

PAUL'S LETTERS

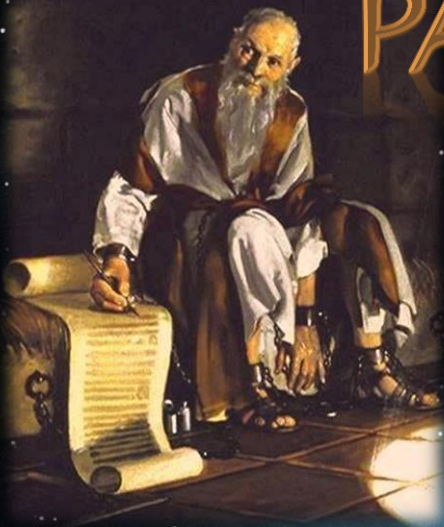
Verses

**Paul Takes
The Stand**

TORAH
OF
OF

3937

PART 2
WEEK 6



TORAH OF YAHUAH

← Blessing
Curse →

Next Paul takes the stand and testifies why he thinks the Torah cannot save and that the Torah and Yahusha are a curse. Proving once again his message is not the same as Yahuah!



A reminder that we will 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

The screenshot shows the website 'QUESTIONING PAUL' with a purple header. The main content area is white with a green border. The article title is 'The Truth About Paul' and the subtitle is 'Questioning Paul 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. A sidebar on the right contains a 'Chapters' list and a 'Books' section.

QUESTIONING PAUL

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*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.)

Chapters

- 1 **Sha'uwl**
Question Him
- 2 **Euangelion**
Healing and Beneficial Message
- 3 **Yaruwshalaym**
Source of Salvation
- 4 **Anomos**
Without an Inheritance
- 5 **Kataginosko**
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Trust and Reliance
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Despised Adversary
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Poisoned
- 11 **Prautes**
Appropriate Response
- 12 **Metaneo**
Change Your Perspective

Books

Yada Yah

Questioning Paul

Volume 1: The Great Galatians Debate ...*Is Christianity Right or Wrong?*

Chapter 1 *Sha'awl* – Question Him

Are you Aware that Yahuah Asked you to Question Paul?

It is instructive to reinforce the fact that Paul's given name was *Sha'awl*. It is of Hebrew origin, and it means "he questions" or "question him" depending upon how the pronoun is accommodated. And "questioning him" as a result of what "he questioned" is precisely what we are going to do. And in this vein, you should also know that the name, *Sha'awl*, is indistinguishable in Hebrew from *She'owl*, meaning "the grave," "the pit," and the "realm of the dead." Also relevant, *Sha'awl* has become known as "Paul" only because he chose to speak and write under the Latin name, *Paulos*. It means "little and lowly," something which will loom large before we are finished.

In the end it all comes down to Galatians—Paul’s first letter, as evidenced by the epistle itself. It is the first time where the Torah was assailed by someone claiming to speak for **Yahuah**. Without Galatians, there is no credible debate between observing the Torah, which is to examine its teaching, and faith, which is to believe in the unknown or uncertain. So while there are many critical passages in Paul’s other letters, and most especially in Romans, Galatians provides the most methodical approach to obfuscating **Yahuah**’s testimony.

Galatians is one of only two epistles where the Sabbath and Feasts are placed in doubt, the other being Paul’s letter to the Colossians. It is one of only two letters where a replacement Covenant is presented, the other being Paulos’s letter to the Romans. So, without Galatians, there is no justification for rejecting anything Yahowah shared with us.

Galatians is the place where “faith,” has become synonymous with “religion”. This was accomplished by Paul mischaracterizing the Torah’s nature, inferring that to observe-shama was to obey and that to guide was to legislate. As a result, a book filled with Yahowah’s teaching become synonymous with “legalism.” Wanting to be free to disregard the Divine directions, Sha’uwl discredits and then discards the Torah in the second and third chapters Galatians, so that in the fourth chapter, he can position his advocacy for an entirely new and different covenant, relegating the one codified by Moses (actually, Moseh, meaning to draw out) on Mount Sinai to being of the flesh, to being an outdated and old-fashioned disciplinarian, which enslaved and condemned everyone.

“The religious miracle” which makes his religion popular, is performed in Sha’uwl’s / Paulos’s / Paul’s epistle to the Galatians. But is it realistic to believe that Paul could have annulled and discarded the Torah on Yahuah’s authority, as he claims to have done? And if it was somehow possible that Yahuah’s initial plan was ineffective, or worse, if it was an enslaving curse, what would make the replacement faith credible, even remotely believable?

One of the surprising obstacles we will have to overcome along the way will become obvious in short order. Paul’s letter to the Galatians is poorly written; reflecting the worst writing quality found anywhere in texts comprising the “Christian New Testament.” We will encounter a steady diet of inappropriate words and worse.

Many of Paul’s sentences are incomprehensible. The fact that the resulting literacy is well beneath the dignity of Yahuah is something we will wrestle with, even though this doesn’t seem to matter to a religion hell bent on distancing itself from Yahowah, from His Covenant, from His Torah, from the first four Statements He etched in stone, or from six of His seven Feasts
(Hebrew: *Miqra’ey* – Invitations to be Called Out and Meet with Yah).

You must shama (carefully consider) what you will do with the information presented in this entire study.

If you are not going to change your thinking when confronted with evidence that undermines your beliefs, then nothing matters. This study, any book, even Yahuah's book cannot positively influence a closed or irrational mind.

I have not yet responded to Christianity's most debilitating lie. Christians, as a direct result of Paul's letter to the Galatians, have been led to believe that the Torah was written exclusively for Jews, that it was comprised of old-fashioned laws and arcane concepts that are impossible to obey, and that "Jesus" came to free the world from it. But since addressing this position is the purpose of this **study**, let's consider the evidence...

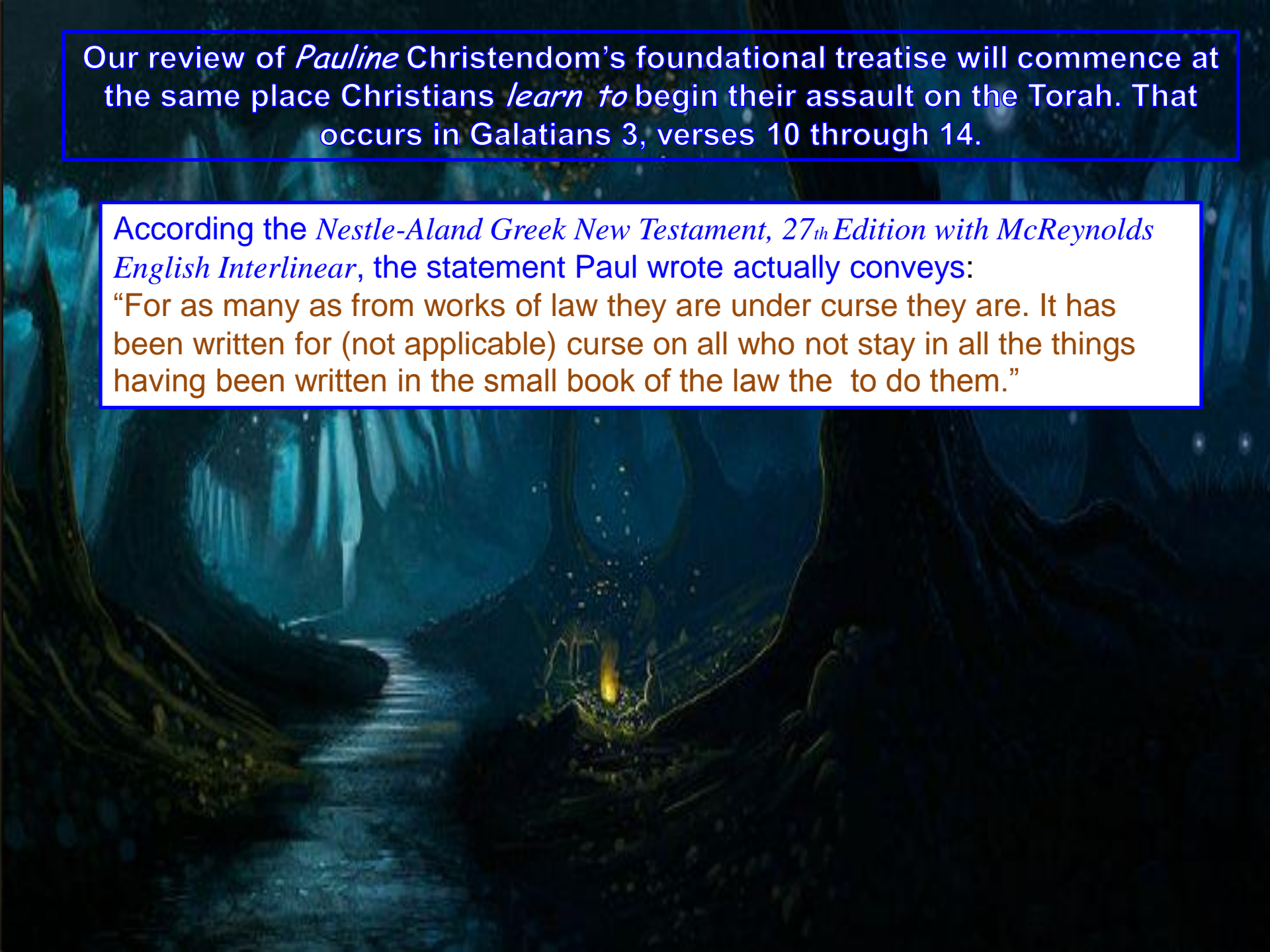


In the previous study we went through the Debarim (Deut) chapters 27-30 specifically to find out what Yahuah had to say about this. For reviewing purposes we found that:

- To be adopted into Yah's family is voluntary and open to all people
- That when we do accept this -there are terms and conditions
- If we knowingly reject and break the terms and conditions, then we bring ourselves out of the protection of Yahuah and thus we will not receive the benefits of His adopting us or His zone of protection to one filled with harm.
- The Torah and Mitzwah and Mitzpat are the guidelines that keep us on the right path and learning how to behave in accordance to the standard Yah wants for His people. It is a divine standard, as He not only conceived it but also lives by it.
- It will be the same standard we will live by forever and we use it to be the shining example for those around us.
- Yah does not curse us, we can choose to curse ourselves by reneging on our promises to Him.
- The Torah is not a curse, but a means of beneficial teaching for choosing life
- We choose to observe these instructions because we love Yahuah-period.

Our review of *Pauline* Christendom's foundational treatise will commence at the same place Christians *learn to* begin their assault on the Torah. That occurs in Galatians 3, verses 10 through 14.

According to the *Nestle-Aland Greek New Testament, 27th Edition with McReynolds English Interlinear*, the statement Paul wrote actually conveys:
“For as many as from works of law they are under curse they are. It has been written for (not applicable) curse on all who not stay in all the things having been written in the small book of the law the to do them.”



Based upon the words Sha'awl selected, the following is an even more complete and accurate depiction of his pronouncement:

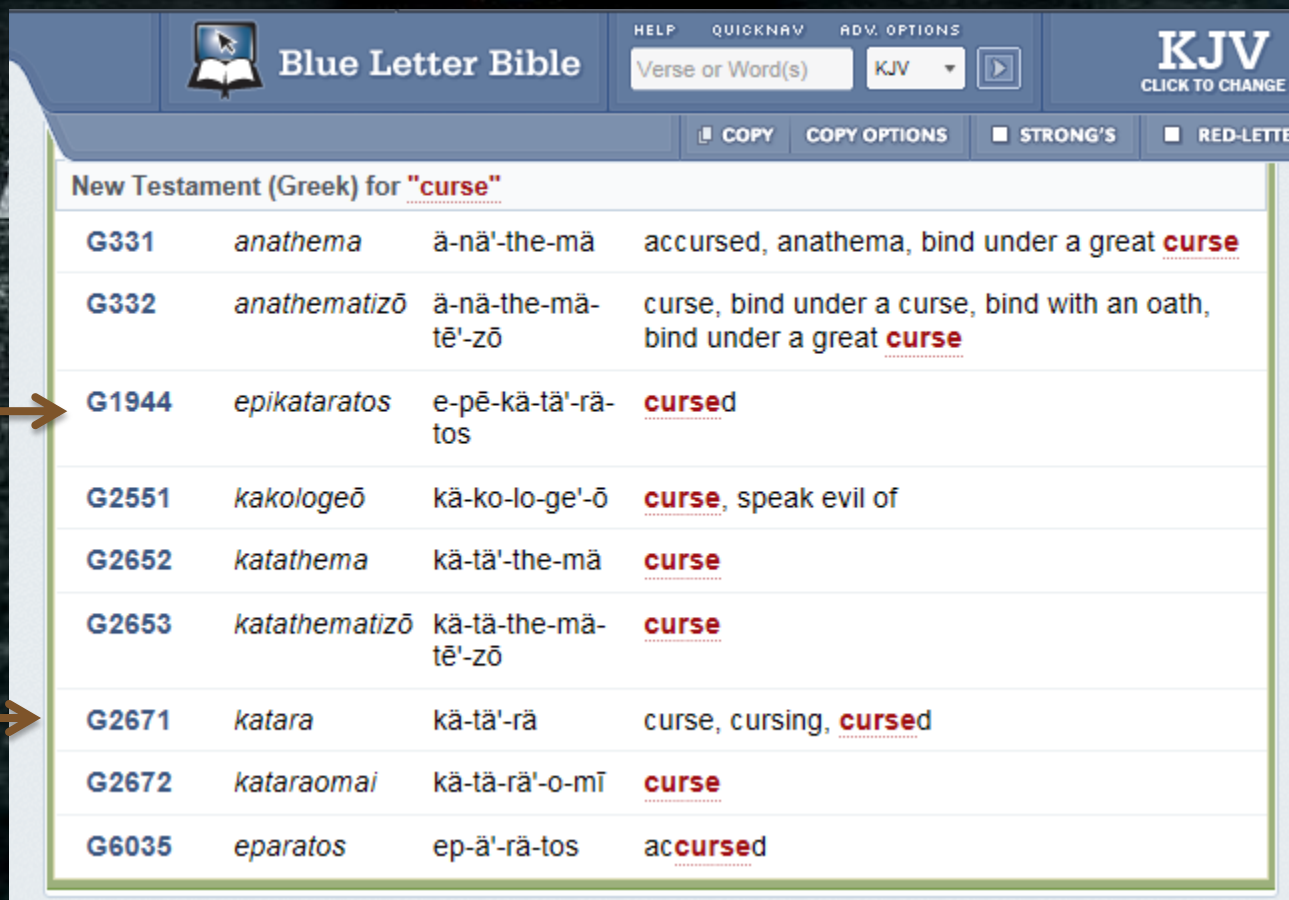
“**Because** (*gar* – for) **to the degree that** (*hosos* – as many and as far as) **out of** (*ek*) **tasks and activities of** (*ergon* – works or actions associated with) **the Towrah** (*nomou* – the means to being nourished by that which is bestowed to become heirs, precepts which were apportioned, established, and received as a means to be proper and approved, and prescriptions for an inheritance; from **nemo** – that which is provided, assigned, and distributed to heirs to nourish them (singular genitive, and thus a specific characterization)) **they are and they exist** (*eisin eisin*) **under** (*hupo* – by way of) **a curse** (*katara* – אלה/קללה that which a supernatural power deploys when he wishes to invoke harm by promoting evil, that which is accursed, denounced and detested), **for** (*gar* – because indeed) **it has been written** (*grapho*) **that** (*hoti*): **To become accursed** (*epikataratos* – אלה/קללה to be exposed, abhorrent, and repugnant, slanderous, hateful, and malicious (to become is a product of the nominative case)) **everyone** (*pas* – all and completely) **who** (*hos*) **not** (*ou*) **remains in** (*emmeno* – stays and continues in, perseveres with) **all** (*pas*) **that** (*tois*) **having been written** (*grapho*) **in** (*en*) **the scroll** (*to biblion* – the book or documented written record typically on papyrus) **of the** (*tou*) **Towrah** (*nomou* – the allotment which is parceled out, the inheritance which is given, the nourishment which is bestowed to be possessed and used to grow, the precepts which are apportioned, established, and received as a means to be proper and to be approved, and the prescription to become an heir (singular genitive, and thus restricted to a singular specific and unique characterization)), **the of** (*tou*) **to do** (*poieomai* – to make, produce, or perform) **them** (*autos*).” (Galatians 3:10)

Trimmed to its essentials, the statement reads: “**Because to the degree that out of tasks and activities of the Towrah they exist under a curse which a supernatural power deploys when he wishes to invoke harm by promoting evil, doing what is accursed, denounced and detested, for it has been written that: ‘To become accursed, to become abhorrent, and repugnant, everyone who not remains **steadfast** in all that having been written in the scroll of the Towrah, to do them.’” (Galatians 3:10)**

Reason dictates that if the following KJV and NLT translations are accurate, then the “Torah” is Yahuah’s way of cursing humankind—not saving us. And if this is true, Yahowah and Yahowsha’ are liars. The KJV reads:
“For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.” (3:10)

More clearly presented, albeit less aligned with the Greek text, the New Living Translation published:
“But those who depend on the law to make them right with God are under his curse, for the Scriptures say, ‘Cursed is everyone who does not observe and obey all the commands that are written in God’s Book of the Law.’ (3:10)

We looked at the Hebrew words for curse and these are the words in Greek that correspond to them.



The screenshot shows the Blue Letter Bible website interface. At the top, there is a search bar with the text "Verse or Word(s)" and a dropdown menu set to "KJV". To the right of the search bar are links for "HELP", "QUICKNAV", and "ADV. OPTIONS". Further right is the "KJV" logo with the text "CLICK TO CHANGE". Below the search bar are buttons for "COPY", "COPY OPTIONS", "STRONG'S", and "RED-LETTE". The main content area displays the search results for "curse" in the New Testament (Greek). The results are presented in a table with columns for the Strong's number, the Greek word, its phonetic transcription, and its English definition. Two orange arrows point to the rows for G1944 and G2671.

| New Testament (Greek) for " <u>curse</u> " | | | |
|--|----------------------|---------------------|---|
| G331 | <i>anathema</i> | ā-nā'-the-mā | accursed, anathema, bind under a great <u>curse</u> |
| G332 | <i>anathematizō</i> | ā-nā-the-mā-tē'-zō | curse, bind under a curse, bind with an oath, bind under a great <u>curse</u> |
| G1944 | <i>epikataratos</i> | e-pē-kā-tā'-rā-tos | <u>cursed</u> |
| G2551 | <i>kakologeō</i> | kā-ko-lo-ge'-ō | <u>curse</u> , speak evil of |
| G2652 | <i>katathema</i> | kā-tā'-the-mā | <u>curse</u> |
| G2653 | <i>katathematizō</i> | kā-tā-the-mā-tē'-zō | <u>curse</u> |
| G2671 | <i>katara</i> | kā-tā'-rā | curse, cursing, <u>cursed</u> |
| G2672 | <i>kataraomai</i> | kā-tā-rā'-o-mī | <u>curse</u> |
| G6035 | <i>eparatos</i> | ep-ā'-rā-tos | <u>accursed</u> |

Parkhurst-Greek Lexicon 306 Katara

Κατάρα, ας, ἡ, from κατά against, and ἀρά a curse. [An imprecation, a curse, cursing, opposed to blessing. James iii. 10. 2 Pet. ii. 14. κατάρας τέκνα (accursed men). Gal. iii. 10, 13. Used of lands, it denotes barrenness. See Heb. vi. 8. and comp. Gen. iii. 17. viii. 21. Jer. xlv. 22. Mat. xxi. 19. Mark xi. 21.] In Gal. iii. 13. it is used personally like Heb. קלל, Deut. xxi. 23.

Καταράομαι, ὤμαι, from κατάρα. — Mid. to curse, imprecate evil upon. occ. Mat. v. 44. Mark xi. 21. Luke vi. 28. James iii. 9. Rom. xii. 14. where it is used absolutely, as it is also by Aristophanes in Vesp. cited by Scapula. Pass. perf. to be cursed. occ. Mat. xxv. 41. [οἱ κατηραμένοι ye cursed, (κατάρατος is used of a wicked man in Ælian, V. H. ii. 13.) comp. Wisd. xii. 11. On Mark xi. comp. Heb. vi. 8. In James iii. 9. Schleusn. understands it, to revile, (and quotes Xen. An. v. 6, 3. where it is opposed to ἐπαινέω); but in St. James it is opposed to εὐλογέω to bless.

Edward Robinson Greek and English lexicon of the NT Lexicon Page 310 1852

Κατάρα, ας, ἡ, (κατά intens. ἀρά,) pp. *imprecation against*, i. e.

a) pp. and genr. *imprecation, cursing*. James iii. 10 ἐκ τ. α. στόματος ἐξέρχεται εὐλογία καὶ κατάρα. Sept. for קלל Gen. xxvii. 12, 13.—Jos. Ant. 4. 6. 5. Pol. 16. 31. 7. Plut. Timol. 5.

b) from the Heb. *curse*, i. e. a *devoting or dooming to utter destruction*, see in Ἀνάθεμα, and hence *condemnation, doom, punishment*. Gal. iii. 10 ὑπὸ κατάραν εἰσὶ ἀρετῆς *subject to the curse*, i. q. ἐπικατάρατοι. ver. 13 bis, ἐκ τῆς κατάρας τοῦ νόμου, γενόμενος ὑπὲρ ἡμῶν κατάρα, i. e. from the *curse, doom*, which the law threatens, 1

Καταράομαι, ὤμαι, f. ἀσομαι, depon. Mid. (ἀράομαι,) pp. *to wish or pray against any one, i. e. to wish evil to, to curse*, c. acc. e. g. opp. to εὐλογεῖν, Matt. v. 44 τοὺς καταραζόμενους ὑμᾶς. Luke vi. 28. Rom. xii. 14. James iii. 9. So Sept. for קלל Gen. xii. 3. Num. xxiv. 9.—c. acc. Xen. An. 5. 6. 4. oftener c. dat. Jos. Ant. 4. 6. 2. Diod. Sic. 1. 45. Xen. An. 7. 7. 48.—From the Heb. *to curse*, i. e. *to devote to destruction*, comp. in Κατάρα b. So of a fig-tree Mark xi. 21, comp. in Κατάρα b ult. Pass. part. κατηραμένος *accursed*, i. q. ἐπικατάρατος, Matt. xxv. 41. comp. Buttm. § 113. n. 6.—Sept. for קלל Deut. xxi. 23. Ecclus. iii. 16. Sept. for קלל Job xxiv. 18. Wisd. xii. 11.

These Greek words also carry with them the meaning of the corresponding Hebrew words that we studied last time.

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

Ἐπικατάρατος *Epikataratos* a curse, for it is written, “**Cursed is** everyone who doe
ἐπικατάρατος «*epikataratos* **cursed; accursed; cursed (be)**
adjective, nominative, singular, masculine | predicate adjective
Sense: **accursed – under divine condemnation; especially understood as deserving**
negative consequences and judgment.
DBL Greek accursed
NASB Dictionaries
LEH LXX Lexicon accursed
IGEL
LXGRANLEX cursed
LALS **accursed; cursed (be); cursed; אָרַר; be cursed; curse; קָבַב; curse;**

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

κατάρα «*katara* **curse**
noun, accusative, singular, feminine | prepositional object
Sense: **cursed state – being liable to the consequences and penalties of the imprecation**
contained in a curse.
DBL Greek curse; cursed
NASB Dictionaries
LEH LXX Lexicon curse, imprecation; cursing
IGEL
LXGRANLEX curse, imprecation; curse
BYNTGV3E curse
LALS **curse; מְאָרָה; קָבַב; curse; curse/sworn agreement; מְאָרָה; קָבַב;**

אלה (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.

One of our questions has already been resolved. While we will diligently research every discernible connotation of “*nomos*,” not just once but multiple times, Sha’uwl has clearly acknowledged what you will come to know. He is using *nomou* to describe the “Torah,” as if *nomos* and *towrah* were synonymous.

We know this because in the attempt to prove this point he translated the Hebrew word “*towrah*” into Greek as “*nomou*.” **As a result, a Pauline apologist cannot say that Paul was condemning Rabbinic Law instead of the Towrah without contradicting Paul’s own translation.**

Paul is, therefore, calling the Word of **Yahuah, Yahowah’s foundational testimony, a curse.**

Beyond emphatically demonstrating that Sha’uwl was using variations of *nomos* to convey “Torah” throughout his letters, by rendering *towrah* as *nomou*, to be intellectually honest, the meaning of *towrah* in Hebrew which is “teaching, instruction, direction, and guidance,” must prevail over “law.” Therefore, not only is Paul implicating himself by disparaging the Word of **Yahuah**, those who publish Christian bibles are universally guilty of misrepresenting one of the most important words ever written when they render *towrah* via *nomos* as “law.”

νόμος «¹) **nomos law**

noun, genitive, singular, masculine | qualitative genitive

Sense: Mosaic law system – the Torah understood as the system of laws, civil statutes, and priestly ordinances comprising the Mosaic covenant; especially understood as the means of earning God's favor.

DBL Greek **law; the Law; the Scriptures**

NASB Dictionaries

LEH LXX Lexicon **law, ordinance; (the) law; law; ruling, decision, precedent; established...**

But there is more: Paul misquoted the Towrah. The passage he cited in the context of the discussion in *Dabarym* / Words / Deuteronomy 27:26 conveys a message which is diametrically opposed to the point Paul was making. How then can his point be valid if he had to misrepresent Yah's position?

Deu 27:26 To cause a **אָרֶר**-**curse** to the person, because they confirm not [all] the words of this Mitzwah to do them. Then responding, giving their answer, and testimony, all the paternal kin, to what was said, spoke "surely it is true"!

The Towrah reads: "Invoking harm upon oneself is whoever relationally and beneficially is not established, restored, and supported by the words of this Towrah, approaching by engaging through them. And then the entire family responded, 'This is true, acceptable, and reliable.'" (*Dabarym* 27:26)

“Invoking harm upon oneself (‘*arar* – cursing oneself by making oneself undesirable) is whoever relationally and beneficially (‘*asher*) is not (*lo*’) established (*quwm* – restored, supported, encouraged, lifted up and caused to stand, confirmed, and enabled to endure) by (‘*eth* – with and through) the words (*dabar* – message and accounts) of this (*ha zo’th*) Towrah (*towrah* – source of guidance, direction, teaching, and instruction), approaching (*la*) by engaging through them (‘*asah eth* – by acting upon them and doing productive things according to them, celebrating and profiting with them). And then (*wa*) the entire (*kol*) family (‘*am* – people and nation) responded (‘*amar* – answered, promised, and declared), “This is true, acceptable, and reliable (‘*aman* – this is affirming, supportive, verifiable, and dependable).”’ (Dabarym / Words / Deuteronomy 27:26)

So what now?

WE ENCOURAGE YOU TO find a Greek and Hebrew interlinear on your shelf or online, and that you reference a lexicon or two, looking up each word to verify what you have just read. How are you going to deal with this? The answer to this question may determine the fate of your soul, especially if you have believed Paul up to this point.

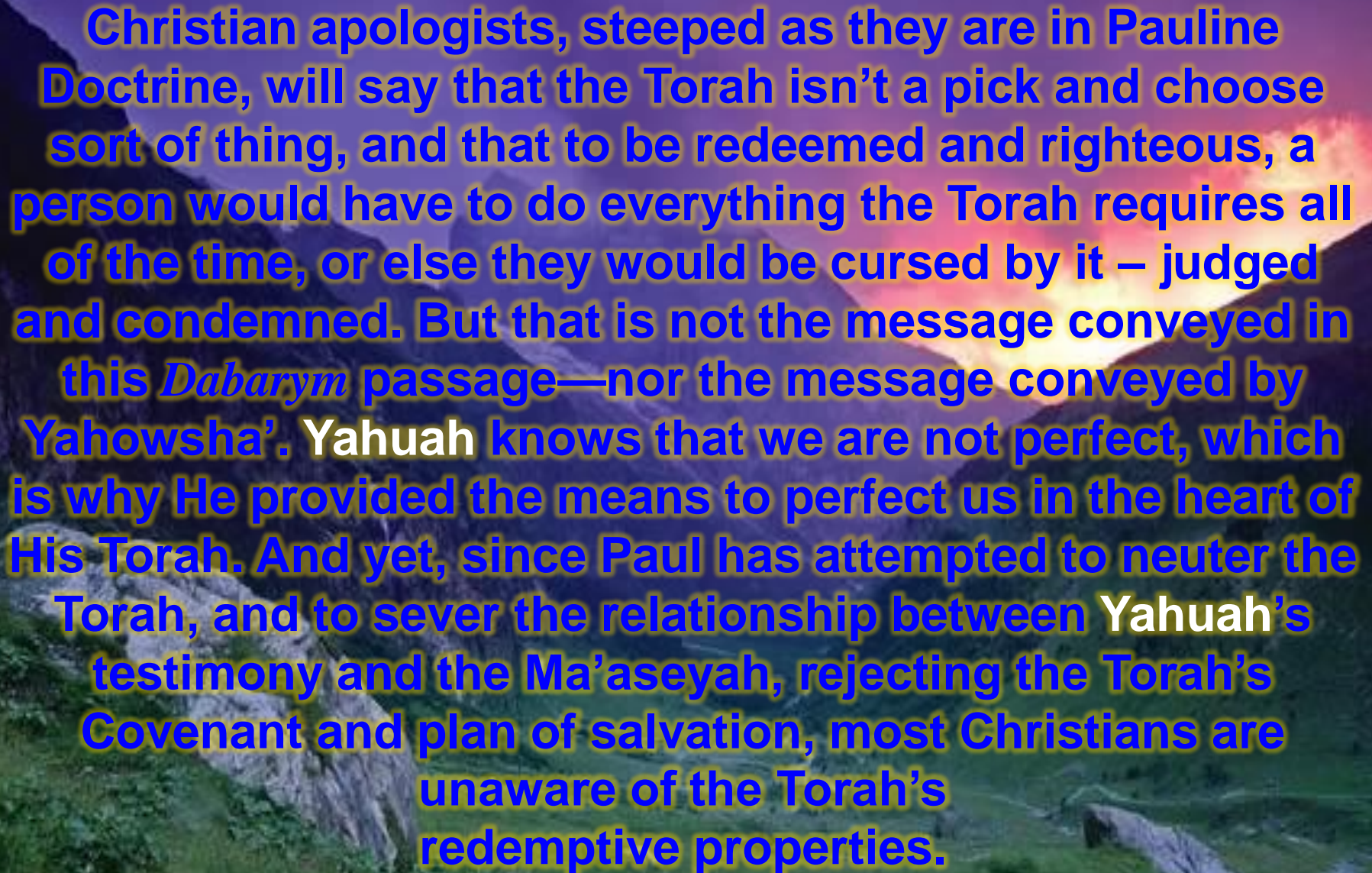
While we could, we are not going to stop here. Before we are finished, several hundred more nails will be driven into Paul's coffin. A person who deliberately misquotes Yahuah, to promote the opposite of what Yahuah is saying, cannot be telling the truth when he claims to be inspired by that same Almighty. It is impossible.

Yahowah just said that we harm ourselves when we are not established and restored by the words which comprise His Towrah, approaching Him by acting upon them. Christianity is torn asunder by this statement, a position which cannot be refuted without calling Yahowah, Himself, a liar. The very statement Paul misquoted to establish his religion destroys it.

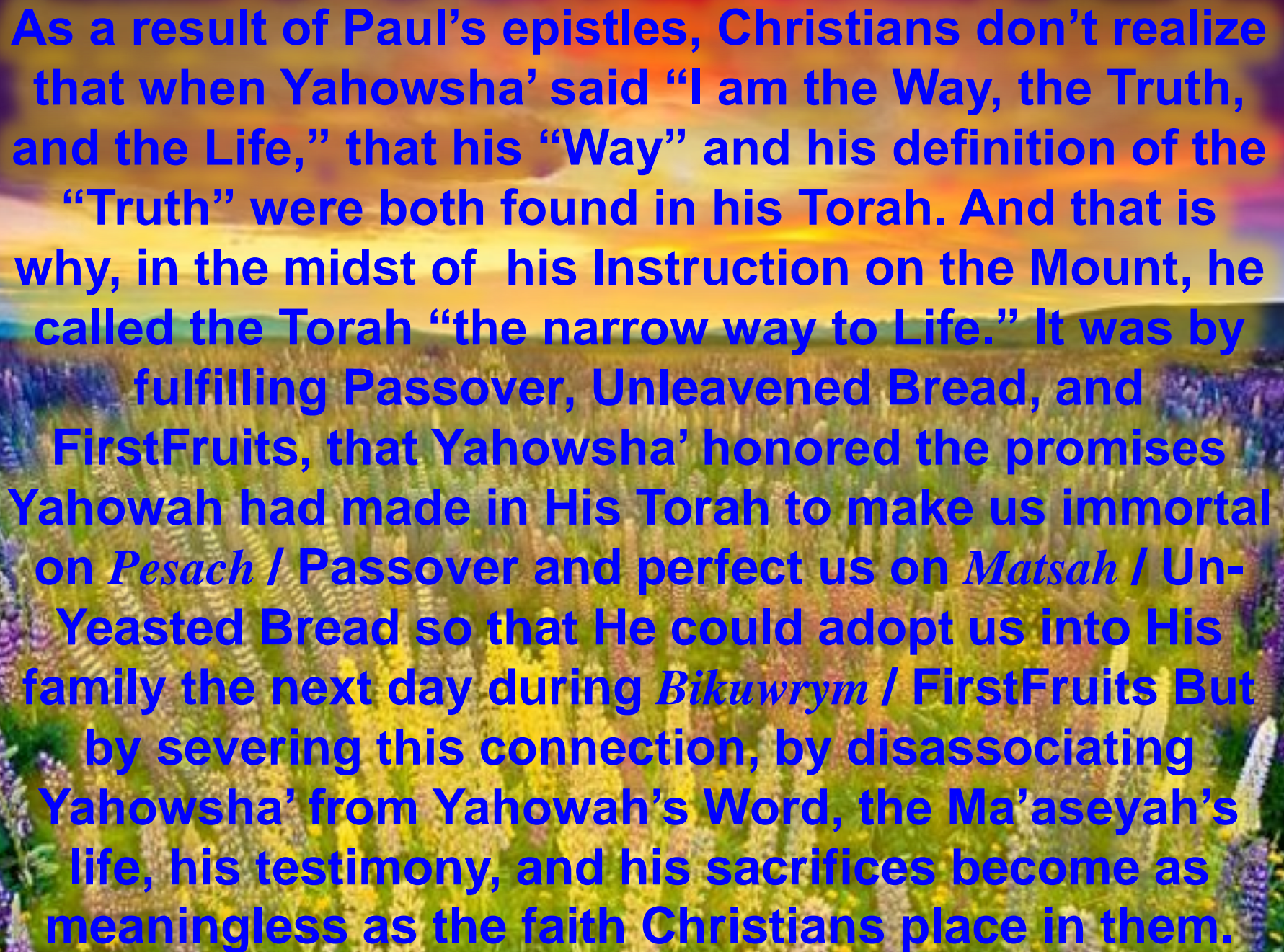


Let that sink in for a moment.

You can't say that Yahuah lies in the Torah and then use what Yahuah says in the Torah later to try and prove your telling the truth. If Yahuah picked Paul to be His apostle- and the Torah is a curse then why would Paul want to get his credibility of working for an evil deity?



Christian apologists, steeped as they are in Pauline Doctrine, will say that the Torah isn't a pick and choose sort of thing, and that to be redeemed and righteous, a person would have to do everything the Torah requires all of the time, or else they would be cursed by it – judged and condemned. But that is not the message conveyed in this *Dabarym* passage—nor the message conveyed by Yahowsha'. **Yahuah** knows that we are not perfect, which is why He provided the means to perfect us in the heart of His Torah. And yet, since Paul has attempted to neuter the Torah, and to sever the relationship between **Yahuah's** testimony and the Ma'aseyah, rejecting the Torah's Covenant and plan of salvation, most Christians are unaware of the Torah's redemptive properties.



As a result of Paul's epistles, Christians don't realize that when Yahowsha' said "I am the Way, the Truth, and the Life," that his "Way" and his definition of the "Truth" were both found in his Torah. And that is why, in the midst of his Instruction on the Mount, he called the Torah "the narrow way to Life." It was by fulfilling Passover, Unleavened Bread, and FirstFruits, that Yahowsha' honored the promises Yahowah had made in His Torah to make us immortal on *Pesach* / Passover and perfect us on *Matsah* / Un-Yeasted Bread so that He could adopt us into His family the next day during *Bikuwrym* / FirstFruits But by severing this connection, by disassociating Yahowsha' from Yahowah's Word, the Ma'aseyah's life, his testimony, and his sacrifices become as meaningless as the faith Christians place in them.

Moving on to Sha'awl's next thought amplified, and with the Greek text highlighted..

“But (*de* – it follows, moreover, and namely) because (*oti*) with (*en* –inside and with regard to) the Torah (*nomos* — the allotment which is parceled out, the inheritance which is given, and the prescription to become an heir) absolutely no one (*oudeis* – nothing, nobody, and not one; from *oude heis* – not even one) is vindicated or justified (*dikaioo* – made or shown to be correct, proper, or right, acquitted or declared righteous) by (*para* – with and in the opinion of) the Gd (*to* ΘΩ) becomes evident (*delos* – becomes clear and is made plain (scribed in the nominative, where an adjective is presented influencing the subject, God, in this case, renaming Him)) because (*oti* – namely and for this reason): Those who are correct, righteous, and proper (*o dikaios* – those who are right, upright, virtuous, and guiltless) out of (*ek*) faith (*pistis* – originally meant trust but evolved to faith or belief as a result of Sha'awl's usage in these letters) will live (*zao* – will be alive).” (Galatians 3:11)

The Hebrew ‘el and ‘elohym, meaning “Almighty,” but most often translated “God,” were conveyed using the placeholders Theta Sigma (ΘΣ), Theta Upsilon (ΘΥ), Theta Omega (ΘΩ), and Theta Nu (ΘΝ). And while Yah’s name and title are not interchangeable, there are times when these placeholders represent “Yahowah” instead of His title, “God.”

Why is he saying “the Gd”? I know it’s a title and thus grammatically correct, but it is so impersonal. That divine placeholder should be Yahuah’s name.

In the Nestle-AlandGreek New Testament, 27th Edition with McReynolds English Interlinear:

“But that in law no one is made right along the Gd clear because the right from trust will live.”


Buffed up a bit in the KJV, he sounds a bit more eloquent, albeit no more rational: “But that no man is justified by the law in the sight of Gd, *it is* evident: for, ‘The just shall live by faith.’”

Updated for modern sensibilities, the New Living Translation passage reads:

“So it is clear that no one can be made right with God by trying to keep the law. For the Scriptures say, ‘It is through faith that a righteous person has life.’” (3:11)

And yet Paul’s first point was anything but “clear,” because he cited a passage which contradicted his premise. But more telling still, the Scriptures don’t actually say anything about “faith,” much less that one’s beliefs lead to being “just” or “righteous.” Therefore, both positions are illogical. Even if no one was justified by the Torah that would still not infer that the just or righteous shall live by faith. More to the point, if **Yahuah’s** Torah cannot be relied upon, in whom are we to express our “faith?”

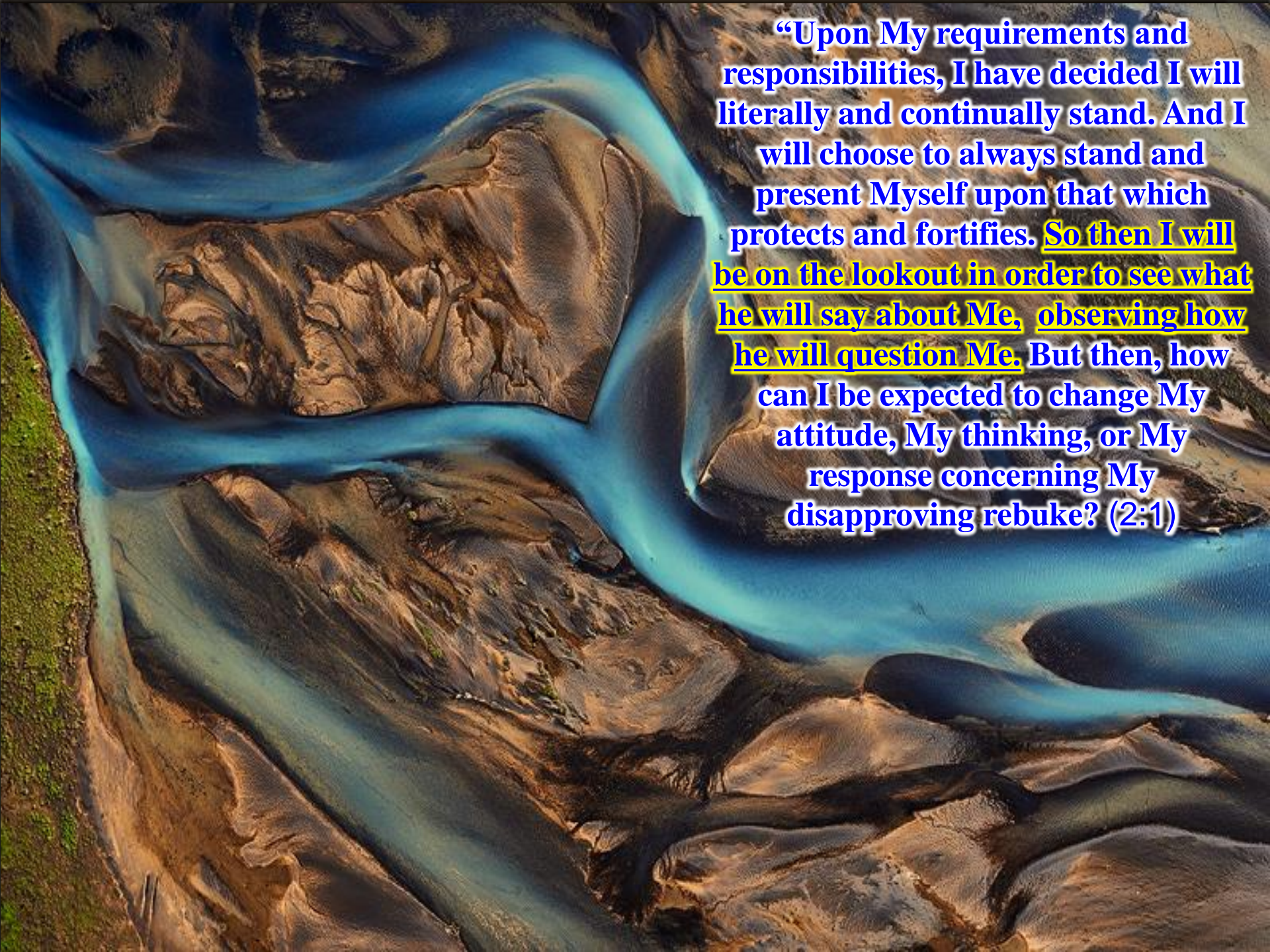
As I previously mentioned, “**the Scriptures**” do not “say, ‘It is through faith that a righteous person has life.’” The passage Sha’uwl truncated actually reads:



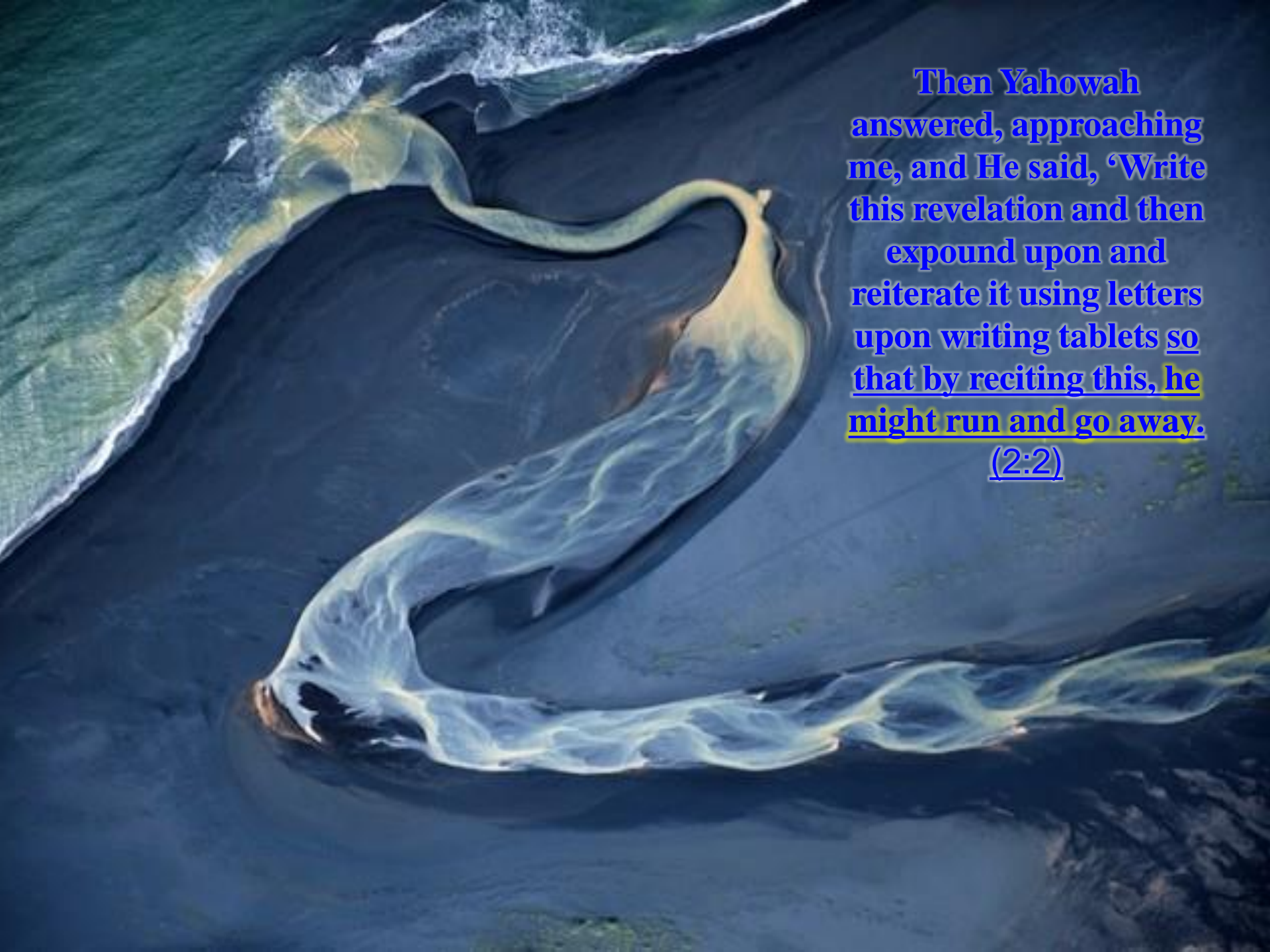
**“Pay attention, he will be puffed up with false pride. His soul, it is not right nor straightforward in him. So, through trust and reliance, by being firmly established and upheld by that which is dependable and truthful, those who are upright and vindicated live.”
(Chabaquwq / Habakkuk 2:4)**

This is almost breathtaking in its audacity. And this time the biggest issue isn't just the inaccurate or inappropriate nature of Paul's citation, where he has once again misrepresented Yahowah's intent by removing and twisting a snippet of what **Yahuah** said. What's amazing is that Yahowah is specifically warning us about Sha'awl in this passage. So by quoting it, Paul is taunting his audience, arrogantly inferring that those foolish enough to fall for rhetoric aren't sufficiently resourceful or rational to realize that **Yahuah** is telling us to trust Him, not Sha'awl.

Later on there will be a fully amplification of the entirety of Yahuah's indictment regarding Sha'awl, but for now ponder these highlights...

An aerial photograph of a winding river with a milky, light blue color, flowing through a rugged, brown, and rocky landscape. The river meanders across the terrain, which appears to be a dry or semi-arid region with exposed rock formations and some sparse vegetation. The text is overlaid on the right side of the image.

“Upon My requirements and responsibilities, I have decided I will literally and continually stand. And I will choose to always stand and present Myself upon that which protects and fortifies. So then I will be on the lookout in order to see what he will say about Me, observing how he will question Me. But then, how can I be expected to change My attitude, My thinking, or My response concerning My disapproving rebuke? (2:1)

An aerial photograph of a river delta system. The main river channel enters from the top left and branches into several smaller channels. A prominent, large meandering channel winds through the center of the delta, forming a large loop. The water in the channels is a mix of dark blue and light green, indicating varying depths and sediment levels. The surrounding land is a dark, flat expanse.

**Then Yahowah
answered, approaching
me, and He said, ‘Write
this revelation and then
expound upon and
reiterate it using letters
upon writing tablets so
that by reciting this, he
might run and go away.**

(2:2)

Yahuah wants him to run away.. Interesting how many times Paul uses this analogy of "running"....

- 1Co 9:24 Know ye not that they which **run** in a race **run** all, but one receiveth the prize? So **run**, that ye may obtain.
- 1Co 9:26 I therefore so **run**, not as uncertainly; so fight I, not as one that beateth the air:
- Gal 2:2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should **run**, or had **run**, in vain.
- Gal 5:7 Ye did **run** well; who did hinder you that ye should not obey the truth?
- Phi 2:16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not **run** in vain, neither laboured in vain.
- Heb 12:1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset *us*, and let us **run** with patience the race that is set before us,
- 1Pe 4:4 **Wherein they think it strange that ye **run** not with *them* to the same excess of riot, speaking evil of *you*:**

Still indeed, this revelation from Yahuah is for the Mow'ed Appointed Meeting Times. It provides a witness and speaks, pouring out evidence in the end which entraps. The extended period of time required for this question to be resolved shall not prove it false. Expect him in this regard, because indeed, he will absolutely come, neither being delayed nor lingering. (2:3)

Pay attention, he will be puffed up with false pride. His soul, it is not right nor straightforward in him. So then through trust and reliance, by being firmly established and upheld by that which is dependable and truthful, those who are righteous and vindicated live. (2:4)

Moreover, because the intoxicating wine and inebriating spirit of the man of deceptive infidelity and treacherous betrayal is a high-minded moral failure, and is arrogant with meritless presumptions, he will not rest, find peace, nor live, whoever is open to the broad path, the duplicitous and improper way, associated with Sha'awl.

He and his soul are like the plague of death. And so those who are brought together by him, accepting him, will never be satisfied. Most every Gentile will gather together unto him, all of the people from different races and nations. (2:5)

They do not ask questions, any of them, about him. Terse references to the Word they lift up as taunts to ridicule, along with allusive sayings, simplistic and contrived equivalencies, and mocking interpretations, controlling through comparison, counterfeit and clichés, along with derisive words arrogantly conveyed. There are hard and perplexing questions which need to be asked of him, and double dealings to be known regarding him. And so they should say, ‘Woe to the one who claims to be great so as to increase his offspring, acting like a rabbi, when neither apply to him. For how long will they make pledges based upon his significance, becoming burdened by his testimony?’”

(Chabaquwq / Embrace This / Habakkuk 2:6)

Evidence does not get any more compelling or relevant than this. Sha'awl took us directly to a prophecy that Yahuah had used to encourage us to "Sha'awl – Question Him."

Therefore, Yahowah revealed that a man named, "Sha'awl," coupled with the time He would fulfill His *Mow'ed* – Appointed Meetings (during Yahowsha's participation in *Mow'ed Miqra'ey* of *Pesach*, *Matsah*, *Bikuwrym*, and *Shabuw'ah* in 33 CE when Sha'awl was studying to become a Rabbi in Yaruwshalaim) would inappropriately attempt to convince people from different races that he was authorized to replace Yah's existing standard with a new and different set of requirements. Further, as if He was reading Galatians, Yahuah told us that Sha'awl would be arrogant, circuitous, duplicitous, intoxicating, deceptive, treacherous, and presumptuous. We were warned that this pseudo-rabbi's way would be improper, akin to a plague of death. And yet, according to Yahuah, Sha'awl's broad, and therefore accommodating, path would become especially popular with Gentiles because too few of them would actually question his allusive sayings, his derisive words, his comparisons and counterfeits, which would all be ripe with taunts and ridicule. Yah said he was looking right at him! Amazing!

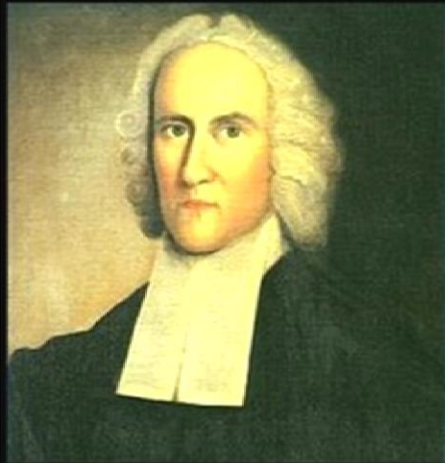
Apart from the prophecy, if Paul was right in disavowing Yahowah's standard, it would be equivalent of Yahuah saying: "I will save those who contradict Me and justify those who negate and belittle the plan I have established." And yet, Yahowah introduced His Habakkuk prophecy, affirming that He was not about to change.

Continuing to mislead by way of senseless and duplicitous prose, the KJV renders Paul's next statement:

"And the law is not of faith: but, the man that doeth them shall live in them."

Deploying a different tactic, the NLT authored something which could only be considered appropriate in the context of religion.

"This way of faith is very different from the way of law, which says, 'It is through obeying the law that a person has life.'" (3:12)



The apostle Paul is abundant in teaching, that 'we are justified by faith alone, without the works of the law!' There is no one doctrine that he insists so much upon, and that he handles with so much distinctness, explaining, giving reasons, and answering objections.

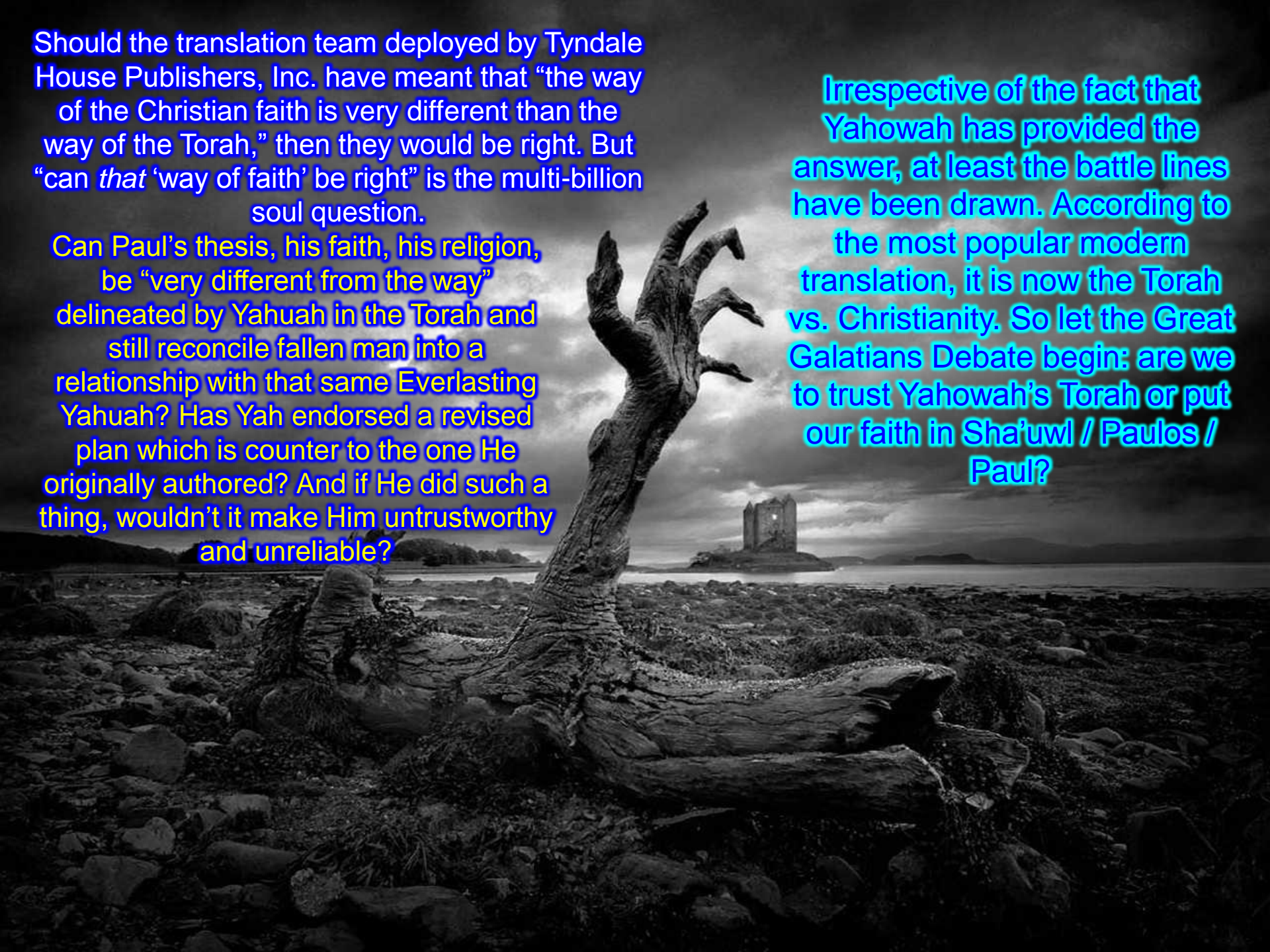
(Jonathan Edwards)

izquotes.com

Should the translation team deployed by Tyndale House Publishers, Inc. have meant that “the way of the Christian faith is very different than the way of the Torah,” then they would be right. But “can *that* ‘way of faith’ be right” is the multi-billion soul question.

Can Paul’s thesis, his faith, his religion, be “very different from the way” delineated by Yahuah in the Torah and still reconcile fallen man into a relationship with that same Everlasting Yahuah? Has Yah endorsed a revised plan which is counter to the one He originally authored? And if He did such a thing, wouldn’t it make Him untrustworthy and unreliable?

Irrespective of the fact that Yahowah has provided the answer, at least the battle lines have been drawn. According to the most popular modern translation, it is now the Torah vs. Christianity. So let the Great Galatians Debate begin: are we to trust Yahowah’s Torah or put our faith in Sha’uwl / Paulos / Paul?



Amplified, and with the words Sha'awl selected on display, the man Yah just told us to question, wrote:

“**But** (*de*) **the Towrah** (*nomou* – the allotment which is parceled out, the inheritance which is given, the nourishment which is bestowed to be used to grow, the precepts which are apportioned, established, and received as a means to be proper and approved, and the prescription to become an heir) **exists** (*eimi* – **is**) **not** (*ouk*) **out of** (*ek*) **faith or belief** (*pistis*), **but to the contrary** (*alla* – making an emphatic contrast with an adversarial implication), **‘The one having done** (*o poieomai* – the one having made and performed as such becoming) **them** (*autos*) **will live** (*zao*) **with** (*en* – in and by) **them** (*autos*).” (Galatians 3:12)

Recognizing that Paul didn't express this thought very well, principally because the Towrah passage he cited didn't fit his conclusion, in context we are led to believe that Sha'awl was suggesting that if an individual was to choose the Towrah over faith, that they would have to live with the consequence. He is inferring that the only way to live with the Towrah would be to do everything it requires. So since he tried to usurp Yah's credibility to prove his point, we must turn to the passage he referenced to ascertain whether or not Yahowah's Towrah actually said what Sha'awl was asserting.

Opening Yahowah's Torah to *Qara'* / Called Out / Leviticus, we find Yahuah imparting guidance, whereby we are advised to avoid the kinds of religious myths and practices which comprise Pauline Christianity:

“Speak (*dabar* – communicate using words) to (*'el*) the Children of Yisra'el (*beny Yisra'el* – children who engage and endure with Yah), and (*wa*) say (*'amar* – affirm) to them (*'el*), ‘I am (*'anky*) Yahowah (יְהוָה), your Everlasting (*'elohym*). (18:1-2)



With regard to things which could be considered similar to (*ka* – as with and like) the practices (*ma'aseh* – the pattern of behavior, the work, the things done, undertakings, and pursuits) of the realm (*'erets* – land) of the Crucible of Egypt (*Mitsraym* – crucibles of religious, political, military, and economic oppression) where (*'asher*) you dwelt (*yashab*), you should not engage in or act upon (*lo' 'asah* – you should not celebrate or profit from) similar (*ka*) pursuits (*ma'aseh* – patterns of behavior, things done, undertakings, and practices) in the land (*ba 'erets*) of Kana'any (*Kana'any* – Zealousness which subdues, bringing people into subjection; commonly transliterated Canaan) which beneficially as a result of the relationship (*'asher*), I am (*'anky*) bringing you (*bow' 'esh*).



There (*sham*), you should not act upon or engage in (*lo' 'asah*) their decrees or customs (*chuqah* – their prescriptions for living and their traditions and statutes), never walking in or following them (*lo' halak* – never patterning your life after them). (18:3)



With (*'eth*) My means to exercise good judgment regarding the resolution of disputes (*mishpat* – My means to decide regarding justice and judgment), you should continually engage and genuinely act (*'asah*).

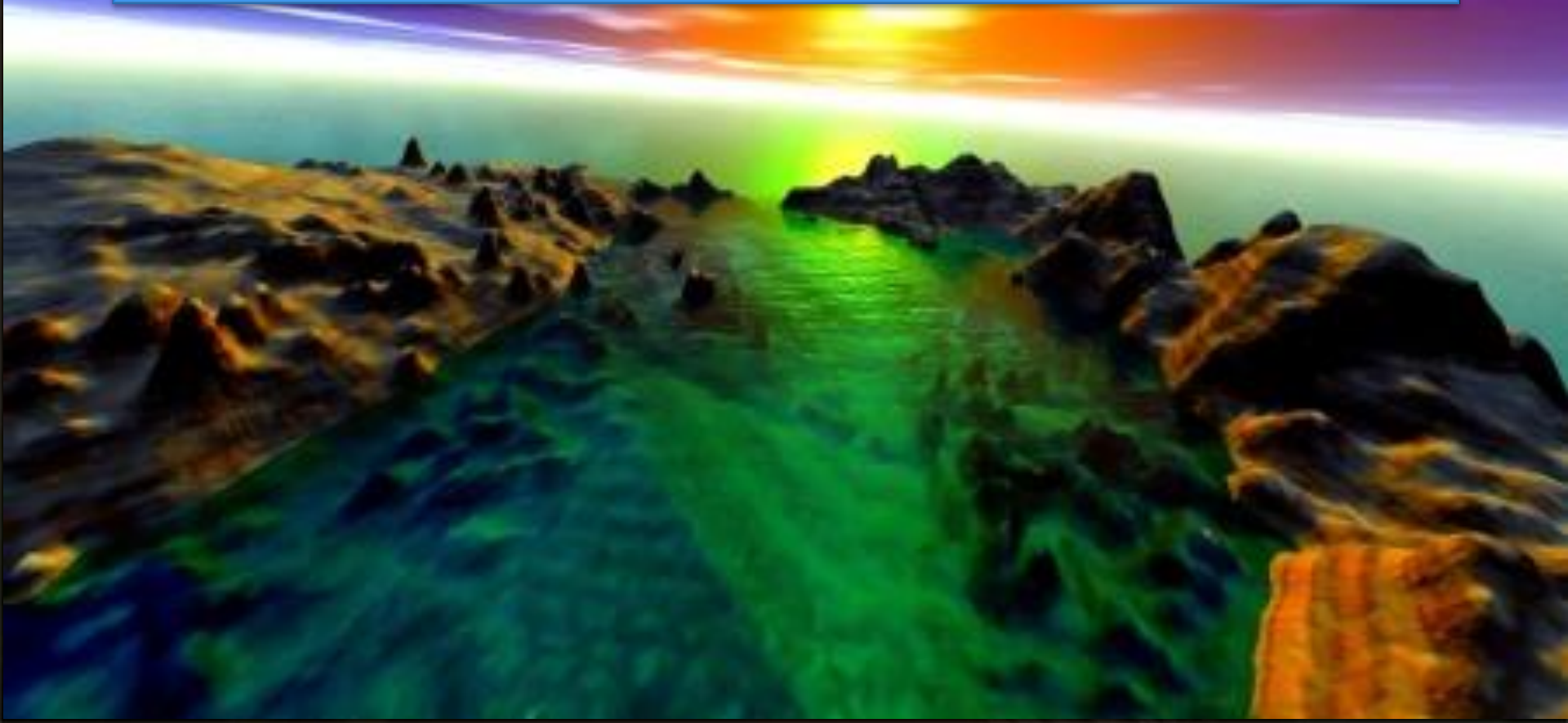
With (*'eth*) My prescriptions for living (*chuqah* – My inscribed recommendations which cut you into the relationship), you should consistently examine and carefully consider (*shamar* – you should make a habit of consistently and actually observing) for the purpose of approaching by (*la*) walking in them (*halak ba*). I am (*'anky*) **Yahowah, your Eternal (*'elohym*).” (*Qara'* / Called Out / Leviticus 18:4)**

This admonition against religion, politics, and societal customs, was followed by the statement Paul sought to usurp to prove his point. It reads:

“And so (wa) you should choose of your own volition to actually and completely observe (shamar – under the auspices of freewill, you should consider choosing to carefully and completely examine (qal perfect consecutive)) accordingly (‘eth) My prescriptions for living (chugah – My inscribed (and thus written) instructions which cut you into a relationship (and thus into the Covenant) with Me) and also (wa) My means to resolve disputes (mishpat – My means to exercise good judgment regarding redemption (thereby directing our attention to His seven Invitations to Meet). Whoever (‘asher – relationally and beneficially) over time and as an ongoing process acts upon and engages (‘asah – consistently endeavors to genuinely celebrate and continually benefit (qal imperfect)) with them (‘eth), that man (ha ‘adam – that individual and person) indeed (wa – emphasizing this) is actually and completely restored to life as a result of this desire and his decision, living forever (wa chayah – he is literally revived, perfectly renewed, actually nurtured, completely spared, and kept alive into perpetuity through this exercise of freewill, raised, preserved, and allowed to flourish (qal perfect consecutive)) through them (ba – with and by them). I am (‘any) Yahowah (יהוה).” (Qara’ / Called Out / Leviticus 18:5)

Yahowah is telling all who would listen that if a person wants to live, they should pay attention to what He has to say and then act upon His offer. And let us not forget, everything He had to say, everything He had to offer, was contained in its entirety in the very book He was reciting: His Towrah!

Therefore, Paul has once again deliberately abbreviated and misappropriated a passage which is inconsistent with his own message, perhaps hoping that the use of some common words would be sufficient to convince his audience that Yahuah supports his position.



But in the quoted verse, Yahuah absolutely and unequivocally did not say that the “law is very different than faith,” that “through faith a person has life,” or even “through obeying the law a person has life,” or anything remotely similar to these propositions. There isn’t even a Hebrew word for “obey.” To “*shamar* – observe” is to “examine and consider,” not “keep.” And to “*‘asah* – to act and engage” is to respond to what we have learned – a concept light-years removed from “obey.” Moreover, neither “*chuqah* – prescriptions for living” or “*mishpat* – means offered to resolve disputes” are “laws.” These things represent the Way Yahowah’s Towrah “*chayah* – restores and renews our lives,” at least for those who consider them and act upon them.

Yahowah, speaking in first person, said that a close examination and careful consideration of His prescriptions for living and His means to exercise good judgment regarding His means to resolve disputes enable those to live who respond to what He is offering. This is, of course, the antithesis of Paul’s position.

While we are making such distinctions, it is important to realize that it is grotesquely inappropriate to refer to Yahowah’s Torah as “law,” as Paul does throughout his letters. The Hebrew word *towrah* means “source from which teaching, instruction, direction, and guidance flow.” His presentation is educational. His witness is enlightening. He is offering guidance which we are free to embrace or reject, so He is not controlling. Moreover, those who would argue that Yahowsha’ refers to the Towrah as “*nomos*” in His Teaching on the Mount would be inaccurate

Yahowsha' spoke Hebrew and Aramaic, never Greek. And the Disciple Mattanyah, who was an eyewitness to Yahowsha's initial and longest public declaration, wrote his biographical account in Hebrew. Someone, perhaps a century later, translated the Mattanyah's declaration into Greek.

Paul, however, cannot be afforded any excuse. And that is because all of Paul's letters, including Galatians, were originally written in Greek, and there is no mistaking the fact that he was mischaracterizing the Towrah, presenting it as a punitive set of "laws." Further, he did so in full accord with rabbinical Judaism – a religious proposition Yahowsha' thoroughly rebuked.

The etymological history of *nomos* is actually harmonious with the Towrah's purpose, which is "to parcel out an allotment and to bestow an inheritance, providing prescriptions regarding how to become an heir."

BLESSINGS

These things known, there is much more to *nomos* than meets the eye of the casual observer. The word is based upon "*nemo* – to provide, assign, and distribute an inheritance and to nourish heirs." It is "an allotment which is bestowed and parceled out for the purpose of feeding hungry sheep."

Metaphorically then, a *nomos* is "a prescription for living which is given to us by Yah so that we might live with Him as His children, be fed and grow, inheriting all that is His to give." So in this regard, properly defined, *nomos* actually provides a fitting depiction of Yahowah's "*Towrah* – teaching, guidance, direction, and instruction" on how to participate in His Covenant Family.

Moving on to the next statement here is how the Greek text of Sha'awl's letter reads:

“Christos (XPΣ – placeholder for Ma'aseyah [but it is unlikely in this context and with this audience that Sha'awl would have associated the Ma'aseyah with Yahowah]) us (*ego*) bought back (*exagorazomai* – worked to atone and purchase; from *ek*, out of, and *agorazo*, doing business in the marketplace where (*agora*) people assemble for a public debate, to buy, sell, and vote) from (*ek*) the curse (*katara* – from the evil, hateful, abhorrent, loathsome, maligning, and malicious influence) of the (*tov*) Towrah (*nomou* – the means to being nourished by that which is bestowed to become heirs, precepts which were apportioned, established, and received as a means to proper and be approved, and prescriptions for an inheritance; from *nemo* – that which is provided, assigned, and distributed to heirs to nourish them (singular genitive, and thus a specific characterization)), having become (*ginomai* – having existed as) for our sake (*hyper ego*) a curse (*katara* – a repugnant prayer, invoking the power to harm others by wishing evil upon them, maligning and malicious), because (*hoti*) it has been written (*grapho* – inscribed): ‘A curse on (*epikataratos* – being exposed to divine slander and vengeance) all (*pas*) the one (*o*) having hung (*kremamai* – suspended) on (*epi*) wood (*xylon*).’”

(Galatians 3:13)



My simple amplified version:

Mas'aseyah purchased us back from the curse, the evil hateful malicious influence of the Torah- the means to being nourished that is bestowed on heirs , precepts that were established and received as a means to be approved and prescriptions for an inheritance. Having existed for our sake as a curse, that which was a evil hateful malicious influence. Because it is written 'exposing themselves to divine slander and vengeance all the one, having hung on wood.' Galatians 3:13

So even though in Hebrew and the equivalent in Greek for Torah Nomou completely agrees that the Torah is healing and beneficial and nourishing instructions, Paul says we need to be purchased back from this blessing by Yahusha. And that his sole purpose was to turn into a curse! Existing to hang on that wood, which in turn made him, evil, hateful, abhorrent, loathsome, maligning, and malicious influence -a repugnant prayer and invoking the power to harm others by wishing evil upon them! WHAT?

So here is my question Paul, do you really think we will believe that our loving and beautiful kinsman king, was evil and hateful even for a minute of his life, hanging on that tree? Or did he purchase our debt and then receive the punishment we deserve, hanging on that tree and in sheol?

What kind twisted thinking would accept that Yahusha in essence became shatan (evil) to save us, AND that this was Yahuah's plan?!?!?! Paul, by turning Yahusha into Shatan, says we must throw out the very essence of Yahusha- the Torah!! Paul says, to be protected we must move away from the only protection we have?!?

So Paul, Yahusha came to exist to be a curse? What happened to the notion of being the perfect lamb and he came to teach the pure Torah so we would be cleansed and have a door back to Yah and also stake his claim as King. But Paul says, the whole purpose of Yahusha coming here was because he needed to become an evil curse to do good?! It really is staggering what we have been taught. We will take a closer look at that fallacy in just a bit.

Let's look at what the translators would have us believe. It is blasphemy full stop.

As it is presented in the Nestle-Aland, KJV, and NLT, we find: NA:

“Christ us brought out from the curse of the law having become on behalf of us a curse because it has been written, ‘curse on all the one having hung on wood.’”

KJV: “Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree:” (3:13)

The NLT twists the text to convey a different perspective: “But Christ has rescued us from the curse pronounced by the law. When he was hung on the cross, he took upon himself the curse for our wrongdoing. For it is written in the Scriptures, ‘Cursed is everyone who is hung on a tree.’” (3:13)

Galatians 3:13

Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς **κατάρας**
τοῦ νόμου γενόμενος ὑπὲρ ἡμῶν **κατὰρα**,
ὅτι γέγραπται· Ἐπικατάρματος πᾶς ὁ
κρεμάμενος ἐπὶ ξύλου, | [LEB NT RI](#)

Christ redeemed us from the **curse** of the law
by becoming a **curse** for us, because it is
written, “**Cursed** is everyone who hangs on a
tree,” | [LEB](#)

And to top it off he is either lying to the people here in Galatians 3:13 or here in 1 Cor 12:3

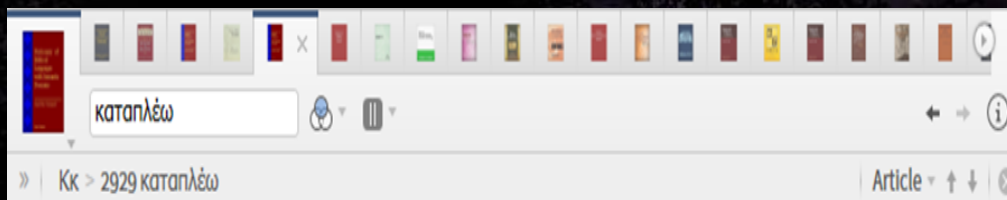
1Cor 12:3 Therefore I make known to you that no one speaking by the Spirit of Elohim says יהושע is a curse, and no one is able to say that יהושע is Master except by the Set-apart Spirit.

By Paul's own testimony in 1 Cor 12:3 since he called "c" Yahusha a curse then he was not speaking by the Ruach of Yahuah. He must have had a moment of clarity. He just called himself out as a false teacher.

κατάρα *kataras* Christ redeemed us from the **curse** of the law by becoming a curse for us.
κατάρα • *kataras* curse
noun, genitive, singular, feminine | prepositional object
Sense: **curse (appeal)** – an appeal to some supernatural power to inflict injury or destruction on someone or some group.
DBL Greek curse; cursed
NASB Dictionaries
LEH LXX Lexicon curse, imprecation; cursing
IGEL
LXGRCANLEX curse, imprecation; curse
BYNTGV3E curse
LALS curse; אֱלֹהִים; קִלְלָה; curse; curse/sworn agreement; קַבֵּב; מְאָרָה; curs...
CDWGTHB

Ἐπικατάρατος *Epikataratos* is, because it is written, "Cursed is everyone who hangs on a tree."
ἐπικατάρατος • *epikataratos* cursed; accursed; cursed (be)
adjective, nominative, singular, masculine | predicate adjective
Sense: **accursed** – under divine condemnation; especially understood as deserving negative consequences and judgment.
DBL Greek accursed
NASB Dictionaries
LEH LXX Lexicon accursed
IGEL
LXGRCANLEX cursed
LALS accursed; cursed (be); cursed; אָרַר; be cursed; curse; קַבֵּב; curse; cur...
CDWGTHB

Dictionary of bible languages



2929 καταπλέω (*katapleō*): vb.; = Str 2668—LN 54.13 **sail toward shore** (Lk 8:26+)

2930 καταπονέομαι (*kataponeomai*), καταπονέω (*kataponeō*): vb.; = Str 2669—1. LN 88.126 **mistreat**; (pass.) be mistreated (Ac 7:24+); 2. LN 25.230 (dep.) **be distressed** (2Pe 2:7+; Ac 4:2 v.r. NA26)

2931 καταποντίζομαι (*katapontizomai*), καταποντίζω (*katapontizō*): vb.; = Str 2670—1. LN 15.117 **cause to sink**; (pass.) be caused to sink, i.e., be drowned (Mt 18:6+); 2. LN 15.116 (dep.) **sink**, with the result of drowning (Mt 14:30+)

2932 **κατάρα** (*katara*), **ας** (*as*), ἡ (*hē*): n.fem.; = DBLHebr 7839; Str 2671; TDNT 1.449—1. LN 33.471 **curse**, invoke a power to harm another (Jas 3:10+); 2. LN 33.473 **curse**, the content of an imprecation (Gal 3:10, 13a+); 3. LN 33.474 **cursed**, that which has been accursed (Gal 3:13b; Heb 6:8; 2Pe 2:14+)

2933 **κατάρσονται** (*kataraomai*): vb.; = DBLHebr 826, 7837; Str 2672; TDNT 1.448—LN 33.471 **curse** (Mt 25:41; Mk 11:21; Lk 6:28; Ro 12:14; Jas 3:9+; Mt 5:44 v.r.)

2934 καταργέομαι (*katargeomai*), καταργέω (*katargeō*): vb.; = Str 2673; TDNT 1.452—1. LN 13.100 **put an end to**, cause to come to an end (1Co 6:13); 2. LN 13.163 **put a stop to**, cause to cease to happen (1Co 13:11; 2Ti 1:10); 3. LN 76.26 **invalidate**, abolish, cause not to function (1Co 1:28; Eph 2:15); 4. LN 37.136 (dep.) **be freed**, be released from an earlier obliged relationship (Ro 7:2); 5. LN 13.162 (dep.) **cease**, no longer take place (1Co 13:8)



execration 

Also found in: [Medical](#), [Legal](#), [Encyclopedia](#), [Wikipedia](#).

ex·e·cra·tion  (ĕk'sī-krā'shən)

n.

1. The act of cursing.
2. A curse.
3. **Something that is cursed or loathed.**

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exe·cra·tion (ĕk sī kreɪʃən)

n.

1. the act of execrating.
2. a curse or imprecation.
3. **the object execrated; a thing held in abomination.**

Curse. Myers, A. C. (1987). In *The Eerdmans Bible dictionary* (p. 249).

That visited upon the corpse of a prisoner who had been hung was so virulent that, should the corpse remain hanging on the pole during the night, it would render the entire land unclean (Deut. 21:23; cf. the threat of universal judgment for the nation's sins; Isa. 24:1–13, esp. v. 6).

Parkhurst- Greek lexicon Page 213 for cursed or accursed

punished. Vitringa's statement is this. "From Deut. xxi. 22, 23. whence the apostle quotes the words, it is clear that they who were put to death for any crime were afterwards hung up as a spectacle. See Josh. x. 26. 2 Sam. iv. 2. xxi. 19. The law, however, ordered that they should be cut down before sunset and buried, for he that is hanged is cursed of God, and thus the land would become unclean. The material words of this passage have been translated, *every one that is hanged is a curse or reproach to God*; but though the rules of grammar do not forbid the construction, yet the word used for *curse* is never taken in this sense, nor does this explanation suit the context. The meaning probably is, *every one that is hanged is an exemplar of the divine curse.* It is clear that the cause of the curse is not the suspension, but the crime;


; at least, we cannot believe that every person hanged on a tree was eternally condemned by God; and we must therefore look for a typical sense. And this seems also to be shown by what follows, as who can say that the burying a man who had been hanged would purify the land?

each was an Israelite, each had to answer for heavy crimes, on which God's justice required a public example to be made. The burial of the Israelite, before sunset, showed that satisfaction was made.

But the curse of greatest theological richness occurs in *Galatians* 3:10–14, in the teaching that “all who rely on the works of the law are under a curse” because justification is only by faith, but that “Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, ‘Cursed is everyone who hangs on a tree’” (citing *Deut.* 21:23). This radical doctrine of substitution (cf. *2 Cor.* 5:21) may have led certain Gnostics to honor only a spiritual Christ and to repudiate the earthly Jesus, leading to Paul’s otherwise enigmatic admonition, “Therefore I want you to understand that no one speaking by the Spirit of God ever says, ‘Let Jesus be cursed!’” (*1 Cor.* 12:3).

To the NLT’s shame, there is no reference to a “cross” anywhere in the Greek texts, much less in this passage. To Sha’uwl’s shame, the Torah’s position should not have been abridged, misappropriated, nor misquoted. While the Torah is profoundly accurate, its merit was mitigated by the way Paul truncated it.

Paulos is reaffirming his hypothesis. According to him, Yahowah’s “Torah is an abhorrent and detestable curse which promotes evil.” From Sha’uwl’s perspective, Yah’s Word is “malicious and repugnant.” Moreover, instead of the Ma’aseyah Yahowsha’ observing the Towrah, affirming and fulfilling it as he, himself, attests in the 5th and 7th chapters of Mattanyah / Matthew, according to the only self-proclaimed apostle, Yah opted to engaged in a business transaction whereby He has ransomed us, not from sin, but instead from His Torah.



It is difficult to imagine the darkness which would have to come over a person to prompt them to promote such a demonic deception. But perhaps one thing is becoming clear, Sha'awl may well have told the truth when he admitted to being goaded and possessed by one of Satan's demons.

But even then, why would so many people swallow this poison? I suppose it is because, like all spellbinding deceivers before and after him, Paul continues to weave a few credible threads through his evil tapestry. By citing Yah, Sha'awl's lies appear plausible. In reality, the redemption of the Covenant's children is predicated upon Yahowsha' honoring and enabling the Torah's promises.

And that's what is so odd about all of this. Sha'owl is attempting to demean and dismiss the Towrah while pretending to speak on behalf of its Author and its living embodiment. There is no rational way to position Yahuah in opposition to His own teaching, especially since He not only talks the talk, He walks the walk.

The statement Sha'awl misquoted also comes from the Towrah:

“**Indeed when** (*wa ky*) **it comes to pass over time** (*hayah*) **that by association** (*ba*) **an Individual** (*'ysh* – a Man) **is considered to be guilty of sins** (*chata'mishpat* – it is judged, decided, determined, and thought that He is liable for sin in order to resolve disputes) **worthy of death** (*maweth*), **and he chooses to be dispatched to the realm of the dead** (*wa muwth* – he passively allows himself to be slain so as to be absent from life, completely fulfilling the penalty (hophal stem perfect conjugation consecutive mood)), **and then** (*wa*) **you decide to completely and literally suspend Him** (*talah 'eth* – you want to hang him by fastening him (qal perfect consecutive)) **on** (*'al*) **a wooden timber** (*'ets* – or tree), **His corpse shall not remain overnight** (*lo'lyn nabelah* – His body must not endure the night, staying there after sunset) **on the timber** (*'al ha 'ets* – near the wooden pillar). **Rather instead** (*ky* – truthfully and certainly), **you should surely prepare and entomb his body** (*qabar qabar* – it is essential that you place His body in a sepulcher) **on this same day** (*ba ha yowm ha huw'*). **Indeed because** (*ky*), **the one being suspended** (*talah* – the one being hanged) **is the cursed and abated of** (*qalalah* – the maligned who fades away as a result of an oath and is diminished, slighted, and decreased (in the construct form, the abated and diminished is being associated with and is connected with and bound to)) **Eternal Almighty** (*'elohym*). **So you should not defile** (*wa lo'tame'* – you should not cause to be unclean), **accordingly** (*'eth*), **your soil** (*'adamah* – your land, realm, and world; from *'adam* – mankind and human nature) **which relationally and beneficially** (*'asher*) **Yahowah, your Eternal** (*'elohym*), **gave** (*natan* – produced, offered, and bestowed) **to you** (*la* – for you to approach) **as an inheritance** (*nahalah* – to become an heir).”

(*Dabarym / Words / Deuteronomy 21:22-23*)

קלה

With a radical, (see Deut. xxv. 3. xxvii. 16. Isa. xvi. 14.) but mutable or omissible, ה.

It denotes, *levity, lightness, &c.*

I. In Kal, *to be light, alleviated.* Gen. viii. 8, 11. In Hiph. *to make light, alleviate, lighten.* Exod. xviii. 22. 1 K. xii. 4, 9, & al.

II. As a noun מקל plur. מקלות *a light rod or staff.* Gen. xxx. 37. Exod. xii. 11. Num. xxii. 27, & al. freq. Hos. iv. 12, plainly refers to the *ραβδομαντεια* or *divination by staves* practised among the eastern nations. See Selden De Diis Syris, synt. i. cap. ii. p. 28; Godwin's Moses and Aaron, p. 216; Pococke and Bp Newcome on Hos.

III. In Kal, *to be light, nimble, swift.* 2 Sam. i. 23. Job vii. 6. ix. 25. Also, *to move lightly or speedily.* occ. 2 Sam. xx. 14; but observe that in this text the Keri, and twenty-two of Dr Kennicott's codices, among which the Complutensian edition, read ויקהלו *and they were gathered together*, and agreeably to this reading the LXX render the word by *καὶ ἐξέκκλησιασθησαν*, Vulg. by *congregati fuerunt*, and Targum ואתכנישו. As a noun קל *swift, nimble.* 2 Sam. ii. 18. Isa. xxx. 16, & al. freq. Hence Gr *κελλω* to run swiftly, *κελης*, and Lat. *celes* a swift horse or horseman, Latin *celero* to hasten, whence Eng. *celerity, accelerate, acceleration.*

21:23 לא־תלין נבלתו על־העץ כִּי־קבור תקברנו ביום ההוא
כִּי־קללת אלהים תלוי ולא תטמא את־אדמתך אשר יהוה אלהיך
נתן לך נחלה: ס

V. In Niph. *to be light, easy, not difficult.* occ. Prov. xiv. 6.

VI. In Niph. *to be light, trifling, comparatively mean or unimportant.* 1 Sam. xviii. 23. 2 K. iii. 18. xx. 10.

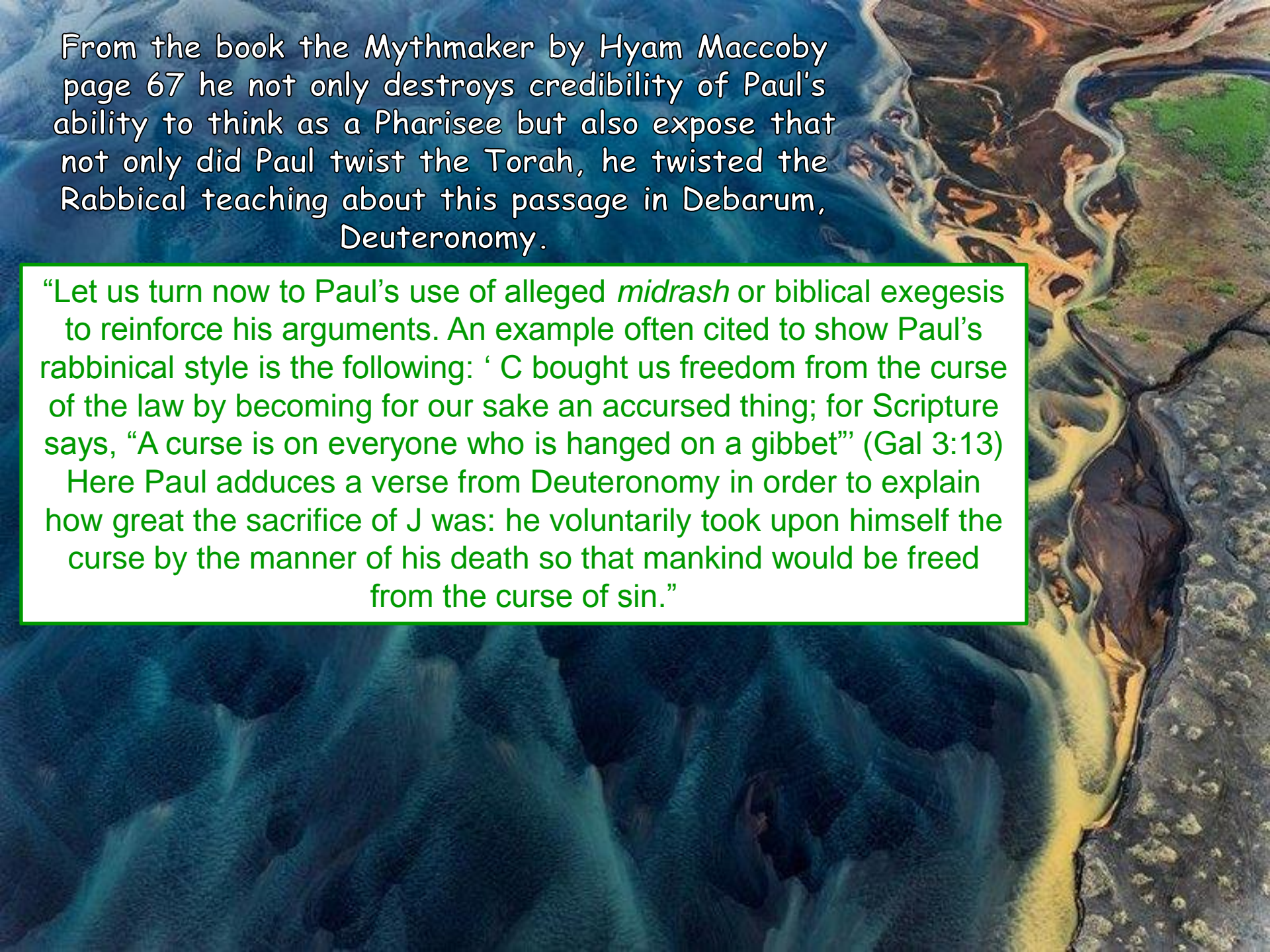
VII. In Kal and Niph. *to be light, vile, contemptible.* Job xxxix. 34. Gen. xvi. 4. Deut. xxv. 3. In Hiph. *to esteem vile, despise, make light of, set light by.* occ. Deut. xxvii. 16. (where LXX *ατιμαζων* *dishonouring*) 2 Sam. xix. 43 or 44. Ezek. xxii. 7. As a N. קלון *vileness, ignominy.* Job x. 15. Ps. lxxxiii. 17. Prov. iii. 35, & al.

VIII. *To roast, parch, fry, that is to evaporate the fluids, and so make light by roasting, parching, &c.* So the LXX *ἀστεινισαυσι*, and

Page 461

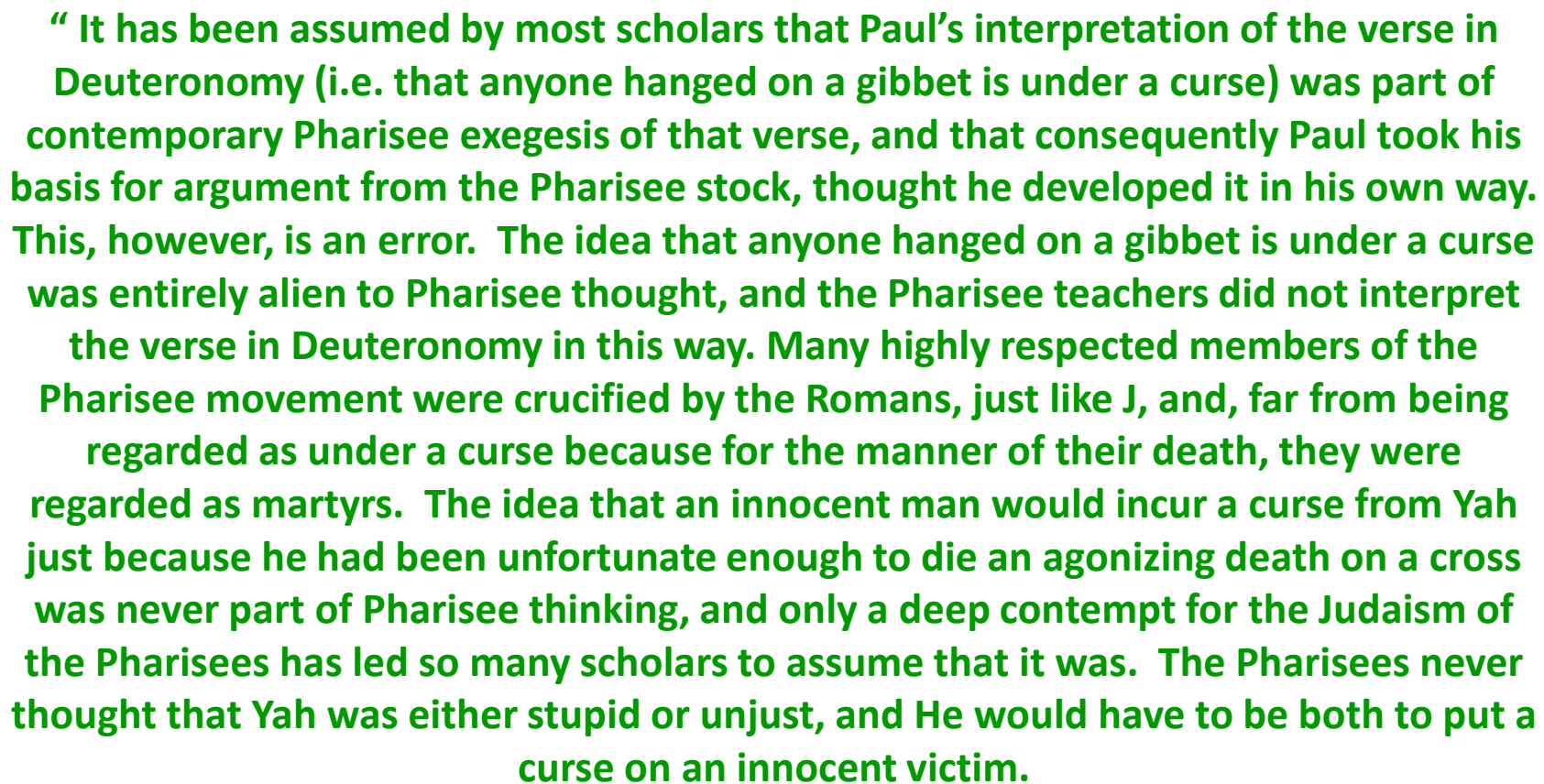
קלל I. *To be or become exceedingly vile.* occ. Nah. i. 14; ו in קלות supplying the place of the second ל. In Hiph. *to be made exceedingly vile.* occ. 1 Sam. iii. 13.

II. In Kal and Hiph. *to regard or treat as exceedingly vile, to curse.* Gen. viii. 21. xii. 3. *To vilify, revile.* Exod. xxi. 17. xxii. 28. 2



From the book *The Mythmaker* by Hyam Maccoby page 67 he not only destroys credibility of Paul's ability to think as a Pharisee but also expose that not only did Paul twist the Torah, he twisted the Rabbinical teaching about this passage in Debarum, Deuteronomy.

“Let us turn now to Paul’s use of alleged *midrash* or biblical exegesis to reinforce his arguments. An example often cited to show Paul’s rabbinical style is the following: ‘C bought us freedom from the curse of the law by becoming for our sake an accursed thing; for Scripture says, “A curse is on everyone who is hanged on a gibbet”’ (Gal 3:13) Here Paul adduces a verse from Deuteronomy in order to explain how great the sacrifice of J was: he voluntarily took upon himself the curse by the manner of his death so that mankind would be freed from the curse of sin.”

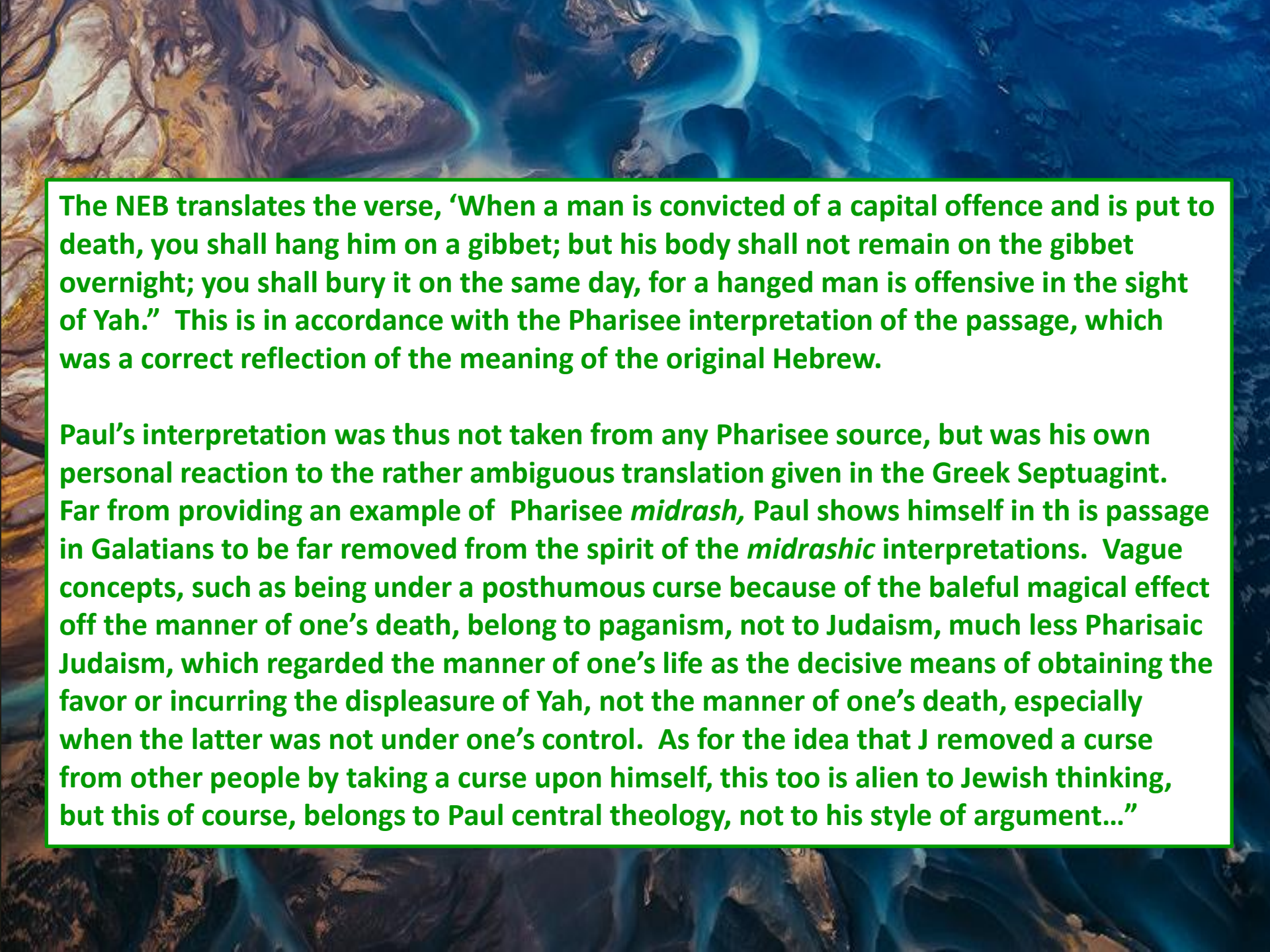


“ It has been assumed by most scholars that Paul’s interpretation of the verse in Deuteronomy (i.e. that anyone hanged on a gibbet is under a curse) was part of contemporary Pharisee exegesis of that verse, and that consequently Paul took his basis for argument from the Pharisee stock, though he developed it in his own way. This, however, is an error. The idea that anyone hanged on a gibbet is under a curse was entirely alien to Pharisee thought, and the Pharisee teachers did not interpret the verse in Deuteronomy in this way. Many highly respected members of the Pharisee movement were crucified by the Romans, just like J, and, far from being regarded as under a curse because of the manner of their death, they were regarded as martyrs. The idea that an innocent man would incur a curse from Yah just because he had been unfortunate enough to die an agonizing death on a cross was never part of Pharisee thinking, and only a deep contempt for the Judaism of the Pharisees has led so many scholars to assume that it was. The Pharisees never thought that Yah was either stupid or unjust, and He would have to be both to put a curse on an innocent victim.

Even if the hanged person was guilty of a capital crime, he was not regarded as being under a curse, but on the contrary, as having expiated his crime by undergoing execution. Tosefta, Sanhedrin 9:5, "Those who are put to death by the court have a share in the world to come."

The verse in question (Deut 21:23) was interpreted by the rabbis as follows: an executed criminal's corpse was to be suspended on a pole for a short period, but the corpse must then be taken down and not left to hang overnight, for *to do this* would incur a curse from Yah; in other words the curse was placed not on the executed person, but on the people responsible for subjecting the corpse to indignity. One interpretation was: it is cursing Yah, or blasphemy, to allow the corpse of an executed criminal to hang, for the human body was made in the image of Yah, (Rabbi Meir's explanation, Babylonian Talmud, Sanhedrin 46b. The Mishnah (Sanhedrin 6:4) gives another interpretation: that this punishment is given only in a case of blasphemy, when the accused has 'cursed Yah's name'). This interpretation too involves no curse on the executed man, who expiates his sin by his death.)





The NEB translates the verse, ‘When a man is convicted of a capital offence and is put to death, you shall hang him on a gibbet; but his body shall not remain on the gibbet overnight; you shall bury it on the same day, for a hanged man is offensive in the sight of Yah.’ This is in accordance with the Pharisee interpretation of the passage, which was a correct reflection of the meaning of the original Hebrew.

Paul’s interpretation was thus not taken from any Pharisee source, but was his own personal reaction to the rather ambiguous translation given in the Greek Septuagint. Far from providing an example of Pharisee *midrash*, Paul shows himself in this passage in Galatians to be far removed from the spirit of the *midrashic* interpretations. Vague concepts, such as being under a posthumous curse because of the baleful magical effect off the manner of one’s death, belong to paganism, not to Judaism, much less Pharisaic Judaism, which regarded the manner of one’s life as the decisive means of obtaining the favor or incurring the displeasure of Yah, not the manner of one’s death, especially when the latter was not under one’s control. As for the idea that J removed a curse from other people by taking a curse upon himself, this too is alien to Jewish thinking, but this of course, belongs to Paul central theology, not to his style of argument...”

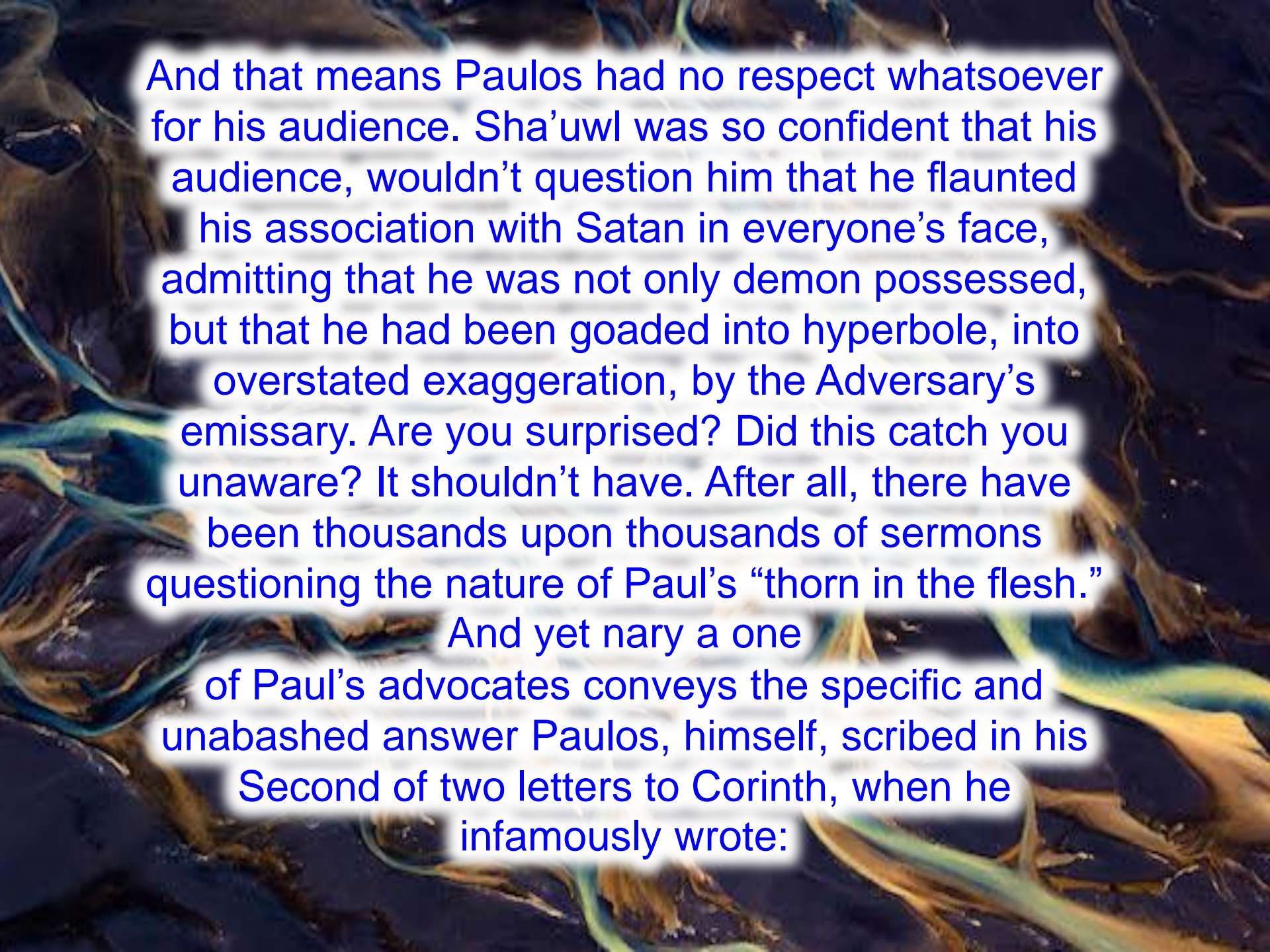
An aerial photograph of a river delta, showing a complex network of water channels. The water is a mix of deep blue and brownish-yellow, indicating varying depths and sediment levels. The channels are irregular and branching, typical of a delta system. The background is a dark, almost black, color, which makes the water's colors stand out prominently.

From Blue letter Bible Commentary by ROBERT JAMIESON Jamieson, Fausset & Brown :: Commentary on Deuteronomy 21 22, 23.

If a man have committed a sin. . . and thou hang him on a tree--Hanging was not a Hebrew form of execution (gibbeting is meant), but the body was not to be left to rot or be a prey to ravenous birds; it was to be buried "that day," either because the stench in a hot climate would corrupt the air, or the spectacle of an exposed corpse bring ceremonial defilement on the land.

Thus far we have learned that Paul cannot be trusted. We now know that the KJ V is unreliable and inaccurate, and that the NLT isn't a translation of the Greek text, it's not even a faithful paraphrase, but is instead a novelized account, whereby its authors became storytellers. To its credit, the NLT reads smoothly, and it tickles the ears of the evangelical Christian audience, which is why I suppose it has become so popular. But as a study tool, other than to affirm Christian interpretations of Pauline Doctrine, it is of no practical use and is potentially harmful.

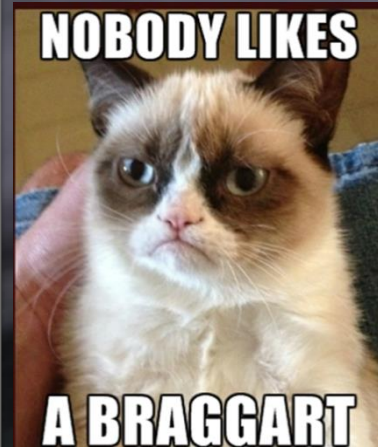
We have learned that Paul has misapplied and misquoted Scripture with the intent to mislead, which is troubling. All four citations were hastily and cleverly abridged, deliberately taken out of context, and then purposefully altered to make it appear as if Paul's message and Yah's were in sync. One time would have been inexcusable, but removing clauses from conversations will become a bad habit, an epidemic which many Christians have come to emulate to justify their religious views. It is also curious, indeed telling, that when considered as a whole, each of the four statements Sha'awl cited resolutely affirmed the Torah's enduring promise to save us. Every one of Yah's declarations undermined Pauline Doctrine and thus the Christian religion.



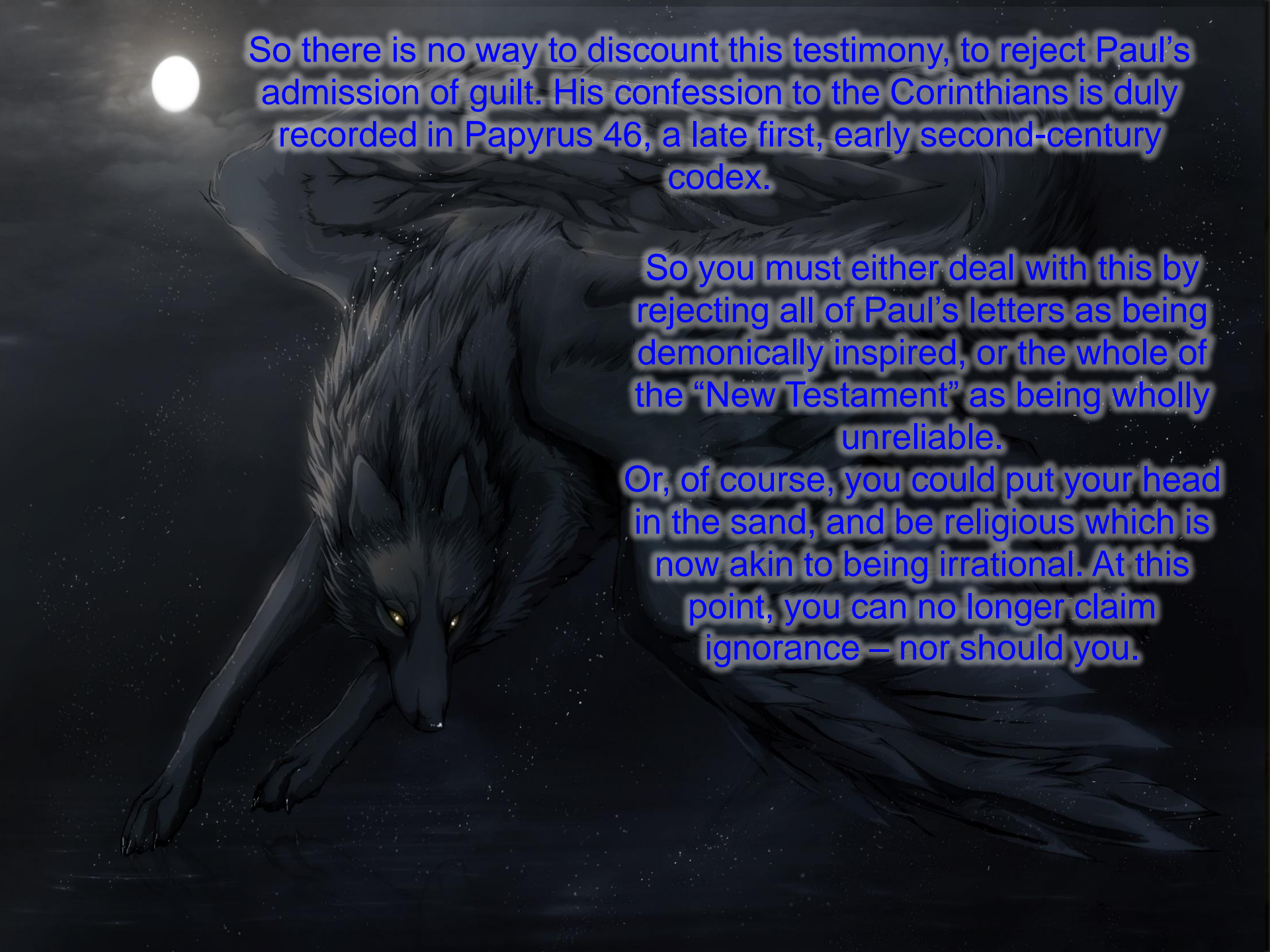
And that means Paulos had no respect whatsoever for his audience. Sha'awl was so confident that his audience, wouldn't question him that he flaunted his association with Satan in everyone's face, admitting that he was not only demon possessed, but that he had been goaded into hyperbole, into overstated exaggeration, by the Adversary's emissary. Are you surprised? Did this catch you unaware? It shouldn't have. After all, there have been thousands upon thousands of sermons questioning the nature of Paul's "thorn in the flesh."

And yet nary a one of Paul's advocates conveys the specific and unabashed answer Paulos, himself, scribed in his Second of two letters to Corinth, when he infamously wrote:

“Because (*gar* – for indeed) if (*ean*) I might want (*thelo* – I may decide, desire, propose, or enjoy) to brag (*dauchaomai* – to boast and to glorify myself) truthfully (*aletheia* – honestly), I would not be (*ouk esomai*) foolish or imprudent (*aphron* – acting rashly without reason, inappropriate or unjustified). For then (*gar* – because) I will say (*ero*) I am presently abstaining (*pheidomai* – I am currently refraining). But (*de*) someone (*tis*) not (*un*) approaching (*eis*) me (*eme*) might ponder (*logizomai* – may have reason to logically conclude, embrace an opinion, or hold a view) beyond (*hyper* – over and above and because of) what (*o*) he sees (*blepo* – he will be able to view and discern) in me (*me*), or (*e*) something (*ti*) he hears (*akouo* – he listens to, receives, pays attention to) from (*ek*) me (*emou*), (12:6) and of the (*kai te* – so with regard to the) extraordinary superiority of the exaggerated (*hyperbole ton* –preeminence and exceedingly great, transcendent, magnificent, and awe inspiring aspects of the overstated) revelations (*apokalypsis* – disclosures with the appearance of instructions concerning the unknown).



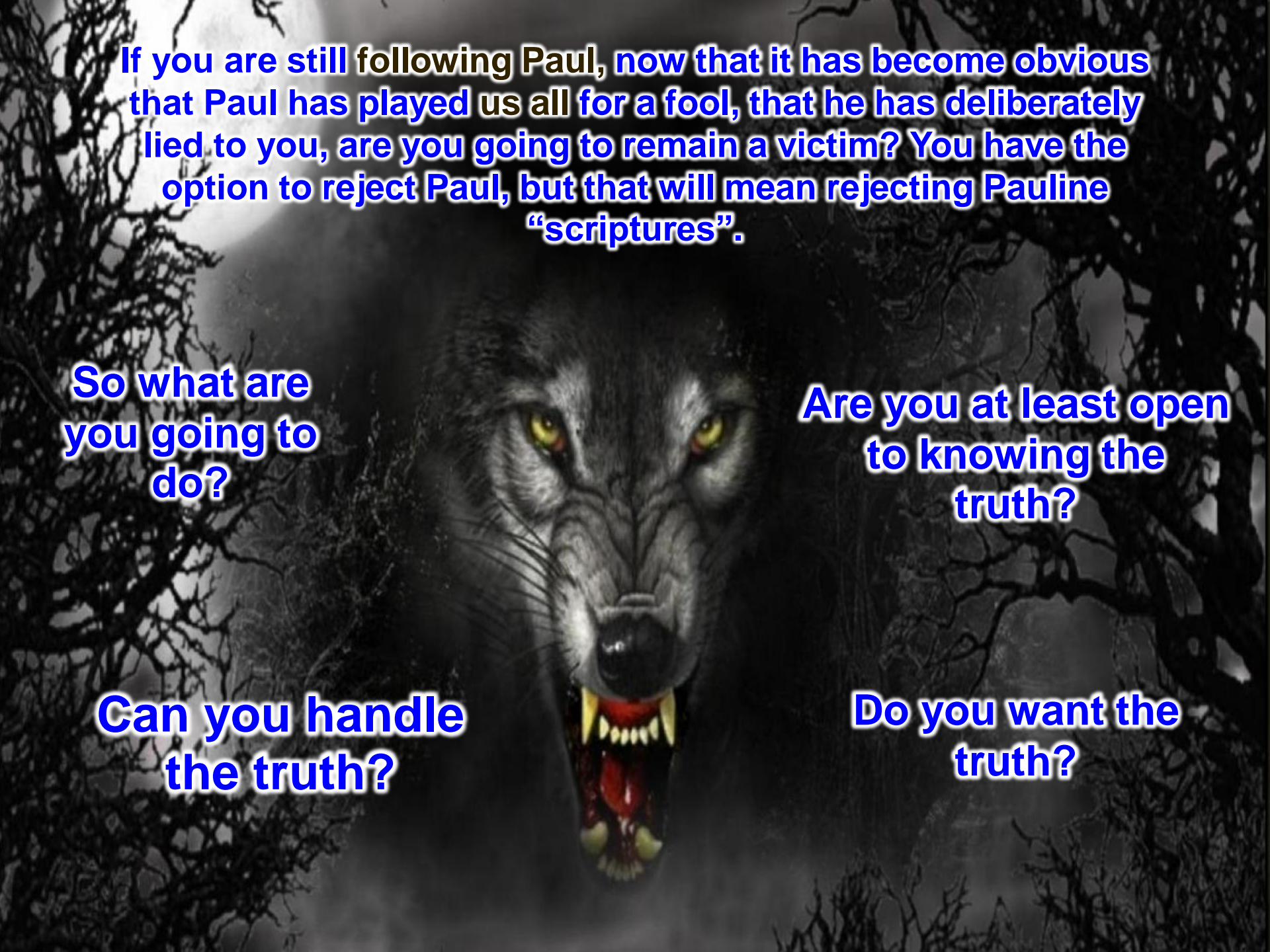
Therefore (*dio* – it should be self evident), **in order that** (*hina* – for the purpose that) **I not become overly proud and be lifted up** (*me hyperairomai* – I not become conceited, exalting myself beyond what would be justified, so as not to be insolent, audaciously lifting myself above the source of my inspiration), **there was given to me** (*didomi ego* – there was deposited upon me, allowing me to experience, there was granted and entrusted to me for my advantage) **a sharp goad and troubling thorn** (*skolops* – a sharp pointed prod used to control animals, featuring poisonous scorpion’s stinger) **in the body** (*te sarx* – incorporated into the flesh and as an aspect of physical animal and human nature), **a messenger** (*angelos* – a spiritual envoy or demonic spirit) **of Satan** (*Satan* – a transliteration of *satan*, Hebrew for the Adversary), **in order to** (*hina* – so as to) **strike and restrain me** (*kolaphizo* – adversely harm, beat, and torment me, violently mistreating me to painfully afflict, attack, buffet, and batter me; from *kolazo* – to prune, control, check, curb, and restrain me), **so that as a result** (*hina*) **at the present time there is the possibility that I might not be conceited, currently exalting myself beyond what would be justified, so as not to be able to be insolent or audacious, lifting myself up** (*me hyperairomai* – I may not be overly proud nor excessively exalted or lifted up, overdoing it (scribed in the present tense, meaning at this time, in the passive voice, affirming that this is being done to him, with the subjective mood indicating that this outcome is a mere possibility, and in the first person singular, thereby identifying Paulos as the one being possessed and controlled).” (2 Corinthians 12:6-7)



So there is no way to discount this testimony, to reject Paul's admission of guilt. His confession to the Corinthians is duly recorded in Papyrus 46, a late first, early second-century codex.

So you must either deal with this by rejecting all of Paul's letters as being demonically inspired, or the whole of the "New Testament" as being wholly unreliable.

Or, of course, you could put your head in the sand, and be religious which is now akin to being irrational. At this point, you can no longer claim ignorance – nor should you.



If you are still following Paul, now that it has become obvious that Paul has played us all for a fool, that he has deliberately lied to you, are you going to remain a victim? You have the option to reject Paul, but that will mean rejecting Pauline “scriptures”.

So what are you going to do?

Are you at least open to knowing the truth?

Can you handle the truth?

Do you want the truth?

Yahuah is and will be fierce against the adversary.. But His focus is on His children.



He told us how to know the wolf who comes to steal and destroy. We must pay close attention to what He says!

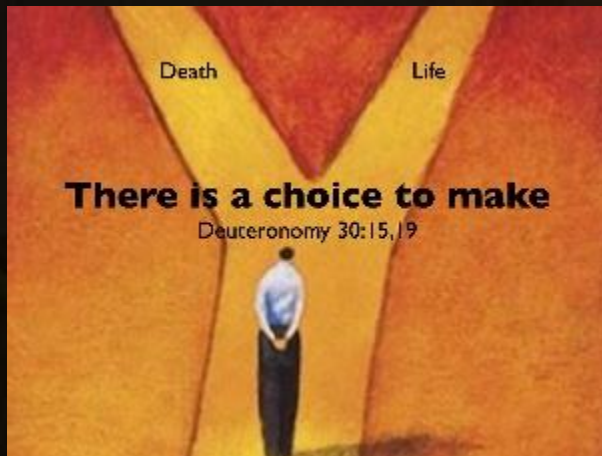
יהוה

(YAHUAH)

WILL NOW GIVE A TESTIMONY

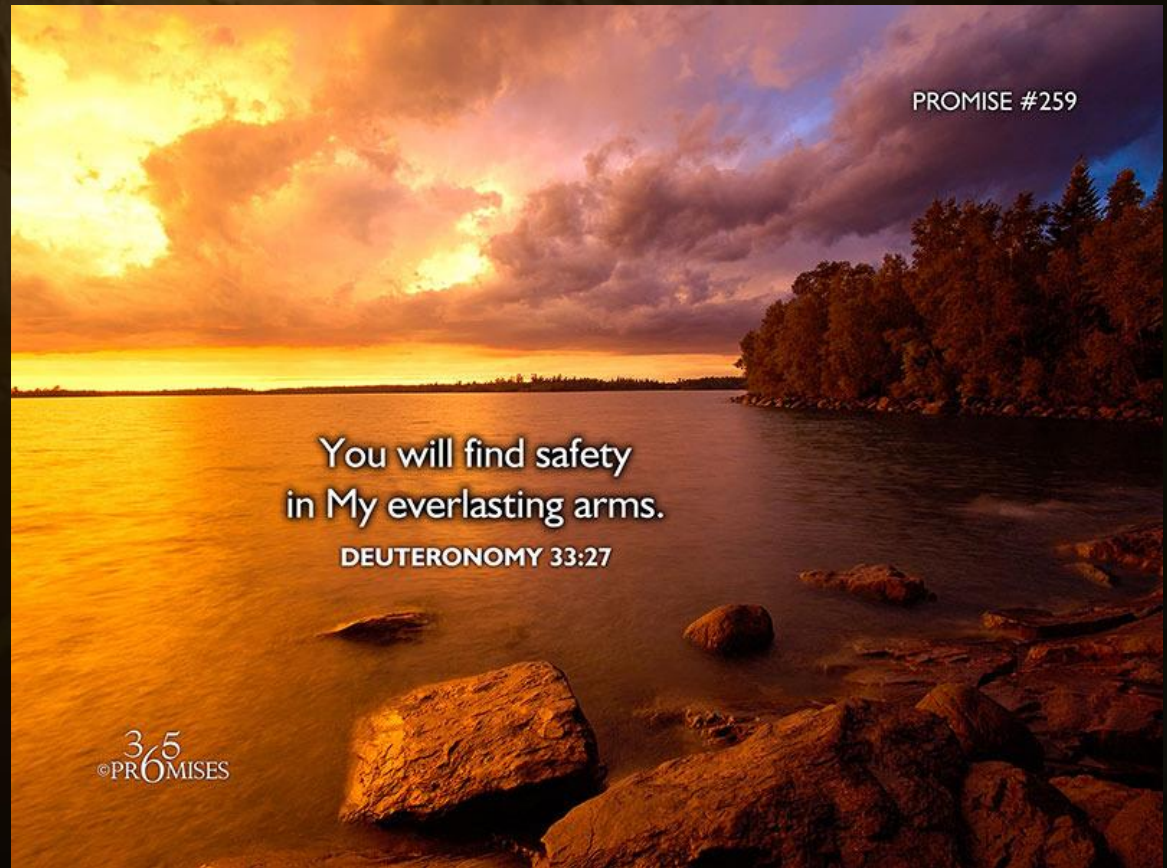
Without Excuse

Deu 30:11 For this Mitzwah which I instruct you today, it is not to extraordinary, or difficult or unusual to accomplish, and its not too far from you. 12 It is not in heavens, so that you might say, Who will go up for us to heavens, and get it for us, and cause us to hear it, so we may put it into action? 13 And its not beyond the sea, that you might say, Who shall cross over the sea for us, and take it for us, and cause us to hear it, and so that we may put it into action? 14 But the word is very near you, in your mouth, and in your heart-conscience, so that you may put it into action.



Deu 30:15 Understand-examine and consider, I have set before you this day life and good prosperity, and death and evil disaster;

16 In that I appointed you today to love, delight, go after and desire יהוה-Yahuah your Eternal, by walking in His derek way-journey, and by shamar guarding and protecting His mitzwahs and His choq statutes and His mishpat- judgments, and then you will live and multiply: and Yahuah your Eternal shall bless you in the land where you are going.



Deu 30:17 However if your heart-conscience turns away, so that you will not shama hear -listen you are lured away, and bow down to other deities, and serve them;



I won't give up the teachings of Apostle Paul!

18 I denounce to you this day, that you will certainly and surely perish-become lost and go astray and be destroyed, and you will not extend your time on the land, that you are crossing over the Jordan to go to possess it.



**Deu 30:19 I call
as a witness
against you
today , the
heaven and
earth, that I
have set before
you life and
death, blessing
and קללה-curse:
therefore
choose life, that
both you and
your seed may
live:**

Deuteronomy 30:19



"I call heaven and earth as my witnesses against you right now: I have set life and death, blessing and curse before you. Now choose life—so that you and your descendants will live.."



Deu 30:20 By loving Yahuah Your Eternal, and by shama His voice, and by clinging to Him: for He is your life, and the length of your days: in order that you may dwell in the land which Yahuah swore to your fathers, to Abraham, to Isaac, and to Jacob, to give them.

Yahuah Keeps His Words

Yah said His Torah keeps us safe
and prolongs our life

Yahuah Says we bring the curse upon
ourselves for breaking our promise to Him
and by abandoning Him.

Yahuah says if we just turn back around
and walk in His ways and His Torah we
are forgiven and He greets us with
tender love and compassion.

Revelation 21:22-27 22:1-7



Rev 21:21 And the twelve gates were twelve pearls – each one of the gates was a single pearl. And the street of the city was clean gold, like transparent glass. 22 And I saw no Dwelling Place in it, for יהוה Ēl Shaddai is its Dwelling Place, and the Lamb. 23 And the city had no need of the sun, nor of the moon, to shine in it, for the esteem of Yahuah lightened it, and the Lamb is its lamp. 24 And the gentiles, of those who are saved, shall walk in its light, and the sovereigns of the earth bring their esteem into it. 25 And its gates shall not be shut at all by day, for night shall not be there. 26 And they shall bring the esteem and the appreciation of the gentiles into it. 27 **And there shall by no means enter into it whatever is unclean, neither anyone doing abomination and falsehood, but only those who are written in the Lamb's Book of Life.** 22:1 And he showed me a river of water of life, clear as crystal, coming from the throne of Yahuah and of the Lamb.

Revelation 21:22-27 22:1-7

Rev 22:2 In the middle of its street, and on either side of the river, was the tree of life, which bore twelve fruits, each tree yielding its fruit every month. And the leaves of the tree were for the healing of the nations. 3 **And no longer shall there be any curse**, and the throne of Yahuah and of the Lamb shall be in it, and His servants shall serve Him. 4 And they shall see His face, and His Name *shall be* upon their foreheads. 5 And night shall be no more, and they shall have no need of a lamp or the light of the sun, because יהוה Everlasting shall give them light. And they shall reign forever and ever. 6 And he said to me, “**These words are trustworthy and true.** And יהוה The Everlasting of the set-apart prophets has sent His messenger to show His servants what has to take place with speed. 7 **“See, I am coming speedily! Blessed is he who guards the words of the prophecy of this book.”**

The Scriptures

If the Torah is such a burden,
why do the Psalms say those
who keep it are blessed?

How blessed are those whose way is
blameless, who walk in the Torah of
Yahuah. How blessed are those who
observe His testimonies, who seek
Him with all their heart." Psalms
119:1-2

Torah is a Gift

Decided
who you
believe
this day..
Yahuah or
Paul.

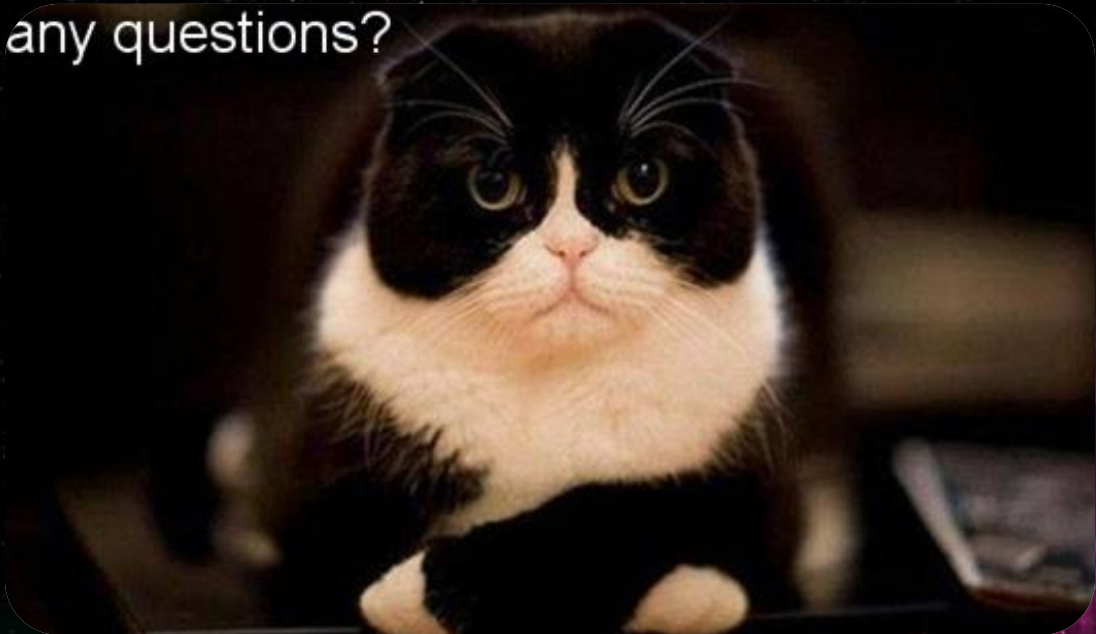
You can't
have both.

Next week: Paul as

The Trojan Horse

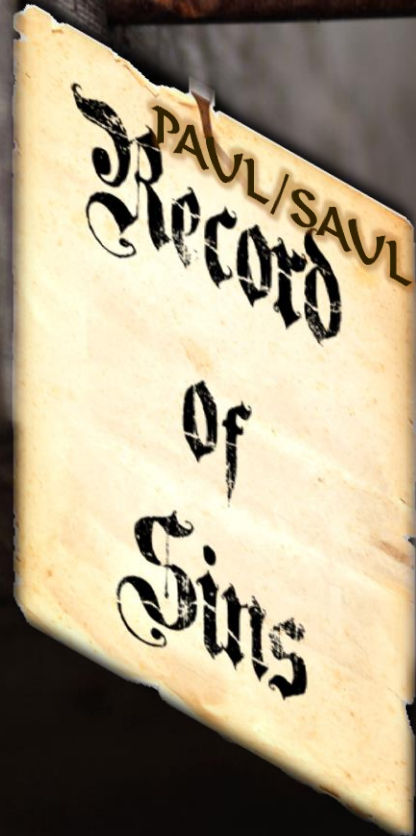


any questions?



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 2nd coming will not be seen universally
- ❑ Called Yahuah a liar and said His Torah was a curse as were all who accepted the Torah.
- ❑ Lied and said Yahusha's sole purpose was to become a curse to save us.

NAILING PAUL TO THE CROSS

Found Guilty

WORD # 9 - Lying - Bearing
false witness against another

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

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 chipmunk with a nut on its head, sitting inside a broken nutshell. The chipmunk has brown and white stripes on its back and a white belly. It has large, dark eyes and long whiskers. The nut on its head is a round, textured nut. The nutshell it is sitting in is also round and textured. The background is a light-colored, textured surface.

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

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

ארוּר (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

קָכוֹלוֹגְאוּ (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.

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

make anathema



**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 broken, with some showing the smooth, light-brown inner shell and others showing the dark, textured outer husk. The lighting is warm, highlighting the textures and colors of the nut shells.

**Pharisees/Scribes/Lawyers:
Shammai**

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

- Hillel came from Babylon and had Chassidic and Kabbalistic background

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

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

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

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

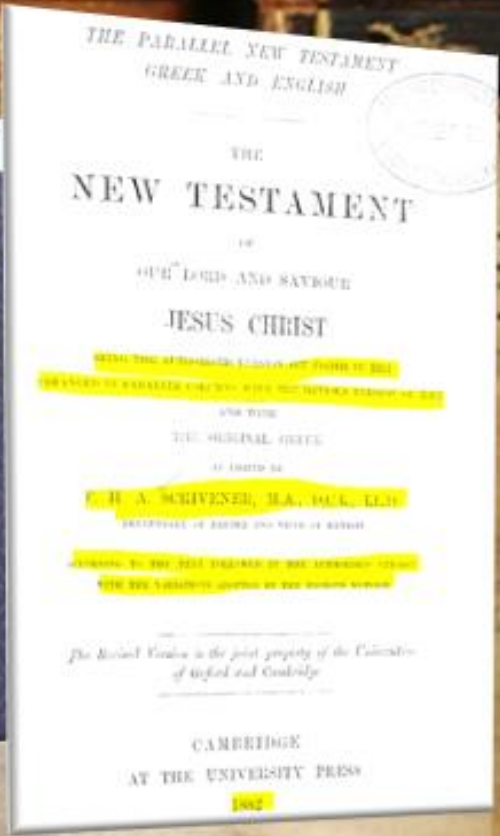
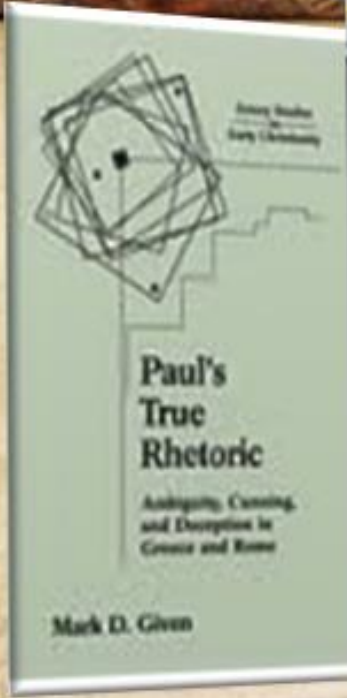
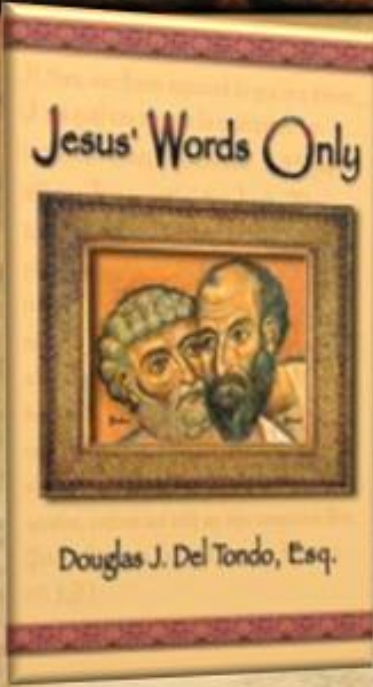
Notice if you will Alah- the way you pronounce it is the same as allah- so in Hebrew the rock-moon god is a curse. Does Yahuah have a sense of humor or what!

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

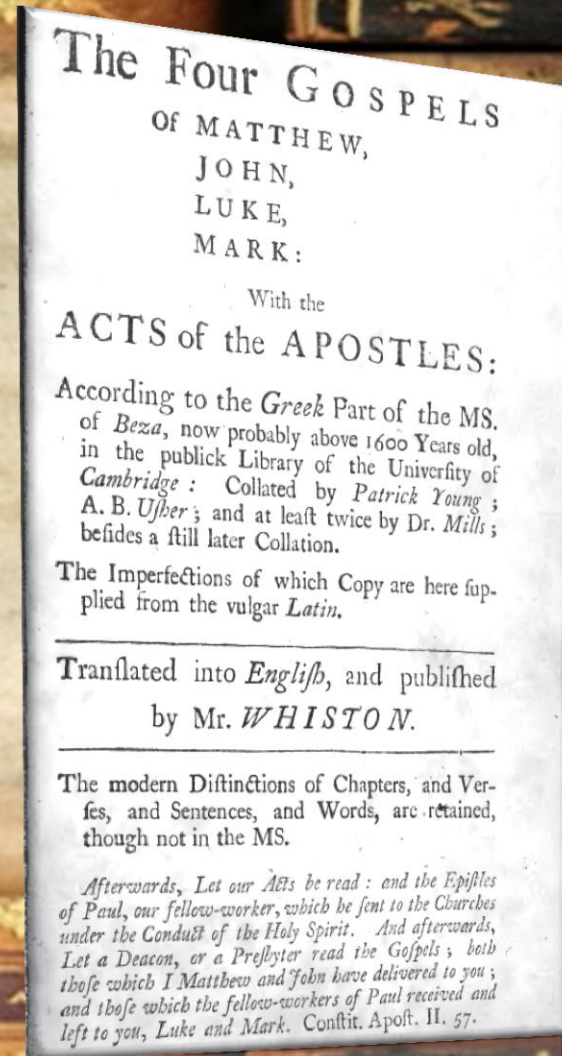
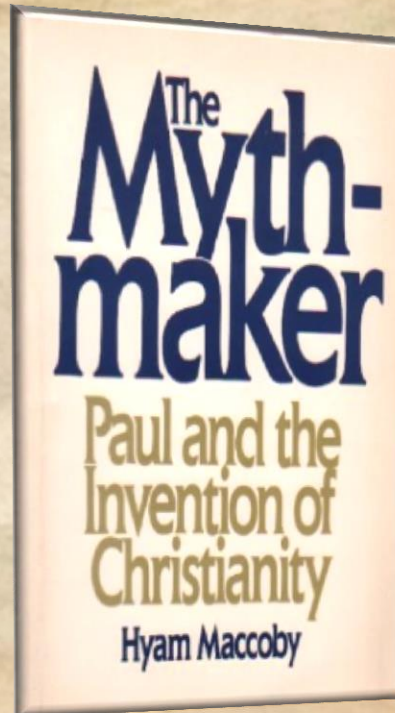
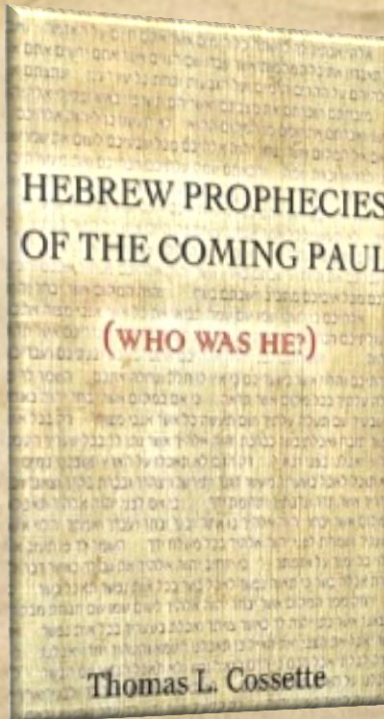
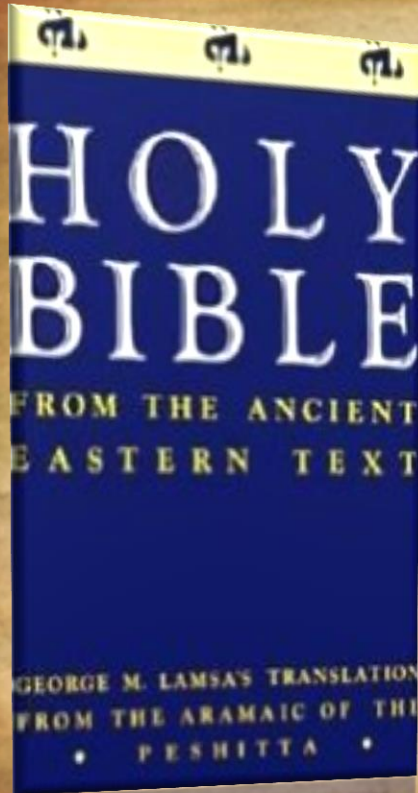
We just read verses with Qalalah

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

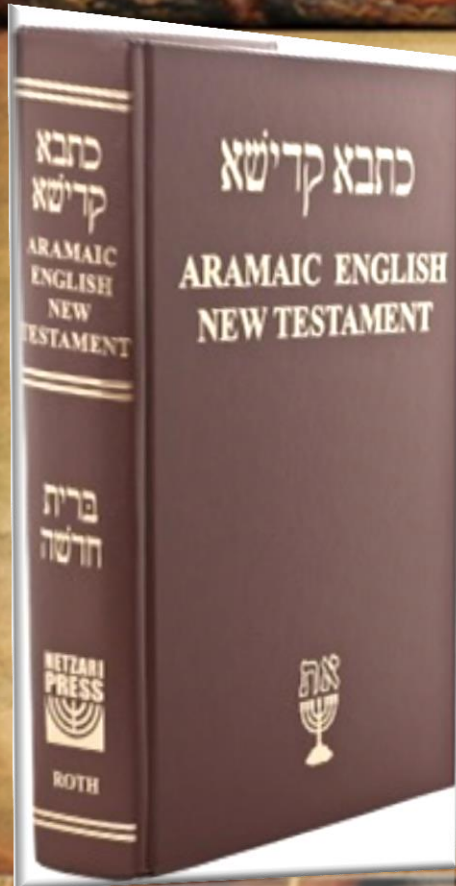
REFERENCES



REFERENCES



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The screenshot shows the homepage of the 'Bless Yahowah' website. The header features the site's name in English and Hebrew (יְהוָה בְּרֵכּוּ), a logo of a menorah, and a navigation menu with links: 'Start Here', 'Contents', 'No Donations!', 'Sukah/Shelters', '10 What?!', 'SM Archives', 'Yah's Feasts', and 'WARNING!'. Below the header is a large image of a purple and white flower. At the bottom, there is a table with four columns providing details about the current feast.

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

The Bless Yahowah Web Site

REFERENCES

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THE
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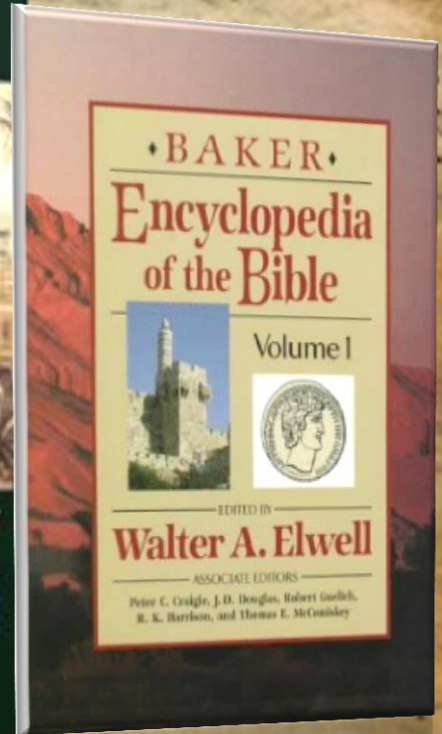
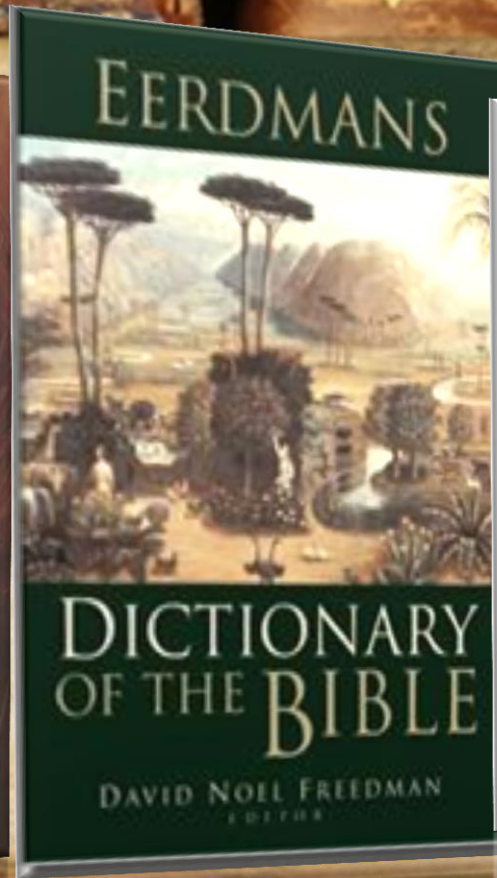
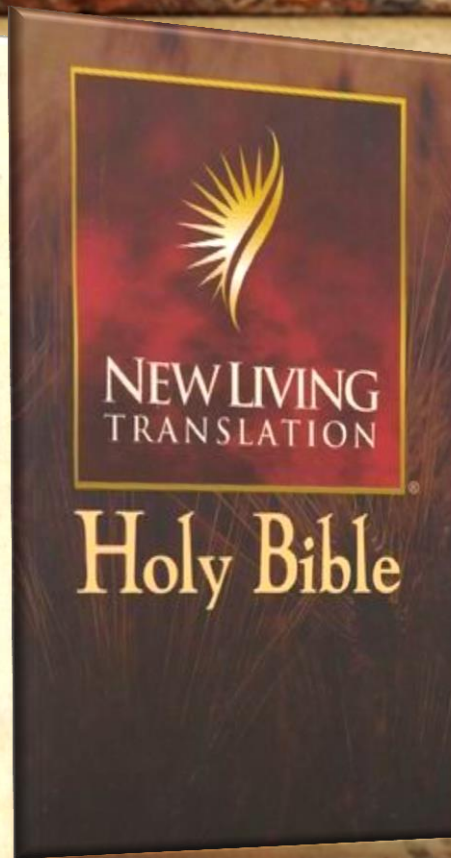
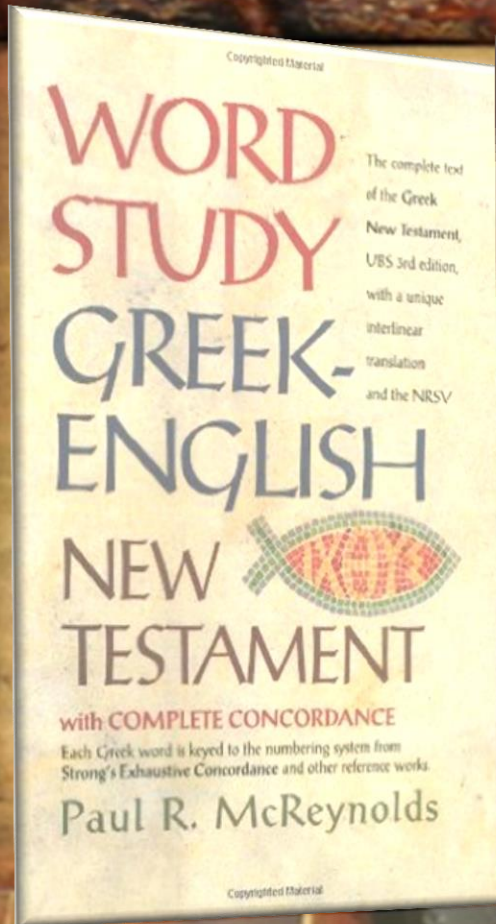


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