

# Paul The Trojan Horse

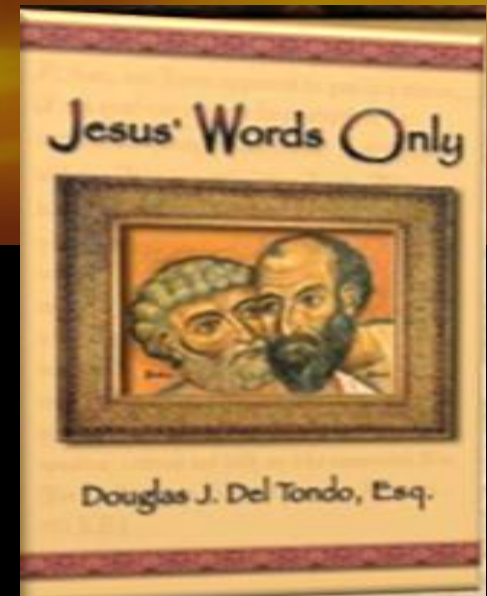
## Part 3

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



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This week we use as our base source JWO pages 73-116 in Green. Again we will modify as in all our studies offending names and words or errant information (in our opinion) and you will see the comic sans font in a different color to alert you we have altered the text. To be able to read the texts as they were written, you can purchase this book or read it on line for free at the website address. He is on the right track and I pray one day soon he will embrace the true name of Yahusha and Yahuah.



Jesus' Words  
Only

"For we apostles are sent to expound the sayings of Him who has sent us; we are *not commissioned to say anything of our own.*" (Peter Recognitions XXXIV)

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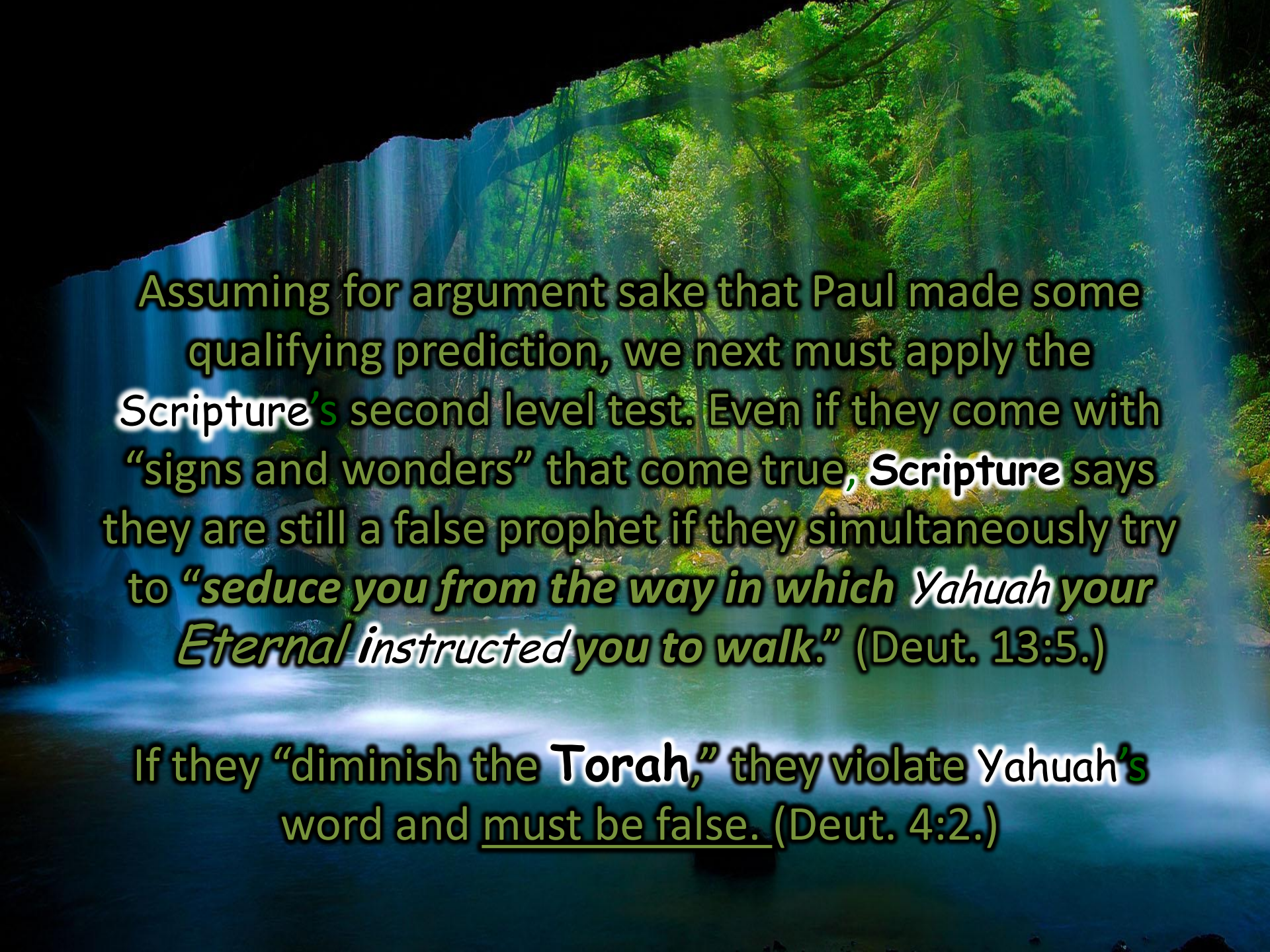
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Assuming for argument sake that Paul made some qualifying prediction, we next must apply the **Scripture's** second level test. Even if they come with "signs and wonders" that come true, **Scripture** says they are still a false prophet if they simultaneously try to "*seduce you from the way in which Yahuah your Eternal instructed you to walk.*" (Deut. 13:5.)

If they "diminish the **Torah,**" they violate Yahuah's word and must be false. (Deut. 4:2.)



## **Did Paul Abrogate the Torah for Everyone?**

**Paul has many statements that appear to abrogate the Torah *in its entirety*. Paul does not merely say that Yahusha fulfilled the ordinance of sacrifice, making actual sacrifices *moot*. Paul does not merely say the sacrificial ceremonies within the Torah are gone. Rather, it appears Paul says Yahusha removed the Torah in its entirety as a code.**





While we could not care any less what Luther or any other "theologian" actually thought since they have proven themselves to not be seekers of the truth but sell outs, what is important is that millions have been infested by Pauline doctrine by them and will defend it now to the death... literally. You have major pastors naming their ministries after Pauline catch phrases like, John McArthur's "Grace to you " and Erwin Lutzer's "Running to Win" to name a few. With that in mind let's see what the "great" Theo minds had to say about Paul's message and taught the masses.

**GRACE**  
to You



## Running To Win with Dr. Erwin W. Lutzer

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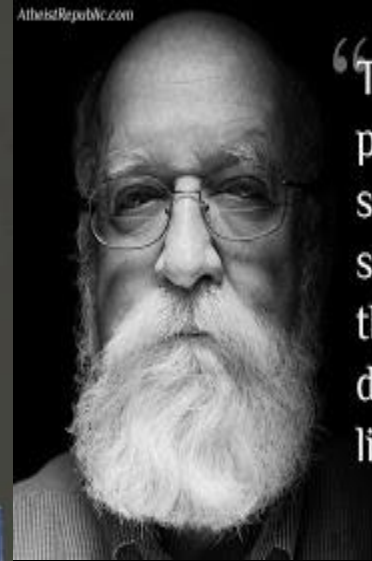


"Reason is the greatest enemy that faith has; it never comes to the aid of spiritual things, but more frequently than not struggles against the divine Word, treating with contempt all that emanates from God."  
"Whoever wants to be a Christian should tear the eyes out of his reason. Reason should be destroyed in all Christians."

- Martin Luther



Dailyatheistquote



"There is no polite way to suggest to someone that they have devoted their life to a folly."

- Daniel Dennett

Luther believed Paul unequivocally declared that all aspects of the **Torah** were abolished. Paul even abolished the moral components of the **Torah**. Luther wrote:

"The scholastics think that the judicial and ceremonial laws of Moses were **abolished** by the coming of **C**, but not the moral law. They are blind. When Paul declares that we are delivered from the curse of the law **he means the whole law**, particularly the moral law which more than the other laws accuses, curses, and condemns the conscience. The Ten Commandments have no right to condemn that conscience in which "**J**" dwells, for "**J**" has taken from the Ten Commandments the **right** and power to curse us".

( Martin Luther, *Epistle on Galatians* 4:25 (1535), reprint at <http://www.biblehelpsonline.com/martinluther/galatians/galatians4.htm> (last accessed 2005).



Do you think it would have been as easy for these religious shysters to get away with printing and teaching this, if instead of "law" the correct translation of "beneficial and healing message" were used? I don't think so.. let me make the point really clear. Once again but properly translated:

"The scholastics think that the judicial and ceremonial Instructions of Yahuah were **abolished** by the coming of Yahusha, but not the moral beneficial message. They are blind. When Paul declares that we are delivered from the curse of the beneficial message **he means the whole Torah**, particularly the moral code of wisdom which more than the other beneficial instructions accuses, curses, and condemns the conscience. The Ten Words have no right to condemn that conscience in which Yahusha dwells, for Yahusha has taken from the Ten Words the **right** and power to curse us.

Kinda funny in a very sick way. Yahusha was the embodiment of the Torah, so even though they want to give JC the power and right now to "curse" us it makes no sense! Exactly what leg would he have to stand on to curse us, if we are no longer under the covenant of the Torah? Even the English translations say he was "the word made flesh" and I know they can't truly believe John meant Paul's words. What a mess! And these people are revered! Luther has a whole denomination named after him.



This is what happens when you check your logic and reason (wisdom) at the door!



We can find handy one-line proofs in  
Ephesians 2:15 and Colossians 2:14.  
Paul declares the Torah is abolished  
for “Christians”.

### Ephesians 2:15

Let us start with Ephesians 2:15. We will quote its wider context to be sure of its meaning.

(14) For he is our peace, who has made both one, and has broken down the middle wall of partition [at the Temple of Jerusalem]; (15) **Having abolished in his flesh the enmity, [even] the Torah (nomos) of Instructions (entolay G1785- Mitzwah) [contained] in ordinances (dogma G1378 -Mishpat);** for to make in himself of twain one new man, so making peace; (16) And that he might reconcile both to the “L” in one body by the cross, having slain the enmity thereby:

(Ephesians 2:14-16, ASV)(bracketed text added by ASV to make flow better)

**Eph 2:14** For he is our peace, who has made both one, and has broken down the middle wall of partition *between us*; **15** Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace; **16** And that he might reconcile both to Gd in one body by the cross, having slain the enmity thereby: KJV

**Eph 2:14** for he is our peace, who did make both one, and the middle wall of the **enclosure did break down, 15 the enmity in his flesh, the law of the commands in ordinances having done away,** that the two he might create in himself into one new man, making peace, **16** and might reconcile both in one body to Gd through the cross, having slain the enmity in it, YLT



# 15 the enmity (G2189) in his flesh, the law of the commands in ordinances having done away,

To be clear, Paul just called the Torah, Mitzwah's and Mishpat's the enmity. What exactly did he mean you ask? The truth is shocking....



Lexicon :: Strong's G2190 - echthros

**ἐχθρός**

Transliteration: echthros  
 Pronunciation: ekh-thro's (Key)  
 Part of Speech: adjective  
 Root Word (Etymology): From a primary echtho (to hate): hateful (passively, odious, or actively, hostile)

Dictionary Aids: Old Testament (Hebrew) for "adversary"

Vine's Expository Dictionary: View Entry  
 TDNT Reference: 2:811,285  
 KJV Translation Count — Total: 32x  
 The KJV translates Strong's G2190 in the following manner: ene

Outline of Biblical Usage [?]

- I. hated, odious, hateful
- II. hostile, hating, and opposing another
  - A. used of men as at enmity with God by their sin
    - i. opposing (God) in the mind
    - ii. a man that is hostile
    - iii. a certain enemy
    - iv. the hostile one
    - v. the devil who is the most bitter enemy of the divine government

H1167	ba'al	bah'al	man, owner, husband, have, master, man given, adversary, archers, babbler, bird, captain, confederate, misc
H6862	tsar	tsar	enemy, adversary, trouble, distress, affliction, foes, narrow, strait, flint, sorrow, misc
H6869	tsarah	tsä-rä'	trouble, distress, affliction, adversity, anguish, tribulation, adversary
H6887	tsarah	tsä-rä'	enemy, distress, bind up, vex, afflict, besiege, adversary, strait, trouble, bound, pangs, misc
H7853	satan	sä-tan'	adversary, resist
H7854	satan	sä-tän'	Satan, adversary, withstand

Strong's Definitions [?]  
 (Strong's Definitions Legend)  
**ἐχθρός** echthros, ech-thros'; from a primary ἐχθω echthō (to hate); hateful (passively, odious, or actively, hostile); usually as a noun, **an adversary (especially Satan)**—enemy, foe.

Thayer's Greek Lexicon

ἐχθρός, -ά, -όν, (ἐχθος hatred); Sept. numberless times for חַיָּב, also for חָצ, several times for חַיָּב and חַיָּבָה, a hater; 1. passively, **hated, odious, hateful** (in Hom. only in this sense): Ro. xi. 28 (opp. to ἀγαπῶς). 2. actively, **hostile, hating and opposing another**: 1 Co. xv. 25; 2 Th. iii. 15; w. gen. of the pers. hated or opposed, Jas. iv. 4 Lehm.; Gal. iv. 16, cf. Meyer or Wieseler on the latter pass. used of men as at enmity with God by their sin: Ro. v. 10 (cf. Ro. viii. 7; Col. i. 21; Jas. iv. 4) [but many take ἐχθρ. here (as in xi. 28, see 1 above) passively; cf. Meyer]; τῇ διαβολῇ, opposing (God) in the mind, Col. i. 21; ἐχθρὸς ἀνθρώπου, **a man that is hostile, a certain enemy**, Mt. xiii. 28; ὁ ἐχθρὸς, the hostile one (well known to you), i. e. κατ' ἐξοχὴν the devil, the most bitter enemy of the divine government: Lk. x. 19, cf. Mt. xiii. 39 (and eccl. writ.). ὁ ἐχθρὸς (and ἐχθρός) substantively, **enemy** [so the word, whether adj. or subst., is trans. in A. V., exc. twice (R. V. once) *foe*: ἔσχατος ἐχθρὸς, 1 Co. xv. 26]; w. gen. of the pers. to whom one is hostile, Mt. v. 48 sq.; x. 36; xiii. 25; Lk. i. [71], 74; vi. 27, 35; xix. 27, 43; Ro. xii. 20; Rev. xi. 5, 12; in the words of Ps. cix. (cx.) 1, quoted in Mt. xxii. 44; Mk. xii. 36; Lk. xx. 43; Acts ii. 35; 1 Co. xv. 25 [L br.; al. om. gen. (see above)]; Heb. i. 13; x. 13. w. gen. of the thing: Acts xiii. 10; τοῦ σταυροῦ τοῦ Χριστοῦ, who given up to their evil passions evade the obligations imposed upon them by the death of Christ, Phil. iii. 18.\*

15 the enmity (G2189) in his flesh, the law of the commands in ordinances having done away,

TRUTH AHEAD..

To be clear, Paul just called the Torah, Mitzwah's and Mishpat's the enmity. What exactly did he mean you ask? The truth is shocking....



Lexicon :: Strong's H7854 - *satan* Aa

שָׂטָן

Transliteration	Pronunciation
<i>satan</i>	sā-tān' (Key)
Part of Speech	Root Word (Etymology)
masculine noun	From שָׂטַן (H7853)

Dictionary Aids

TWOT Reference: 2252a

KJV Translation Count — Total: 27x

The KJV translates Strong's H7854 in the following manner: Satan (19x), adversary (7x), withstand (1x).

Outline of Biblical Usage [?]

- I. adversary, one who withstands
  - A. adversary (in general - personal or national)
- II. superhuman adversary
  - A. Satan (as noun pr)

Strong's Definitions [?] (Strong's Definitions Legend)

שָׂטָן *sātān*, saw-tawn'; from H7853; an opponent; especially (with the article prefixed) Satan, the arch-enemy of good;—adversary, Satan, withstand.

Gesenius' Hebrew-Chaldee Lexicon

שָׂטָן — (1) *adversary* (Arabic شيطان), as in war, *an enemy*, 1 Ki. 5:18; 11:14, 23, 25; 1 Sam. 29:4; in a court of justice, Psa. 109:6 (compare Zec. 3:1, 2); and also whoever opposes himself to another, 2 Sam. 19:23; Nu. 22:22, "the angel of Jehovah stood in the way לִשְׂטָן to resist him;" verse 32.

(2) With the art. שָׂטָן (adversary, κατ' ἰζοχὴν) it assumes the nature of a pr. n. (see Hebr. Gramm., § 107, 2), and is *Satan, the devil*, the evil genius in the later theology of the Jews [rather, in the true revelation of God from the beginning], who seduces men (1 Chron. 21:1; in which place only it is without the article, compare 2 Samuel 24:1), and then accuses and calumniates them before God, Zech. 3:1, 2; Job 1:7; 2:2, seq.; compare Apoc. 12:10, ὁ κατήγορ τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτῶν ἐνώπιον τοῦ θεοῦ ἡμῶν ἡμέρας καὶ νυκτός. But it



Gen 3:15 And I will put **enmity** between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

V  
S.

Rom 8:7 Because the carnal mind **is enmity** against God; for it is not subject to the law of God, neither indeed can be.

Eph 2:15 Having abolished in his flesh the **enmity**, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;

Eph 2:16 And that he might reconcile both unto God in one body by the cross, **having slain the enmity** thereby:

You could not have a more hostile mind to teach that the Torah, Mitzwah and Mishpat are evil and of Satan and that Yahusha would destroy them.

Only a demented mind would think that if you are the enemy of Yahuah that He has no power over you PER the Torah, Mitzwah and Mishpat!

Lexicon :: Strong's H342 - 'eybah

אִיבָה

Transliteration	Pronunciation
'eybah	ā-vā' (Key)
Part of Speech	Root Word (Etymology)
feminine noun	From אִיב (H340)

Dictionary Aids

TWOT Reference: 78a

KJV Translation Count — Total: 5x

The KJV translates Strong's H342 in the following manner: enmity (3x), hatred (2x).

Outline of Biblical Usage [?]

1. enmity, hatred

Strong's Definitions [?] (Strong's Definitions Leg)

אִיבָה 'éybāh, ay-baw'; from H340; hostility.—enmity, hatred.

Gesenius' Hebrew-Chaldee Lexicon

אִיבָה (contr. for אִיבָה, as אִיטָה for אִיטָה) f., enmity, **hostile mind**, Gen. 3:15; Nu. 35:21.

When you don't know Torah and flip your brain to faith, this is what leads to teachings like this!



**"Christ committed adultery first of all with the woman at the well about whom St. John tells us. Was not everybody about Him saying:**

**"Whatever has he been doing with her?" Secondly, with Mary Magdalene, and thirdly with the woman taken in adultery whom he dismissed so lightly. Thus even Christ, who was so righteous, must have been guilty of fornication before He died"**

**(D. Martin Luther's Werke, kritische Gesamtausgabe [Hermann Bohlau Verlag, 1893], vol. 2, no. 1472, April 7 - May 1, 1532, p. 33; See also: Luther's Works, American Edition, Volume 54, p. 154, Concordia Publishing House, St. Louis, MO. 63118).**

**Seriously, dude...**



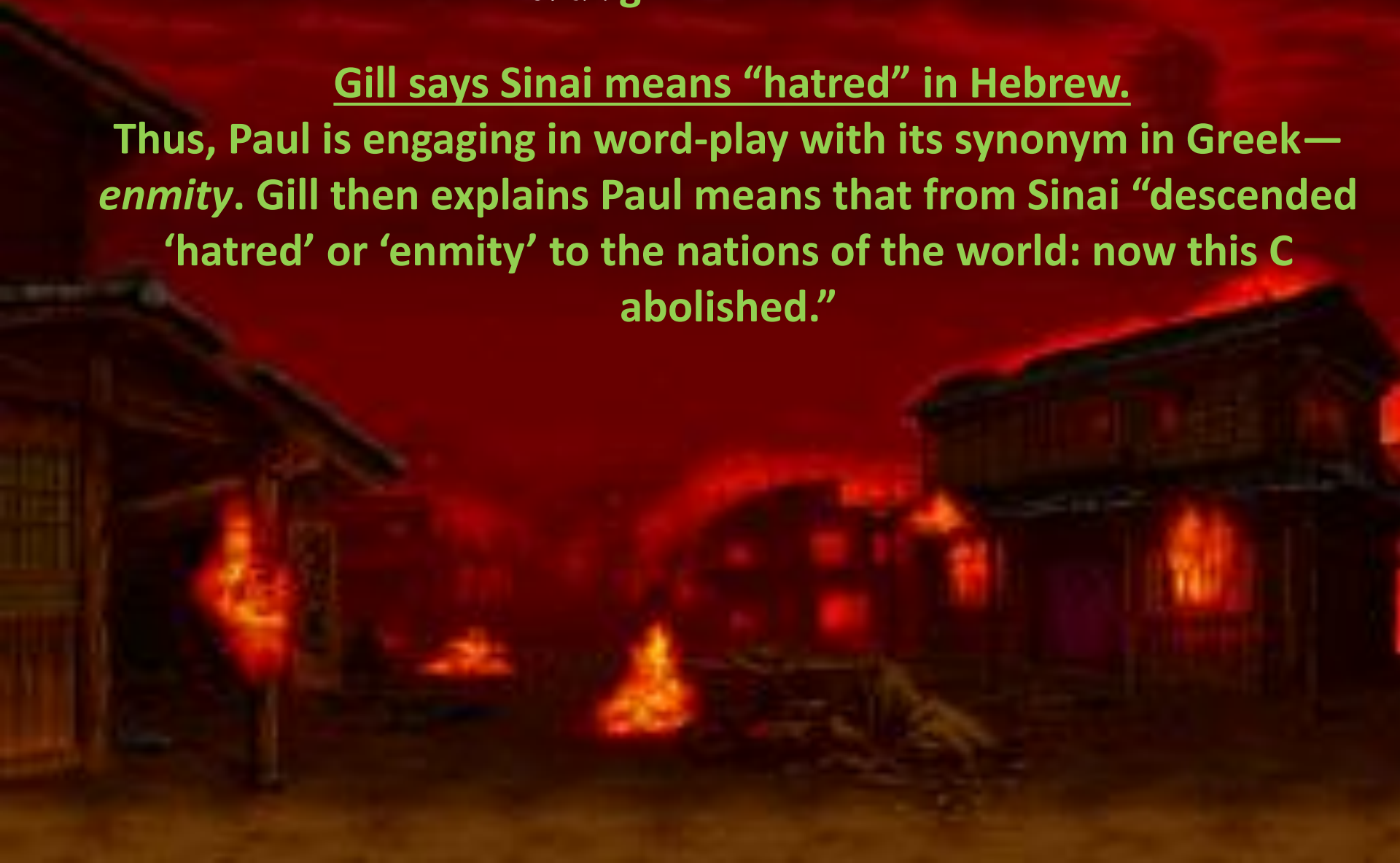
**is there a name for what's wrong with you?**



Most reputable commentators agree that Paul says here that Yahusha abrogated the *entire* Torah of Moses. Gill clearly says it is the Torah given at Mount Sinai.

Gill says Sinai means “hatred” in Hebrew.

Thus, Paul is engaging in word-play with its synonym in Greek—*enmity*. Gill then explains Paul means that from Sinai “descended ‘hatred’ or ‘enmity’ to the nations of the world: now this C abolished.”



What lengths the people will go to fall on the sword for Paul!  
Gill says that Sinai means "hatred". But as you can see it means  
"thorny" H5514 and spelled complete differently! And wow, to say  
that which descended from Sinai was hatred?!

Commentaries

Psalms Pulpit RWP SB SBC Scofield TSK VWS West  
Hawker Henry JFB K&D MacLaren Meyer MHCC PNT Popu  
Barnes BI Cambridge Clarke Darby EBC Geneva Gill G

God

even the law of commandments contained in ordinances; which consisted of many precepts, and carnal ordinances; and is so called because it was an indication of God's hatred of sin, by requiring sacrifice for it; and because it was an occasion of stirring up the enmity of the natural man, it being a burden and a weariness to the flesh, by reason of its many and troublesome rites; and because it was the cause of enmity between Jew and Gentile: the Jews say (g), that Sinai, the mount on which the law was given, signifies "hatred"; and that it is so called because from it descended שנאה, "hatred" or "enmity" to the nations of the world: now this Christ abolished, "in his flesh", or by it; not by his incarnation, but by the sacrifice of his flesh, or human nature, and that as in union with his divine nature; but not until he had fulfilled it in himself, which was one end of his coming into the world; and then he abolished it, so as that it ought not to be, and so as that it is not, and of no use and service; and that because it was faulty and deficient, weak and unprofitable, as

Lexicon :: Strong's H5514 - Ciyay

סיני

Transliteration  
Ciyay

Pronunciation  
sē nah'-ē (Key)

Part of Speech  
proper locative noun

Root Word (Etymology)  
Of uncertain derivation

Dictionary Aids

TWOT Reference: 1488

KJV Translation Count — Total: 35x

The KJV translates Strong's H5514 in the following manner: Sinai (35x).

Outline of Biblical Usage [?]

I. Sinai = "thorny"

A. the mountain where Moses received the Law from Jehovah; located at the southern end of the Sinai peninsula between the horns of the Red Sea; exact site unknown

Strong's Definitions [?]

(Strong's Definitions Legend)

סיני Ciyay, see-nah'-ee; of uncertain derivation; Sinai, mountain of Arabia:—Sinai.

Gesenius' Hebrew-Chaldee Lexicon

סיני pr. n. *Sinai, Sina* (Gr. *Σινά*, comp. Heb. Gr. ed. x. p. 56, note), a mountain, or rather a mountainous region in the peninsula of Arabia, between the two gulfs of the Red Sea (the Heroöpolitan and Ælanite); celebrated for the giving of the Mosaic law; called more fully סיני הַר Ex. 16: 1; 19: 11, seq.;

What Jews believe that? He references the Babylonian Talmud.. Lets go look.

T. Bab. Sabbath, fol. 89. 1. Shemot Rabba, sect. 2. fol. 92. 4.



## Babylonian Talmud: Tractate Shabbath Folio 89a

One of the Rabbis asked R. Kahana: Hast thou heard what the mountain of Sinai [connotes]? The mountain whereon miracles [nissim] were performed for Israel, he replied. Then it should be called Mount Nisal? But [it means] the mountain whereon a happy augury [siman] took place for Israel. Then it should be called, Mount Simanai? Said he to him, Why dost thou not frequent [the academy of] R. Papa and R. Huna the son of R. Joshua, who make a study of *aggadah*. For R. Hisda and Rabbah the son of R. Huna both said, What is [the meaning of] Mount Sinai? The mountain whereon there descended hostility [sin'ah] toward idolaters.<sup>24</sup> And thus R. Jose son of R. Hanina said: It has five names: The Wilderness of Zin, [meaning] that Israel were given commandments there;<sup>25</sup> the Wilderness of Kadesh, where the Israelites were sanctified [kadosh], the Wilderness of Kedemoth, because a priority [kedumah] was conferred there;<sup>26</sup> the Wilderness of Paran because Israel was fruitful [paru] and multiplied there; and the Wilderness of Sinai, because hostility toward idolaters descended thereon. Whilst what was its [real] name? Its name was Horeb. Now they disagree with R. Abbahu, For R. Abbahu said: its name was Mount Sinai, and why was it called Mount Horeb? Because desolation [hurbah] to idolaters descended thereon.

for it; and because it was an occasion of stirring up the enmity of the natural man, it being a burden and a weariness to the flesh, by reason of its many and troublesome rites; and because it was the cause of enmity between Jew and Gentile: the Jews say (g), that Sinai, the mount on which the law was given, signifies "hatred"; and that it is so called because from it descended חַנּוּט, "hatred" or "enmity" to the nations of the world:

This does not say this at all! What does Yah say about calling His Torah a burden?

24 They showed their unworthiness by rejecting the Torah

25 Zin being connected with ziwah, 'he commanded'.

26 I.e., Israel was made pre-eminent by his acceptance of the Torah. [Or, the Torah which preceded Creation, v. Pes. 54a.]

**Jer 23:33** And when this people, or the prophet, Or a priest, does ask you, saying, What *is* the burden of Yahuah? Then you have said to them: You *are* the burden, and I have left you, An affirmation of Yahuah.

**Jer 23:34** And the prophet, and the priest, and the people, That say, The burden of Yahuah, I have seen after that man, and after his house.

**Jer 23:35** Thus do you say each to his neighbor, And each to his brother: What has Yahuah answered? And what has Yahuah spoken?

**Jer 23:36** And the burden of Yahuah you do not mention any more, for the burden to each is--His word, And you have overturned the words of the living Everlasting, Yahuah of Hosts, our Almighty.

**Jer 23:37** You say this to the prophet- What has Yahuah answered you? And what has Yahuah spoken?

**Jer 23:38** And if the burden of Yahuah you say, Therefore this said Yahuah: Because of your saying this word, The burden of Yahuah, and I do send to you, saying, **You do not say, The burden of Yahuah,**

**Jer 23:39** Therefore, lo, I--I have taken you utterly away, And I have sent you out, And the city that I gave to you, And to your fathers, from before My face,

**Jer 23:40** And I have put on you reproach age-during, And shame age-during that is not forgotten!



Jamieson likewise says Paul means Yahusha abrogated the entire Torah of Moses. Yahusha supposedly replaced it with the “law of Love.” Henry hedges a bit. He says Paul means the “ceremonial law” was abrogated.



There is no law beyond Do what thou wilt.  
Love is the law, love under will.

(Aleister Crowley)

ALL THINGS ARE LAWFUL

1 COR. 6:12

## Colossians 2:14

Second, Paul rewords Ephesians 2:14-16 in Colossians 2:14. The abrogation of the **Torah** is crystal clear in Colossians. *All the Torah* including the code of wisdom to rest on the Sabbath *is abolished*:

(14) **Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way**, nailing it to his cross; (15) And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. (16) **Let no man therefore judge you** in meat, or in drink, or in respect of an **holyday**, or of the new moon, or of the **sabbath days**: (17) Which are a **shadow of things to come**; but the body is of C. (Colossians 2:14-17, ASV)

Here the commentators have no disagreement. Paul means by ordinances blotted away “primarily...the Mosaic **Torah**.” (*Vincent Word Studies*.) This is not merely the ceremonial **Torah**. Paul picks out one of the Ten **Words**—the Sabbath instruction. Then Paul sweeps it away. As Martin Luther in a sermon entitled *How Christians Should Regard Moses* given August 27, 1525 Martin Luther, “How Christians Should Regard Moses,” *Luther’s Works: Word and Sacrament I* (Philadelphia: Muhlenberg Press, 1960) Vol. 35 at 161-174.



Martin Luther says of this passage:

“Again one can prove it from the third commandment that Moses does not pertain to Gentiles and Christians. **For Paul** [Col. 2:16]...**abolish[ed] the sabbath, 4** to show us that the sabbath was given to the Jews alone, for whom it is a stern commandment. Paul will repeat this abolition of Sabbath in Romans 14:5-6. Paul writes: “One man considers one day more sacred than another; another man considers every day alike. Each one should be fully convinced in his own mind.”

*4. In the ellipsis of this quote, Luther claims the following passages also abolish the sabbath: Matt. 12:1-12; John 5:16; 7:22-23; 9:14-16. Luther does not realize this, but if **Yahusha** abolished the Sabbath, **Yahusha** would be an apostate and false prophet under Deuteronomy 13:5.*

*So Luther had better be correct. In fact, these passages do not stand for this proposition.*

*Rather, in Matthew 12:1-12, **Yahusha** says it was taught the priests are permitted to work in the temple on the Sabbath and “are guiltless.” If this were true for priests, **Yahusha** says this is true for Himself for one greater than the Temple is before them. The remaining three passages likewise do not support Luther’s claim: John 7:22-23 (if the Jews keep the *ordinance* to circumcise a certain number of days after birth even if it takes place on the Sabbath, then they should permit **Yahusha** to heal on Sabbath); John 9:14-16 (**Yahusha** healing on sabbath);*

Christian commentators explain this means regarding Sabbath: "Christians are permitted to make up their own minds about a special day."5 You can take it or leave it. It is up to you. Paul also wipes out all the food ordinances and festival days. (See also, 1 Tim. 4:4, 'all food is clean.') Paul clearly is teaching against any observance to the Torah of Yahuah *per se*. 5. Dan Corner, *Six Facts For Saturday Sabbatarian To Ponder* at <http://www.evangelicaloutreach.org/sabbath.htm>

Look how they use this to twist Yah's Words using Paul..

## 1. The Ten Commandments were reinstated in the New Testament EXCEPT the Sabbath Command

Dear Christian,  
don't allow a  
Saturday  
Sabbatarian to  
confuse or *judge*  
you about the  
Saturday Sabbath  
(Col 2:16). The  
Saturday Sabbath  
command is **NOT**  
repeated  
anywhere in the  
New Testament,  
unlike the other  
nine of the ten  
commandments!



That is because they were already  
observing the Shabbat!



## 2. The Saturday Sabbath Command was a Memorial

Saturday Sabbatarians think violating the Saturday Sabbath is one of the worst sins one can commit! **Yet there are NO New Testament listings which show *Sabbath breakers* will go to the lake of fire as with other sins!** For example:



"But the cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice magic arts, the idolaters and all liars--their place will be in the fiery lake of burning sulfur. This is the second death."  
(Rev 21:8)

He conveniently leaves off the word. A memorial **FOREVER**.  
And its not just a memorial , it is a sign of the Covenant!

Does Yahuah or Yahusha ANYWHERE EVER break up ANY of the Torah Instructions? We need witness Scriptures! NOT LACK OF SCRIPTURES!

### 3. Christians are permitted to make up their own minds about a Special Day

"One man considers one day more sacred than another; another man considers every day alike. Each one should be fully convinced in his own mind. He who regards one day as special, does so to the Lord ...." (Rom. 14:5,6).

#### What does Yahuah say?

EXO 31:16 Wherefore the children of Israel shall guard the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant.

Isa 56:2 Blessed is the man *that* does this, and the son of man *that* lays hold on it; **that guards the Sabbath from polluting it, and guards his hand from doing any evil.**

Isa 56:6 Also the **sons of the stranger, that join themselves to Yahuah, to serve him, and to love the name of Yahuah, to be his servants, every one that guards the Sabbath from polluting it, and takes hold of My covenant;**

Isa 56:7 **Even them will I bring to my Set Apart mountain, and make them joyful in My house of prayer: their ascending offerings and their sacrifice will be accepted on My altar; for My house will be called an house of prayer for all people.**

Isa 56:8 Yahuah Everlasting which gathers the outcasts of Israel says, Yet will I gather others to Him, beside those that are gathered to Him. **\*\* NOT JUST FOR THE "JEWS".**



#### 4. The Gentile Christians were NOT informed to keep the Saturday Sabbath

He is right, not by Paul... But John did more than hint about observing all the Mitzwah...

1Jo 2:3 uses G1785 Entole\*

And hereby we do know that we know him, if we observe His Mitzwah-(Terms and Conditions).

1Jo 2:4 He that says, I know him, and does not observe His Mitzwah-(Terms and Conditions), is a liar, and the truth is not in him.

1Jo 3:22 And what ever we ask, we receive of Him, because we observe His Mitzwah-(Terms and Conditions), and do those things that are pleasing in His sight.

1Jo 3:24 And he that observes His Mitzwah-(Terms and Conditions), dwells in Him, and He in him. And hereby we know that he abides in us, by the Spirit which he has given us.

1Jo 5:2 By this we know that we love the children of Yahuah, when we love Yahuah, and observe His Mitzwah-(Terms and Conditions).

**QUESTION FOR SABBATARIANS:**  
**Why didn't the Apostle John mention or even hint at the *Saturday Sabbath* command as being vital to observe?**

**"And **this is his [God's] command:** to believe in the name of his Son, Jesus Christ, and to love one another as he commanded us." (1 John 3:23)**

1Jo 5:3 For this is the love of Yahuah, that we observe His Mitzwah-(Terms and Conditions) : and his Mitzwah-(Terms and Conditions) are not grievous.

2Jo 1:6 And this is love, that we walk after His Mitzwah -(Terms and Conditions). This is the Mitzwah -(Terms and Conditions) That, as you have heard from the beginning, you should walk in it.



## 5. The Real Purpose of the entire Ten Commandments

"So the law was put in charge to lead us to Christ that we might be **justified by faith.**"  
(Gal. 3:24)

"Therefore no one will be declared righteous in his sight by observing the law; rather, through the law we become conscious of sin." (Rom. 3:20)

**Satan says:**

[The Bible Focus Is On JESUS](#)  
[Not The Sabbath Command](#)

### **Jewish Shadows Vs. Reality In Christ**

"Therefore do not let anyone judge you by **what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day.** These are a **SHADOW** of the things that were to come; **the REALITY, however, is found in Christ.**" (Col 2:16,17)

Clearly, **Christians are NOT under the dietary or ceremonial law of Moses, which includes the Saturday Sabbath!**  
Don't allow anyone [any Saturday Sabbatarian] to *judge* you on them!

**Yahuah says:**

Rev 12:17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the Mitzwah-(Terms and Conditions) of Yahuah, and have the testimony of Yahusha.

Rev 14:12 Here is the patience of the saints: here are they that keep the Mitzwah of Yahuah and the trust in Yahusha 1Jo 5:2 By this we know that we love the children of Yahuah, when we love Yahuah, and observe His Mitzwah-(Terms and Conditions) of Yahuah, and the conviction of the truth of Yahusha.

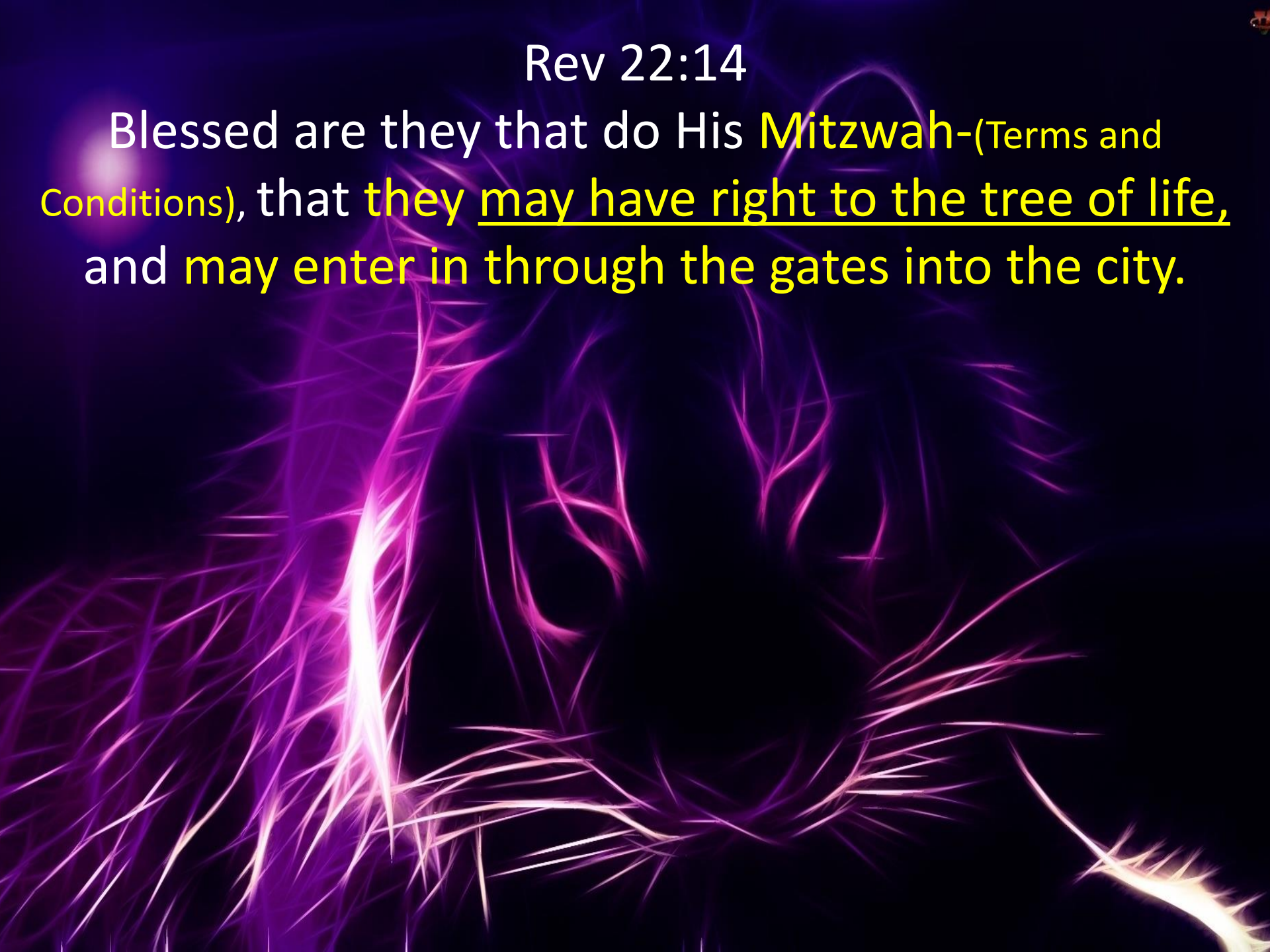


## 6. Did the Lord Jesus Command a Person to Sin on the Sabbath?

*John 5:16 (Yahusha told a man to pick up his mat, interpreted by Jewish leaders to be a work, but Yahusha disapproves this understanding, saying there is no instruction against doing good on the Sabbath). Cfr. Jer. 17:21-24 (“be careful to not carry a load on Sabbath.”) See also, “Sabbath” in Anchor Bible Dictionary (ed. David N. Freedman) Vol. 5 at 855-56 (Yahusha misunderstood as disaffirming Sabbath, but rather reaffirmed it universally for all men in Mark 2:27. Yahusha’s criticisms were against the man-made teachings that violated the true spirit of the Sabbath Code of Wisdom); cf. Matt. 12:12 (lawful to do good).*

Rev 22:14

Blessed are they that do His **Mitzwah**-(Terms and Conditions), that **they may have right to the tree of life,** and **may enter in through the gates into the city.**





In Colossians, we have a clearer idea of the “enmity” spoken about in Ephesians 2:15. All the ordinances of Yahuah in the Torah of Moses are “against us.”

(Col. 2:14.)

Furthermore, Paul makes it clear that there is no distinction between Jew or Gentile who are so liberated from the Torah. In both Ephesians 2:15 and Col. 2:14-17, Paul emphasizes how “one new man” emerges (Eph. 2:15). He explains this is so because the Temple wall that barred Gentiles from sacred parts of the Temple has been spiritually abolished. *Id.*

Vincent says Paul’s meaning is that the Torah of Moses had the “hostile character of a bond” or debt. In C, Paul clearly is saying we (Jew and Gentile) are free from this debt. The proof is in the pudding. Paul says in verse sixteen that no one can judge you any longer for not regarding the Sabbath. The code of wisdom for a Seventh Day-Sabbath rest is clearly not a ceremonial Ordinance about sacrifice. It is one of the Ten Instructions.

So twisted.. Yahuah says that it’s the Torah for all. Native and stranger. Whoever wanted to engage and be part of the covenant was welcomed and liberated from death and bondage. But Paul says both Native and stranger are liberated from the Torah!



*The Abolished Torah Was A  
Ministry Of Death*



Paul has a section of Second Corinthians that totally demeans the Ten Words. (He would be very happy in our current society here in America.) He then unequivocally says they have “passed away.” Once more, Paul demonstrates certainly that he is teaching Jews and Gentiles to no longer follow the Torah of Yahuah. In this passage from Second Corinthians, Paul calls Moses’ ministry one of “death” and “condemnation.” Paul calls Christianity a ministry of Spirit and liberty. The Torah of Moses kills. Christianity gives life. (Incidentally, Paul’s reasoning is dubious at best.)<sup>6</sup> The Torah of Moses is “done away with.” Its “glory was to be done away with.” It is “done away.” Finally, it is “that which is abolished.”

All these quotes are found in 2 Corinthians 3:6-17:





6) Who also has made us able ministers of the new testament; **not of the letter, but of the spirit: for the letter kills, but the spirit giveth life.** (7) **But if the ministration of death, written and engraved in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away:** (8) How shall not the ministration of the spirit be rather glorious? (9) For if the **ministration of condemnation** be glory, much more does the ministration of righteousness exceed in glory. (10) For even that which was made glorious (**the Torah**) had no glory in this respect, by reason of the glory that excelles. (11) For if **that which is done away was glorious,** much more that which remains is glorious. (12) Seeing then that we have such hope, we use great plainness of speech: (13) And not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished: (14) But their minds were blinded: for until this day remains the same veil untaken away in the reading of the old testament; **which veil is done away in C.** (15) But even unto this day, when Moses is read, the veil is upon their heart. (16) Nevertheless when it shall turn to the L, the veil shall be taken away. (17) Now the L is that Spirit: and where the Spirit of the L is, there is liberty. (ASV)

2 Corinthians 3:6-17



There is nothing unclear in this passage. Paul says the **Torah** of Moses is done away with. The glory that fell upon Moses' face has faded away. This fading away was a foreshadowing that the Ten **Words** would be done away with later. Paul says this time is now. We are entirely free of any and all of the **Torah's** beneficial and healing message.

Gill in his famous commentary is blunt. This passage of 2 Cor. 3:11-17 means that the "**Torah** is the Old Testament, or covenant, which is vanished away."

Barnes concurs. He says "the former [*i.e.*, the **Torah**] was to be done away...." *Barnes comments on Paul's explanation that when we turn to the gospel, we simultaneously turn away from the **Torah**.* It was merely a veil blocking our view of the L. Barnes concludes: "When that people should turn again to the L, it [*i.e.*, the **Torah**] should be taken away, 2 Cor. 3:16."

The Torah is blocking our view of Satan (the lord). The truth at last! Praise Yahuah!



### The New Morality In Its Place

One of the proofs that Paul declared the **Torah** abolished is how Paul explains a new morality exists for Christians. If Paul intended us to view the **Torah** of Moses as abolished, then we would expect Paul to utter a new standard to guide us in our ethical conduct. We find that Paul does provide a replacement ethical system. Paul teaches a new morality based on what is “obvious” as wrong to a person led by the Spirit. (Gal. 5:19.) The general test is: “All things are lawful but not all things are necessarily expedient.” (1 Cor. 6:12, ASV). “All things are lawful for me.” (1 Cor. 10:23.) “Happy is he who does not condemn himself in that thing which he allows.” (Rom. 14:22.) Issues of whether to observe Sabbath at all are reduced to sentiment of what feels best to you: “Let every man be fully persuaded in his own mind.” (Rom. 14:5.)

This new morality is another proof that the **Torah** is done away with. As one commentator notes:

As we have said, one of the three aspects of our ‘liberty in Christ’ is our freedom from the **Torah** of Moses. So, when Paul says ‘all things are lawful for me’ he is simply referring to the fact that we are free FROM the **Torah** of Moses.

“Liberty, 1 Corinthians 10, and Idolatry,” *Christian Bible Studies*, at [www.geocities.com/biblestudying/liberty14.html](http://www.geocities.com/biblestudying/liberty14.html)

Thus, if you are in “Christ”, Paul teaches anything is allowed that conscience permits. The Torah no longer applies. If your conscience allows you to think something is permissible, it is permissible. It is as Bob George\*—a modern Christian radio personality and author of numerous books—said one day in response to whether fornication was prohibited: And as Paul said, “All things are permissible, but not all things are profitable.” So is committing fornication permissible? Yes. Is it profitable? No, it is not.

\*Bob George, *People to People* (Radio Talk Show) November 16, 1993.

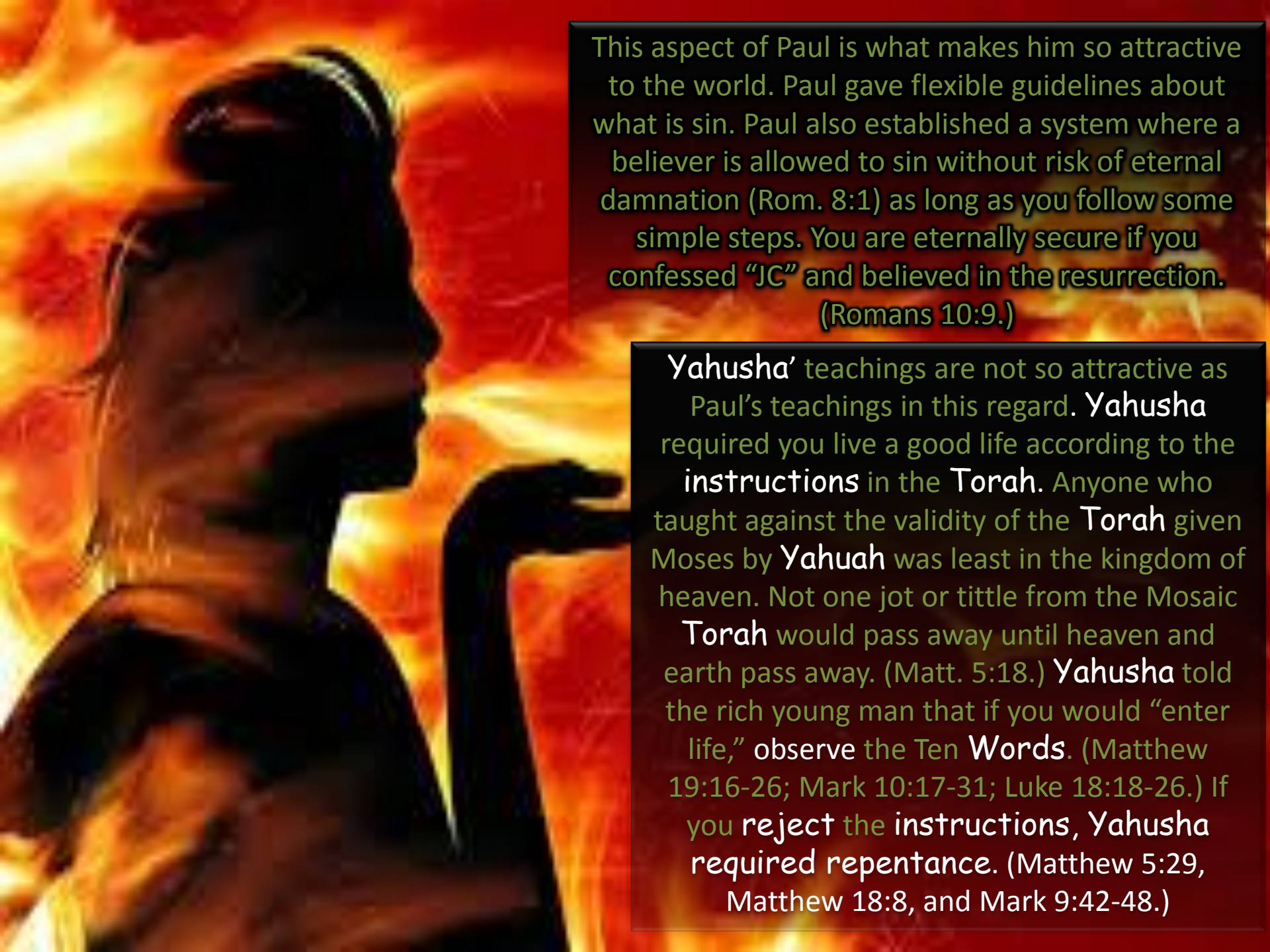
Accordingly, Paul’s repeated axiom “all things are lawful for me” was not some pagan truth that Paul was mocking, as some prefer to think. It arose from Paul abolishing the strict letter of the Mosaic Torah “which kills.”

The proof that this is Paul’s viewpoint is how Paul analyzed actual issues. He repeatedly used an expediency test to resolve what is right and wrong. For example, this expediency principle had its clearest application in Paul’s reinterpretation of the command not to eat meat sacrificed to idols. He says he is free from that command. Paul knows an idol is nothing. However, it is not necessarily expedient to eat such meat if someone else you are with thinks it is wrong. So when in the company of this “weaker” brother, Paul will not eat meat sacrificed to idols. The test depends upon *who may be benefited or harmed by your behavior*. In a word, the test is its *expediency*.<sup>9</sup>



Paul thus clearly identifies a new moral Torah divorced from the written precepts of the Torah

Paul made the new morality depend on the circumstances. It also depended on its expediency. There are no strict moral rules to follow. Paul's doctrines are what traditionally we would call *antinomianism*. If your conscience "led by the Spirit" is your guide, and you reject the Torah of Moses in its *express* moral precepts, then you are *antinomian*. You are using your own decisions "led by the Spirit" of when and how to comply, if at all, with any of the express instructions in the Torah of Moses.



This aspect of Paul is what makes him so attractive to the world. Paul gave flexible guidelines about what is sin. Paul also established a system where a believer is allowed to sin without risk of eternal damnation (Rom. 8:1) as long as you follow some simple steps. You are eternally secure if you confessed “JC” and believed in the resurrection. (Romans 10:9.)

Yahusha’ teachings are not so attractive as Paul’s teachings in this regard. Yahusha required you live a good life according to the instructions in the Torah. Anyone who taught against the validity of the Torah given Moses by Yahuah was least in the kingdom of heaven. Not one jot or tittle from the Mosaic Torah would pass away until heaven and earth pass away. (Matt. 5:18.) Yahusha told the rich young man that if you would “enter life,” observe the Ten Words. (Matthew 19:16-26; Mark 10:17-31; Luke 18:18-26.) If you reject the instructions, Yahusha required repentance. (Matthew 5:29, Matthew 18:8, and Mark 9:42-48.)



Paul is much easier, and far more attractive. For Paul, by contrast, when you sin against the Torah, the issue is whether your conscience can allow you to live with it. "Happy is he who does not condemn himself in that thing which he allows." (Rom. 14:22.)



Most of those in the world coming to "Christ" opt to follow the message of Paul. They can even boast of their lack of perfection and bask in the feeling of being forgiven. Based on Paul, they are confident they are destined for heaven regardless of never truly *repenting* from their sin against the Torah.

They are sure they are heading for heaven despite blatant disobedience to the Torah of Yahuah, *e.g.*, the duty to rest on the true Sabbath. Paul has become a magnet for the modern Christian. Yahusha's message of righteousness *in action, obedience to the Torah, and repentance after failure* has lost all its appeal.





**Finally, to prove Paul upheld the Torah, Messianic's cite to Luke's quoting Paul in a tribunal (Acts 24:14). Paul tells Felix that he "retains all my belief in all points of the Torah."**

**If Paul truly made this statement, it has no weight. It cannot overcome Paul's view on the Torah's nullification. Those anti-Torah views are absolutely clear-cut, repeated in numerous letters with long picturesque explanations. Rather, the quote of Paul in Acts 24:14 brings up the question of Paul's honesty, not his consistency with the Torah.**

If Luke is telling the truth, then Paul perjured himself before Felix. To prevent the casual Christian from seeing this, Acts 24:14 is usually translated as vaguely as possible.

However, pro-Paul Greek commentaries know Paul's meaning. They try to defend Paul's apparent lack of ethics. They insist Paul was not out to trick Governor Felix.

For example, Robertson in *Word Pictures* makes it clear that Paul deflects the charge that he heretically seeks to subvert the Torah by asserting he believes in all of it:  
Paul has not stretched the truth at all....He reasserts his faith in all the Torah....  
A curious heretic surely!



I never lie.

Act 24:14 But this I confess to you, that after the way which they call heresy, so worship I the G of my fathers, believing all things which are written in the law and in the prophets:



Robertson realizes that Paul disproves to Felix any heresy of seeking to turn people from further obedience to the Torah by affirming “his faith in all the Torah....,” as Robertson rephrases it. Yet, Paul’s statement (if Luke is recording accurately) was a preposterous falsehood.

He did not believe in “all” points of the Torah *at all*. Robertson pretends this is not stretching the truth “at all.” The reality is there is *absolutely no truth* in Paul’s statement. Paul did not retain his “belief in all points of the Torah,” as he claimed to Felix.

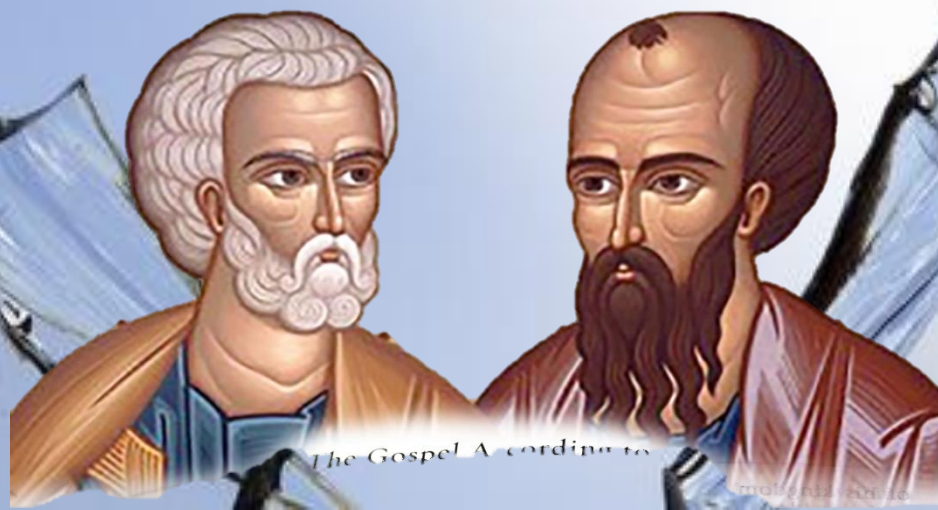


**Act 24:14 But this I confess to you, that after the way which they call heresy, so worship I the G of my fathers, believing all things which are written in the law and in the prophets:**



**Act 24:14** But this I confess to you, that after the way which they call heresy, so worship I the G of my fathers, believing all things which are written in the law and in the prophets:

**This account of Luke represents Paul making such an outrageous falsehood that a growing segment of Paulinist's (such as John Knox) believe Luke was out to embarrass Paul in Acts.36**



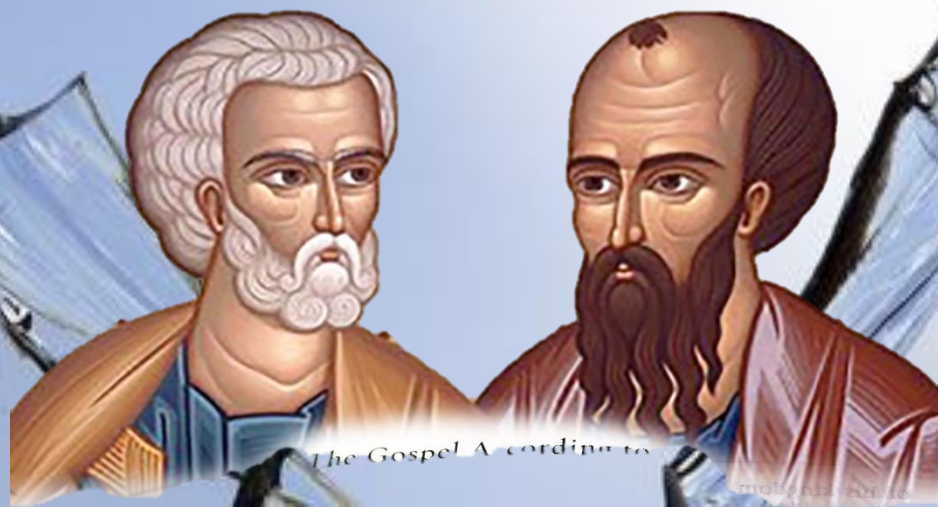


**John Knox recently suggested Luke-Acts was written to bring Paul down and thereby counteract Marcion.**

**(Knox, *Marcion, supra*, at 114- 39.)**

**If we must believe Luke is a malicious liar in order to dismiss that Acts 24:14 proves Paul is guilty of perjury, then this also undercuts the reliability of all of the Book of Acts.**

**If so, then where does Paul's authority come from any more?  
If so, then it was Paul's own friend Luke who saw problems with Paul and presented them in a fair neutral manner. On their friendship, see 2 Cor. 8:18; Col. 4:14; 2 Tim. 4:11.**



Luke alone in Acts preserves the accounts of Paul's vision of "JC". That is the sole source for what most agree is Paul's only authority to be a teacher within the church.

The vision experience *nowhere appears in Paul's letters.*



If Luke is a liar in Acts 24:14, why should we trust him in any of the three vision accounts which alone provide some authority for Paul to be a 'witness' of "JC"?

As a result, the Paulinists are caught in a dilemma. If Paul actually said this in Acts 24:14, he is a liar. If Paul did not say this, then Luke is a liar. But then Paul's sole source of confirmation is destroyed. Either way, Paul loses any validity.

Act 24:14 But this I confess to you, that after the way which they call heresy, so worship I the G of my fathers, believing all things which are written in the law and in the prophets:



Escapes from this dilemma have been offered, but when analyzed they are unavailing. If Paul made this statement, he clearly was lying to Felix. The literal Greek means: "I worship the **Yahuah** of our Fathers, continuing to believe [present participle active] in all things which are according [*kata*] to the **Torah** and in the prophets." The ASV follows this translation.

Some Paulinists emphasize the word according in the verse. They argue Paul means to reject anything that is no longer in *agreement* with the **Torah**. Thus, Paul is read to mean that he only affirms agreement with the part of the **Torah** with which he can still agree. (Given O. Blakely, *A Commentary on Paul's Defense Before Felix* at <http://wotruth.com/pauldef.htm>.)

**Act 24:14** But this I confess to you, that after the way which they call heresy, so worship I the G of my fathers, believing all things which are written in the law and in the prophets:

Act 24:14 But this I confess to you, that after the way which they call heresy, so worship I the G of my fathers, believing all things which are written in the law and in the prophets:

This argument fails because Paul believes in nothing from the Torah except that it was pregnant with its own abolition. Paul was still being deceptive. Paul was in effect saying, he believes still in everything in the Torah that is valid today, but since this is nothing, the statement is empty patronizing. Blakely commends Paul for his shrewd way of saying this. Paul made it appear he was affirming all the Torah was valid when instead Paul meant to affirm its entirely fulfilled nature, and hence its defunct nature. Whether a shrewd way of expressing this or not, the literal words are still a falsehood in how Felix would understand the statement *in a court of law.*

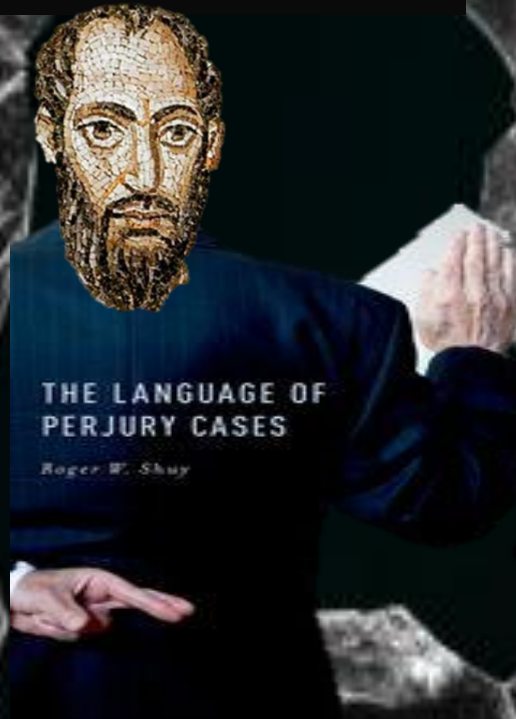






He who has once deviated from the truth, usually commits perjury with as little scruple as he would tell a lie.

(Cicero)



Thus, Acts 24:14 cannot be cited to prove the truth of what Paul asserted. Instead, it raises an unsolvable dilemma. Either Luke is lying or Paul is lying. This means Acts 24:14 proves the impossibility of accepting Paul's legitimacy whichever way you answer the dilemma. If Luke is lying here, it undermines all of Acts, upon which Paul's authority as a witness rests. If Paul is lying (and Luke is telling the story truthfully), then Paul is disqualified ipso facto because he is committing perjury.

**Act 24:14 But this I confess to you, that after the way which they call heresy, so worship I the G of my fathers, believing all things which are written in the law and in the prophets:**

Act 24:14 But this I confess to you, that after the way which they call heresy, so worship I the G of my fathers, believing all things which are written in the law and in the prophets:

Acts 24:14 proves to be a passage that unravels Paul's authority any way you try to resolve it. Bless the Messianics.

They cited Acts 24:14 to insist Paul was upholding Torah. What they did is bring to everyone's attention a verse whose very existence destroys viewing Paul as a legitimate teacher.



## Conclusion

Paul says no one can judge you any longer for not keeping the Sabbath. This is one of the Ten Instructions.

Paul, as Luther said, clearly *abolished* the Sabbath. All efforts to save Paul that do not grapple with these difficult passages are simply attempts at self-delusion.

To Paul, faith was everything and a permanent guarantee of salvation. There was no code to break. There was supposedly no consequence of doing so for Abraham. We are Abraham's sons. We enjoy this same liberty, so Paul teaches.

Then how do we understand the **Scripture's** promise that the time of the New Covenant would involve putting the Torah on our hearts? (Jeremiah 31:31 *et seq.*)

How do we understand **Yahuah's** promise that when His Servant (Messiah) comes, **Yahuah** "will magnify the Torah (Torah), and make it honorable"? (Isaiah 42:21 ASV/KJV.)



You have no answer if you follow Paul. He says you no longer have to observe all **Yahuah's Torah** given Moses. You just choose to do what is expedient. You can follow your own conscience. Whatever it can bear is permissible. How are the contrary verses about the **Torah** in the New Covenant Age then explained?

It is seriously asserted by commentators that when **Yahusha** returns, the **Torah** of Moses will be re-established.

Thus, prior to Paul, there was **Torah**. After Paul but before **Yahusha** comes again, there is no **Torah**. When **Yahusha** returns, the **Torah** of Moses is restored. So it is:

**Torah—No Torah—Torah. Yahuah** is schizophrenic!



It is amazing what people can believe!

Consequently, one cannot escape a simple fact: Paul's validity as a teacher is 100% dependent on accepting his *antinomian* principles.

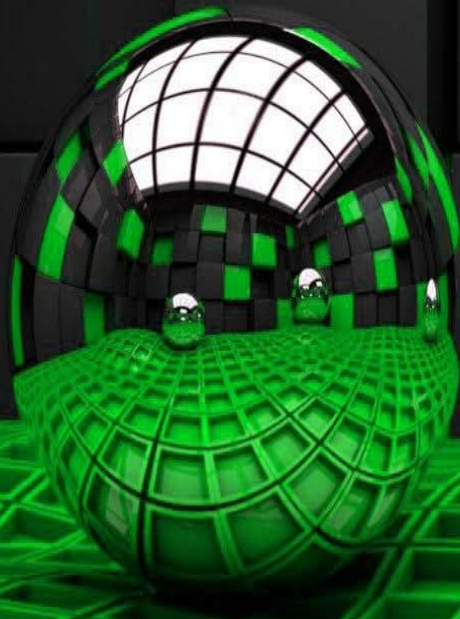
Then what of Deuteronomy 13:5 which says someone with true signs and wonders must be ignored if he would *seduce us from following the Torah?*

Paul even anticipated how to defend from this verse..

Paul has shielded himself from this verse by ripping away all of the **Torah.**

He would not even acknowledge that we can measure him by Deuteronomy 13:5.

This is part of the **Torah!**



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Now **we** must ask **ourselves** this question: do you really believe **Yahusha** made all those warnings about false prophets who come with *true* signs and wonders yet who are workers of *anomia* (*negation of Torah*) (Matt. 7:23) so we would disregard the protective principle of Deuteronomy 13:5? So we would disregard even **Yahusha's** words in Matthew 7:23?

You can only believe this if you are willing to disregard **Yahusha**.

And have you also somehow rationalized away Matthew 7:23, and its warnings of false prophets who bring *anomia*? Your eternal destiny may depend on how you analyze these simple questions.

You can only believe this if you then disregard the **Torah** of Moses was given by **Yahuah** Himself. The **Scripture** clearly says **Yahuah** delivered it *personally* in Exodus chapters 19-20, 25. **Yahusha** likewise says it was **Yahuah** on the mount speaking to Moses. (Mark 12:26; Luke 20:37.)

Will you be seduced to believe you are thus free to disregard Deuteronomy 13:5?



Eusebius (260-339) contends Paul called his followers soldiers rather than disciples. He also contends Paul referred to his letters as "according to my *Gospel*". We need to keep in mind that many in the Churches during Eusebius time did not consider the writings other than the four *Gospels* as canonical.





**NEXT WEEK :**

**Pretzel**

**LOGIC**



**PAULINE DOCTRINE**



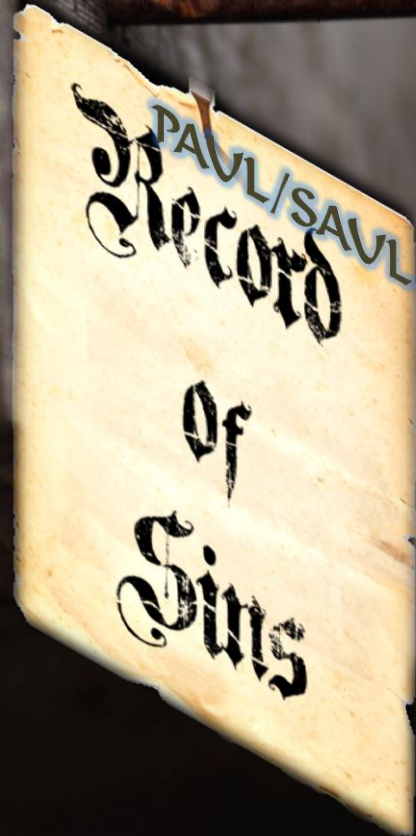
# What do you think?





# 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
- ❑ Introduced Stoic thought into his new religion



# NAILING PAUL TO THE CROSS

## Found Guilty

WORD # 3 – Making Yahuah's Name Meaningless

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



# NAILING PAUL TO THE CROSS

## Found Guilty

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

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



# NAILING PAUL TO THE CROSS

## Found Guilty

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

- ❑ Called Yahusha a liar-saying he gave him private studies in the desert.
- ❑ Called Yahusha a liar and said he nailed the Torah to the cross
- ❑ Called Yahusha a liar and said his 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 looking directly at the camera with large, dark eyes. On top of its head, it is balancing a whole, textured nut. The hamster is sitting on a light-colored, textured surface, possibly a piece of fabric or paper. The background is slightly out of focus.

ITEMS TO  
REMEMBER IN A  
NUTSHELL



## Pharisees/Scribes/Lawyers: Ezra/Josephus

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

## Sadducees/High Priests: Caiaphas/Annas

- Had control of the Temple
- Was appointed by Rome
- Favored Hellenization
- Like the Greek Epicureans
- Opposed Herod when he ousted the Hasomonian (Maccabee) dynasty
- Seen as the Temple Mafia controlling the treasury and officers by family members
- No bodily but spiritual resurrection
- In the line of Zaddoc High priest of Daud
- Used most severe punishment for offences than other sects
- Did not believe in Angels, Supernatural or Messiah
- No future rewards or punishments
- Rejected fate
- Denied divine providence
- Favored the Herod family and the Romans
- Favored Greek understanding of the Torah
- Settled in Tiberus in 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 colors range from a pale tan to a deep, dark brown, creating a textured and somewhat chaotic pattern.

**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

ארור (Ahr-ru-rare)\*

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

H7043/H704

קלל (Qal'la)

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

H6895/ H5344

נקב / קבב

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

## Recap of what the Hebrew Words Curse Means

H8381

זָמַם (zama)

threaten  
curse

H2763-H2764

הָרַם (ha'ram)

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

קָטַרְאוֹמַי (kä-tä-rä'-o-mī)

curse  
cast a spell  
ban from benefits

קָלוּגְעוֹ (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>יהוה Yahuæh<br>who was, who is<br>who is to come | or   | $\text{אָדֹנָי}$<br>Adonai<br>L-ord | or | $\text{אָדֹן}$ Sir<br>Adon |
| (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!

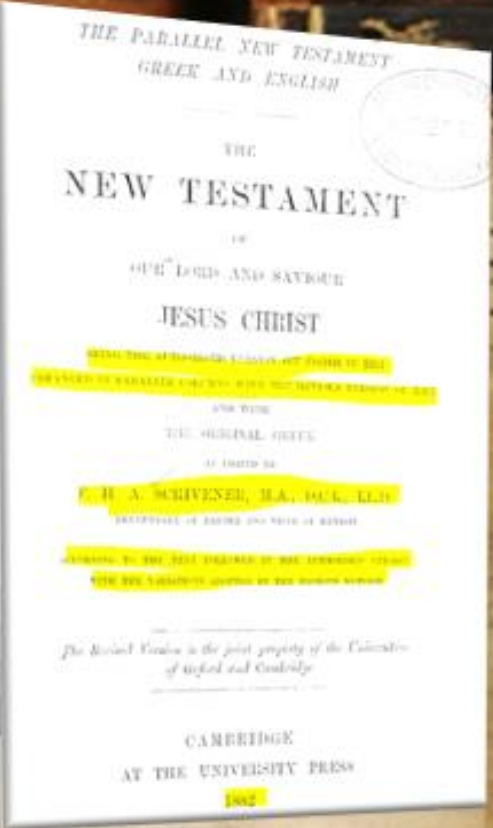
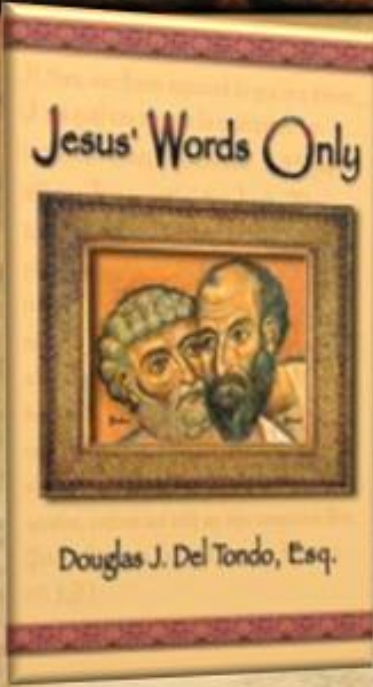
AhR-Rare is the way Blue Bible pronounces it is the one we will see the most in Debarim (Deuteronomy 27-30)

We just read verses with Qalalah

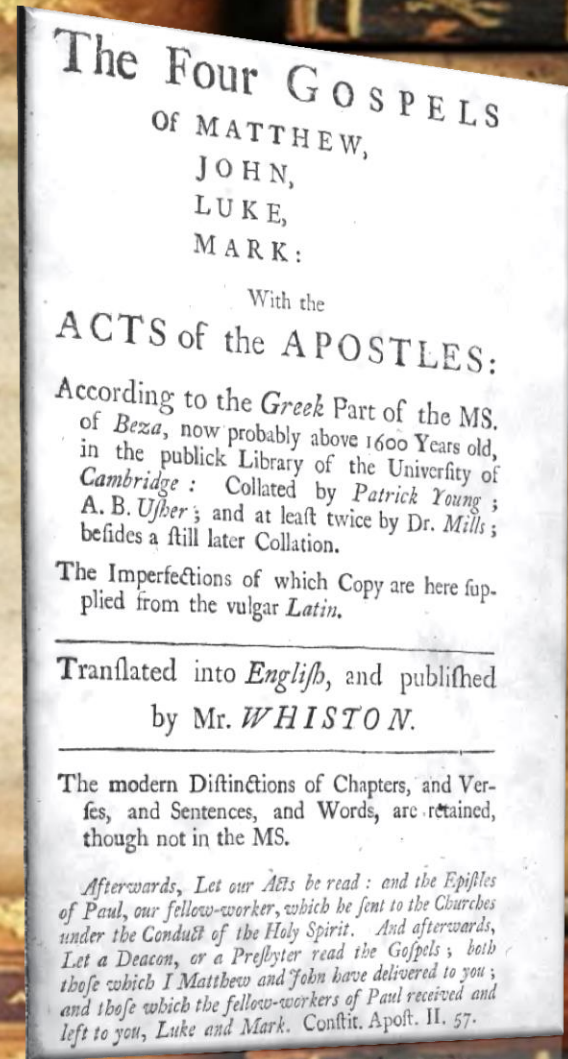
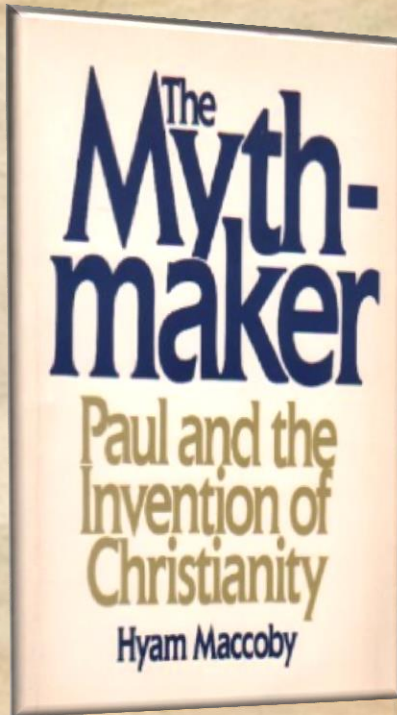
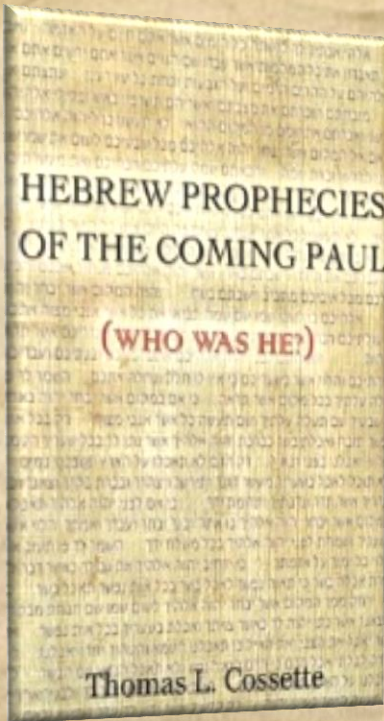
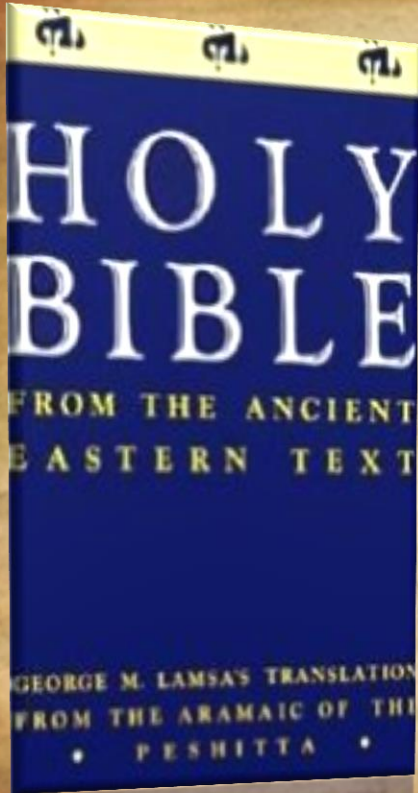
Strong's #	Hb/Gk Word	Pronunciation	English Equivalent
Old Testament (Hebrew) for "curse"			
H422	'alah	ä-lä'	swear, <b>curse</b> , adjure
H423	'alah	ä-lä'	<b>curse</b> , oath, execration, swearing
H779	'arar	ä-rar'	<b>curse</b> , bitterly
H1288	barak	bä-rak'	bless, salute, <b>curse</b> , blaspheme, 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> d 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>



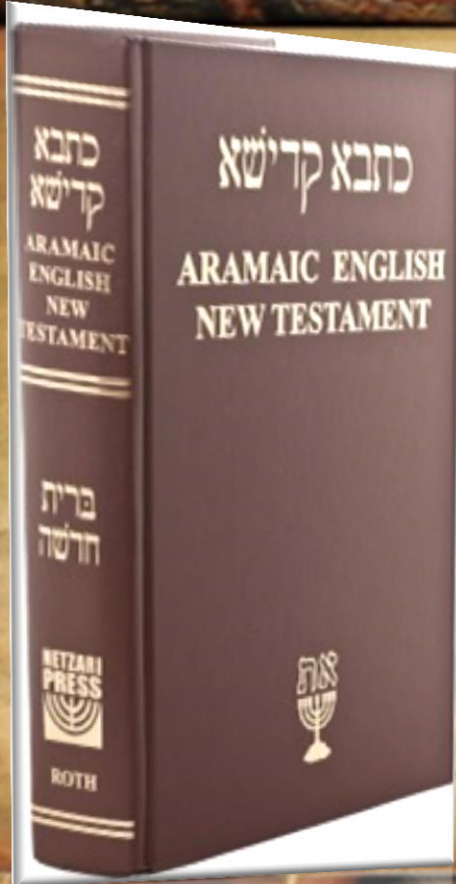
# REFERENCES











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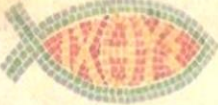


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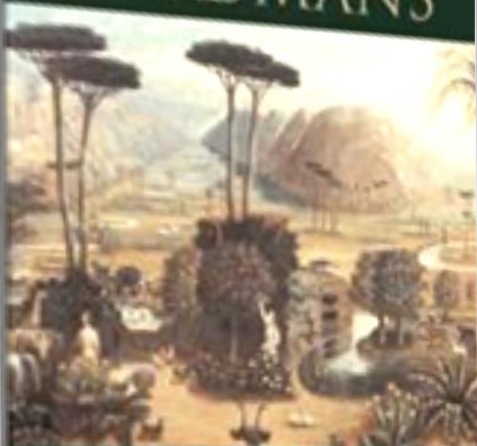
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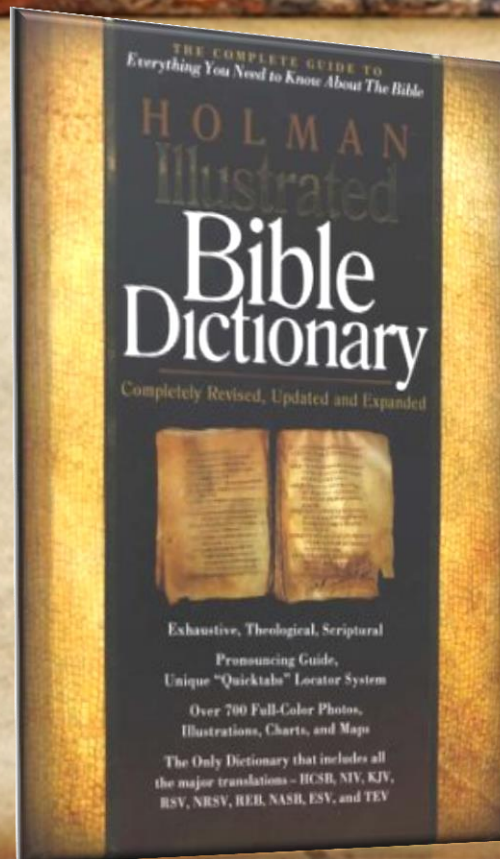
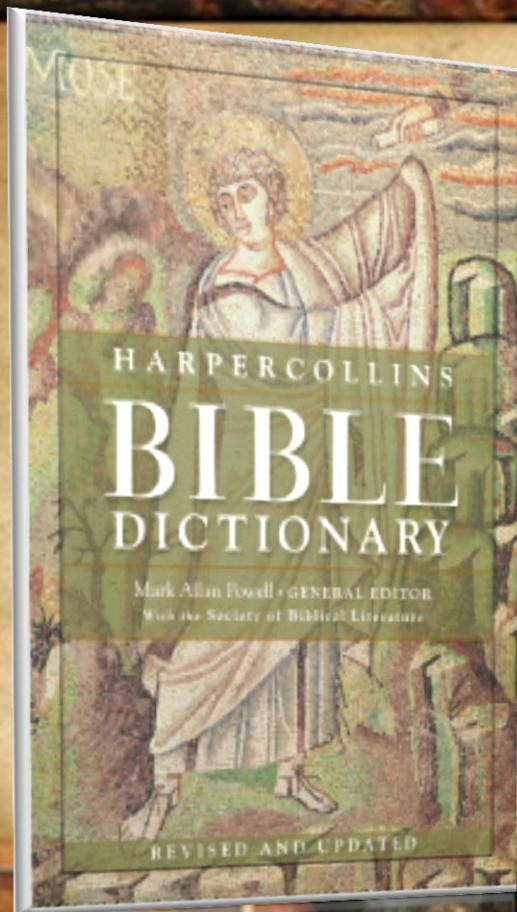
Volume I



EDITED BY  
**Walter A. Elwell**

ASSOCIATE EDITORS  
Peter C. Craigie, J. D. Douglas, Robert Girdick,  
E. K. Burton, and Thomas E. McConley





PLUTARCH'S PARABLE  
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