

# Paul The Trojan Horse Part 2

Paul why are so you rebellious against Yahuah  
His Torah and His Children?



Dame Min

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

[questioningpaul.com/Questioning\\_Paul-Apostle\\_or\\_False\\_Prophet-00-The\\_Truth\\_About\\_Paul.Paul](http://questioningpaul.com/Questioning_Paul-Apostle_or_False_Prophet-00-The_Truth_About_Paul.Paul)

The screenshot shows the website 'QUESTIONING PAUL' with a search bar and a navigation menu. The main content area displays the article 'The Truth About Paul' by Questioning Paul, with a sub-header 'Apostle or False Prophet ...Did Paul Contradict God?'. The article text discusses the reliability of Paul's promises and the author's critique of the Christian New Testament. The right sidebar contains a 'Chapters' list with 12 items and a 'Books' section.

**QUESTIONING PAUL**

Search:

Print (PDF) Questioning Paul  
Apostle or False Prophet  
...Did Paul Contradict God?

## The Truth About Paul

Why do Christians believe Paul?

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

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

**Chapters**

- 1 **Sha'uwl**  
Question Him
- 2 **Euangelion**  
Healing and Beneficial Message
- 3 **Yaruwshalaym**  
Source of Salvation
- 4 **Anomos**  
Without an Inheritance
- 5 **Kataginosko**  
Convicted and Condemned
- 6 **Pistis**  
Trust and Reliance
- 7 **Towrah**  
Prescriptions for Living
- 8 **Echthros**  
Despised Adversary
- 9 **Donleia**  
Bondage
- 10 **Pharmakeia**  
Poisoned
- 11 **Prautes**  
Appropriate Response
- 12 **Metaneo**  
Change Your Perspective

**Books**

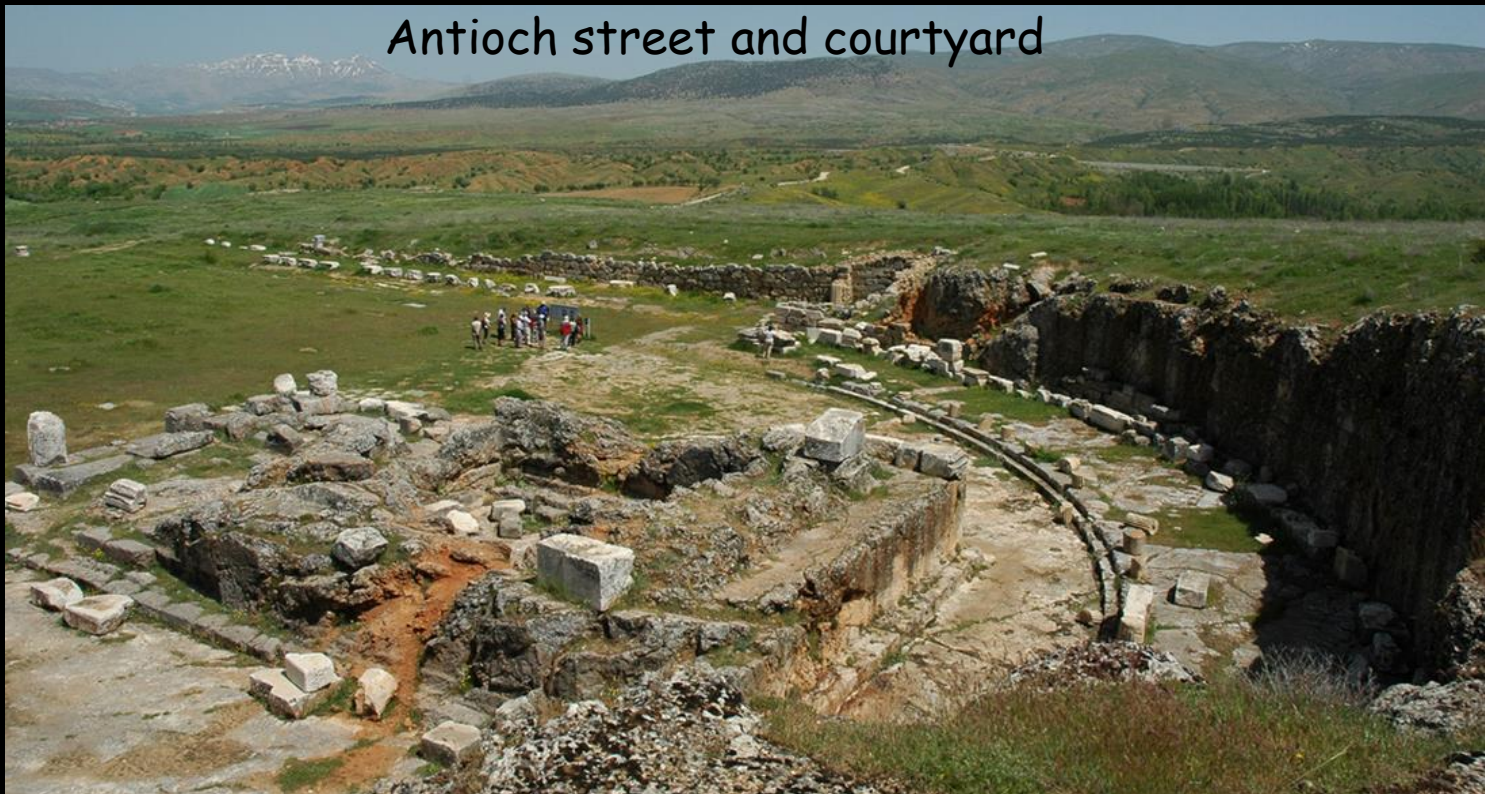
Yada Yah





Only Galatians among Sha'awl's first five letters went out under his name alone.

Galatia was an area of territory that spanned approximately 450 square miles. Below are some images of ancient ruins, artifacts, throughout the land once known as Galatia.



Antioch street and courtyard



# Antioch Bath house and Coin



Antioch Doin



Antioch east to west oriented road built by the Romans with shop stalls on the right.





# Antioch theatre

The people of Galatia adopted to a great extent Greek habits and manners and religious observances, but preserved their own language, so that even in the fourth century A.D. Jerome says that the speech of the Galatians resembles the local dialect of the Treviri in Gaul.





### Galatia

The territory in modern central Turkey known as Galatia was an oddity in the eastern world. It was originally home of the ancient civilization of the Hittites, but came to be occupied by Gallic Celts in the 3rd century BC, hence Galatia, or "Gallia of the East."

Galatian coins  
37-41 A.D.



## Questioning Paul Volume 1: The Great Galatians Debate

...Is Christianity Right or Wrong? 2 Euangelion – Healing & Beneficial Message

Trust the Torah or Believe the Gospel? Pages 1-40

The author of the letter to the Galatians began his landscape-altering treatise by changing his name and then boldly announcing...

**“Paulos an apostle not from men , not even by the means of man , but to the contrary on behalf of Iesou Christou and Gd Father of the one having roused and awakened Him out of a lifeless corpse”.**

Galatians 1:1

**“Paulos** (*Paulos* – of Latin origin, meaning lowly and little), **an apostle** (*apostolos* – a messenger who is set forth, a prepared delegate who is dispatched; from *stello*, one who is set, placed, and prepared, and *apo*, to be separate), **not** (*ouk*) **from** (*apo* – separating) **men** (*anthropon*), **not even** (*oude*) **by the means of** (*dia* – through, by, or on behalf of) **man** (*anthropou*), **but to the contrary** (*alla* – certainly and emphatically) **on behalf of** (*dia* – through, by, and by means of) **Iesou Christou** (IN Y XP Y – Divine Placeholders for Yahowsha’ and Ma’aseyah, albeit in the wrong order and devoid of the definite article) **and** (*kai*) **Gd** (Θ Y – Divine Placeholder for ‘*elohym* and **thus Yahowah**), **Father** (Π P A – Divine Placeholder for ‘*ab* – father) **of the** (*tou*) **one having roused and awakened** (*egeiromai* – having caused to stand, raising; from *agora* – to assemble people for a public debate, to vote, or to conduct business with) **Him** (*autos*) **out of** (*ek* – from) **a lifeless corpse** (*nekros* – death, a useless, futile, and vain carcass, an ineffective, powerless, and deceased cadaver, a dead body having breathed its last breath; from *nekus* – a corpse, carcass, or cadaver).” (Galatians 1:1)





It is interesting, indeed telling, that this man born Sha'awl would choose to rename himself, disgorging his Hebrew heritage in the process. The language of Yah's revelation was rejected to select a Latin *nom de plume*. Sha'awl, now Paulos, was thereby estranging himself from Yahowah's testimony while reflecting his allegiance to Rome – to mankind's most powerful kingdom. There was no place on earth more overtly religious, more aggressively political, more aggressively militaristic, or more wealth driven than Rome. At this moment, no other nation was as morally corrupt or ruthlessly oppressive. This change in identity alone should have been sufficient to motivate readers to "*sha'awl* – question him."



## POPE FRANCIS' MIND-BLOWING DISPLAY OF STUPIDITY & HYPOCRISY

Pope Francis declared that the current refugee crisis in Europe is being caused by a "bad, unjust" socio-economic system that worships "the god of money." Couldn't have anything to do with radical Islamists or anything... And these 'refugees' are fleeing from Islamic countries who reject the free market system. And this coming from a man who sits on a golden throne overseeing the biggest financial power, wealth accumulator, property owner in existence, and is a greater possessor of material riches than ANY other institution, corporation, bank, giant trust, government or state in the entire world.

“Paulos an apostle not from men , not even by the means of man , but to the contrary on behalf of Iesou Christou and Gd Father of the one having roused and awakened Him out of a lifeless corpse”. Galatians 1:1

This opening line affirms that Paulos, as he now chose to be known, wanted his audience to believe that he was “an Apostle,” and thus was on the same footing with Yahowsha’s Disciples. He said that he had been “*apostolos* – prepared and placed as a delegate and messenger” of “Iesou Christou.” Of course, that the Ma’aseyah Yahowsha’ said no such thing.

Paulos’s claim that his message was unrelated to any man or men is untrue. He, by his own admission, was trained to be a rabbi. And this, like every letter Paulos’s wrote, reads like the Talmud, which is a collection of rabbinical arguments regarding the Torah. (although we have seen he also did not even know the Talmud). It should also be noted that even if he had correctly written “the Ma’aseyah Yahowsha’, Yahusha didn’t speak for himself. He spoke for Yahowah. So not only does Paulos have His name and title reversed, He has upended Yahowsha’s relationship with Yahowah. And this is no “*paulos* – small” mistake.

ARROGANCE  
IS FOUNDED IN  
WEAKNESS AND  
FEEDS ON  
INSECURITY.

ARROGANCE IS  
WEAKNESS  
DISGUISED AS  
STRENGTH

~Unknown



Yahowsha' did not fall asleep. And with absolute certainty we know that Yahowsha's corpse was not resurrected. So all of this is a lie in that it is wholly inconsistent with Yahowah's teaching and prophecy on the subject.

Let me explain. Yahowsha's represented the perfect Passover Lamb. He quoted Mizmor 22 to direct our attention to there so that we might understand what was occurring. Rather than dying, Yahowsha's soul descended into *She'owl*, the place of separation from *Yahuah*, on the *Miqra'* of *Matsah*, or Unleavened Bread, to remove the fungus of sin from our souls. It was the most horrid experience imaginable, and thus hardly a snooze.

"Paulos an apostle not from men , not even by the means of man , but to the contrary on behalf of Iesou Christou and Gd Father of the one having roused and awakened Him out of a lifeless corpse".

Galatians 1:1

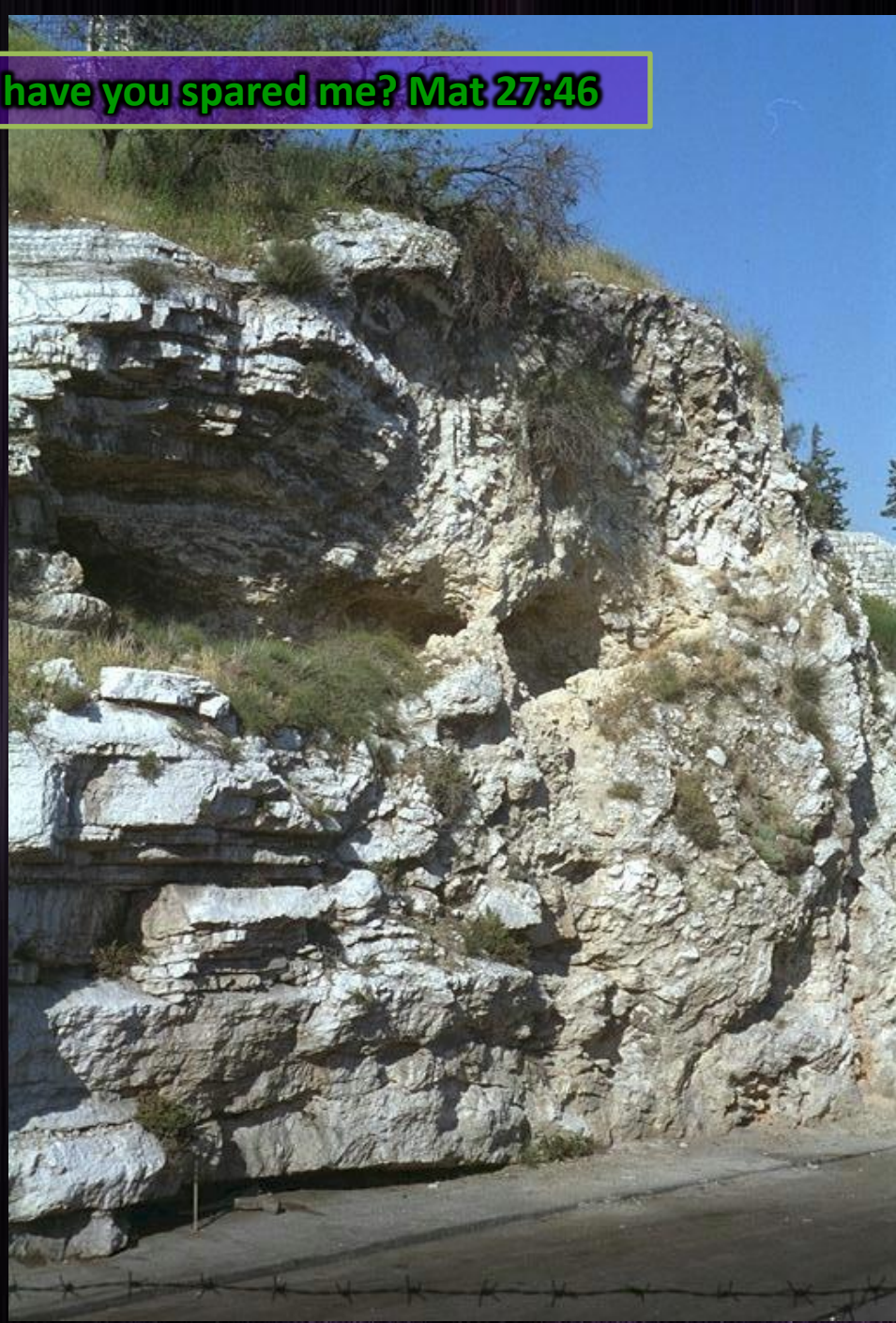
Since we may be talking about a very different perspective of this than what we have been taught, we offer this also from Andrew Gabriel Roth's Aramaic English NT which sheds even a different light than what Craig has just offered and one we think has merit. But shama it on your own.



**AENT page 912-913 “My El! My El! Why have you spared me? Mat 27:46**

Perhaps no Scripture evokes more emotion than the cry from the stake in Matt 27:46. How is it possible that these powerful words have been misunderstood for nearly two millennia? For many Yahu's last utterance was either understood as a cry of desperation or a declaration of his Messiahship from Psalms 22:1; “My El, My El, why have you forsaken me.”

Greek versions attempt to translate the Psalm as Eli, Eli lama sabacthani. However, the Aramaic Peshitta NE reads: Eli, Eli, LEMANA SHABAKTHANI. The Hebrew Psalms reads: “Eli, “Eli, LAMA AZBATANI.”



**AENT page 912-913 “My El! My El! Why have you spared me? Mat 27:46**

Greek transliterations reflect the Aramaic word as does the Peshitta. However there is a key difference between **AZBATANI**, which only means “to forsake” \*\*and its Aramaic counterpart **Shabakthani** which has multiple meanings but also includes the same concept. \*\*we well see that there are other meanings for the Hebrew as well\*\*

Even so, does this mean Yahusha is quoting Psalms 22? To answer that question, consider these verses.

“And from that time onward, Yahusha began to make known to his disciples that he must go to Yahrushalom and suffer much from the elders and from the chief priests, and scribes. And he would be killed, and on the third day would rise up” Matt 16:21.

“Behold, we are going up to Yahrushalom , and the son of man will be delivered to the chief priests and to the scribes. And they will condemn him to death. And they will deliver him to the Gentiles, and they will mock him, and they will beat him, and they will execute him on a stake. And he will rise on the third day.” Matt 20:18-19

When Peter prepared to fight Yahusha replied, “.. Don’t you think that I am able to ask my Father to raise up twelve legions of Messengers? How then could the Scriptures be fulfilled. Thus say that it must be. Matt 26:53-54



**Yahusha informed his disciples that his death was inevitable, and that it would be fulfilled according to Scripture. Anyone who tried to prevent his death, even a loyal disciple like Peter , was referred to as being of HaShatan!**

**Yahusha knows that he is laying down his life as a voluntary offering according to John 10:11-18, but he can take it back..... "it is a key requirement of the Mashiyah according to Isaiah 53:7.**

**Isa 53:7** It hath been exacted, and he has answered, And he opens not his mouth, As a lamb to the slaughter he is brought, And as a sheep before its shearers is dumb, And he opens not his mouth.

**Therefore, when Yahusha is suffering on the stake, he is fulfilling the very reason he came into this world- the suffering he could end in the blink of an eye, according to John 10.**

**Joh 10:17** `Because of this does the Father love me, because I lay down my life, that again I may take it;

**Joh 10:18** no one does take it from me, but I lay it down of myself; authority I have to lay it down, and authority I have again to take it; this mitzwah I received from my Father.'

**In this context then, with full power in him, the blessing of the Father, and Yahuah's Messengers with him, he could not have even for a second been forsaken.**



Psalm 22:1

אֱלֹהֵי אֱלֹהֵי לָמָּה עֲזַבְתָּנִי רְחוֹק מִיְשׁוּעָתִי  
 דְּבַרִּי שְׁאֵגְתִּי: | LEB OT RI

My God, my God why have you forsaken me?  
 Why are you far from helping me, far from  
 the words of my groaning? | LEB

לָמָּה *lā-mā(h)'* My God, my God **why** have you forsaken me? Why are  
 לָמָּה *lā*  
 לָמָּה / to, towards; until; for; away, from; into; of, about  
 preposition ± "to" (לָמָּה)  
 BDB to, for, in regard to; direction; towards; reference to  
 GHCLOT to Jesse; to Saul; a genitive; to do  
 CHALOT to, towards; to; **until**; at, in; of, about; into, ... to be ...; in (regard to), conc...  
 DBL Hebrew to, toward; into; on; among; in order to; so that; by; concerning; to the poi...  
 CDWGT HB

Notes

מָה *mā(h)'* My God, my God **why** have you forsaken me? Why are  
 מָה *mā(h)* what?; which, that; how  
 interrogative ± adverbial, "what?" (מָה)  
 BDB what? how? aught  
 GHCLOT WHAT  
 CHALOT what; that which; whatever; how; **how much**; why; in what; how mu...  
 DBL Hebrew What?; Why?; How many?; what; how  
 NASB Dictionaries  
 BGQ:TTC  
 BYBHV (; interrog.; ; pron.; ) what?  
 CDWGT HB

4200 I. לָמָּה (l): prep.; = TWOT 1063—1. LN 84.16–84.28 **to, toward**, i.e., a marker of a spatial extension toward a goal (Ps 74:3); 2. LN 84.16–84.28 **into**, i.e., a marker of a spatial extension toward a goal which is inside an area (Jdg 9:21); 3. LN 83.46–83.47 **on**, i.e., a position on the surface of an area (Ex 25:7); 4. LN 83.9–83.17 **among**, i.e., a position within an area determined by other objects (Isa 4:3); 5. LN 89.55–89.64 **in order to**, i.e., a marker of intent often with the implication of an expected result (1Sa 15:21); 6. LN 89.39–89.54 **so that**, i.e., a marker of a result, implying a preceding process (Ex 13:21); 7. LN 89.76–89.78 **by**, by means, through, i.e., a marker of the means by which one event makes another event possible (Ge 34:7); 8. LN 90.21–90.28 **concerning**, about, with respect to, i.e., a marker of content as a means of specifying a particular referent (Jer 23:9); 9. LN 78.51–78.53 **to the point**, i.e., a marker of a degree extending to a particular point (2Sa 13:2); 10. LN 90.36–90.42 **on behalf of**, for, i.e., a marker of persons benefited by an event (1Sa 14:6); 11. LN 90.56–90.84 **to**, for, i.e., a marker of an involved experiencer (Ge 42:6); 12. LN 67.78–67.117 **for**, i.e., a marker of an extent of time (Est 4:14); 13. LN 67.142–67.162 **at**, on, for, i.e., a marker of a unit of time (2Ki 13:7); 14. LN 67.118–67.135 **until, up to**, i.e., a duration of time up to a certain point of time (Ex 34:25); 15. LN 89.8–89.11 **according to**, i.e., a marker of relation involving correspondence (Ge 1:11); 16. LN 89.4–89.7 **namely**, that is, specifically, i.e., a marker of a specific element bearing a relation to something else (Jer 1:18), note: further study may yield more domains

ever he shows me Nu 23:3;—(B) adv. what > **how**: mah-nmôrā' how awesome Gn 28:17; **how much**: mā-ʾāhabti Ps 119:97; mah-zzeh **how is it that** ...? Gn 27:20; = **why** Gn 3:13; mah-zzeh rūḥ<sup>a</sup>kā sārā **why** (in the world) is your spirit so low? 1 K 21:5;—(C) 'what,' 'how' > neg.: mah-nmišteh what have we to drink? = we have nothing to dr. Ex 15:24; mah-llānū ḥēleq = we have no share 1 K 12:16;—(D) w. prep.:—1. bammā, bammeh **how** (shall I know) Gn 15:8; **in what** (else) Ex 22:26 &c.;—2. kammā, kammeh: **how much, how many** Gn 47:8, = how few 2 S 19:35; = how often Ps 78:40; 'ad-kammeh p<sup>e</sup>ʾāmim how many times 1 K 22:16, zeh kammeh šānīm how many years now Zc 7:3;—3. lāmā 4 × & lāmā ]b 7:20, lāmeh 1 S 1:8 & lāmā: a) to what = **why** Gn 12:18 & oft.; lāmā zzeh **why** (in the world) Gn 18:13; b) > conj. = **so that ... not, lest** Ec 5:5; **otherwise** 1 S 19:17; ʾāšer lāmā Dn 1:10 & šallāmā SS 1:7, so that ... not;—4. 'ad-mā & 'ad-meh how long (still) Nu 24:22; Ps 4:3;—5. 'al-mā on what basis, **why?** Is 1:5.

Could be "Concerning or until how much longer ....."  
 Or "how long in order to ....."





Psalm 22:1

אֱלֹהֵי אֱלֹהֵי לָמָּה עֲזַבְתָּנִי רְחוֹק מִישׁוּעָתִי  
LEB OT RI | דְּבַרֵי שְׂאֵגָתִי: | LEB  
My God, my God why have you forsaken me?  
Why are you far from helping me, far from  
the words of my groaning? | LEB

Was Yahusha neglecting or being apostate to the Torah? Or was he waiting to fulfill them completely by being released from his earthly body so he could go to Sheol - have victory of it and then fulfill Bakurum- being Yahuah's first fruit.

The goal is always to make Yahuah look like an ogre. We think this passage has been misunderstood like Andrew points out and needs more time to shama it.

Think about how hurtful the words "Father why have you forsaken me" be to Yahuah. This was agonizing enough for Him! Yahusha and He had never been fully separated before, and I can not believe that the one being (Yahusha) who knows his Father the best of anyone, would say that to Him, especially when he was doing it of his own free will, right before the most horrific time for both of them was about to occur. Do you?

When Yahusha was praying in the garden just before being betrayed, his prayer was immediately answered by ܐܘܨܪܐܝܠ sending a messenger, in Luke 22:43..”*a messenger appeared to him from heaven to strengthen him.*” This being the case, we must look at the final words that came out of Yahusha’s mouth; let’s examine the Aramaic word SHBAKTHANI. While it shares the meaning “forsake”, the root of the word SHBAK has several other meanings including : 1) reserve 2) keep 3) spare 4) forgive.

In Luke 23:34, Yahusha uses the exact same word to say, “*Father, shbak (forgive) them for they know not what they do.*”





Should we assume (since it would not be in line with the Torah) for Yahusha to be asking for forgiveness for people who were not in the covenant but were actually mocking him and Yahuah?

Another thing to shama is this phrase is only found in Luke and is thus suspect he ever said it at all. No other eyewitness accounts have this. If in fact by chance he did say it however, would not a better word be "spare", (spare them as they don't know what they are doing) as in don't kill them this instant?

Also shama where this account comes up is where they were ..' **and parting his garments they cast a lot.** This part is prophecy being fulfilled Psa 22:18 **They apportion my garments to themselves, And for my clothing they cause a lot to fall.** So this is expected and foreseen. Why would Yahusha have to remind Yahuah to even spare them?

Matthew speaks nothing of it **Mat 27:35 And having crucified him, they divided his garments, casting a lot, that it might be fulfilled that was spoken by the prophet, `They divided my garments to themselves, and over my vesture they cast a lot;'**

Nor does John **Joh 19:23-24 The soldiers, therefore, when they did crucify Yahusha, took his garments, and made four parts, to each soldier a part, also the coat, and the coat was seamless, from the top woven throughout, 24 they said, therefore, to one another, `We may not rend it, but cast a lot for it, whose it shall be;' that the Writing might be fulfilled, that is saying, `They divided my garments to themselves, and upon my raiment they did cast a lot;' the soldiers, therefore, indeed, did these things.**

In our opinion, the first part of Luke 22:43 strongly alludes to a copy edit made by religious clerics.



This multiplicity of meaning in Aramaic, naturally groups related concepts under the umbrella of the same word. In this case, **reserve, keep and spare** are all variations from the same concept of setting aside. The same can be said idiomatically of forgive, where offenses are metaphorically also “set aside”. Conversely, the rabbis throughout the centuries have always translated the Hebrew AZBATANI in Psalms 22 exclusively as “forsaken.” That is not to say the other meanings of SHBAK does not exist also in its Hebrew equivalent, because they do in other verses of Scripture. In the end only one solution reveals itself, which is that another meaning of SHBAKTHANI is intended.. The context safely eliminates forgive as a possibility as it makes no sense; therefore, the highly similar concepts of reserve, keep or spare are left to investigate.

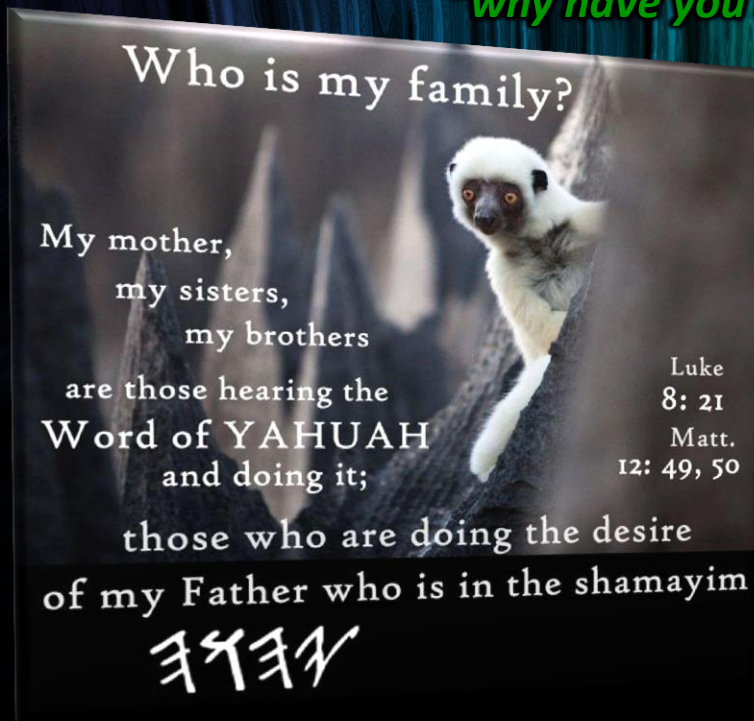
Some scholars have suggested that LEMANA could be interpreted as a statement and that would allow the first two definitions as possibilities with readings like, *“My El, My EL, for this you have reserved/kept me”*.

However, traditional understanding of this verse has always affirmed LEMANA only as a question.

Therefore, what remains as the most viable reading is” *My El , my EL why have you reserved/kept/spared me?”* While all these possibilities will clearly work, the choice of Paul Younan ( an Aramaic scholar) is the wording, *“why have you spared me?”* because reserve or kept has a connotation of a wider question that Yahusha is clearly not asking. Furthermore and in concordance with the other Scriptures mentioned, Yahusha is clearly aware of the reasons for his death, and therefore to use the other options would allow for inadequate options like, *“why have you kept me around”* or *“why have you reserved me for this purpose”*.

Since he fully knows the reasons for his suffering, the preferred choice is *“why have you spared me”* or *“I’ve been here for six hours and will die for this cause, but how much more time will this take?”*

In response to this question Scripture tells us that Yahusha lets go shortly thereafter, thus validating the context.



Who is my family?

My mother,  
my sisters,  
my brothers  
are those hearing the  
Word of YAHUAH  
and doing it;

those who are doing the desire  
of my Father who is in the shamayim

Luke  
8: 21  
Matt.  
12: 49, 50

3937



Finally, there is a very good reason why tradition has been so strong on linking this utterance to Psalms 22. While **Yahusha** himself may or may not be quoting the Psalms, the rest of the narrative is clearly referencing it. This section of Matthew is a Midrash or dramatic story rendering, of Psalms 22. The very rebukes found in the Psalms are on the lips of the Pharisees as they taunt **Yahusha**  
 (Psalms 22:6-8 to Matt 27:39-40)

Psalms	Matt
22:6 But I am a worm, and no man; a reproach for men and despised of the people.	27:39 And they that passed by reviled him, wagging their heads
22:7 all they that see me laugh me to scorn; they shoot out the lip, they shake the head saying	27:40 and saying , you that destroys the temple, and builds it in 3 days,
22:8 He trusted on Yahuah that he would deliver him, let Him, seeing He delighted in him.	<u>save</u> yourself, if you be the son of Yahuah, come down from the pole.

The Psalms references his *“hands and feet pierced”* and having *“enemies gamble for his clothing”*. Psalms 22:16, 18 and Matt 27:34

Even the probable condition of Yahusha hanging on a stake is described with phrases like *“I am poured out like water and all my bones are out of joint. My heart has turned to wax and has melted away within me. My strength is dried up like a potsherd and my tongue sticks to the roof of my mouth. You lay me in the dust of death.”*

With all this Psalmic imagery, its no wonder many have concluded with apparent logic that Yahusha is quoting Psalm 22:1! In our opinion he is!

But we must consider other factors; for instance: Yahusha was also experiencing brutal physical trauma, which is known to cause impaired speech.

In this matter, Hebrew speaking witnesses at the site of the execution thought he was calling on Elijah as opposed to “My EL””.

- Mat 27:46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?
- Mat 27:47 Some of them that stood there, when they heard *that*, said, **This man calleth for Elias.**
- Mat 27:48 And straightway one of them ran, and took a sponge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink.
- Mat 27:49 The rest said, Let be, let us see **whether Elias** will come to save him.

Perhaps it was on an exhalation of pain (Eli-ah). Altogether these criteria present a compelling case for determining how two similar phrases were transposed. IN the end what we have here is another section of Matthew which “represents” rather than “quotes” from Scripture. Or do we?

It is pure conjecture on Andrews part to say that it was only Hebrew speaking witnesses that thought this. It is very likely that it was also those who spoke Aramaic- the language Yahusha would have spoken to the crowds.



.....”we do not have concise evidence to know whether Yahusha was speaking Hebrew or Aramaic at that moment or even in the best of circumstances those who stood by listening may not have clearly heard what he was saying”.

Actually we do have evidence.....

This is a u Eyewitness Account that it was Aramaic.

- Yahusha**
- Mat 27:46 And about the ninth hour **Yahusha** cried with a loud voice, saying, Eli, Eli, lama **sabachthani**? that is to say, My God, my God, why hast thou forsaken me?
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  - Mat 27:49 The rest said, Let be, let us see **whether Elias** will come to save him.

Here is our 2<sup>nd</sup> witness to Matthew that it was Aramaic:

- Yahusha**
- Mar 15:34 And at the ninth hour **Yahusha** cried with a loud voice, saying, **Eloi, Eloi, lama sabachthani?** which is, being interpreted, My God, my God, why hast thou forsaken me?
  - Mar 15:35 And some of them that stood by, when they heard *it*, said, Behold, he calleth Elias.

**Greek versions attempt to translate the Psalm as Eli, Eli lama sabachthani. The Aramaic Peshitta NE reads: Eli, Eli, LEMANA SHABAKTHANI. The Hebrew Psalms reads: “Eli, “Eli, LAMA AZBATANI.**

The Greek does at time also put in actual Hebrew words (like we saw with Amaine) and not Aramaic- so the fact that they chose Aramaic is a strong indicator he said it in Aramaic.

The exciting thing is that if he did speak Aramaic, he would still be saying the same thing as what **one** of the meanings are in Hebrew.

Think about it, the rabbis knew this was a Psalm-Mizmore regarding the Messiyah. They have already been found guilty of changing words in this Psalm to hide Yahusha's pierced feet and would love for people to think Yahuah was forsaking him.

It is also good for those who want to paint Yah as being heartless. So if the "Tradition" says the meaning in Psalms is to *forsake*- that does not hold much weight with us when the other evidence we presented puts it in a context that preserves Yahuah's and Yahusha's character.

So we agree the better rendering is "*why have you spared me*" or from what we saw in the Hebrew, "*How much longer will you spare me*"? For both verses.

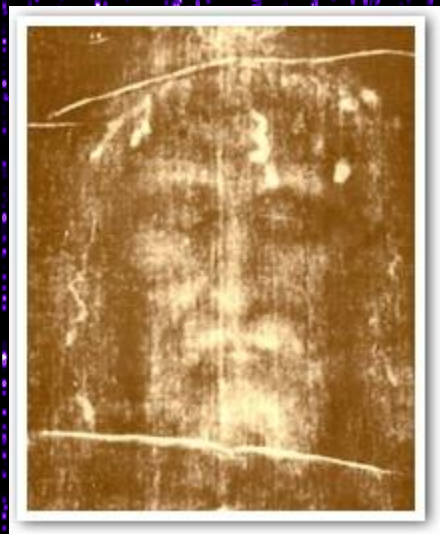


At this time his corpse was incinerated, ceasing to exist in harmony with the Towrah's instructions regarding the Passover lamb. Then on the *Miqra* of *Bikuwrym*, known as FirstFruits, Yahowsha's soul was reunited with Yahowah becoming the first-born of the Covenant, thereby fulfilling the Towrah's promise to adopt us.

**Further, as evidence that his corpse was not awakened, raised, reanimated, or resurrected**, the only common denominator amongst the three eyewitness accounts that same day **was that no one recognized him.**

Moreover, if he arose from a corpse he would have been disqualified as the Passover Lamb, because according to the Torah (Shemowth / Names / Exodus 12:10), the remainder of the lamb's body had to be incinerated that evening.

This may also explain the Shroud of Turin. High heat emblazed the image on the cloth.



Shama this for a moment. We know from Isaiah that "he had no form or majesty that we should look at him, and no beauty that we should desire him". 53:2 But he was young 30-33 years old when those that were called to him knew him. But then after his resurrection, it is true no one recognized him. They thought him the gardener. Why? Could it be because, "his head and his beard were white like wool and white as snow." as John records in Revelation? Does this sound like a 33 year old? This could be one reason why they did not recognize him. It was a horrific experience that would turn anyone's hair white and he is the Ancient of Days- He is now not bound by our time and so he can look more his real "age."

So in his opening statement Paul got everything wrong: his name, his title, his status, his sponsor, Yahowsha's title and name, as well as the relationship between Yahowah and Yahowsha', all while promoting the myth that would come to be that Gd died, and Yahusha fell asleep on the job, and was bodily resurrected from a corpse. It was not an auspicious beginning.



Whether or not each of the acquisitions that *we've* laid before you all prove to be valid will be determined in due time, and with your own private investigation, as that is the entire purpose of this study. But it is especially telling to note that Sha'awl didn't say, at least in his opening line, that he was speaking for "Gd, the Father *period*." That subtlety is lost on most Christians who have replaced Yahowah with their "Lord Jesus Christ," in effect focusing on the implement as opposed to the One wielding it.

This issue isn't insignificant. While Yahowsha' came from Yahowah, they are not equivalent. Yahowsha' cannot equal Yahowah because Yahowsha', by His own admission, and by necessity, is the diminished manifestation of Yahowah.

**Because he is His son.**

**(YLT) Paul, an apostle--not from men, nor through man, but through J C, and G the Father, who did raise him out of the dead--**

All of Yahuah cannot fit into a human form, and the undiminished presence of Yahuah would consume our planet. This concept was affirmed by Yahowsha' when He acknowledged: **“The Father is greater than I am.”** (Yahowchanan / Yahowah is Merciful / John 14:28)

This concept is also affirmed by Einstein's famous equation  $E=mc^2$ . Since Yahowah is Spirit and describes Himself as Light, He is energy. Yahowsha' as a man was corporeal, and thus matter. Einstein's formula reveals that energy and matter are exactly the same thing, but they are not equivalent. He proved that matter is a substantially diminished form of energy.



If the human manifestation of Yahuah i.e. His son, was equal to Yahuah, what's known as the "Lord's" prayer would become nonsensical, as it would have Yahowsha' saying: "*Pray to Me who is in heaven, set apart is My name, My kingdom come, My will be done...*" So, now with the son having returned to the Father, it's curious that Paul saw himself representing the representative.

The express purpose of this introduction from Sha'awl's perspective was conveyed by the unification of the first two words, the amalgamation of his new name and the title "Apostle." It is a distinction he bequeathed upon himself because Yahowsha's Disciples refused to convey it to him. For Paulos, it was essential that he be seen as Yahowsha's Apostle, even though it was a title he did not earn and was never given.

**“Paulos , an apostle, not from men, not even Iesou Christou and Gd, Father of the one having roused and awakened him out of a lifeless corpse.” (Galatians 1:1)**

In his opening salvo, Sha’uwl says that he did not represent any man or any human institution, and that would of course include the *ekklesia*, the Greek term most similar to the Hebrew *Miqra’ey* – Called-out Assembly. And that’s a bit of a problem because the *Miqra’ey* provide the lone path to Yahowah, and Yahowsha’ established the *ekklesia*. And that would make Sha’uwl a freelance operator and an independent contractor. Moreover, Paulos will contradict himself and refer to the *ekklesia* as his own.

The flip side of this admission is problematic. If Sha’uwl didn’t write on behalf of what he learned from men in Rabbinical school, then his ubiquitous references to the “*nomos*” must denote the Torah as opposed to Rabbinical Law. **This being the case, the principle methodology used by those who are Torah observant to reconcile Paul’s epistles with Yahowah’s Word was torn asunder by the wannabe “Apostle’s” opening statement.** There is no getting around the realization that the “*nomos*” is an object of scorn and ridicule in this epistle. And at no time does Sha’uwl associate the “*nomos*” with Rabbinical Law, **by citing Talmudic sources. Not once – ever.**



Based upon his opening stanza, Paul has positioned himself as an authority on Yah, as someone who spoke for Gd, but not ostensibly as the founder of a religion—albeit that is what he has become. His greeting displays neither religious qualifications nor an overt religious agenda. In fact, Sha'awl only used the word religion twice, and both times it was to condemn the institution. That is a sobering thought if you are a “Christian.”

Paul would, however, contradict himself and establish all of the trappings for a new religion, replete with a paid and empowered clergy and a plethora of personal edicts – all of which he said had to be obeyed. And he perverted Scripture to make his assertions appear both reasonable and divine. (Read 1 Timothy 5:17-18, 1 Corinthians 9:1-11, and then 16:1-3 for evidence of this.)

But that is not to say that everything Paulos wrote was inaccurate. He correctly referred to **Yahuah** as the Father. But this statement of fact in a sea of lies only serves to make his deceptions appear credible. Far too many people have been beguiled into believing that everything Satan says is a lie. They even believe that in a satanic religion, Satan is worshiped as himself. But this is not how he or his associates deceive and this is not what he wants. Satan usurps Yahowah's credibility to fool the unsuspecting to worship him, not as the Adversary, but as if he was Gd.

Our Heavenly Father is the one who enabled Yahowsha' to fulfill *Bikuwrym* by reuniting Yahowsha's soul with his Spirit. And while it may not mean much to many, since *nekros* is based upon *nekus*, meaning "corpse," the end of the verse actually reads as I have rendered it: **"and Gd, Father of the one having roused and awakened, having caused to stand, raising Him out of being a lifeless corpse (*nekros* – death, a useless, futile, and vain carcass, an ineffective, powerless, and deceased cadaver, a dead body having breathed its last breath)."**



So while “raising him from the dead” sounds familiar to Christian ears, only Yahowsha’s physical body suffered the indignity of death, not his soul, nor his spirit. Further, he was not asleep and his corpse did not rise.

This isn’t a small technical point. Passover is the lone means to eternal life. Unleavened Bread alone perfects us. FirstFruits is the only way to be adopted into our Heavenly Father’s Covenant family. If Yahowsha’ didn’t enable these promises perfectly, if he slept on the job, if he was ineffective, then we all die estranged from Yahuah. And while Passover is essential, Unleavened Bread is vastly more important. That is why suggesting that nothing happened on *Matsah*, and that Yahowsha’ slept though the Shabat, completely negates Yahowah’s plan of salvation. Moreover, First Fruits is symbolic of our souls being reborn Spiritually into our Heavenly Father’s Family.

Adding a bit more to our Divine Placeholder discussion:

$\overline{\Pi N A}$ ,  $\overline{\Pi N C}$ ,  $\overline{\Pi N I}$  stand for  
Hebrew  $\overline{\text{רוּחַ}}$  Spirit  
Ruakh

*Ruwach* is the feminine Hebrew noun for “Spirit.” Without exception, the Set-Apart Spirit’s title throughout the Greek historical and eyewitness writings was conveyed using the placeholders Pi Nu Alpha ( $\overline{\Pi N A}$ ), Pi Nu Sigma ( $\overline{\Pi N \Sigma}$ ), and Pi Nu Iota ( $\overline{\Pi N I}$ ).

In addition, the noun and verb forms of “upright pole,” and “to affix to an upright pillar,” were rendered Sigma Rho Omega Sigma and Sigma Rho Omega followed by Mu Alpha Iota to indicate the verb—both with a line over them to signify divinity. Making sure that we wouldn’t miss the Divine connection between the “upright pole” and the “Upright One” (the *‘edon* of the Torah), *stauros* was never written out in the Greek text.

But this connection between *Yahuah* and the Doorway to salvation was lost when the RCC ignored the placeholder and then changed the reference to suggest that it signified a pagan “cross.” And this is indicting, because it means that the Church ignored what was actually written and then deliberately and knowingly changed the meaning of what had been conveyed. It is very important to understand why the ten placeholders were used, and knowing what they represent.



Therefore, while it is essential that you know that Yahowah, Himself, saved us by having his son Yahusha, who was a part of Him set apart, working on our behalf, which is what the Ma'aseyah Yahowsha' means, Sha'uwl, now Paulos, did not want anyone to realize this.

Paulos, an apostle or delegate, not separating men, not even by the means of man, but to the contrary and emphatically on behalf of Iesou Christou and Gd, Father of the one having roused and awakened Him for public debate, raising Him out of a dead corpse...," The Greek Text Gal 1:1

"Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead:)" KJV

"Paulus, Apostolus, not from men and not through man, but through Iesum Christum, and *Deum* the Father, who raised him from the dead." Latin Version

"Paul delegate not from men but not through man but through Jesus Christ and God father of the one having raised him from the dead..." Nestle-Aland Greek NT Interlinear

"This letter is from Paul, an apostle. I was not appointed by any group of people or any human authority, but by Jesus Christ himself and by God the Father, who raised Jesus from the dead." NLV

Sadly, the most recent rendition of Paulos's letter NLV simply reiterated all of the same mistakes.

Before we move on, please notice that all three translations transliterated *apostolos*, rather than translate its meaning. They all ignored the four placeholders found in the Greek manuscripts, and then improperly conveyed Yahowsha's name, Yahowsha's title, and Yahowah's title. Further, *egeiromai*, meaning "to rouse from sleep," as translated based upon a tertiary definition in all three cases, as was *nekros*.

## Who were the Galatians?

### Word Origin and History for Galatians

from *Galatia*, region in Asia Minor, from Greek *Galatia*, based on Gaul, in reference to the Gaulish people who conquered the region and settled there 3c. B.C.E.

Lexicon :: Strong's G1053 - Galatia

Aa

#### Γαλατία

Transliteration	Pronunciation
Galatia	gá-lá-tē'-á (Key)
Part of Speech	Root Word (Etymology)
proper locative noun	Of foreign origin

KJV Translation Count — Total: 4x

The KJV translates Strong's G1053 in the following manner: Galatia (4x).

#### Outline of Biblical Usage

- I. Galatia = "land of the Galli, Gauls"
  - A. the Roman province of Galatia may be roughly described as the central region of the peninsula of Asia Minor, bounded on the north by Bithynia and Paphlagonia; on the east by Pontus; on the south by Cappadocia and Lycaonia; on the west by Phrygia

#### Galatians (n.)

Biblical epistle, from *Galatia*, name of an ancient inland region in Asia Minor, from Greek *Galatia*, based on *Gaul*, in reference to the Gaulish people who conquered the region and settled there 3c. B.C.E. In Latin *Gallograeci*, hence Middle English *Gallocrecs* "the Gallatians."

#### crispin (n.)

1640s, "shoemaker," in literary use only, from Ss. *Crispin* and *Crispian* (martyred at Soissons, c.285 C.E.), patrons of shoemakers. French hagiographers make the brothers noble Romans who, while they preached in Gaul, worked as shoemakers to avoid living on the alms of the faithful. The name is *Crispinus*, a Roman cognomen, from Latin *crispus* "curly" (probably with reference to hair; see *crisp*).

#### Merovingian (adj.)

1690s, from French *Mérovingien*, from Medieval Latin *Merovingi*, "descendants of *Meroveus*," (mythical?) ancestor of the line of Frankish kings in Gaul (c.500-752) beginning with Clovis; *Merovingi* is a Latinization of his Germanic name (compare Old High German *Mar-wig* "famed-fight") with the Germanic patronymic suffix *-ing*.

Third, the "book" of Galatians is actually an open letter, or epistle. Paulos was responding to a myriad of opponents who had criticized his preaching in Galatia. And in our quest for accuracy, the proper pronunciation of the name ascribed to this audience is *Gal-at-ee-ah*.

Thayer's Greek Lexicon

**Γαλατία, -ας, ἡ, Galatia**, Gallogræcia, a region of Asia Minor, bounded by Paphlagonia, Pontus, Cappadocia, Lycaonia, Phrygia, and Bithynia. It took its name from those Gallic tribes that crossed into Asia Minor B. C. 278, and after roaming about there for a time at length settled down permanently in the above-mentioned region, and intermarried with the Greeks. From B. C. 189 on, though subject to the Romans, they were governed by their own chiefs; but B. C. 24 [al. 25] their country was formally reduced to a Roman province, (cf. Liv. 37, 8; 38, 16 and 18; Joseph. antt. 16, 6; Strabo 12, 5, 1 p. 567; Flor. 2, 11 [i. e. 1, 27]): Gal. i. 2; 1 Co. xvi. 1; 2 Tim. iv. 10 [T Tr mrg. Γαλλίαν]; 1 Pet. i. 1. Cf. Grimm, Ueb. d. (keltische) Nationalität der kleinasiat. Galater, in the Stud. u. Krit. for 1876, p. 199 sqq.; replied to by K. Wieseler, Die deutsche Nationalität d. kleinasiat. Galater. Gütersl. 1877; [but see Hertzberg in the Stud. u. Krit. for 1878, pp. 525-541; Bp. Lightfoot in his Com. on Gal., Dissertation i. also Intr. § 1].\*



Galatia, itself, was a Roman province in Asia Minor which extended to the Black Sea. The Galatians were originally Gauls who moved down the Rhine to mingle with Greeks and Jews. They were known for their quick temper, prompt action, inconsistency, and malleability. Sha'awl knew them well, as he had traveled throughout their land in the pursuit of his mission





Gal 1:2 and all the brethren with me, to the assemblies of Galatia: YLT

First, Paul had a posse. Like all religious founders, he sought followers. Second, there is no basis for anything remotely related to a “church” in the Greek texts. *Ekklesia* is the Greek equivalent of the Hebrew *Miqra'ey* because those who are Called Out are able to separate themselves from human institutions and join Yahowah's Covenant family by responding to the Torah's Invitations to be Called Out and Meet with Yah. Second only to the religious corruption of Yahowah's and Yahowsha's names through the avoidance of the Divine Placeholders, the replacement of *ekklesia* with “church” is the most lethal copyedit found in the so-called “Christian New Testament.”



Gal 1:2 and all the brethren with me, to the assemblies of Galatia: YLT

“and the with me all brothers to the assemblies of the Galatia.” Nestle-Aland NT

“and all the brothers who are with me: to the ecclesiis Galatiæ.” Latin V

“And all the brethren which are with me, unto the churches of Galatia:” KJV

“All the brothers and sisters here join me in sending this letter to the churches of Galatia.” NLT

In this case, its most egregious error cannot be blamed on the Latin Vulgate. It is worth restating that few things in Christendom have been as harmful as changing the *ekklesia*, which means “called out,” to “church.” It created the impression that “Jesus Christ” had conceived a new, Christian institution to replace the Chosen People, and that this religious construct was somehow unrelated to Yahowah’s seven Invitations to be Called Out and Meet with Him, or even the Sabbath. And that led to the notion that the Feasts were nothing more than quaint “Jewish holidays.” But now, at least you know who to blame for this devastating corruption of the text. The Rosicrucian Francis Bacon, serving the political interests of King James, was the first to perpetrate this grievous and damning corruption. His predecessors, such as John Wycliffe, either transliterated *ekklesia* or wrote “assembly.” The NLT In their desire to be politically correct, There is no Greek textual basis for “and sisters,” “here,” “join me,” “in sending,” or “this letter.” Equally misleading, the NLT created a new sentence, replete with a verb, to make it appear as if Paulos wasn’t actually engaged in a long-winded diatribe.

**Gal 1:3** Grace to you, and peace from Gd the Father, and our LJC- YLT

This next dependent clause is a great example of why it is so difficult to determine what Paulos was trying to say, and for us to ascertain why he chose to be so provocative. At issue here: there is no verb, and *Charis* (Greek) and *Gratia* (Latin) is the collective name of a very popular pagan trio of goddesses.

Grace to you and peace from Gd (ΘΥ), Father of us and Lord (KY *edon* Yahowah), Iesou (IHY-Yahowsha) Christou (XPY – Ma’aseyah)(Galatians 1:3)

“...Grace (*charis* – the name of the lovely and lascivious Greek goddesses of merriment, known to the Romans as the *Gratia*, from which “Grace” is derived) to you (*humeis*) and (*kai*) peace (*eirene* – harmony and tranquility, freedom from worry) from (*apo*) Gd (ΘΥ – a placeholder used by Yahowsha’s Disciples and in the Septuagint to convey ‘*elohym*, the Almighty), Father (*pater*) of us (*emon*) and (*kai*) Lord (KY – a placeholder used by Yahowsha’s Disciples and in the Septuagint to convey ‘*edon*, the Upright One, or Yahowah’s name), 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 1:3)



Thankfully, *charis* is not found in the earliest and foundational books: Disciple Matthew or Mark (which was penned under the influence of the Disciple Shim'own Kephas / Peter). The Christian fixation on *Charis*, and its Roman manifestation, *Gratia*, is therefore a direct result of Paulos.

*Charis* appears 107 times in the self-proclaimed Apostle's letters, and another 14 times in Acts, a book written mostly about Paul and for Paul. The only other mentions of *charis* in the Greek texts appear after the publication of Paul's epistles. We find *charis* used in just one conversation in Yahowchanan / John (1:14-17). It is found four times in Luke, (of which there is no 1<sup>st</sup>-3<sup>rd</sup> century manuscript to verify these inclusions). Of the remaining 16 occurrences, we find all but two sprinkled in the poorest attested books: ten in Shim'own's (Peter's) letters (of which there are no reliable 1<sup>st</sup>-3<sup>rd</sup> century manuscripts (the late 3<sup>rd</sup>-century Papyrus 72 is extremely free (meaning imprecise and subject to substantial alterations), which suggests that it was heavily influenced by Marcion)), twice in Ya'aqob / James (of which there is no pre-Constantine manuscript of the 4:6 passage in which it appears), once in Second Yahowchanan / John (of which there is no pre-Constantine manuscript), and once in Jude (but P78 doesn't include *charis* in the 4<sup>th</sup> verse indicating that it was later added by a scribe whose agenda was other than accuracy).

The first use of *charis* in Revelation (1:4) is attested only by a fragment too small to validate which appears to be written by an untrained and unprofessional scribe (as determined by his penmanship) and in the early fourth-century on Papyrus 18, and is thus unreliable. The second purported inclusion of *charis* is found in Revelation 22:21, but no pre-Constantine manuscript covers anything past the beginning of the 17<sup>th</sup> chapter, so it cannot be validated. Therefore, apart from the one poorly attested inclusion, there is no verification that *charis* was used by anyone other than Paul prior to the early fourth-century.

**The reason that this is an issue is because *Charis* is the name of the three Greek Graces, known as the Charities (*Charites*). The English word “charity” is a transliteration of their name. These pagan goddesses of charm, splendor, and beauty, were often depicted in mythology celebrating nature and rejoicing over fertility. They were overtly erotic. Collectively they make four appearances in Homer’s *Iliad* and three in *The Odyssey***



Three Graces

The picture on the left shows a 1st century fresco from the House of Apollo in Pompeii, now in the Naples Museum of Archeology.





In the order of their appearances, they are depicted offering bedroom attire to Aphrodite, participating in a ruse to trick Zeus, serving to lure Hypnos via promises of sex to mislead the father of the gods, as objects of beauty when splattered with blood, as the source of feminine attractiveness for handmaidens, as those who pampered Aphrodite after she was caught being unfaithful to her husband, and finally as a means to enchant through erotic dancing. And in the case of Aphrodite, the Graces “bathed her, anointed her with ambrosial oil, and dressed her in delightful apparel so that she might resume her loving duties” after having been caught in “the embrace of love with Ares,” the God of War. Homer used the enchanting lure of the Graces to depict the beauty of war.

Some accounts attest that the Graces were the daughters of Zeus. Others claim that *Charis* were the daughters of Dionysus and Aphrodite. And that is particularly troubling because Paul claims to hear one of Dionysus' most famous quotes during his conversion experience on the road to Damascus. And as it would transpire, Paul's faith came to mirror the Dionysus cult (Bacchus in Roman mythology), which is one of the reasons why so many aspects of Pauline Christianity are pagan.

The Graces were associated with the underworld and with the Eleusinian Mysteries. Their naked form stands at the entrance of the Acropolis in Athens. Naked frescoes of the *Charites* adorn homes in Pompeii, Italy which means that they transcended the Greek religion and influenced Rome where they became known as the *Gratia*. Their appeal, beyond their beauty, gaiety, and sensual form, is that they held mysteries known only to religious initiates. Francis Bacon, as the founder of the Rosicrucians, would have loved them.





At issue here, and the reason that I bring this to your attention, is that Yahowah tells us in the Torah that the names of pagan gods and goddesses should not be memorialized in this way. “Do not bring to mind (*zakar* – remember or recall, mention or memorialize) the name of other (*‘acher* – or different) gods (*‘elohym*); neither let them be heard coming out of your mouth.” (Shemowth / Names / Exodus 23:13)

And: “I will remove and reject the names of the Lords and false gods (*ba’alim*) out of your mouth, and they shall be brought to mind and memorialized (*zakar* – remembered, recalled, and mentioned) by their name no more.”  
(Howsha’ / Salvation / Hosea 2:16-17)

And yet the name of the Greek goddesses, *Charis*, is the operative term of Galatians—one which puts Paulos in opposition to the very Towrah – Teaching and Yahuah which condemns the use of their names. Simply stated: the “Gospel of Grace” is pagan. It is literally “*Gott’s* spell of *Gratia*.”

In ancient languages, it's often difficult to determine if the name of a god or goddess became a word, or if an existing descriptive term later became a name. But we know that Greek goddesses, like those in Babylon, Assyria, Egypt, and Rome, bore names which described their mythological natures and ambitions. Such is the case with the *Charites*. They came to embody many of the things the word, *charis*, has come to represent: "joy, favor, mercy, acceptance, loving kindness, and the gift of goodwill," in addition to "licentiousness, sensuality, hedonism, merriment, and eroticism." So while we can't be certain if the name *Charis* was based on the verb, *chairo*, or whether the verb was based upon the name, we know that it conveys all of these things, both good and bad.

There is a Hebrew equivalent to positive aspects of this term—one used in its collective forms 193 times in the Torah, Prophets, and Psalms. It is *chen*, from the verb, *chanan*. As a noun, it means "favor and acceptance by way of an unearned gift," which is why it is often mistranslated "grace" in English Bibles. To be *chanan* is "to be merciful, demonstrating unmerited favor," and as such *chanan* is errantly rendered "to be gracious." The author of the eyewitness account of Yahowsha's life, whom we know as "John," was actually Yahowchanan, meaning "Yahowah is Merciful."



Worse, now that Satan's title, "Lord," has been associated with *Iesou Christou*, those who are cognizant of the Adversary's agenda see his demonic influence on this letter. Satan could not corrupt Yahowsha' while He was here, so now that He's gone, he has inspired Sha'uwl to corrupt His nature.

Beyond this, absolutely no attempt was made in any English bible to translate or transliterate the Hebrew basis of Yahowsha's title or name. And yet, the Greek *charis*, which is used as if it were a title in the phrase "Gospel of Grace" throughout Paul's letters, was neither translated nor transliterated from the Greek, but instead was conveyed by replicating the name of the Roman version of the Greek goddesses, and therefore as "Grace."

Inconsistencies like this are troubling, because they prove that the translators cannot be trusted.

While it is a smaller distinction, Yahowah and Yahowsha' convey "*shalowm*," which speaks of reconciliation." It is focused upon "restoring a relationship." Paulos, on the other hand, speaks of "*eirene* – peace," which is the absence of war. They aren't the same. Continuing our review of the sources of Christian corruption

"favor to you and peace from God father of us and Master Jesus Christ." Nestle-Aland

"Grace be to you and peace from God the Father, and from our Lord Jesus Christ," KJV

"*Gratia* and peace to you from the Father, our *Domino, Iesu Christo.*" Latin V

"May God our Father and the Lord Jesus Christ give you grace and peace." NLT

The KJV begins verse 1:3 by offering the pagan Goddesses to the Galatians. This time, their inspiration was the Latin Vulgate. In the NLT, rather than Paulos offering the Galatians "Grace," the Father and Son are depicted doing so. . All three translations got one name right, that of the pagan goddesses, "Grace." The other name and titles, they got wrong—and those belonged to Yahuah.



I am always interested in knowing how pagan terms enter into the religious vernacular. In this case, we just learned that “Grace” comes to us by way of the Roman Catholic Vulgate. *Gratia* was the Latin name for the Greek *Charis*. And that is why they are known as the “Graces” in English.

In Pagan Rome, the three *Gratia*, or Graces, served as clever counterfeits for *euangelion*—Yahowsha’s healing and beneficial message. So all Christendom has done is transliterate the Roman name into English, and then base a religious mantra, “the Gospel of Grace,” upon the name of these pagan deities. This is deeply troubling. It is a scar upon the credibility of the texts. It is a mortal wound to Paul’s epistles, and it is an irresolvable death blow to Christendom.

**Sha’uwl’s rambling introductory sentence continues with:**

**Gal 1:4** who did give himself for our sins, that he might deliver us out of the **present** evil age, according to the will of Gd even our Father,

“...the one having given himself on account of the sins of us so that he might possibly gouge or tear out us from the past inflexible and unrelenting circumstances of the old system which had been in place which is disadvantageous and harmful (*poneros*) down from and in opposition to the desire and will of the Gd (ΘΥ-Yahowah) and Father (ΠΡΣ) of us ..” (Galatians 1:4)

“...the one (*tou*) having given (*didomi* – having produced and allowed) himself (*heautou*) on account of (*peri* – concerning and regarding) the (*ton*) sins (*hamartia* – wrong doings, wanderings away, and errors) of us (*emon*), so that (*hopos* – somehow, as a marker of indefinite means) he might possibly gouge or tear out (*exaireo* – He might choose to pick, pluck, root, or take out (in the aorist tense this depicts a moment in time, in the middle voice, He, not we, is affected by his actions, and in the subjunctive mood, this is a mere possibility)) us (*emas*) from (*ek*) the (*tou*) past inflexible and unrelenting circumstances of the old system (*aionos* – the previous era, the long period of time in history operating as a universal or worldly system, something that was existence in the earliest or prior times that continued over a long period of time; from *aei* – circumstances which are incessant, unremitting, relentless, invariable, and inflexible) which (*tou*) had been in place (*enistamai* – had occurred in the past but was influencing the present circumstances in which we had been placed, depicting were we had come from, and now found ourselves, presently threatened by a previous edit (in the perfect tense this is being used to describe a completed action in the past which still influences the present state of affairs, in the active voice the subject is performing the action, and as a participle in the genitive, the circumstance into which we have been placed is being presented as a verbal adjective which is being described by the following)) which is disadvantageous and harmful (*poneros* – **which is wicked and worthless, evil and faulty, immoral and corrupt, annoying and mischievous, laborious and criminal, unprofitable and useless, unserviceable and malicious, malevolent and malignant (in the genitive, this adjective is modifying the previous genitive participle)**) down from and in opposition to (*kata* – extending downward from, with regard to, and against) the desire and will (*to thelema* – the wish, inclination, intent, choice, pleasure, and decision) of the (*tou*) God (ΘΥ – a placeholder used by Yahowsha’s Disciples and in the Septuagint to convey ‘*elohym*, the Almighty, or Yahowah’s name) and (*kai*) Father (ΠΡΣ) of us (*ego*)...” (Galatians 1:4)



English (KJV) [?]	Strong's	Root Form (Greek)
Who	G3588	ὁ <i>ho</i>
gave	G1325	δίδωμι <i>didōmi</i>
himself	G1438	ἑαυτοῦ <i>heautou</i>
for	G5228	ὑπέρ <i>hyper</i>
our	G2257	ἡμῶν <i>hēmōn</i>
sins	G266	ἁμαρτία <i>hamartia</i>
that	G3704	ὅπως <i>hopōs</i>
he might deliver	PHR G1807	ἐξαίρεω <i>exaireo</i>
us	G2248	ἡμᾶς <i>hēmas</i>
from	G1537	ἐκ <i>ek</i>
this present	PHR G1764	ἐνίστημι <i>enistēmi</i>
evil	G4190	πονηρός <i>ponēros</i>
world	G165	αἰών <i>aion</i>
according	G2596	κατά <i>kata</i>
to the will	PHR G2307	θέλημα <i>thelēma</i>
of God	PHR G2316	θεός <i>theos</i>
and	G2532	καί <i>kai</i>
our	G2257	ἡμῶν <i>hēmōn</i>
Father	G3962	πατήρ <i>patēr</i>

**Parsing Information**

ἐνίστημι *enistēmi*

**Tense: Perfect**  
**Voice: Active**  
**Mood: Participle**

\* The Perfect Active Participle verb form occurs 193 times in the New Testament.

**Definition of "Perfect Tense"**

The perfect tense in Greek corresponds to the perfect tense in English, and describes an action which is viewed as having been completed in the past, once and for all, not needing to be repeated.

**Parsing Information**

ἐνίστημι *enistēmi*

**Tense: Perfect**  
**Voice: Active**  
**Mood: Participle**

\* The Perfect Active Participle verb form occurs 193 times in the New Testament.

**Definition of "Active Voice"**

The active voice represents the subject as the doer or performer of the action. e.g., in the sentence, "The boy hit the ball," the boy performs the action.

**Parsing Information**

ἐνίστημι *enistēmi*

**Tense: Perfect**  
**Voice: Active**  
**Mood: Participle**

\* The Perfect Active Participle verb form occurs 193 times in the New Testament.

**Definition of "Participle Mood"**

The Greek participle corresponds for the most part to the English participle, reflecting "-ing" or "-ed" being suffixed to the basic verb form. The participle can be used either like a verb or a noun, as in English, and thus is often termed a "verbal noun."



Past

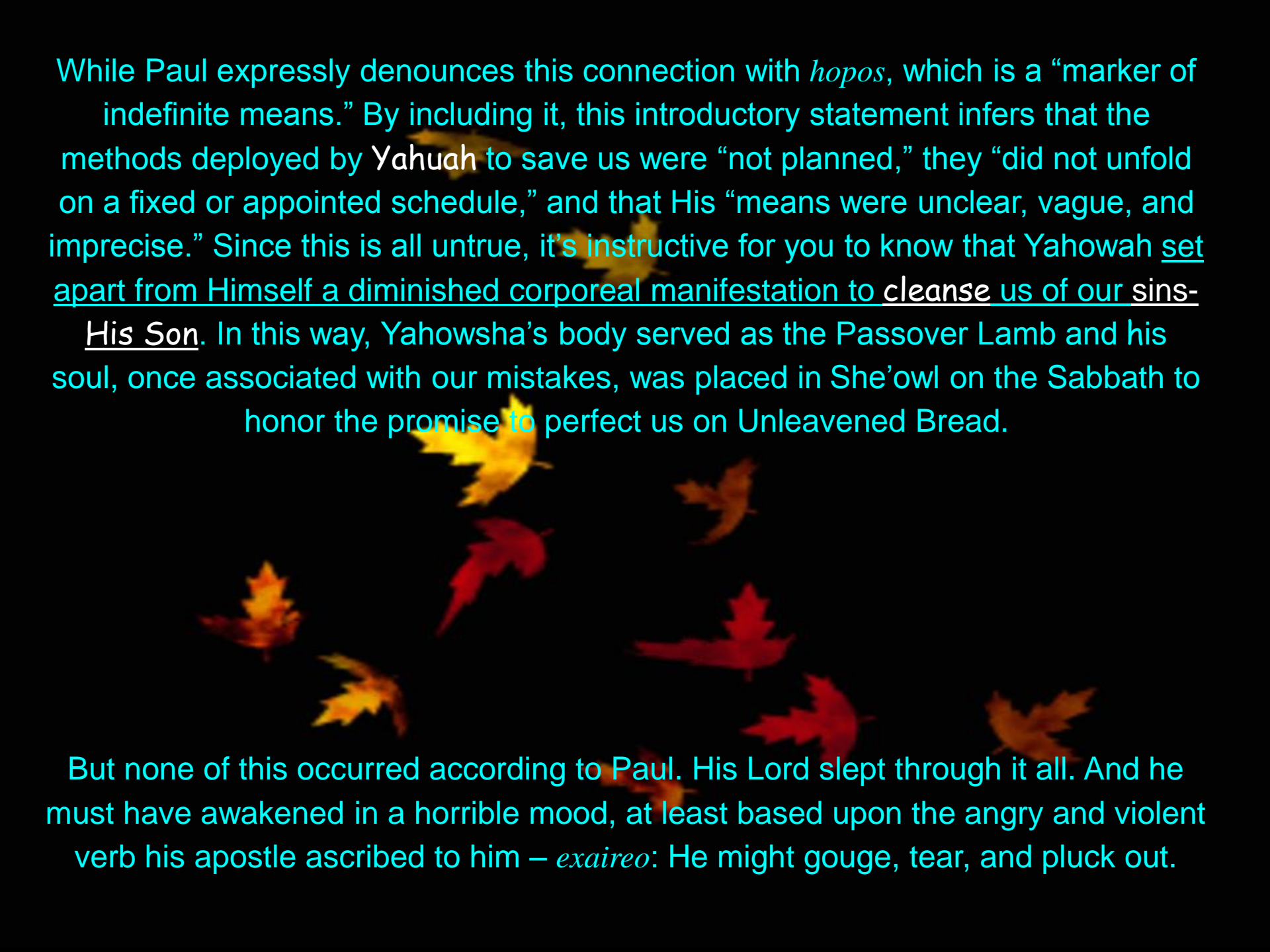
or

Present?

This known, there are some insights to be gleaned from this passage – all of which are horrendous. First, once we come to understand that Ma'aseyah and Yahowsha' mean the "Work of Yahowah" and "Yahowah Saves," we realize that Yahowah is the one who allowed the Torah to become flesh to save us. Whether it is the written word on in the flesh it is always the Torah itself that has the plan of redemption. Yahusha opened the doorway by fulfilling the necessary requirements of the moed miqray which describe the path home. The blood is over the doorpost but we have to walk through it into the Covenant relationship.

However, when these clauses are joined, we find Paulos claiming that the "Lord Iesou Christou," was "the one having given Himself." having given (*didomi* – having produced and allowed) himself. Much more accurate is that Yahusha allowed himself as a freewill offering like we spoke of before to be the tool that Yahuah used in the flesh. Shama this.. If Yahusha was not the Torah in the flesh then we would have two ways of salvation. That is not what Yahuah has said nor what Yahusha himself has said. It's the same Torah in a different medium that makes us righteous, and perfect.





While Paul expressly denounces this connection with *hopos*, which is a “marker of indefinite means.” By including it, this introductory statement infers that the methods deployed by Yahuah to save us were “not planned,” they “did not unfold on a fixed or appointed schedule,” and that His “means were unclear, vague, and imprecise.” Since this is all untrue, it’s instructive for you to know that Yahowah set apart from Himself a diminished corporeal manifestation to cleanse us of our sins- His Son. In this way, Yahowsha’s body served as the Passover Lamb and his soul, once associated with our mistakes, was placed in She’owl on the Sabbath to honor the promise to perfect us on Unleavened Bread.

But none of this occurred according to Paul. His Lord slept through it all. And he must have awakened in a horrible mood, at least based upon the angry and violent verb his apostle ascribed to him – *exaireo*: He might gouge, tear, and pluck out.

Or perhaps, the transformation from Sha'awl, the murderous rabbi, to Paulos, the Lord's Apostle, was a bit overstated. By any standard, and most especially in this context, *exaireo* was a poor choice of words. It literally speaks of "gouging and tearing out," in addition to "plucking and rooting out." Yes, *exaireo* can also convey "to rescue, to remove, and to take out," but when these softer approaches are connected with what the "Lord Iesou Christou" is allegedly delivering us from, it only gets worse.



In the *Complete Word Study Dictionary*, the primary definition of *exaireo* is "to take or pluck out an eye." They provided this example because both times Yahowsha' is translated using the verb it is to depict the "plucking out of an eye." The only other time *exaireo* is used by other than Paul, Stephen is translated in Acts telling the High Priest that Yowseph was "*exaireo* – delivered from" all of his afflictions. Reflecting this usage, the secondary definition in the *Complete Word Study Dictionary* is "to take out of affliction." So in a moment we'll consider the source of affliction from which this Lord is supposedly "rescuing" us..



The *Dictionary of Biblical Languages* concurs with its peers, reporting that *exaireo* principally means: “take out, gouge out, and tear out.” Secondarily, they attest that it can convey “to rescue and set free.” Then they point us to its root, *haireomai*, and reveal that *exaireo* also means “to choose.” But this too is a problem. While Yahowah has every right to choose whomever He wants, for the most part, the option is ours. We were given freewill so that we might choose to engage in a relationship with **Yah**.

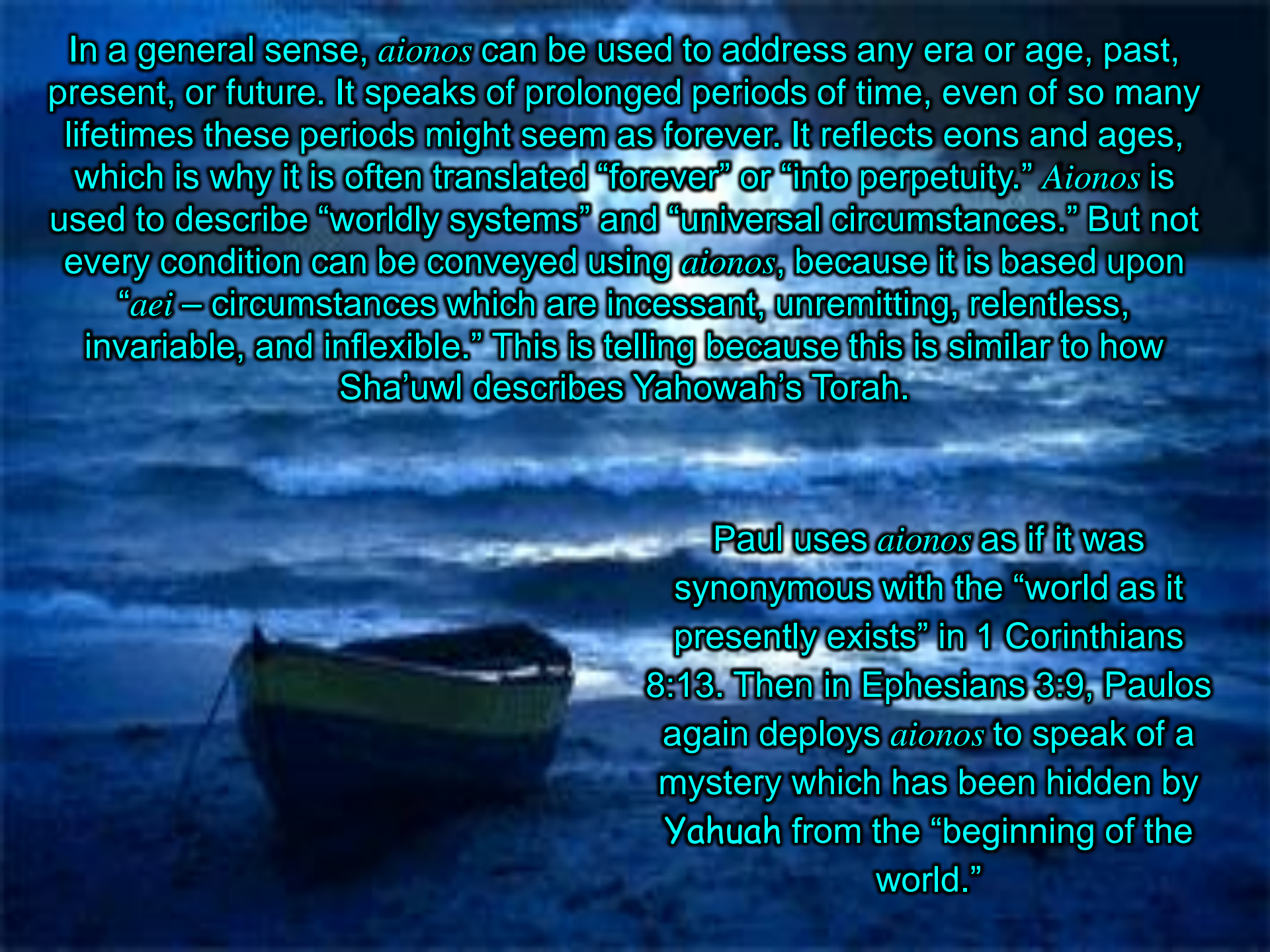
Moving on, the *Exegetical Dictionary* lists “pluck it out” as its favored definition. This is supported by *Strong’s Lexicon* which presents “to pluck out” as the most accurate depiction of *exaireo*. This is not a loving embrace. Nonetheless, Paulos deployed *exaireo* in the aorist tense, which depicts an isolated moment in time without any respect to a process. As such, the sacrifices made by Paul’s Lord were random events, neither promised nor part of a plan.

They didn't even occur on a prescribed schedule – all of which is untrue. In the middle voice, his Lord is being affected by his own actions, which could only be valid if the Lord is Satan, not Yahowsha'.

With regard to Yahowsha's sacrifices, it is Yahowah's Covenant children who benefited from them. But if Paul's Lord is Satan, then it is the Adversary who is most favorably affected by this inversion of the truth. And last but not least, by using the subjunctive mood, faith becomes operative, because it presents a mere possibility. But from what do you suppose was Paulos's Lord tearing us away from?

To answer that question we have to isolate the specific "*aionos* – prolonged circumstance, old or new system, or era, past, present, or future" Paul is labeling "corrupt and worthless" with the adjective *poneros*. And fortunately, our first hint comes from "*enistamai* – the system in which we had been placed" by the inclination of **Yah**. With the verb scribed in the completed variation of the past tense where there is a lingering effect, we can be fairly sure the subject this verb and adjective are addressing with *aionos* is a "previous or old system" under which people, at least according to Paul, are still being adversely influenced. So while the identity of this entity should be obvious, since knowing for certain is vital to our understanding of Sha'awl's intent, please bear with me a while longer as we uncover something which is, well, disturbing.



A small, dark boat is positioned in the lower-left foreground, floating on a vast expanse of blue water. The water is characterized by numerous white-capped waves that create a textured, shimmering surface. The background shows a horizon line where the sea meets a pale, overcast sky. The overall scene is serene and expansive, with a cool color palette dominated by blues and whites.

In a general sense, *aionos* can be used to address any era or age, past, present, or future. It speaks of prolonged periods of time, even of so many lifetimes these periods might seem as forever. It reflects eons and ages, which is why it is often translated “forever” or “into perpetuity.” *Aionos* is used to describe “worldly systems” and “universal circumstances.” But not every condition can be conveyed using *aionos*, because it is based upon “*aei* – circumstances which are incessant, unremitting, relentless, invariable, and inflexible.” This is telling because this is similar to how Sha’uwl describes Yahowah’s Torah.

Paul uses *aionos* as if it was synonymous with the “world as it presently exists” in 1 Corinthians 8:13. Then in Ephesians 3:9, Paulos again deploys *aionos* to speak of a mystery which has been hidden by Yahuah from the “beginning of the world.”

But it is his selection of *aionos* in Colossians 1:26 which is especially telling. There, and once again in association with “*mysterion* – something which is a mystery, both secret and mysterious, something unspoken” and also “*apokrypto* – deliberately hidden and concealed,” we find *aionos* depicting “past ages,” especially with regard to previous generations.

So let's turn to that letter and examine what Paulos had to say about the mysterious and hidden *aionos*. This discussion begins with the self-proclaimed apostle arrogantly and erroneously presenting himself as the “co-savior” and “coauthor” of his new religion in Colossians 1:24-25:

**Col 1:24** I now rejoice in my sufferings for you, and do fill up the things lacking of the tribulations of the C in my flesh for his body, which is the assembly,

**Col 1:25** of which I--I did become a ministrant according to the dispensation of Gd, that was given to me for you, to fulfil the word of Gd, YLT

**“Now I rejoice the sufferings and misfortunate afflictions for your sake and I actually complete that which is deficient and lacking of the afflictions of the Christou (XPU) in the flesh of me for the benefit of the body of him who is the called out assembly (ekklesia – called-out assembly, of which, I, myself, exist as a servant extended down from the administration and arrangement– the god (ΘΩ), the appointment having been produced and granted to me myself to you all to complete and fulfill (pleroo – to fully provide, completely enable, and finish, bringing an end to) the word of the god (ΘΩ).”** (Colossians 1:24-25)

**“Now (nyn – at the same time), I rejoice (chairō – I embrace and hail, I thrive and benefit (present tense, active voice, indicative mood)) in (en – by and in association with) the sufferings and misfortunate afflictions (tois pathēma – the evil calamities and adverse emotional passions) for your sake (hyper sy – for the benefit of you, beyond you and over you), and (kai – also) I actually complete (antanapleroo – I fill up and fulfill, I make up for that which would otherwise be deficient (in the present tense the writer is portraying his contribution as being in process, in the active voice, he is signifying that subject, which would be either Sha’uwl or the afflictions is performing this, and with the indicative mood, the writer is portraying his fulfillment of the sufferings as being actual, and thus real, even though he may not believe it himself)) that which is deficient and lacking (hysterema – that which is needed, missing, wanted, and absent from, addressing the deficiencies associated with that which is left to be done due to prior failures and inferior performances) of the (ton) afflictions (thlipsis – pressing troubles, anguishing distresses, burdensome tribulations, oppressive pressures, straits, and persecutions) of the (tou) Christou (XPU) in (en) the (te) flesh (sarx – corporeally) of me (mou) for the benefit of (hyper – for the sake of, on behalf of, beyond and over) the (tou) body of (soma – the human and animal nature of) him (autou) who (os) is (eimi – He presently, and by His own accord, exist as (present active indicative)) the (e) called out assembly (ekklesia – called-out assembly, congregation, meeting), of which (hos – that means), I (ego), myself, exist as (ginomai – myself conceive and bring into existence, become, cause, belong to, appear as, and possess similar characteristics to) a servant (diakonos – one who serves without necessarily having the office) extended down from (kata – in accordance with or against, with regard to or in opposition to) the administration and arrangement (oikonomia – the management, task, job, oversight, dispensation, or plan) (tou – the) god (ΘΩ), the (ten) appointment having been produced and granted (didomi – one caused, assigned, entrusted, committed, and given for his advantage (in the aorist participle this one time appointment was in antecedent time, in the passive this god was influenced and acted upon, and in the accusative singular this appointment was solely granted) to me (moi – to and for myself (in the dative, Sha’uwl is saying that this belongs to him)) to (eis – for and into) you all (umas) to complete and fulfill (pleroo – to fully provide, completely enable, and finish, bringing an end to) the (ton) word (logon – statement, speech, and account) of the (tou) god (ΘΩ).”** (Colossians 1:24-25)



Like I said, in addition to calling himself the “co-savior,” Paulos would have us believe that he is the “co-author” of Yahuah’s Word. If we are to believe him, Yahuah personally granted Paulos the authority to complete Scripture and the Plan of Salvation. It all sounds a bit Muhammadan, doesn’t it? On a one to ten scale of presumptuousness and ego, of intoxicating and deadly deceit, this would be off the planet.

So now after revealing that he is both “co-savior” and “co-author,” Yahuah’s means to make up for His own deficiencies, Paulos turns to mythology to say that his enormous contribution and this marvelous accommodation had been unknown to the Jews, which is to the descendants of Abraham and the Covenant, to those blinded by the old system. He writes:

**Col 1:26** the secret that hath been hid from the ages and from the generations, but now was manifested to his saints,

**“The mystery and mythology of the one having been hidden and concealed from those of the past age– the old system), and from their generations, but right now at this exact moment it is being revealed to his holy and pure ones.”Colossians 1:26)**

**“The mystery and mythology (*to mysterion* – the sacred secrets, used as a technical religious term in the pagan cults of Greece and Rome to depict a secret rite or esoteric knowledge confided only to the initiated and not spoken to mere mortals) of the one having been hidden and concealed (*to apokrypto* – the one kept a secret) from those of (*apo*) the past age (*ton aionos* – the old system), and from (*kia apo*) their generations (*genea* – the descendants who were related, thus speaking of the offspring of the old system who were Abraham’s descendents, a.k.a., Yahuwdym), but right now at this exact moment (*de nyn* – however presently at this time as part of this current discourse) it is being revealed (*phaneroo* – it is being disclosed and displayed) to (*tois*) his (*autou*) holy and pure ones (*hagios* – dedicated, consecrated, sacred, and set-apart saints).” Colossians 1:26)**

Since this has been all about Paul’s contributions, it would be reasonable to assume that he was inferring that **Yahuah** wanted him to become known to the world in this way – by Paul’s own hand. But that is not why we turned to the Colossians letter. We were seeking to define *aionos* which, now having been linked to the “*genea* – descendants,” can be none other than the Towrah and its Covenant. In Paul’s mind, that was the “old system.”





Returning to Galatians 1:4, as I mentioned before, with “*enistamai* – had been placed in” scribed in the perfect tense, thereby describing something that had been completed in the past but with a legacy influence, we have yet another affirmation that *aionos* was being deployed to depict an “old, or previously existing, system.” And then when these circumstances are presented in context to “*to thelema* – the intent and decision” of **Yahuah**, the *aionos* is most assuredly the Torah.

That is a problem for a number of reasons. First, Paulos is describing **Yahuah**’s “old system,” His Towrah, saying that it is: “*poneros* – disadvantageous and harmful,” when **Yahowah**’s perspective on His Towrah is the opposite. Just imagine having the gall to call **Yahuah**’s teaching and guidance “wicked and worthless, evil and faulty, immoral and corrupt, annoying and mischievous, laborious and criminal, unprofitable and useless, unserviceable and malicious, malevolent and malignant.”



Second, Paulos is introducing the myth which would forever haunt Christendom: that of an “Old Testament” being replaced by a “New Testament.” And yet Yahuah only has one testimony. His message has not changed. Likewise, Yahowah only has one Covenant, and it has yet to be renewed. Yahowah and Yahowsha’ emphatically affirm that the Towrah is forever. Nothing can be added to it or taken away from it. And yet here, it is being discarded as trash.

Third, why would anyone in their right mind believe that Yahuah authorized someone to be His Apostle so that he could malign and discredit Him? Associating *poneros* with His system, with His Way, is about as slanderous as words allow. And fourth, if Yahuah’s original system was so worthless and immoral, why would anyone suspect that His revision would somehow be worthy? How is it that the Author of such a disadvantageous and harmful scheme could ever be credible?

Moreover, if this is Yahuah’s history, if what He has revealed and promised through His previous prophets is so awful, so counterproductive, why believe this apostle? And as mind-bendingly atrocious as all of this is, and it is as bad as bad ever gets, there is yet another implication so rotten, so insidious, once I saw it, I had to put my response off for a day just to cool down. Paul is saying that his “Lord Iesou Christou” is “tearing us away from” the Torah. It is the unspoken secret of Christianity.

## Etymology of the word "poneros" and its implications

« on: February 21, 2006, 03:18:12 PM »

[cassiopaea.org/forum/index.php?topic=402.0](http://cassiopaea.org/forum/index.php?topic=402.0)

Upon reading "Ponerology Blog: The Genesis of Evil on a Macrosocial Scale" the first thing that drew my attention (being Greek myself), was the etymology of the word "ponerology". The blog says it comes from the Greek word *poneros*, meaning "evil".

This is true, but there is more depth to it that may be worth examining, given that on-line definitions are seriously lacking, and mostly have a biblical bias. *Poneros* in Modern Greek means one whose mind tends toward evil, a sly underhanded person, or even one with a "dirty" mind.

The word is related to the word "ponos", which means pain. Both pain and *poneros* (as well as the English derivatives "penitence" and "penitentiary") come from the ancient root "penomai" meaning "to exert effort" in the debilitating sense. Pain is the result of this "effort", and the *poneric* person (or *poneros*) is its propagator.

Actually, "effort" is not precisely the right word. *Penomai* is something I do to myself that wears me down, that harms me and makes me suffer. In other words, it is an imposition of entropy upon my person by my person. We can, therefore, understand the *poneric* person as a propagator of self-generated entropy.

The poneros is not simply someone who acts to cause pain, but a state of entropic being that perpetuates itself. Biblically, this was identified as the “devil”. What the poneros propagates is his or her very state of being. **This is what Paul became...**

An analogy would be a walking pod spreading seeds that infect anything they touch, and that turn whatever is infected into a pod as well (shades of the Body-snatchers). According to the (rather intuitive and extended) implications of the etymologic meaning, the ponic person is not a carrier of some parasite, but a mutation propagating itself by converting other organisms to the same mutational pattern. **His religion is the parasite passed on...**

Ponic persons, therefore, constantly break down and undermine their own being, as they are personifications of psychic entropy. It stands to reason that if left alone they would simply end up consuming themselves. To inhibit or even delay this breakdown, they would need support from others to which they could channel the same dynamics, undermining harmony, life and integrity in order to relieve themselves of the self-consuming ponic pressure. **We see this in Paul's letters as he spirals out of control...**

This is not to be mistaken with a passing of a burden. Rather the pressure ponic people feel is more similar to the reproductive drive. As such, propagating the entropy that consumes them, regardless if others become directly ponic or simply victims of other forms of breakdown (pain and suffering), gives the propagators of ponos a sense of accomplishment and meaning no matter how they dress it. **Paul change from Hebrew to Roman to infect as many as possible, by his own admission...**



Indeed, they do dress it (often in elaborate and deceptive ways), not because they feel misgivings, but as camouflage to make propagation easier. In that sense, ideological dressings are similar to biological adaptations to better serve the ponic drive.

When enough ponics have been “seeded” to create a pathocracy (literally the “rule of suffering”) the dressings are usually discarded. This is also described by Ponicologic theory, as I understand it.

“...the one having given himself on account of the sins of us so that he might possibly gouge or tear out us from the past inflexible and unrelenting circumstances of the old system which had been in place which is disadvantageous and harmful (*ponicos*) down from and in opposition to the desire and will of the Gd (ΘΥ-Yahowah) and Father (ΠΡΣ) of us ..” (Galatians 1:4)

Paul is calling the Torah ponicos! He is saying its author (Yahuah) has created injury and pain and dressed it up to create Torah pod people who will continue to spread its misery! And this gives Yahuah and Yahusha a sense of accomplishment!

While Yahowsha’ bluntly and boldly declared to all who would listen that he came to fulfill and affirm the Towrah, and that no one should think that He came to discredit or discard it, Paulos is refuting all of this. He is literally turning everything Yahowsha’ represents upside down. After demeaning the Word of Yahuah, he is tossing it away

Yahowah's entire plan has been torn asunder. Yahowsha's mission is now for naught. The Covenant is meaningless. The Invitations to Meet with Yahuah will go unanswered. The Torah is public enemy number one. And yet by writing in Yahuah's name, by claiming Yahuah's authorization and sponsorship, Paulos with the stroke of a pen has handed billions of unsuspecting souls over to Satan. We are witnessing the creation of Christianity. Paul's religion would be based upon the lie that the "Lord Jesus Christ came to save us from the evils of the Torah and from its mean and incompetent God."

In Christendom, rather than the Ma'aseyah Yahowsha' being the corporeal manifestation of Yahowah saving us by affirming and fulfilling the Torah's promises, the "Lord Jesus Christ" would be "*kata* – in opposition to" the "*thelema*" will and intent" of God, "*exaireo* – ripping us away from" His "*poneros* – disadvantageous and harmful" *aionos* – Old System."

While it is a painful reminder, in his opening line, Paulos actually wrote:

**“...the one having produced and given Himself on account of the sins and errors of us, so that somehow, through indefinite means, He might possibly gouge or tear out, pluck or uproot us from the past circumstances and old system which had been in place which is disadvantageous and harmful, corrupt and worthless, malicious and malignant extended downward from and in opposition to the desire and will, the inclination and intent of Gd and Father of us...” (Galatians 1:4)**

**“the one having given himself on behalf of the sins of us so that he might pick out us from the age the present evil by the want of the Gd and father of us.” Nestle-Aland**

**“Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of Gd and our Father,” KJV**

**“present wicked age,” Latin V ( other than this it is identical to the KJV)**

**“Jesus gave his life for our sins, just as Gd our Father planned, in order to rescue us from this evil world in which we live.” NLT**

Reflecting some, but not all of this, the McReynolds translators, who provided the **NA**, opted to ignore the caustic and confrontational nature of Paulos’s greeting. And not surprisingly, the dark side of the message laden within the Greek text was also ignored in the **KJV**. The **NLT**, however, decided to be more creative.: While the inclusion of a subject is required, “Jesus” name isn’t part of this clause. Further, arbitrarily adding a subject to the clause artificially elevates the writing quality, giving the false impression that this could have been inspired by a rational being.

Furthermore, there is no basis for “his life” in the Greek text.



**PART I. APOSTLE PAUL'S LIES EXPOSED! The  
Imposter/Apostle Part 1 [derrickbowdown2Yahwh.blogspot.com](http://derrickbowdown2Yahwh.blogspot.com)**

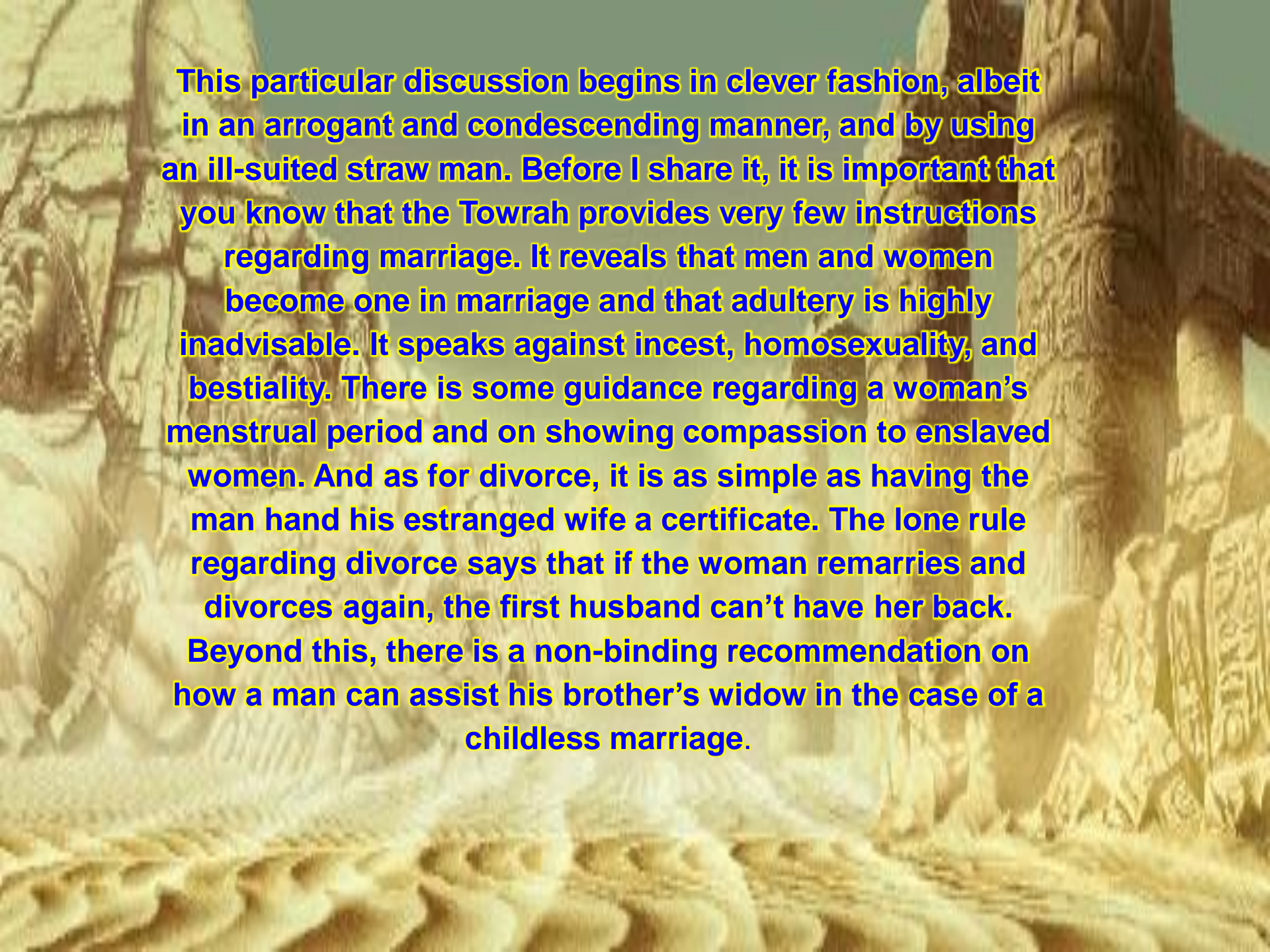
The reason Paul didn't like following the Torah of Yahuah is because it hindered Paul's satanic lifestyle. Being a Roman, Paul was able to see and experience all of the forbidden sexual fruits of his gentile pagan countrymen. The Torah says that the Jews are not to learn the ways of the heathen/pagans. (See **Jeremiah 10:1**).

Now to the Jews that have never experienced the wonderful sights of Greece, Rome and the other countries it may have been easy to abstain from participation. However being raised in the pagan city of Tarsus this pagan temptation of Satan was simply too great and Paul couldn't resist it. In a private letter to one of his Roman friends Paul admits that he knows that he is supposed to follow the Torah but he is a **slave** to his sinful desires and sold himself to Satan:

For we know that the **law** is **spiritual** but **"I AM CARNAL!"** sold under sin. **ROMANS 7:14**

So as you can see Paul knows the Torah is spiritual and that he is supposed to follow it totally. Paul then frees himself from condemnation by claiming that it is not his fault because he is only **human** and that he is a **slave** to all of his **sins**! Wow!

Have you ever heard such nonsense before? Now I'm sure your minister never showed you that satanic character flaw of Paul did he?



**This particular discussion begins in clever fashion, albeit in an arrogant and condescending manner, and by using an ill-suited straw man. Before I share it, it is important that you know that the Towrah provides very few instructions regarding marriage. It reveals that men and women become one in marriage and that adultery is highly inadvisable. It speaks against incest, homosexuality, and bestiality. There is some guidance regarding a woman's menstrual period and on showing compassion to enslaved women. And as for divorce, it is as simple as having the man hand his estranged wife a certificate. The lone rule regarding divorce says that if the woman remarries and divorces again, the first husband can't have her back. Beyond this, there is a non-binding recommendation on how a man can assist his brother's widow in the case of a childless marriage.**



Or alternatively, are you presently ignorant brothers? Knowing and understanding then the Torah, I say that the Torah is lord and master, ruling over the man for however long and to whatever degree that he lives (zao).” (7:1) Romans

“Or alternatively (e), are you presently ignorant (agnoeo) brothers (adelphos)? Knowing and understanding (ginosko) then (gar) the Torah (nomon), I say (laleo) that (hoti) the Torah (nomos) is lord and master, ruling over (kyrieuo) the man (anthropos) for (epi) however long and to whatever degree that (hosos chronos) he lives (zao).” (7:1) Romans

The Romans were not ignorant, but since they knew very little about the Torah, they were susceptible to what may be one of the most twisted and disingenuous arguments I've ever witnessed. Here, Paul is claiming that he is an expert on the Torah, telling the Romans that he “knows and understands it.” But rather than revealing what it actually says, Paul speaks of the Torah being akin to a Lord and Master. And yet in actuality, there is no correlation between the Yahowah's Towrah and the mannerisms of Satan, who is the Lord. The Towrah emancipates the Children of the Covenant from slavery, from being oppressed by human religious and political institutions. And as a liberating document from our Heavenly Father, it does not function as a “lord.”



“To explain , under the male , a woman to a living man is bound, restricted and imprisoned in the Torah. But if the man should die, it provides release from the Torah of the man .” (7:2) Romans

“To explain (*gar*), under the male (*huphadros* – subject to a man’s authority), a woman (*gyne*) to (*to*) a living (*zao*) man (*andri*) is bound, restricted and imprisoned (*deo* – tied, compelled, and forced, under his authority) in the Torah (*nomo*). But (*de*) if (*ean*) the man (*o aner*) should die (*apothnesko*), it provides release (*katageomai* – it makes inoperative, it abolishes and invalidates this, discharging her) from (*apo*) the Torah (*tou nomou*) of the (*tou*) man (*andros*).” (7:2) Romans

It is Paul’s letters which subject women to men. The Torah says no such thing. So this, the premise of Paul’s argument, is not only a lie, he knows that it is invalid. Therefore, Paul was lying through his teeth when he set up this argument to explain how he claims we have been released from the “old written system” “of the Torah.” But by considering his preamble, we are witnessing just how devious and convoluted a misguided man’s arguments can be. Also it is saying if the woman’s husband dies, then she is no longer under the Torah! So in order for women who are married to stay covered by the Torah they better die first? If the Torah will be written on our hearts why are we released from it by death?

## *Romans Chapter Seven Says the Jews Are Released From the Law- JWO*

Paul makes his views clear again in Romans 7:1 *et seq.* Paul says he is addressing those who *know the* Torah. Paul then teaches that the Jews under the Torah are the same as if Israel were a wife of Yahuah. Somehow when “Jesus” “died”, the husband died. This then **“releases”** the bride (Jews) from the Torah. (Rom. 7:2.) The Jews are now free to remarry another. In this instance, they can now join with the resurrected “Jesus” who no longer offers the Torah to follow. The Torah instead, Paul says, is a bond to the dead husband- Yahuah-Gd, applying Paul’s analogy.

There is no doubt on Paul’s meaning in Romans 7:2 the word translated as **“releases”** is from the Greek ***katarge***. Paul uses the same Greek word in Romans 6:6. There he prays the body of sin **“may be destroyed,”** and uses the word ***katarge*** to mean ***destroyed, abolished, etc.*** ***Katarge*** means in Greek ***bring to nothing or do away with.*** It is the same word Paul uses in Ephesians 2:15 to say the Torah was **“abolished.”** Thus, Paul clearly taught in Romans 7:2 again that the Torah was **abolished.** He made this truth specific to Jews too.

“As a result then, accordingly with the man living, an adulteress she will be considered if she may come to be with another man. But if the man might die, she is free from the Torah, her not being an adulteress by being with another man .” (7:3) Romans

“As a result then (*ara*), accordingly (*oun*) with the man living (*zao tou andros*), an adulteress (*moichalis*) she will be considered (*chrematizo* – based upon what Gd makes known and instructed) if (*ean*) she may come to be (*ginomai*) with another man (*heteros andri*). But (*de*) if (*ean*) the man (*o aner*) might die (*apothnesko*), she is (*estin*) free (*eleutheros* – no longer a slave) from (*apo*) the Torah (*tou nomou*), her (*auten*) not being (*me einai*) an adulteress (*moichalis*) by being with (*ginomai*) another (*etero*) man (*andri*).” (7:3) Romans

Here again, after inverting the evidence by mischaracterizing the Torah, Paul is negating reason. The woman’s relationship to the Torah is unchanged by her husband’s death. If I were to die, for example, while my wife would be free of me, she would not be released from the American judicial system. The Constitution of the United States is unaltered by my demise, as would be my widow’s rights under it.

The only reason that the widow wouldn’t be considered an adulteress for being with another man is that she is no longer married. Her changed status is irrespective of the Torah.



“So as a result, brothers of mine, also you all were put to death in the Torah by way of the body of the Christou (XPY –Ma’aseyah) into you all become of another, to the dead having been awakened and arising in order to bear fruit of the Gd (Θ’Ω – the Almighty).” (7:4) Romans

“So as a result (hoste), brothers (adelphos) of mine (mou), also (kai) you all (umeis) were put to death (thanatoo – you were all executed, made to die and deprived of life, even exterminated, ceasing to exist) in the (to) Torah (nomo) by way of (dia – through) the body (tou soma – the physical being) of the (tou) Christou (XPY – a placeholder used by Yahowsha’s Disciples to convey Ma’aseyah) into (eis) you all (umas) become (ginomai) of another (etero), to the (to) dead (nekros) having been awakened and arising (egeiromai – being aroused and raised to life) in order to (hina) bear fruit (karpophoreo) of the (to) Gd (Θ’Ω – a placeholder used by Yahowsha’s Disciples and in the Septuagint to convey ‘elohym, the Almighty).” (7:4) Romans

This is a leap out of irrational ignorance into mind-numbing stupidity. There is no correlation between the widow’s husband dying and the Romans being put to death. And while Romans murdered hundreds of thousands of Torah observant Jews, very few Romans were killed because of the Torah – and none in Paul’s audience. Yahowsha’s body, serving as the Passover Lamb, upheld and affirmed the Torah, so that we might live. Therefore, to suggest that the fulfillment of Passover equates to the death of the Torah is a non sequitur.

Earlier in chapter 7 Satan, through Paul, attempts to deceive the Hebrews and convince them to forsake Yahuah’s Instructions and follow a new and improved version!

Wherefore, my brethren (hellenized Hebrews) ye also are become **DEAD** to the **“LAW”** by the body of C; that you should be married to **ANOTHER**” even to him who is raised from the dead, that we should bring forth fruit unto Gd. **ROMANS 7:4** dbd2y



**From the Mythmaker by Hyam Maccoby**

**Page 69-71 Regarding Romans 7:1-6**

**The above is remarkably muddle-headed. Paul is trying to compare the abrogation of the Torah and the advent of the new covenant of Christianity with a second marriage contracted by a widow. But he is unable to keep clear in his mind who it is that corresponds to the wife and who to the husband- or even who is supposed to have died, the husband or the wife.**



**It seems that the correspondence intended is the following:**

- **the wife is the church;**
- **the former husband is the Torah,**
- **the new husband is C.**

**Paul tells us that the wife is released by the death of her husband to marry a new husband; this should read, therefore, in the comparison, that the church was freed, by the death of the Torah, to marry C.**

**Instead it is the wife-church that dies ('you, my friends, have died to the law by becoming identified with the body of C') and there is even some play with the idea that the new husband, C, has died. The only term in the comparison that is not mentioned as having died is the Torah; yet this is the only thing that would make the comparison valid.**



On the other hand, there is also present in the passage an entirely different idea; that a person becomes free of legal obligations after his or her *own* death. This indeed seems to be the theme first announced; 'that a person is subject to the law so long as he is alive and no longer.' The theme of the widow being free to marry after the death of her first husband is quite incompatible with this; yet Paul confuses the two themes throughout- so much so that at one point he even seems to be talking about a widow and a husband who are free to marry each other and have acceptable children because '*both widow and new husband are dead.*

Confusion cannot be worse confounded than this.



**From the Mythmaker by Hyam Maccoby**

**Page 69-71 Regarding Romans 7:1-6**

Thus what we have here is a case of someone trying to construct a legal analogy and failing miserably because of his inability to think in a logical manner one expects of a legal expert. The passage thus does not prove that Paul had Pharisee training- just the contrary. What we can say, however, is that Paul is here *trying* to sound like a trained Pharisee. He announces in a somewhat portentous way that what he is going to say will be understood only by those who 'have some knowledge of the law', and that he is clearly intending to display legal expertise. It is only natural that Paul, having claimed so often to have been trained as a Pharisee, should occasionally attempt to play the part, especially when speaking or writing for people who would not be able to detect any shortcoming in his performance. In the event, he was produced a ludicrous travesty of Pharisee thinking. In the whole of Pharisee literature, there is nothing to parallel such an exhibition of lame reasoning.



## From the Mythmaker by Hyam Maccoby

### Page 69-71 Regarding Romans 7:1-6

Joseph Klausner from his book *Jesus of Nazareth: His Life, Times and Teaching* (1942 pp 453-4) states roundly, 'Could there be a more unnatural interpretation than this? Truly only Paul the Jew could have based his entire teaching on radical reinterpretations of Torah like these.'

Klausner here comes close to saying that Paul must have been a Pharisee because only a Pharisee could have used such nonsensical arguments. In fact, rabbinical arguments are never guilty of logical confusions, though their assumptions may be often questioned.

What Paul is saying, in a general way, is that death dissolves legal ties. Therefore, the death of J and symbolic death of members of the church by identifying themselves with J's sacrifice all contribute to a loosening of ties with the old covenant. This general theme is clear enough; it is only when Paul tries to work out a kind of legal conceit or parable, based on the law of marriage and remarriage, that he ties himself in knots. Thus he loses cogency just where a Pharisee training, if he ever had one, would have asserted itself; once more, he is shown to have a rhetorical style of the Hellenistic preachers of popular Stoicism, not the terse logic of the rabbis.



Translation: “*Don’t worry about paying attention to Yah’s Torah because it is now **dead** because of “Jesus!” We can **forget** about the Torah and forget about Yahuah entirely! For in my new gospels we shall forget about Yah and are married to **another** new man-god and follow a **new** law which I will now call: the law of Christ?” Purely Satanic!*

Listen at Paul’s reasoning why they should now **forget** about the Torah:

For when we were in the “flesh” the motions (actions) of sins were which were by the “**law**” did work in our (sexual) **members** to bring forth fruit unto **death**. **ROMANS 7:5**

“**For when we were in the flesh, the suffering and misfortune** (*pathema* – the evil afflictions and uncontrollable impulses and sexual desires) **of being evil, offensive, and errant was a result of the Torah operating and functioning in our bodies** members **to bear the fruit of death** *thanatos* – pandemic disease associated with dying and punishment).” (7:5) Romans

“**For** (*gar*) **when** (*ote*) **we were** (*emen*) **in** (*en*) **the** (*te*) **flesh** (*sarx*), **the suffering and misfortune** (*pathema* – the evil afflictions and uncontrollable impulses and sexual desires) **of being evil, offensive, and errant** (*hamartia* – of being misled and of being sinful, doing wrong) **was a result of** (*dia* – by, through, and on account of) **the** (*tou*) **Torah** (*nomou*) **operating and functioning** (*energeo* – bringing about and producing) **in** (*en*) **our** (*emon*) **bodies** (*melos* – members) **to** (*eis*) **bear the fruit** (*karpophoreo*) **of** (*to*) **death** (*thanatos* – the plague, pestilence, and pandemic disease associated with dying and punishment).” (7:5) Romans

Paul equates Yahowah's Torah to the "flesh" because he was overtly opposed to the sign of the Covenant which is circumcision. And by the "flesh," he means "evil" – something he admits by calling the Torah a source of "*pathema* – suffering, misfortune, and evil afflictions." He even goes so far as to say that as a result of the Torah, "*hamartia* – that which is evil, offensive, and errant," is brought about in us. In other words, according to Paul: the Torah is the source of all evil.

Forgetting for a moment that the opposite is true, where is the logic which connects the death of a woman's husband to this absurd mischaracterization of Yahowah's Torah? And how is it that Yahuah's teaching regarding what is good and bad, suddenly becomes the source for bringing about that which is bad? That is like saying that a documentary film on the hazards of using illicit drugs is responsible for drug abuse.

**So it is this nasty "law" that is to blame. It is because of those stinky hard to follow laws that exposes our sins to us and brings forth death? Wow! So what do you think Paul's answer was to fix these ridiculous "laws"? Let's see:**



“But now at the present time, we have been released and removed from the Torah, having died in that which inappropriately hindered and restrained us, holding us down in order to enslave us ,to different and **completely new of spirit** and not the old, inferior, obsolete, and former age and way of that which was written .” (7:6)

“But (*de*) now at the present time (*nyni* – at this very moment), we have been released and removed from (*katageomai apo* – we have made inoperative, abolished, and invalidated, having been discharged from the uselessness of) the Torah (*tou nomou*), having died (*apothnesko*) in (*en*) that which (*o*) inappropriately hindered and restrained us, holding us down (*katecho* – possessed and controlled us, holding us back) in order to (*hoste* – for the purpose and so as to) enslave us (*douleuo emas* – subjecting us to servitude, slavery, and forced obedience), to (*en* – in or with) **different and completely new** (*kainotes* – extraordinarily recent, unused, unprecedented, uncommon, and unheard) **of spirit** (*pneuma*) **and not** (*kai ou*) **the old, inferior, obsolete, and former age and way of** (*palaiotes* – the antiquated and arcane system, the ancient and worn out state of affairs of) **that which was written** (*gramma* – the written document).” (7:6)

But now we are **delivered** from the “**law**”, that being “**dead**” wherein we were held; that we should serve in “**NEWNESS**” of “spirit” and **not** in “**OLDNESS**” of the letter.  
**ROMANS 7:6**




This is so incongruous, it staggers the mind to realize that billions of souls have been beguiled by Paul's rubbish. There is absolutely no connection between the death of a woman's husband and her being released from the Torah. And there is no correlation between that hypothetical death, and either the Torah dying or us being released from it. I'd be surprised if there was a single individual in Paul's audience who had chosen to be bound to the Torah, which means they could not be released from it – nor would they want to be. The choice to accept or reject the Torah, and its promises and provisions, is ours alone. Yahowah does not impose it, or its benefits, on us.

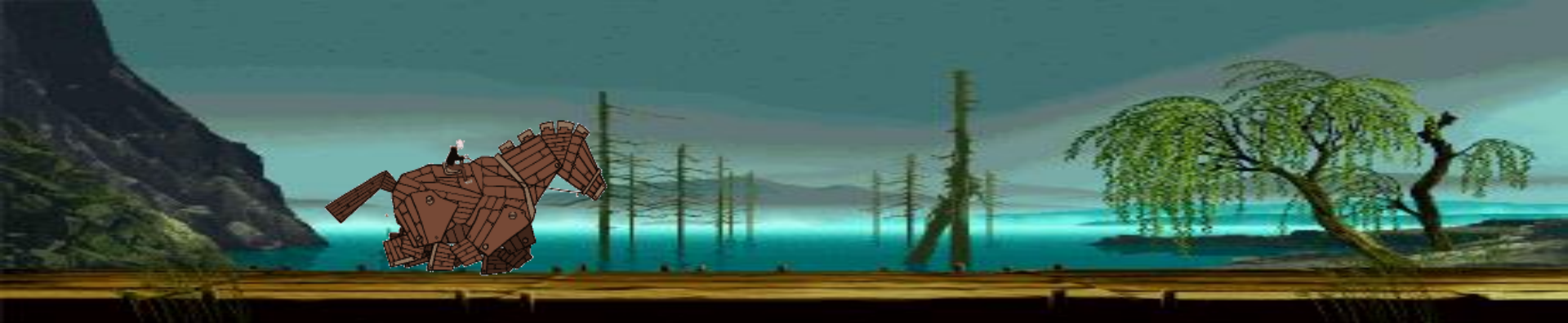
Paul's quick fix is to say that we are now **delivered** from the "law" as if the Torah was purposely enslaving us. That is totally ridiculous! You and I both know that the Torah of Yah does not enslave us; they are there for correction and to guide us into righteousness so that we can avoid sin.

Next Paul's hatred towards the Torah starts to heighten! In verse 7, Paul blames the wicked Torah for exposing his sins!





According to Yah, His Torah liberates us, freeing us from slavery, from death, and from judgment. But not according to Paul. His garbled and concocted version of the Torah hinders and enslaves. Paul's answer is to reject the "*palaiotes gramma* – the old and obsolete way which was written" with a "*kainotes pneuma* – a completely different and recent spirit." But at least now we have come face to face with Paul admitting that my interpretation of his opening statement in Galatians was correct. The "Old System" that he was calling "*poneros* – corrupt and harmful" was none other than the Torah. Based upon his incessant use of Torah in this argument, we are left with no other viable alternative. Paul's enemy was the "*gramma* – written" "*nomos* – Torah



Of course, by calling the Torah a “*palaiotes* – an old, inferior, obsolete, antiquated, and arcane system of a previous age,” Paul is once again projecting a message which is in complete and irreconcilable conflict with Yahowsha’s testimony regarding His Torah. One is not speaking for the other. Sha’uwl is contradicting Yahowsha’ on behalf of a “*kainotes pneuma* – a completely different and recent, unprecedented and unheard of spirit.” And that means that the spirit Paul is advocating cannot be Yahowah’s Spirit, the “*Ruwach Qodesh* –Set-Apart Spirit” of the Towrah.

So what spirit do you suppose Paul is advocating? Do you know of a spirit adversarial to Yahowah who is also opposed to His Towrah? I know him and I suspect you do as well. So all I can say is that I’m glad to have this wicked man and his demonic spirit out of my life. Christians, you can have him. As ignorant and irrational as this argument has been thus far, it is about to get ludicrous – ridiculous to the point of comical.



**“What, therefore, shall we say? The Torah is misleading, errant, and offensive? If only it were not so. Nevertheless, I would not have actually known that which is evil, sinful, and wrong if not through the Torah. For also, lust and craving, I would not have been aware of if not for the Torah saying, ‘You will not have strong desires.’” (7:7) Romans**

**“What (*ti*), therefore (*oun*), shall we say (*eroumen*)? The Torah (*o nomos*) is misleading, errant, and offensive (*hamartia* – is evil, sinful, and wrong)? If only it were not so (*me ginomai* – may it not be or I wish it was not true (in the aorist, this state exists without regard to any process or plan, in the middle voice the subject, which would be Paul as the speaker, is acting on his own initiative, and with the optative mood, the implied subject is conveying his personal wishes and desires regarding a mere possibility)). Nevertheless (*alla* – but however, making an emphatic and certain contrast), I would not have actually known (*ouk ginosko* – I would not be familiar with or recognize (aorist active indicative)) that which is evil, sinful, and wrong (*hamartia* – that which is misleading, errant, and offensive) if not (*ei me*) through (*dia* – by) the Torah (*nomou*). For (*gar* – because) also (*te* – in addition to this), lust and craving (*epithymia* – strong impulses and desires), I would not have been aware of (*ouk oida* – I would not have been able to recognize (pluperfect active indicative)) if not (*ei me*) for the (*o*) Torah (*nomou*) saying (*lego*), ‘You will not have strong desires (*ouk epithymeo* – you will not long, lust, or crave, you will not be sexually perverted or licentious (future active indicative)).’” (7:7) Romans**

**I had not known sin, “but” by the “LAW!” For I had not known “LUST” except the law had said, Thou shalt not “COVET!” ROMANS 7:7**

Did you understand what this man just said? Paul says that if it hadn't been for these stupid laws he wouldn't be convicted of his sins! Paul says that he would not have known that sexual "LUST" was a sin if it wasn't for one of those stupid laws that say: "Thou shalt not covet!" The law that Paul is referring to is one of the Ten Words:

Don't "COVET" your neighbor's house; Don't covet your neighbor's "WIFE," or his manservant, or his maidservant, or his ox, or his ass, or anything that is thy neighbor's. EXODUS 20:17

So as you can see, Paul loved having lustful unclean pagan sex. Otherwise why would this be an issue?

This pervert wasn't going to give up his freaky side just because some old and decrepit Torah said that he should.

Sorry folks that's just not going to happen! We all know that the word "covet" in the text means to take or desire that which belongs to someone else. We have just read in Romans 7:7, where Paul openly admits that he was guilty of this very sin! Now as for Paul's covetousness, I wonder which man's wife or maidservant did Paul secretly have sex with? Lets not rule out MANSERVANT that he had sex with! Remember, Paul was the one that admitted that he was coveting something, so blame him and not me... If Paul is guilty of coveting his neighbor's wife and having sex with her then he is also committing adultery, another sin!

This false prophet thinks he can do whatever he wants in the eyesight of Yah and get away with it. Paul wasn't the only false prophet that is guilty of this. Scriptures warned us about false prophets like Paul:



I have seen also in the prophets of Jerusalem a horrible thing; they commit “ADULTERY” and walk in lies; they strengthen the hands of **evildoers**, that **NONE** does return from his wickedness;

...they are all of them to me as **“SODOM, and the inhabitants thereof as “GOMORRAH.”** For from the Prophets is **“PROFANESS”** gone forth into **all** the land.

### JEREMIAH 23:14, 15

Yah speaks clearly in the book of Jeremiah about men such as Paul that commit covetousness and adultery and walk in satanic lies. He says that these men such as Paul give strength to sinners by allowing them to continue their sinful ways.

**How** does Paul do this you ask? He does this by attempting to eliminate the Torah!

Yes my Brothers and Sisters, Paul's sexual desires were the catalyst for his satanic new ministry. Paul had a method to his madness! His mission was to eliminate the Torah.

Paul figured that if he can end it, then there is no condemnation for his sins. Oops, I mean for **“OUR”** sins too. You know I have to include you and I in this too because we have assisted Paul in world domination of the Torah.

No Torah = No Sin! Or No harm No Foul, Live and let Live? Or Sin and let Sin!  
Make sinful pagan love, not Torah! What's done in Jerusalem stays in Jerusalem!  
Paul/Satan 3:16

How is it that a notion so absurd became the foundation of a religion that influences billions of souls? Since Yahowah is the author of the Torah, Paul is saying that Yah and His testimony are “*hamartia* – misleading, errant, and offensive.” And yet at the same time, he wants you to believe that this same Gd is not only speaking through him, but has authorized him to vilify Him. Beyond this, he wants us to believe the Gd who has deliberately misled everyone thus far. It is little wonder faith and religion are synonymous.

But sin, taking occasion by the “**COMMANDMENT**” wrought in me all manner of concupiscence. For “**WITHOUT**” the “**LAW**” sin was “**DEAD!**” **ROMANS 7:8**

“But now the opportunity, excuse, and pretext to grasp hold of and experience that which is evil, sinful, and wrong through the commandment it was brought about thoroughly in me, including every and all deep desire and longing. For indeed, without the Torah, that which is misleading, errant, and offensive is dead and no longer an issue.” (7:8) Romans

**“But now (*de*) the opportunity, excuse, and pretext (*aphorme* – the basis and starting point of the favorable environment and the opportune circumstance) to grasp hold of and experience (*lambano* – to select and be exploited by) that which is evil, sinful, and wrong (*hamartia* – that which is misleading, errant, and offensive) through (*dia*) the commandment (*entole* – the regulation) it was brought about thoroughly (*katergazomai* – it was performed, effected, committed, accomplished, and worked) in (*en*) me (*emoi*), including every and all (*pasan*) deep desire and longing (*epithymia* – lust and craving, uncontrollable urges, sexual perversion, and licentiousness). For indeed (*gar* – because certainly), without (*choris* – apart from, by itself, or separately from) the Torah (*nomou*), that which is misleading, errant, and offensive (*hamartia* – that which is evil, sinful, and wrong, even guilt and the consequence of sin) is dead and no longer an issue (*nekros* – is lifeless and has departed, and thus is useless, futile, ineffective, and powerless).” (7:8) Romans**

**Beyond the fact that there are no “Commandments,” but instead “Three Statements and Seven Instructions,” not one of them says: “You will not lust, crave, desire, long, or have uncontrollable urges.” There is none which speaks of restraining a person’s capacity to engage in “sexual perversions” or “licentiousness, either. Not only isn’t passion or promiscuity addressed, not one of the Ten Statements was written in the future tense. Most, if not all, were scribed in the imperfect, which speaks of ongoing and habitual behavior without reference to time. Additionally, reasonable people realize that a document which discourages harmful behaviors, does not facilitate sin. Also relevant, adultery, murder, lying, and stealing don’t go away by discarding the book which opposes these things. If anything, if everyone ignored the Torah, there would be more adverse behavior, not less. As we clearly see today! Moral individuals the world over have always known that adultery, murder, lying, and stealing are wrong.**



However, since Paul has been fixated on his lustful urges, since he never married, and since the only person he admits to actually loving was a young man named Timothy, it's hard to ignore the possibility that he was a homosexual, especially now that he has said that his sexual urges were not only uncontrollable, but that he was motivated to do what the Torah disapproves. So I suspect that we are witnessing yet another confession. And as usual, rather than blaming himself for his licentiousness, Paul is blaming Yah. He is inferring that Yah made him a pervert.

Mind you, so long as he wasn't a rapist, incestuous, or a pedophile, as was the case with Muhammad, Sha'awl's sexual orientation is irrelevant up to a point. It becomes fair game, however, when he denounces what he, himself, practices, whether that be homosexuality or promiscuity. Beyond this, since Paul is fast becoming a model for the man known as the "Antichrist," it is relevant to note that he, too, will be gay. And on the subject of gaiety, what are we to make of the connection between Paul's uncontrollable lusts and Charities, known as the Gratia or Graces in Rome? After all, these naked beauties were the pagan embodiment of lasciviousness. The indulgent and unrestrained one's fixation on death continues, along with his animosity towards Yah's Torah...

**“So then I was living apart from and without the Torah. But once having happened upon the commandment, the evil sin sprung to life again. (7:9) Romans**

**“So then (*de* – therefore) I (*ego*) was living (*zao* – was alive) apart from and without (*choris* – disassociated from and independent of, separated from and devoid of any relationship with) the Torah (*nomou*). But (*de*) once (*pote* – at the point that) having happened upon (*erchomai* – come to) the commandment (*tes entole* – the regulation, injunction, and prescribed precept), the evil sin (*hamartia* – errant wrongdoing, being misleading and offensive) sprung to life again (*anazao* – became alive again, was revived, started anew, functioning and operating once more). (7:9) Romans**

**For I was “ALIVE WITHOUT THE LAW ONCE!” but when the commandment came, sin revived and “I DIED!” ROMANS 7:9**

They say that confession is good for the soul. But methinks this isn't helping. Paul has again admitted that “evil and sin are all thriving within him, having sprung to life.” He is “operationally offensive and functionally errant.” Now if we are to believe Paul, a mythical commandment saying, “Thou wilt not be passionate, indulgent, lustful, or sexually perverted” killed him.

**How can you argue with Paul when he is admitting the truth about his true nature? Remember, Paul never intended for you to learn these dark things about his true character nature because these were private letters. Paul is now steaming and starts to reflect on his past sexual exploits.**



Poor Paul! He is so sad now and Paul says in retrospect:  
*I used to be alive and fancy free without these stupid Laws of Moses! I had covetousness, adulterous affairs, my group sex, my bi-sexual escapades and pagan sex with farm animals! But once I found out about the commandments and they exposed what I was doing was wrong. I literally died inside! Paul Satan 3:16*

Now verse seven also proves Paul was not a Pharisee at all!

Pay close attention to what Paul just admitted. Paul says: I was “alive” without the law! So Paul believes that The Torah stopped him from being alive. These are the words of Satan! Paul is a deceiver and a false prophet! Now you have learned the whole truth! Now you can see for yourself that Paul was never a Pharisee or student of the Torah. The instructions were here long before Paul was born and long before he discovered pagan sex. So he could only mean that he didn't know about the Torah until someone such as the true Disciples attempted to teach him. All Pharisees and Sadducees knew the Torah. Paul, based on his own admission, apparently did not originally know about it!



Paul hoped you and I would never hear any of these words. However, we have his personal letters now don't we, and they are revealing his hidden satanic side to us! So Paul boasts to us that before he ever learned about these terrible "laws":

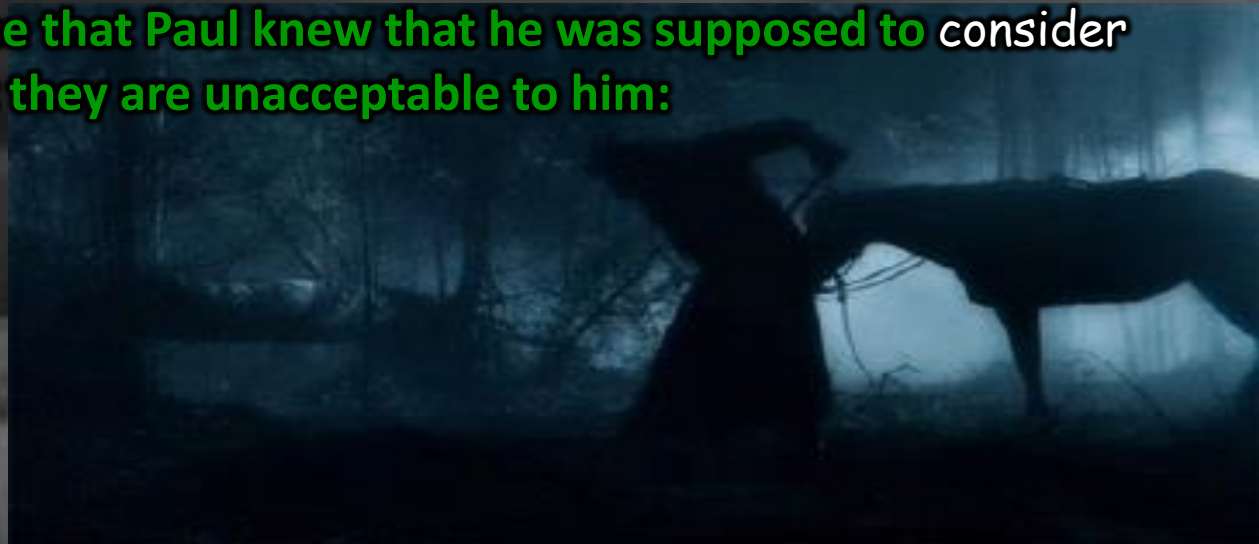
1. "Lust" was a very acceptable practice that he enjoyed.

2. "Without" the law there is "no sin."

3. When he gained knowledge of the commandments then he felt as if he had "died."

Have you ever heard of such a thing before? I know my pastor never mentioned any of this in our church. So after he learned about the Torah, Paul thinks he is now dead. The Torah has come only to "killed" Paul's fun! What a shame! So when did the Torah "come" to Paul? As you can see it definitely wasn't when Paul was an alleged Pharisee! Paul is a liar! Now you know the whole truth! In the next verses you will see that Paul knew that he was supposed to consider the Torah but admits that they are unacceptable to him:

Paul, sometimes when  
your in a hole you  
should just stop  
digging!



“So then, I died when was found in me the commandment with reference to living, this brought death .

“So then (*de* – therefore), I (*ego*) died (*apothnesko* – ceased to exist) when (*kai*) was found (*heuriskomai* – was discovered and experienced) in me (*moi*) the commandment (*e entole* – the regulation, injunction, and prescribed precept) with reference to (*e eis*) living (*zoe* – how to live life), this (*aute*) brought (*eis*) death (*thanatos*). (7:10) Romans ...If only.

And the Miztwah which was ordained to LIFE, I found to be to death.  
ROMANS 7:10

TRANSLATION:

Even though it is the instructions that give us Eternal life, I “FIND” them to be too hard and bring me closer to death.

This also proves that the original followers of The Way never thought they were freed from the Torah.

They knew that it was the Torah that gave them eternal life just like Paul also admitted. What does Scripture have to say about a man, such as Paul, who openly boasts about the evil desires of his heart?

For the wicked boasts of his heart's desire, and blesses the covetous, whom Yahuah abhors. PSALMS 10:3

Compare the Psalms verse above to Paul's boasting about his heart's desire and love for his own lustfulness and covetousness:



**“For indeed, this evil sin took hold of this opportunity the commandment to thoroughly deceive and completely beguile me, and so through it, it killed . (7:11) Romans**

**“For indeed (*gar*), this evil sin (*e hamartia* – this means to be mistaken and to mislead, this offensive wrong-doing, this moral consequence, and the guilt) took hold of this opportunity (*aphorme lambano* – ceased this pretext to grab hold of and exploit) through (*dia* – on account of) the commandment (*e entole* – the regulation, injunction, and prescribed precept) to thoroughly deceive and completely beguile me (*exapatao me* – to systematically entice and utterly delude me, unscrupulously and methodically cheating me), and so (*kai*) through it (*dia autes*), it killed (*apoktenno* – depriving me of life). (7:11) Romans**

Then proving that he was wholly beguiled and completely deceived, unscrupulous and delusional, after systematically attacking the restrictive, enslaving, and murderous Torah and its evil and deadly commandment, the

**“So as a result this affirms the Torah is holy and also the is worthy of veneration, also good.” (Romans 7:1-12)**

**“So as a result (*hoste*) this (*o*) affirms (*men* – shows and reveals) the Torah (*nomos*) is holy (*hagios* – sacred, dedicated, and consecrated) and also (*kai*) the commandment (*e entole* – the regulation, injunction, and prescribed precept) is worthy of veneration (*hagion* – sacred, holy, and sincere), also (*kai*) good (*agathos* – valuable and generous).” (Romans 7:1-12)**

That is pretty good I suppose for an old, dead, and obsolete, book. But it is enough to make your head spin and stomach queasy. Paul is not only contradicting Yah, he is now contradicting himself.

But perhaps even in the swirling tornadic winds of circular reasoning, there is an explanation for Paul's conclusion, whereby he negated his own long and drawn out premise. Maybe it was good from his perspective that the Torah killed him.

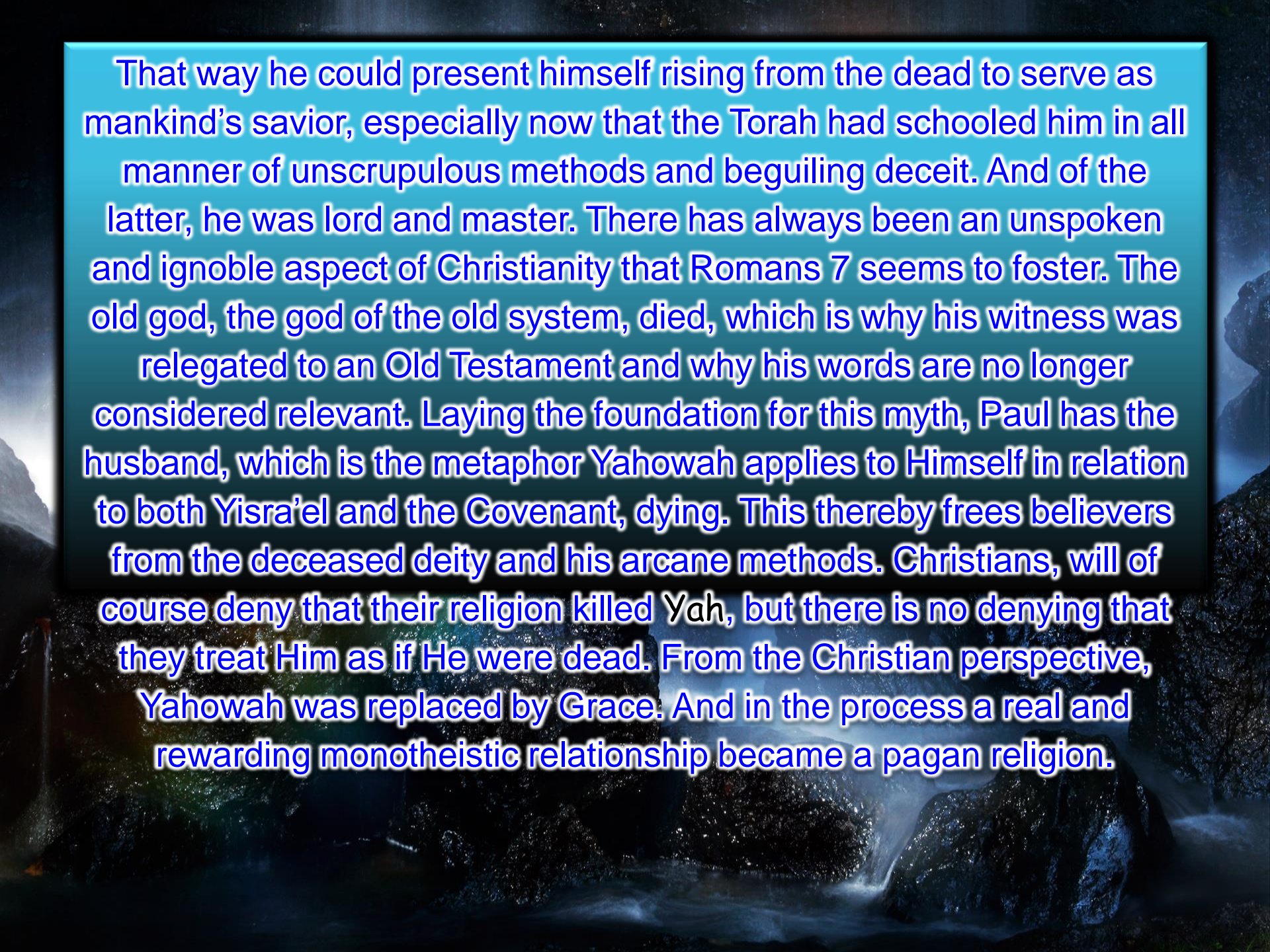
Next Paul wonders if the laws were given to personally condemn him alone of his sexual desires and all of the things that he loves the most:

Was then that which is good (SEXUALLY) made death unto me? Gd forbid. But "sin," that it might "APPEAR" sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. ROMANS 7:13

#### TRANSLATION:

*Were the Good sexual things that I used to do harmful to me unto death? No, Gd forbid. It was "sin" or should I say sinful men who didn't like what I was doing, they did this! They gave me those NASTY instructions to make me look bad so that the things that I do might "APPEAR" exceedingly sinful to others, and to condemn me to death!*





That way he could present himself rising from the dead to serve as mankind's savior, especially now that the Torah had schooled him in all manner of unscrupulous methods and beguiling deceit. And of the latter, he was lord and master. There has always been an unspoken and ignoble aspect of Christianity that Romans 7 seems to foster. The old god, the god of the old system, died, which is why his witness was relegated to an Old Testament and why his words are no longer considered relevant. Laying the foundation for this myth, Paul has the husband, which is the metaphor Yahowah applies to Himself in relation to both Yisra'el and the Covenant, dying. This thereby frees believers from the deceased deity and his arcane methods. Christians, will of course deny that their religion killed Yah, but there is no denying that they treat Him as if He were dead. From the Christian perspective, Yahowah was replaced by Grace. And in the process a real and rewarding monotheistic relationship became a pagan religion.

As you can see Paul has no morality. Again Paul knows and also admits that he should observe and consider the instructions. Paul goes on to admit that he will never accept the power of any of these!

All things are lawful but all instructions aren't for him. Paul adamantly refuses to love Yahuah the way Yahusha advised us to which is in deed, **spirit** and in **truth**!

You have to admit, this devil Paul is amazing and defiant isn't he? Listen to Paul twist the truth in this next verse:

Let every man be fully persuaded in his own mind. ROMANS14:5

Paul tries to convince the people and says: If you think it is sin in your own mind then it is sin, but if you think in your own mind that what you are doing is a **good thing**, then, "IT IS GOOD!"

As long as you believe a thing to be truth, it is truth! The truth is what you want it to be! So says Paul. Satan may have to watch out because Paul is doing a better job of deceiving the people than he is! Let's finish up the last of chapter seven...



In verse 15, Paul gives excuses as to why he chooses to sin:

For we know that the “law” is spiritual but “I AM CARNAL!” sold under sin.  
ROMANS 7:14

PAUL SAYS:

“Yes I know that Yah's Torah is Set Apart and the things that I am doing are not allowed. However, I am **only a man** and I am a slave to my sexual desires!”

Paul refuses to turn to Yah and change from his wicked ways. Psalms speaks about Paul's unwillingness to repent and turn back:

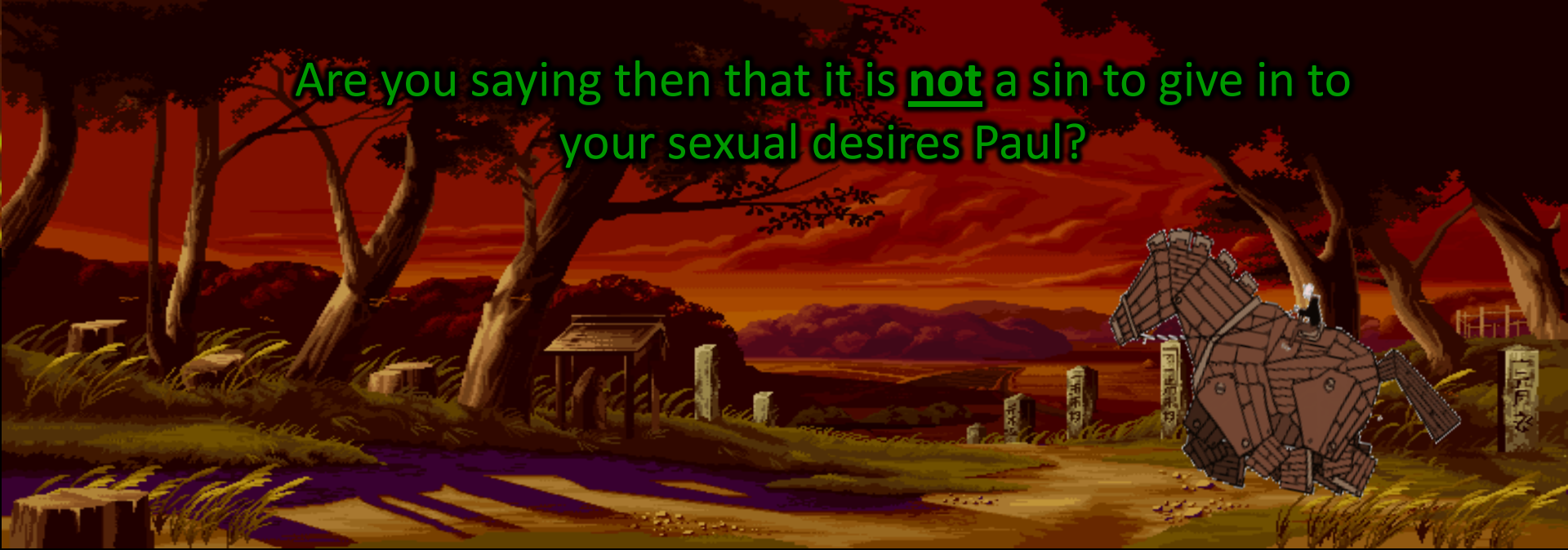
The wicked, through the pride of his countenance, (arrogance) will not seek after Yahuah: Yahuah is **not** in all his thoughts. PSALMS 10:4

So as you can see, even though Paul knew that Yah's Torah was spiritual, he arrogantly says that He is: “carnal” and that he is “sold” under sin. Maybe Paul should say that he:  
“**Sold**” his “soul” to the devil!

Now knowing the law, how does Paul feel after he gives in to his lusts?



Are you saying then that it is not a sin to give in to your sexual desires Paul?



If then I do that which I would not, I consent to the law that it is good. Now then it is no more I that do it, but sin that dwells in me.

Romans 7:16, 17 Living Bible

For I know that in me (that is, in my flesh,) dwells no good thing: for to will is present with me; but how to perform that which is good I find not.

Romans 7:18

### TRANSLATION:

“Just in case I do give in and do the things that I shouldn't its okay and good still! Why is that you ask?

Because it is not me Paul that is doing but the devil took over me and dwells in me! So I still come out smelling like a rose...”Paul/Satan 3:16

Paul wants our pity in the verses above. Paul claims that he is really a good guy and has the desire/will to follow the Torah, but for whatever reason he just can't seem to find a way to control his sexual addiction and lustful ways. What does Psalms have to say about Paul's answers?

He hath said in his heart, I shall not be moved: for I shall never be in adversity. His mouth is full of cursing and deceit and Fraud: under his tongue is mischief and vanity. PSALMS 10:6, 7

For the good that I would I do not: but the evil which I would not, that I do.

Romans 7:19

So as you can see Paul admits that he chooses evil over good.

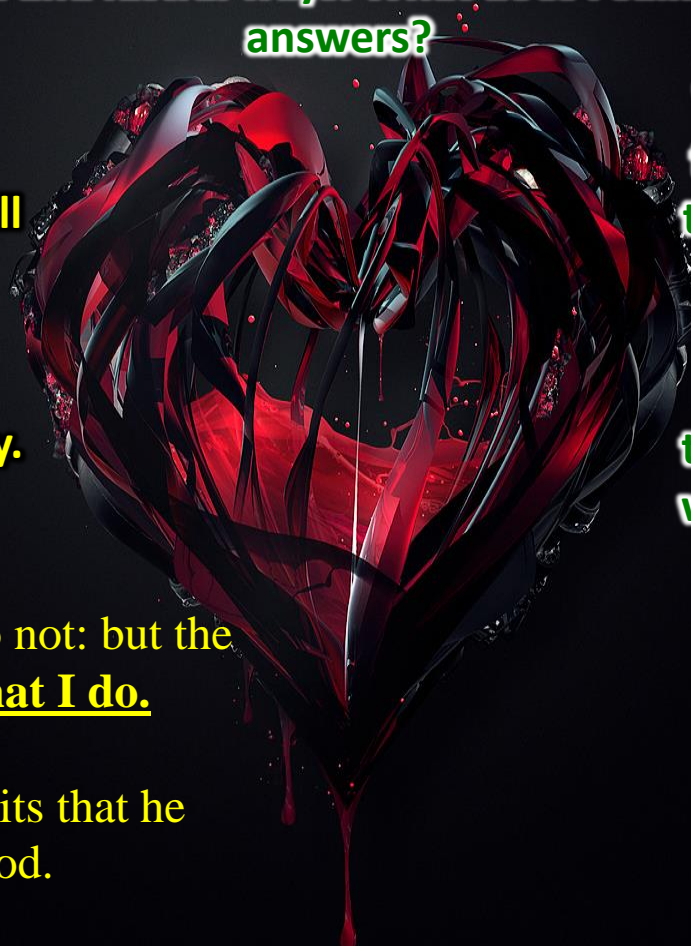
Therefore to HIM that knows to do (GOOD), and does it (NOT), to him it is SIN.

Ya'ccob 4:17

James says that Paul is wrong! James says that if Paul knows that he is doing evil and continues his sexual acts then he is definitely a sinner!

Wow, who knew all of these things would apply to one of the most quoted false writers of the NT gospels? Paul definitely knew that his deceitful words and actions that he taught to the Gentiles were wrong in the eyesight of Yah.

So what about doing good things that honor Yahuah Paul? Which one do you choose to do, good or evil?



## SEXUAL PERVERSION is Paul's sin of

### Choice!

For I delight in the Torah of Yahuah after the inward man: But I see another law in my members, warring against the Torah of my mind, and bringing me into captivity to the law of sin which is in my members. Romans 7:22. 23

Paul gives a hypocritical speech claiming that He really loves Yah down inside but another satanic law that controls his members in other words his: "GENITALS" is at war with his mind! Amazing isn't it?

Wretched man that I am! Who shall deliver me from the body of this death?  
Romans 7:24

Paul then asks:

***"Who can I use as a scapegoat to free me from the Torah of Yahuah?"*** Guess what Icon Paul decided to use?

I thank Gd through JC our L. So then with the "MIND" I myself serve the Torah of Gd; but with the "FLESH" the law of sin. Romans 7:25

As you can see Paul then uses "Jesus" as a scapegoat for His sins. So according to Paul he can have his cake and eat it too.

Paul believes that it's okay to be a hypocrite and serve Yah with ONLY his Mind but with his "FLESH/PENIS" he will continue to serve the SEXUAL immoral laws of sin! Wow! This is amazing!



Wherefore does the wicked despise and provoke Yahuah? He has said in his heart, You will not pursue or investigate me. **PSALMS 10:13**

So what do you think about Paul now hmm? Paul never believed in following Yahuah or following the words of Yahusha either. Don't forget; these letters were not meant to be seen by you, me or any of Paul's potential converts either.

These are letters that he wrote to his friends where he was venting his mental frustrations!

By keeping up the false appearance of an upstanding Paul was able to infiltrate the ranks of the true Disciples of Yahusha and destroy them with the help of his Greco-Roman slave masters!

Now that you know what to look for in Paul's writings you will see just how many times this man alone attempted to destroy the Torah of Yahuah for his own satanic gain.



The Gd Paul claims enslaved and killed everyone, now under Paul's stewardship is suddenly transformed as a new and different spirit providing freedom and life. And the means of our salvation is through disassociating everyone from His foundational thesis. Moreover, the book which discourages us from going astray and being evil is actually the source of evil and of being misled.

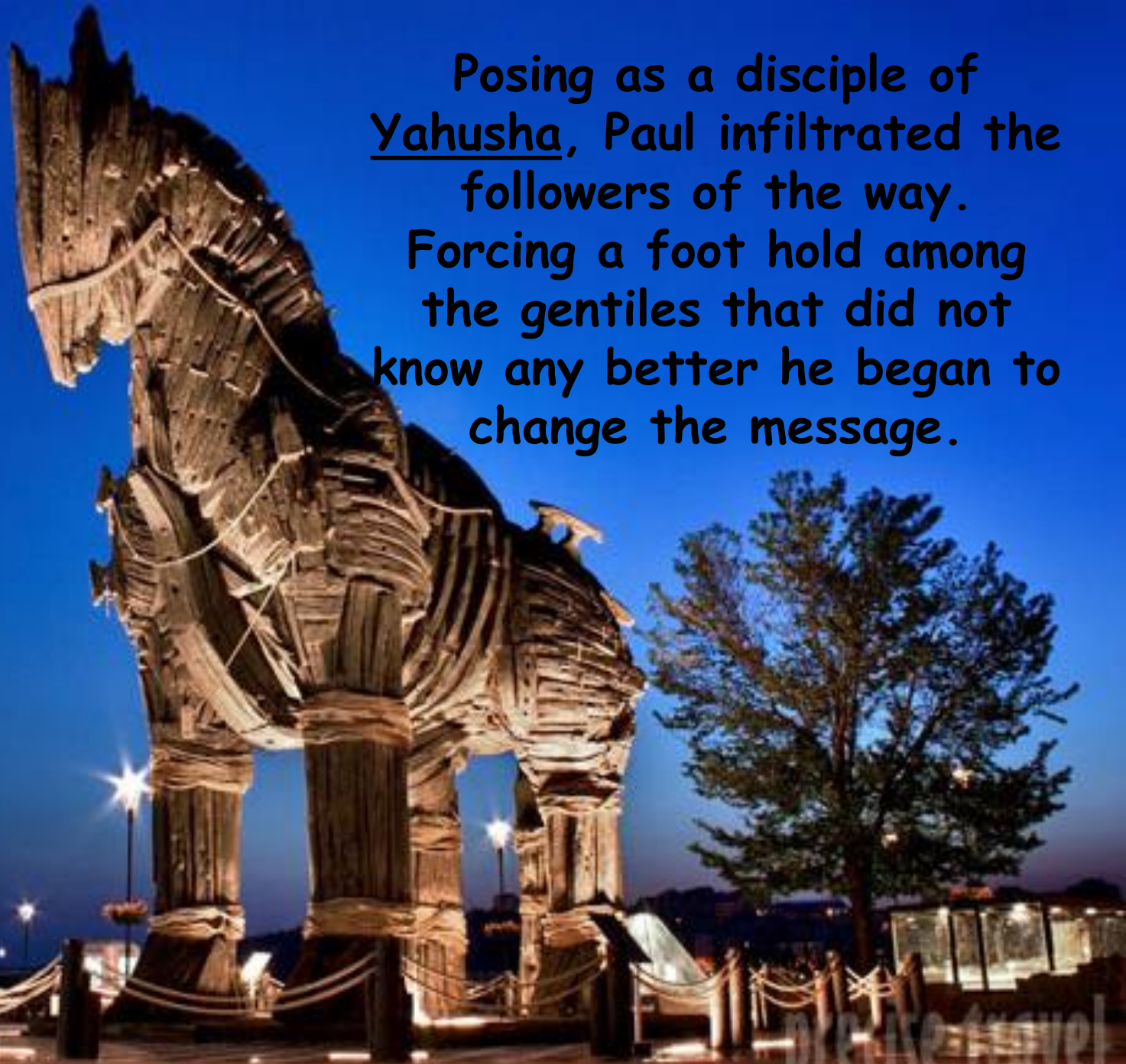
The basis of his argument is as follows: 1) you are ignorant, 2) Paul is brilliant, 3) he says the Torah acts like a Lord, 3) women are under men, 4) the Torah binds, restricts, and imprisons women to men, 5) when a man dies a woman is released from the inoperative Torah, 6) as a result, the woman is no longer an adulteress, 7) when the widow goes to be with another man she is no longer a slave to the Torah, 8) as a result, you were put to death by the Torah, 9) the body of Christou caused you and the Torah to die, 10) you came to another by dying, 11) by being awakened and arising you bear the fruit of Gd, 12) for then in the flesh you suffer evil afflictions and uncontrollable urges, 13) you are evil, offensive and wrong because the Torah is operating within you producing the fruit of death, 14) but now, you have been released from the invalidated Torah, 15) you have died, 16) you were inappropriately hindered and held down by the Torah, 17) the Torah's purpose was to enslave you, 18) you have been released into the care of a different and completely new spirit, 19) you have been freed from the old, obsolete, and inferior way which was written in the Torah, 20) we should say that the Torah is misleading, evil, and wrong, 21) we don't want to say this, 22) nonetheless, Paul would not have known that he was evil if it had not been for the Torah, 23) so therefore, the Torah is responsible for Paul's lustful cravings, coveting, and sexual perversions, 24) it also killed him, but he is not dead.

On what planet does any of this make sense?  
I don't suppose that with such sublime rhetoric  
anyone is going to confuse Paul with Plato  
anytime soon.



It can  
not be  
denied...

Posing as a disciple of  
Yahusha, Paul infiltrated the  
followers of the way.  
Forcing a foot hold among  
the gentiles that did not  
know any better he began to  
change the message.





Next Week:

# Paul The Trojan Horse Part 3

Verifying Paul's false teaching has led others  
away from the Torah





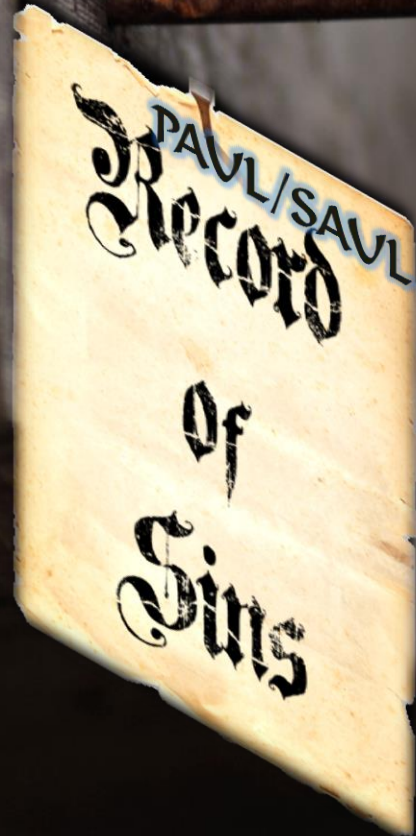


THANK YOU FOR YOUR ATTENTION



# NAILING PAVLS

GOSPEL  
TO THE  
CROSS





# NAILING PAUL TO THE CROSS

## Found Guilty

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

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



# NAILING PAUL TO THE CROSS

## Found Guilty

WORD # 3 – Making Yahuah's Name Meaningless

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



# NAILING PAUL TO THE CROSS

## Found Guilty

### WORD # 9 - Lying - Bearing false witness against another

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



# NAILING PAUL TO THE CROSS

## Found Guilty

### WORD # 9 –Lying-Bearing false witness against another

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



# NAILING PAUL TO THE CROSS

Found Guilty

WORD # 9 – Lying – Bearing  
false witness against another

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



# **NAILING PAULS GOSPEL TO THE CROSS**

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

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



# NAILING PAULS GOSPEL TO THE CROSS

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

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



# NAILING PAULS GOSPEL TO THE CROSS

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

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



A close-up photograph of a hamster with brown and white fur. The hamster is sitting inside a hollowed-out nut shell. On top of its head, it is balancing a whole, textured nut. The hamster has large, dark eyes and long whiskers. The background is a soft, light-colored fabric.

ITEMS TO  
REMEMBER IN A  
NUTSHELL

## Pharisees/Scribes/Lawyers: Ezra/Josephus

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

## Sadducees/High Priests: Caiaphas/Annas

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



The background of the entire slide is a close-up photograph of numerous almond shells. The shells are in various stages of being cracked open, showing the smooth, light-brown inner nutmeats and the jagged, fibrous outer husks. The lighting is warm, highlighting the textures and colors of the almonds.

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

**Sadducees: High Priest  
Caiaphas/Annas**

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

## Pharisees/Scribes/Lawyers: Shammai

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

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

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



The background of the entire slide is a close-up photograph of numerous cracked walnuts. The walnuts are in various stages of being opened, with some showing the dark brown, textured nutmeat and others showing the light-colored, fibrous shell. The lighting is warm, highlighting the natural textures and colors of the nuts.

**Pharisees/Scribes/Lawyers:  
Shammai**

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

- Hillel came from Babylon and had Chassidic and Kabbalistic background

## Recap of what the Hebrew Words Curse Means

H779

ארר (Ar-rare)

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

ארר (Ahr-ru-rare)\*

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

H7043/H704

קלל (Qal'la)

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

H6895/H5344

נקב / קבב

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



## Recap of what the Hebrew Words Curse Means

H8381

זָמַם (zama)

threaten  
curse

H2763-H2764

הָרַם (ha'ram)

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

קָטַרְאוּמַי (kä-tä-rä'-o-mī)

curse  
cast a spell  
ban from benefits

קָלוּגְוֹ (kä-ko-lo-ge'-ō)

Revile  
Slander  
insult.

H422/H423

אָלַה (A'lah)

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

אַנְתְּהִמָּזוּ (ä-nä-the-mä-tē'-zō)  
make anathema

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

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

- |   |                     |  |  |                                     |    |                               |
|---|---------------------|--|--|-------------------------------------|----|-------------------------------|
| (1) $\overline{\text{KC}}, \overline{\text{KY}}, \overline{\text{KN}},$<br>$\overline{\text{KW}}, \overline{\text{KE}}$ | stand for<br>Hebrew | $\text{אָיִאָ}$ $\text{אָיִאָ}$ $\text{אָיִאָ}$<br>יהוה Yahwæh<br>who was, who is<br>יהוה Yahuæh<br>who is to come | or   | $\text{אָדֹנָי}$<br>Adonai<br>L-ord | or | $\text{אָדֹן}$<br>Adon<br>Sir |
| (2) $\overline{\text{IY}}, \overline{\text{IC}}, \overline{\text{IN}}$  | stand for<br>Hebrew | $\text{יְהוֹשׁוּעַ}$ $\text{יְהוֹשׁוּעַ}$ $\text{יְהוֹשׁוּעַ}$<br>יהושוע Yehoshua<br>ישוע Yæshua<br>ישוע Yeshua    | Yah Saves  |                                     |    |                               |
| (3) $\overline{\text{ΘC}}, \overline{\text{ΘN}},$<br>$\overline{\text{ΘΩ}}, \overline{\text{ΘΥ}}$                       | stand for<br>Hebrew | $\text{אֱלֹהִים}$ Elohim Almighty<br>$\text{אֵל}$ 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) $\overline{\text{XΩ}}, \overline{\text{XN}}$<br>$\overline{\text{XC}}, \overline{\text{XY}}$                        | stand for<br>Hebrew | $\text{מָשִׁיחַ}$<br>Anointed<br>Mashiakh  |  |                                     |    |                               |
| (5) $\overline{\text{ΠTP}}, \overline{\text{ΠTC}}$  | stand for<br>Hebrew | $\text{אָב}$ Av Father<br>$\text{אָבָא}$ Abba, Papa  | $\text{הָאֱלֹהִים אָבִינוּ}$<br>The Almighty our Father  |                                     |    |                               |
| (6) $\overline{\text{YY}}, \overline{\text{YC}}, \overline{\text{YΩ}}, \overline{\text{YN}}$                            | stand for<br>Hebrew | $\text{בֶּן}$ $\text{בֶּן}$<br>Bæn Ben Son   | $\text{בֶּן־אֱלֹהִים}$<br>Almighty Son   |                                     |    |                               |
| (7) $\overline{\text{ΠNA}}, \overline{\text{ΠNC}}, \overline{\text{ΠNI}}$   | stand for<br>Hebrew | $\text{רוּחַ}$<br>Ruakh Spirit   | $\text{רוּחַ אֱלֹהִים}$<br>Almighty Spirit   |                                     |    |                               |

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



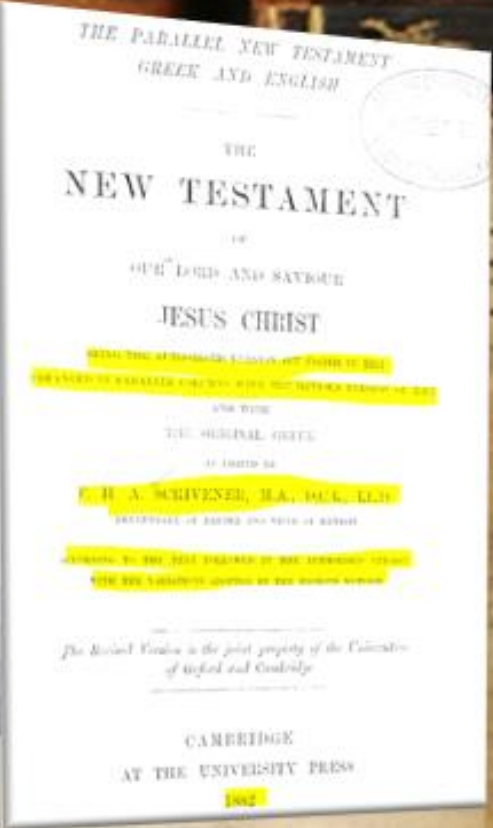
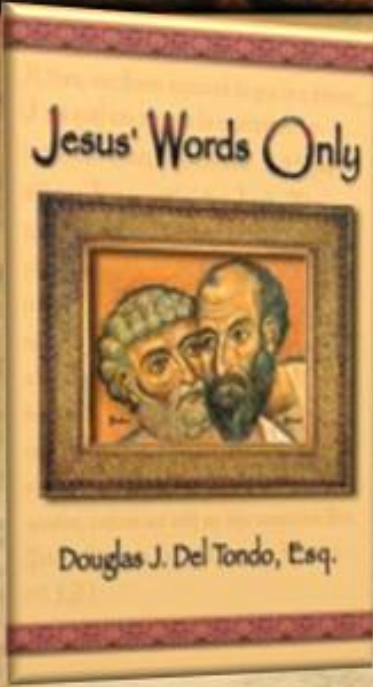
Notice if you will Alah- the way you pronounce it is the same as allah- so in Hebrew the rock-moon god is a curse. Does Yahuah have a sense of humor or what!

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

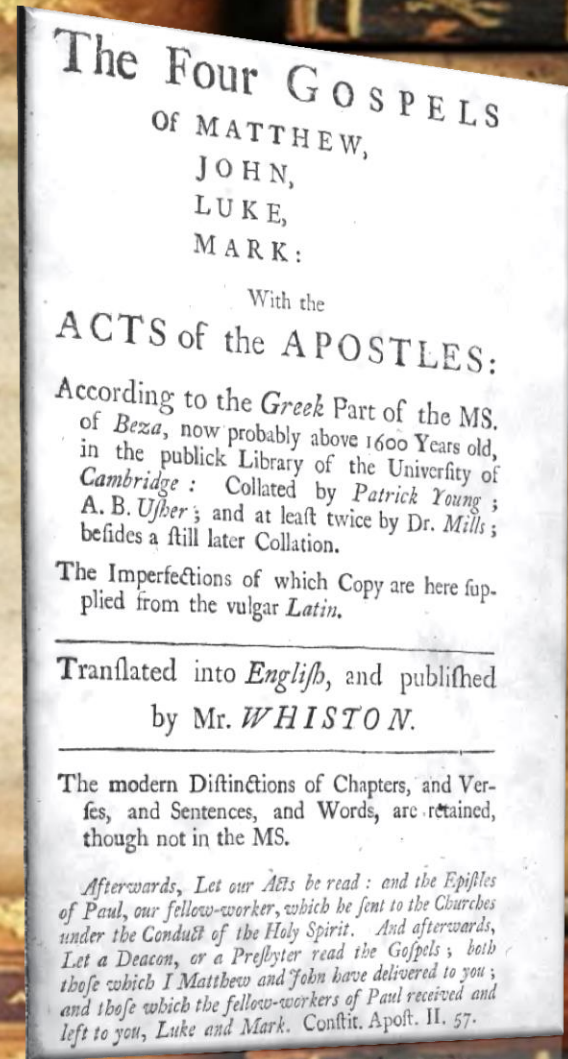
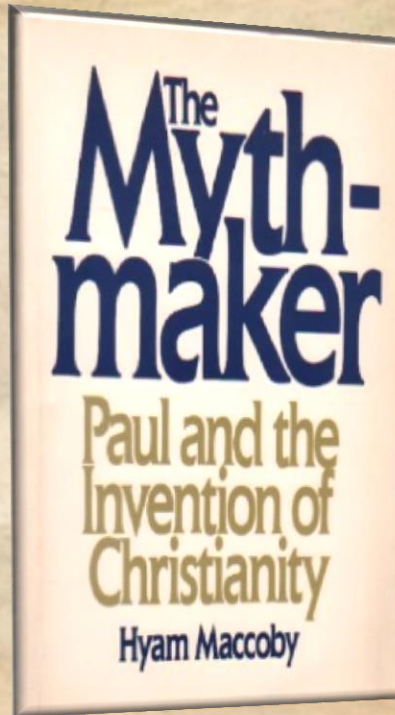
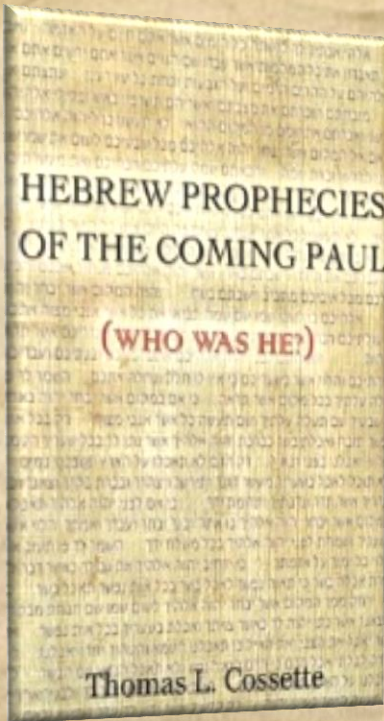
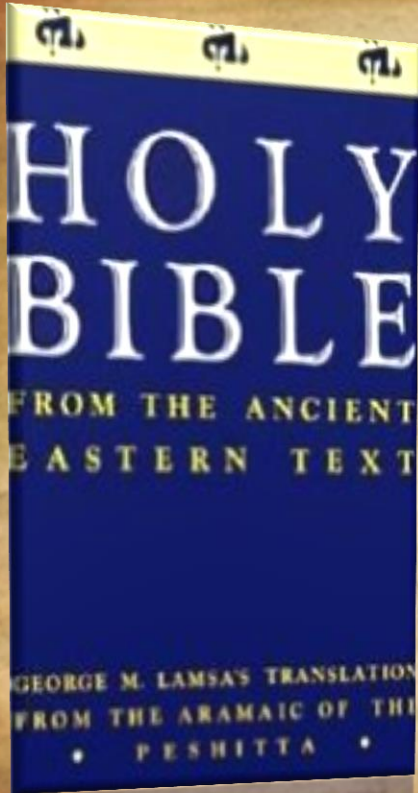
We just read verses with Qalalah

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

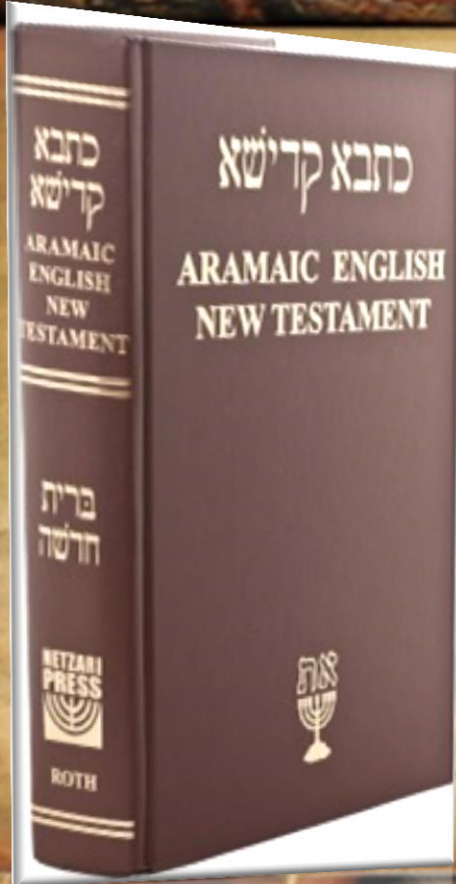
# REFERENCES











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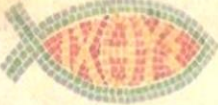


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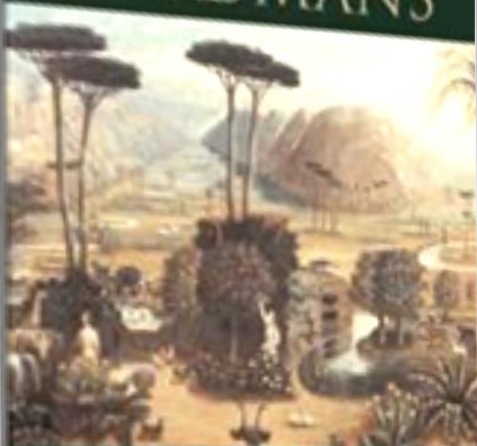
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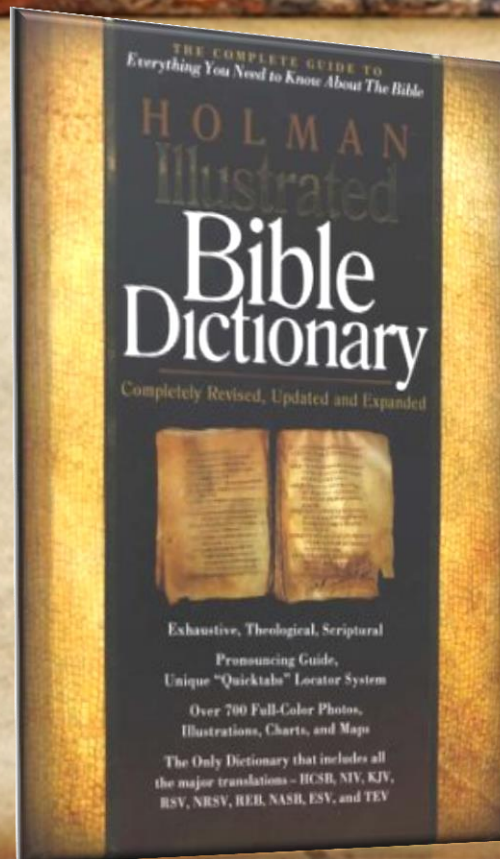
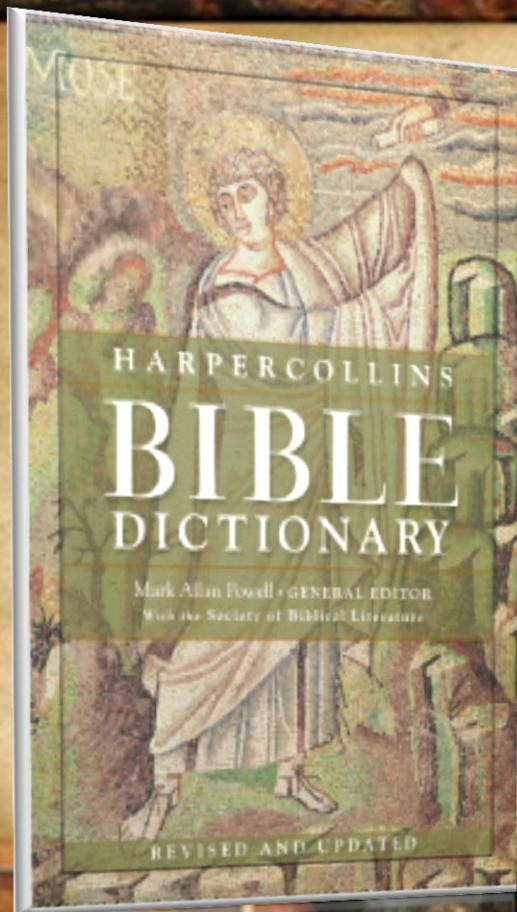
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