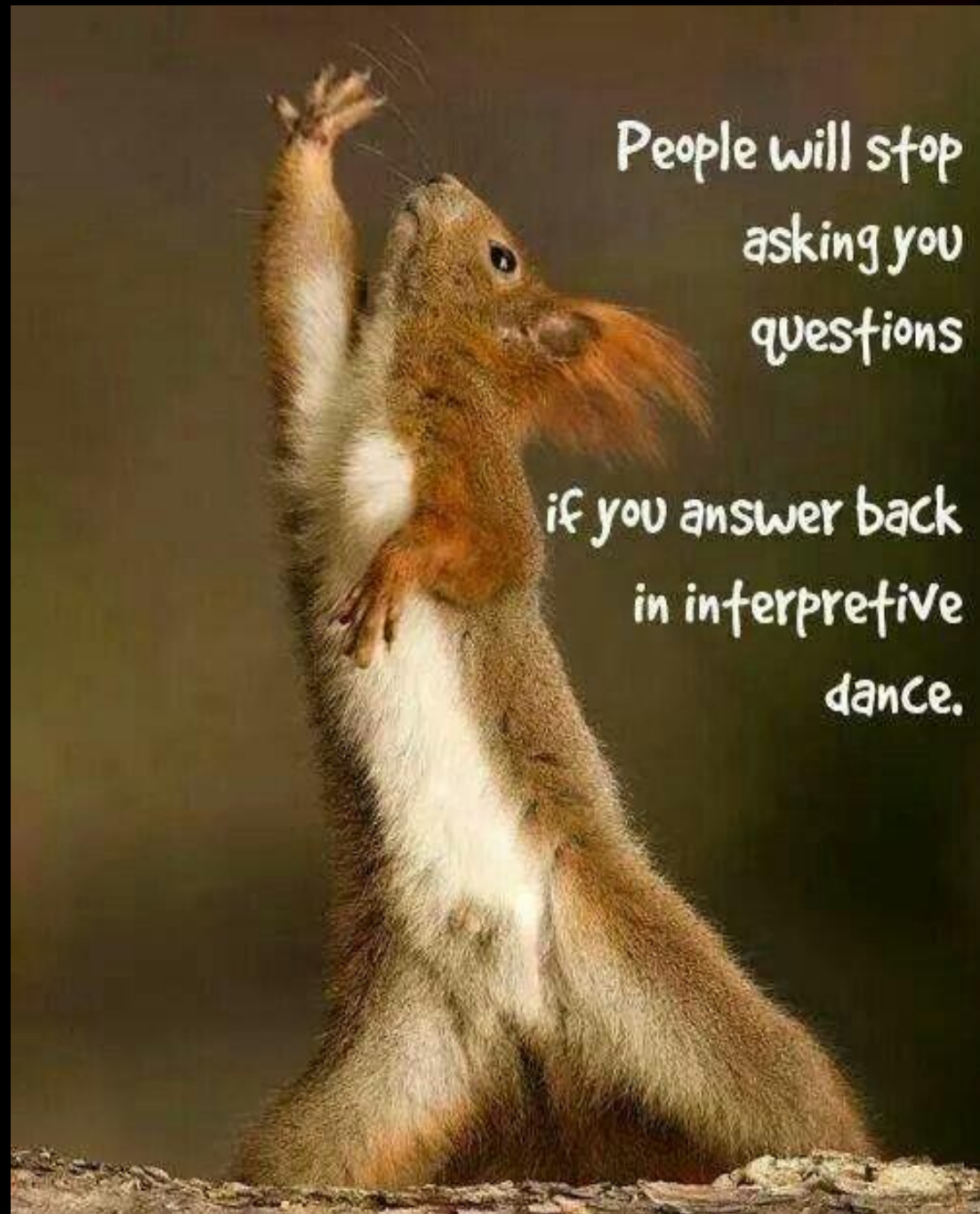
MAYBE ITS BECAUSE IM A DOG

BUT THIS CASE LOOKS PRETTY BLACK AND WHITE TO ME

We hope to see you next time, when.....

Time for questions

🙂

There is a good reason
We are not on Skype!

People will stop asking you questions if you answer back in interpretive dance.

Tarsus

- Capital of Cilicia.

- Strategically located between Mediterranean Sea and the "Cilician Gates."

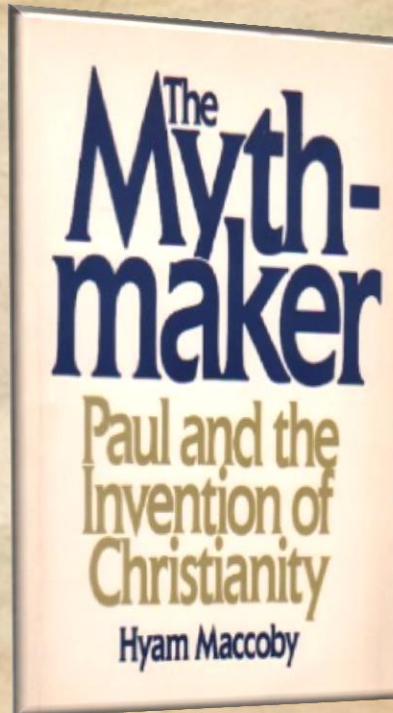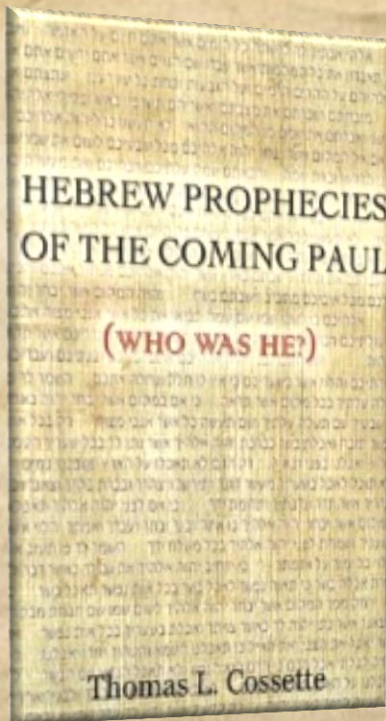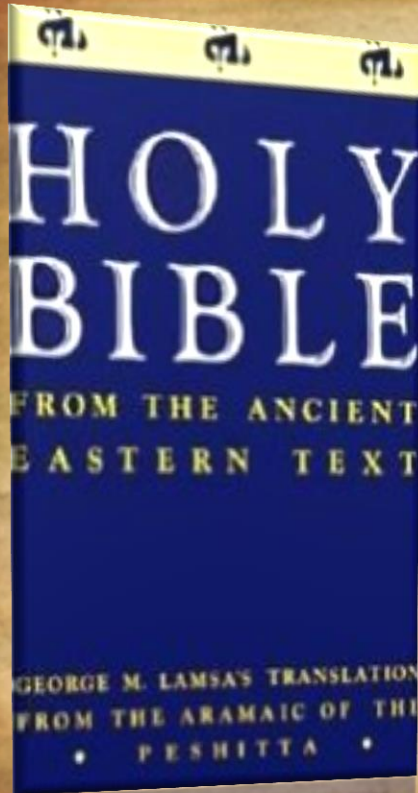- Important commercial and intellectual center.

Seek יהוה
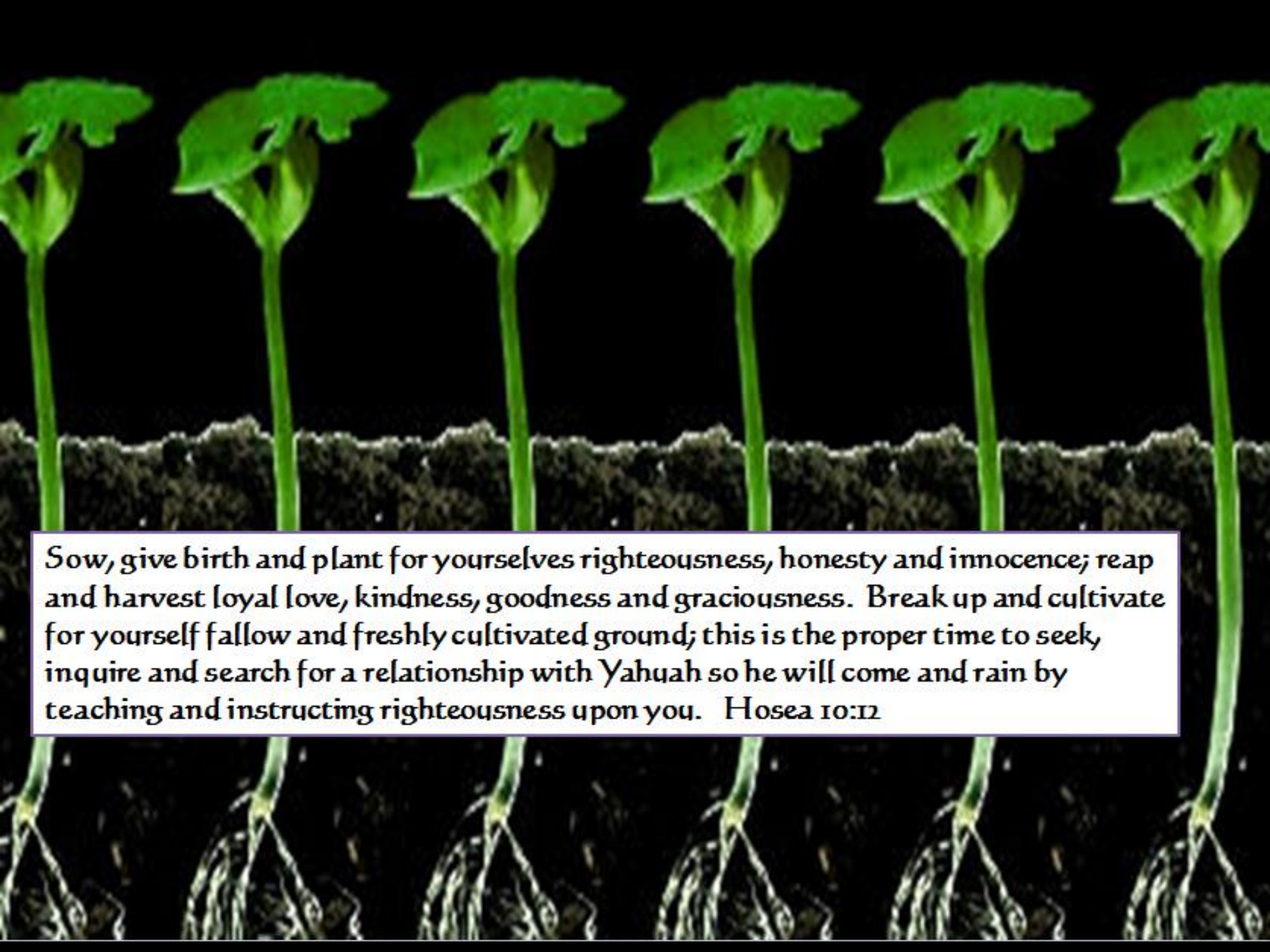
Sow, give birth and plant for yourselves righteousness, honesty and innocence; reap and harvest loyal love, kindness, goodness and graciousness. Break up and cultivate for yourself fallow and freshly cultivated ground; this is the proper time to seek, inquire and search for a relationship with Yahuah so he will come and rain by teaching and instructing righteousness upon you.   Hosea 10:12
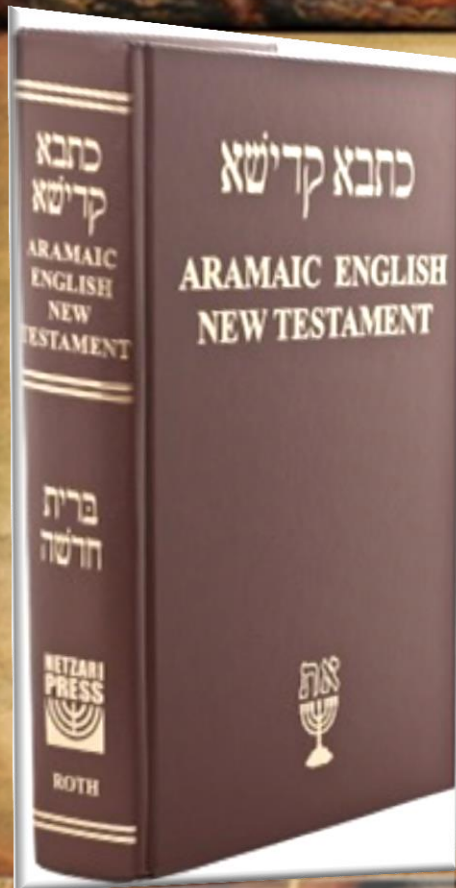
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HOLY BIBLE FROM THE ANCIENT EASTERN TEXT — GEORGE M. LAMSA'S TRANSLATION FROM THE ARAMAIC OF THE PESHITTA

HEBREW PROPHECIES OF THE COMING PAUL (WHO WAS HE?) — Thomas L. Cossette

The Myth-maker — Paul and the Invention of Christianity — Hyam Maccoby

The Four GOSPELS OF MATTHEW, JOHN, LUKE, MARK: With the ACTS of the APOSTLES:

According to the Greek Part of the MS. of Beza, now probably above 1600 Years old, in the publick Library of the Univerfity of Cambridge: Collated by Patrick Young; A. B. Ufher; and at leaft twice by Dr. Mills; befides a ftill later Collation.

The Imperfections of which Copy are here fupplied from the vulgar Latin.

Tranflated into English, and publifhed by Mr. WHISTON.

The modern Diftinctions of Chapters, and Verfes, and Sentences, and Words, are retained, though not in the MS.

Afterwards, Let our Acts be read: and the Epiftles of Paul, our fellow-worker, which he fent to the Churches under the Conduct of the Holy Spirit. And afterwards, Let a Deacon, or a Presbyter read the Gofpels; both thofe which I Matthew and John have delivered to you; and thofe which the fellow-workers of Paul received and left to you, Luke and Mark. Conftit. Apoft. II. 57.

REFERENCES

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ברית חדשה
NETZARI PRESS
ROTH

Bless Yahowah

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| Year of Yahowah: 5982 | Current Feast: Sukah / Shelters 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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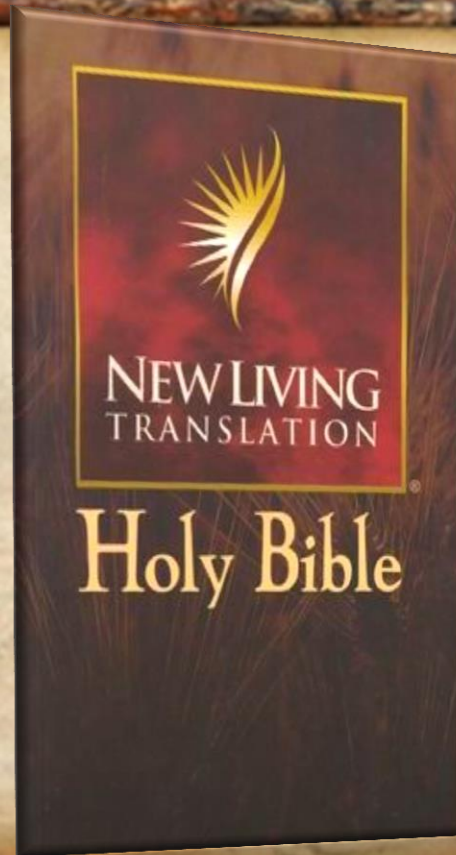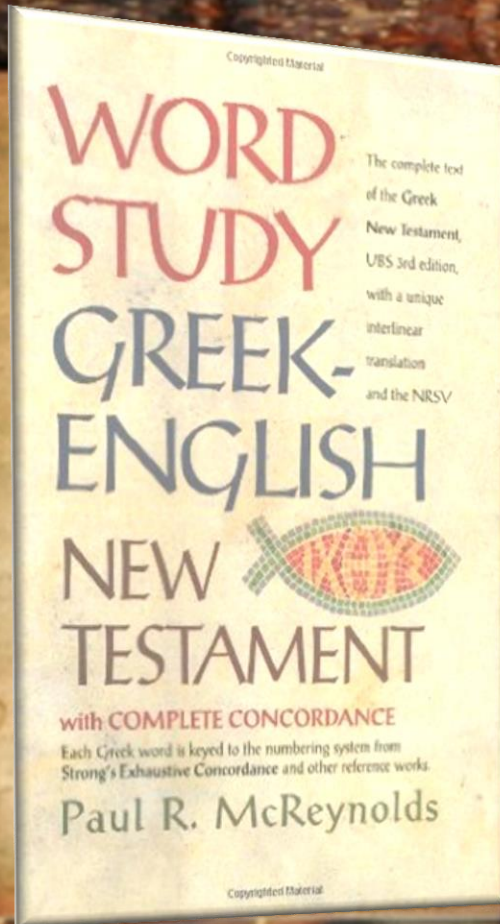
IN A NUTSHELL

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 oversite 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 sever 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 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 Pharasees adding more laws
- Gamalie 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