

Pretzel

LOGIC



Part 1

PAULINE DOCTRINE

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

questioningpaul.com/Questioning_Paul-Apostle_or_False_Prophet-oo-The_Truth_About_Paul.Paul

The screenshot shows the website 'QUESTIONING PAUL' with a purple header. The main content area is white with a purple border. The article title is 'The Truth About Paul' and the author is 'Questioning Paul'. The article text discusses the reliability of Paul's promises and the author's critique of the Christian New Testament. The right sidebar contains a 'Chapters' list and a 'Books' section.

QUESTIONING PAUL

SHORTCUTS
12pm - 3pm EST
Forum

YADA RADIO
FRIDAYS
7:30pm EST

Print (PDF)

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

The Truth About Paul

Why do Christians believe Paul?

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

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

Chapters

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

Books

Yada Yah

Since the “opening line” in Galatians Chapter 1 is 5 verses long, we did not let Paul finish due to time constraints. So that is where we will pick up in QP Chapter 2. Here is a quick review of the entire thought and then we will pick up at verse 5.



GALATIANS 1-5

“Paulos, an apostle or delegate, not separating men, not even by the means of man, but to the contrary and emphatically on behalf of Iesou Christou and Gd, Father of the one having roused and awakened him for public debate, raising him out of a dead corpse, (1)

and all the brothers with me to the called out of the Galatias, (2) Grace to you and peace from Gd, Father of us and L Iesou Christou,(3)

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

to whom the assessment of the brilliant splendor, the opinion regarding the glorious radiance and appearance of the shining light, the characterization of a manifestation of Gd's reputation, by means of the old and the new systems, Amen, let it be so.” (5)

Sha'awl's long and deeply troubling initial announcement concludes with the following clause:

“...to whom (*o*) the assessment of the brilliant splendor (*edoxa* – the opinion regarding the glorious radiance, the view or perspective on the appearance of the shining light, the estimation of amazing greatness, and as a characterization of a manifestation of Gd's reputation) by means of (*eis* – to, on behalf of, and with reference to) the old and the new systems (*tous aionas ton aionon* – the past and present circumstances), Amen, let it be so (*amane* – verily and surely, this is indeed as it ought to be, also Amen, the name of the Egyptian sun god).” (Galatians 1:5)

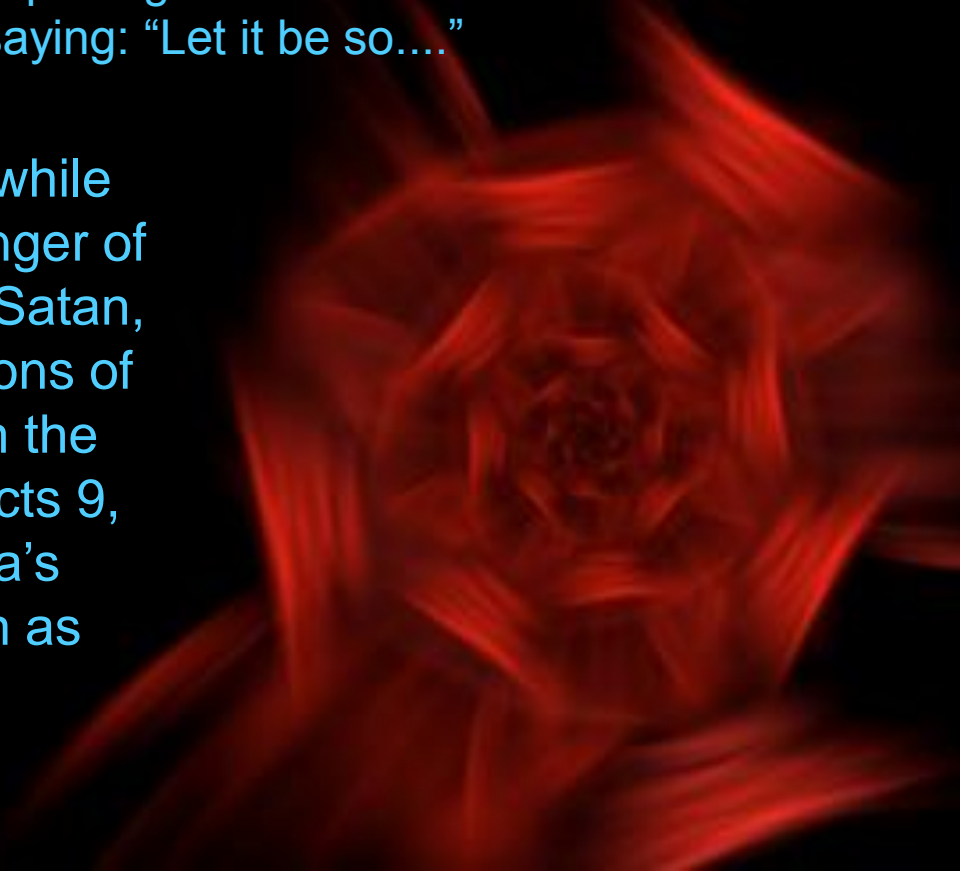
This time with *aionos*, without a verb in sight, and now in the plural form, *tous aionas ton aionon* becomes “the old and the new systems.”

It should be noted that Paul, in his second of three conflicting accounts on what he saw and heard on the road to Damascus, in Acts 22:11, used *doxa*, which was translated here as an “assessment of the brilliant splendor.” But since by comparing Acts 26:14 with 2 Corinthians 12:7 in the first chapter, now that we know that the encounter was with Satan, we are compelled to consider *doxa*'s association with the Adversary. And from *Strong's Lexicon*, we learn that its primary connotation is “to express an opinion, to present one's own view or estimate regarding someone or something.” It is from *dokeo*, meaning “to be of the opinion and to repute,” thereby saying: “it seems and is pleasing to me to question and to suppose.” The *Complete Word Study Dictionary* concurs, writing that *doxa* is “to think or suppose, to be of the opinion that something is so.”

It is Paulos's assessment that Satan is Lord. He sees him as brilliant, radiant, and beautiful. It is how the Adversary sees himself. It is their opinion mind you, and they would be wrong, but it is instructive for us to be aware of it.

They were now a team, with one goading the other. The Master had his apostle put him on the pedestal he craved. The Lord, in Paulos's opinion and estimation, was a manifestation of Yahuah. He was glorious. And it would be by transitioning from the Old System to the New System that Sha'uwl's Lord would be empowered. He even concluded his opening statement with the name of the god of Egypt, Amen, saying: "Let it be so...."

Sha'uwl has undermined Yahowsha' while equating His Lord, Satan, to a "messenger of light." He would say the same thing of Satan, in 2 Corinthians 11:14. And his depictions of the "flashing light" he experienced on the road to Damascus, as chronicled in Acts 9, 22, and 26, is identical to Yahowsha's depiction of Satan's fall from heaven as recorded in Luke 10:18-19.



So, based upon its position at the end of this clause, and its reemergence in Sha'awl's signoff at the end of this letter, there would be no justification for translating the meaning of the word, strongly suggesting that the inappropriate transliteration was intended.



It is interesting in this regard to note that among many of the obelisks around Rome, including one now at the center of the Vatican, their bases are inscribed with testimonials to the sun. In fact, one in front of St. John's Basilica still has the inscription "The Name of our God is Amen." Such obelisks were then sanctified by Christian clerics and became church steeples replete with crosses.



Bringing this to a conclusion, the opening sentence of Paulos's first letter concludes as follows

according to the Nestle-Aland Interlinear,
KJV, Latin Vulgate and NLT:

“to whom the splendor into the ages of the ages amen.” NAI

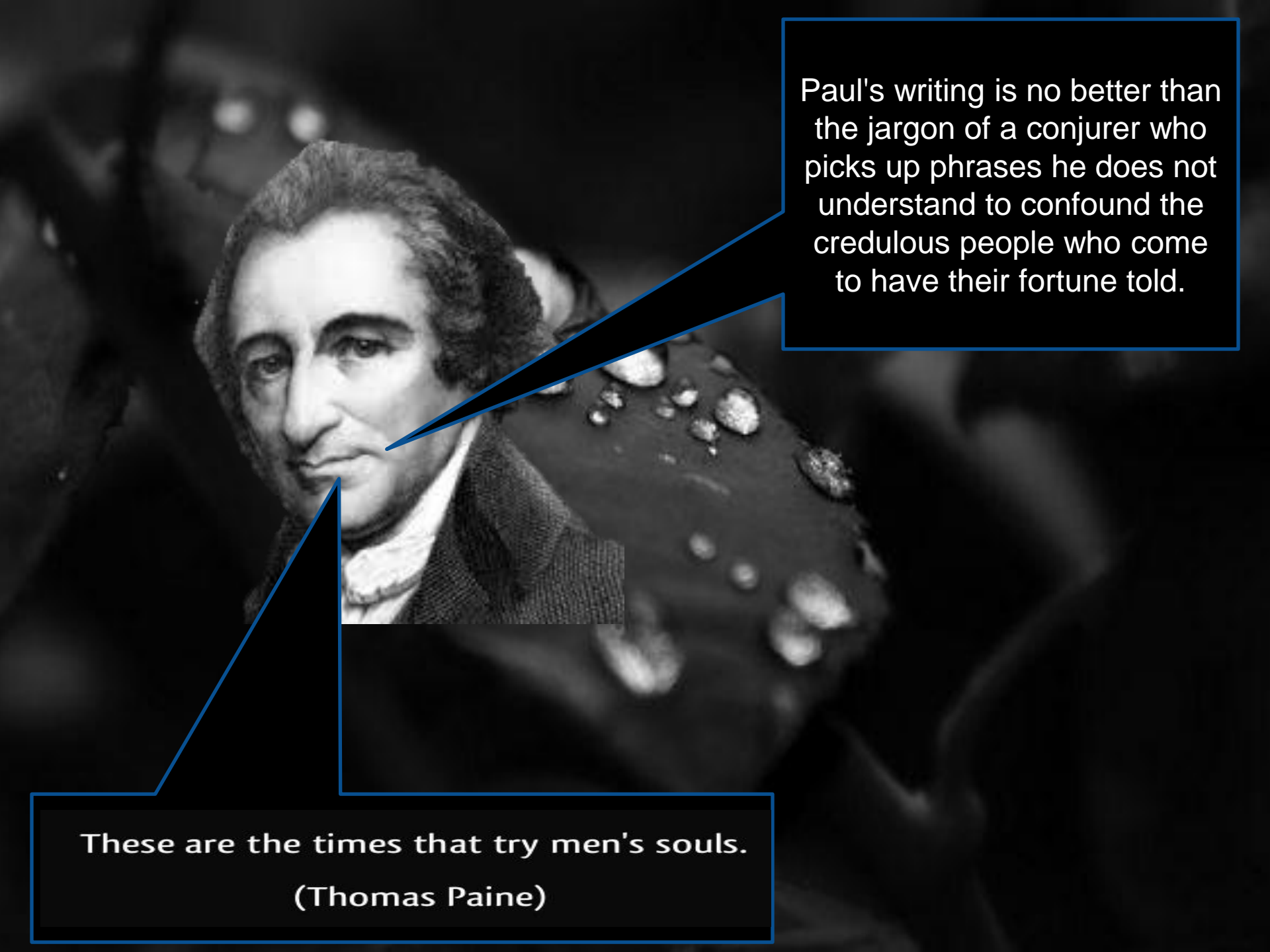
To whom be glory for ever and ever. Amen.” KJV

To him is glory forever and ever. Amen.” LV

“All glory to God forever and ever! Amen.” NLT

And so as we probe the King James, LV and NLT, it appears obvious that they wanted us to believe that the Egyptian sungod, Amen Ra, was eternal and glorious. The only difference between them is that the NLT arbitrarily added “God,” and thereby associated this title with “Amen.”


It didn't take Paulos very long to reveal whose side he was on.



Paul's writing is no better than the jargon of a conjurer who picks up phrases he does not understand to confound the credulous people who come to have their fortune told.

These are the times that try men's souls.
(Thomas Paine)

We wanted to provide a bit of a time line now as we go further so we can see how the message Paul was teaching was given and to whom. Most folks cannot line up Acts with Paul's letters date wise and that is partly because of the contradictory information that is in the letters themselves and Acts. No matter what side of the fence you are on about who wrote Acts or if it was there to make Paul look bad, without it as we have seen Paul loses all credibility. Most importantly even with all the issues, since it is in the "bible" it and all of Paul's letters are considered "scripture". So be that as it may, we do not dispute that people revere it and that is why it needs to be scrutinized with Yahuah's guidelines.



We created a suggested timeline set below as it is as good as any with firm dates in blue. We are not going to get very detailed in the Perils of Pauline, except to point out where he is making mischief and with whom. We really want to concentrate on what he said as that is his testimony. And that is what everyone teaches.

Date range	Book Chapters	Book Verses	Event
Spring 33	Acts 1,2	Eyewitness accounts	Crucifixion Per Enoch Study
Spring 33		Acts 2	Shabua
34?		Acts 7:59	Stoning of Stephen
35			Philip at Samaria
36-37 (6mo)			Johnathan son of Annaias was high preist in Yahrushalom
36		Acts 9:8	Paul in Damascus-Conversion
37			King Aretas took control of Damascus when Tiberius Ceasar Died
37		Gal 1:17	Paul goes to Arabia length unknown?
37-40		Acts 9:22-23 Gal 1:17-18	Paul comes back and spends 3 years in Damasucs
40		Acts 9:25 2Cor 11:32	Paul escapes Damascus in a basket
40			Death of King Aretas of Syria
40		Acts 9:26 Gal 1:18-19	Paul mets with Barnabus, Kepa and Ya'acob in Yahrushalom
40		Acts 9:30	Paul goes to Caesarea and Tarus
40		Acts 10	Kepa goes to house of Cornelius
41			Reign of Claudius Ceasar as Emperor of Rome
41-42		Acts 11:26	Barnabus gets Paul and they stay in Antioch (Syria) for 1YR
43		2 Cor 12:1-4	Paul states in 57 he ascended into heaven 14 yr ago which makes it 43ad
43?			Matthew is written
44		Acts 11:28	Followers are first called Christians at Antioch
44		Acts 12:2	Ya'acob brother of Yahucannon killed by Herod Agrippa I

Date range	Book Chapters	Book Verses	Event
44	acts 3-11,12,13-20	Acts 12:23	Death of Herod Agrippa
44	Josephus	Ant xx5,2	Famine began after agrippa died during Fadus and Alexander 6 years
45-47 (before 50)		Acts 14:28	Paul First Journey (1J) w/Barnabus and Mark sets off from Antioch- Length "long time"
45-49		Acts 13:4-6	left Antioch for Seleucia, then to Cyprus-an island 100 miles off Syrian coast
45-49		Acts 13:4-6	Then to Salamis and Papos where Paul met Bar-Yahusha the sorcerer
45-49		Acts 13:4-6	Then sailed to Perga in Pamphylia-now southern Turkey
45-49		Acts 13:4-6	From Perga, Mark returns to Yahrushalom
45-49		Acts 13:4-6	At Antioch in Pisidia (not the one in Syria) Paul and Barnabus turn to the Gentiles
45-49		Acts 14:3	Then on to Iconium where they stayed "a long time"
45-49		Acts 14:9	Then to Lystra where Paul is stoned but lives and Derbe
45-49		Acts 14:21	They retrace their steps back through Lystra, Iconium and Antioch in Pisidia
45-49		Acts 14:24-26	Paul and Barnabus go throughout Pisidia, Pamphylia and then to Perga, Attalia
45-49		Acts 14:26	Then sailed back to Antioch in Syria
45-49		Acts 14:28	J1 ends in Antioch, Syria where Paul and Barnabus stay there a long time
50			Council at Yahrushalom
50		Acts 15:2 Gal 2:1-9	Paul and Barnabus to the council in Yahrushalom (14 yrs after coversion)

Date range	Book Chapters	Book Verses	Event
50-51 Winter?		Acts 15:35-36	Judas and Silas return to Antioch (Syria) with Barnabus and Paul staying a few days
51-53			Paul's Second Journey
51 Spring?			Paul takes Silas through Syria and Cilicia (southeastern Turkey)
51-52			They go to Derbe and Lystra, meet Timothy who then stays with Paul and Silas
51-52			They all throughout Phrygia and Galatia
51-52			Are forbidden "in the spirit" to go into Asia or Bithynia
51-52			They pass through Mysia to Troas, the island of Samothracia
51-52			Then on to Neapolis in Macedonia now northern Greece
51-52		Acts 16:14-34	At Philippi, conversion of Lydia and Philippian jailer
51-52			Going through Amphipolis and Appolonia they come to Thessalonica where Paul stays 3 weeks
51-52		Acts 17:14-15	Paul teaching some in Berea, departs ahead of Silas and Timothy southward to Achaia now southern Greece
51-52		Acts 17:15	Then on to Athens, possibly for the winter
Spring 52-fall 53?		Acts 18:1,5, 11	Paul makes first visit to Corinth and stays a year and a half.
52	Tacitus		Jews were ousted from Rome by Claudius Caesar
Spring 52-fall 53?		Acts 18:1,5, 11	Paul met Aquila and Priscilla fresh from Rome as Claudius Caesar had banished all Jews.
Spring 52-fall 53?		Acts 18:1,5, 11	Silas and Timothy rejoin Paul
52		Acts 18:5 1Th 3:1-2,6	First Thessalonians written in Corinth not Athens
52		Acts 18:11	Second Thessalonians written in Corinth Silas was with Paul
52			After Paul leaves Corinth we no longer hear about Silas

Date range	Book Chapters	Book Verses	Event
53-54			Paul left by boat with Aquila and Priscilla to Cenchrea
53-54		Acts 18:19	They cross the Aegean Sea to Ephesus, Aquila and Priscilla stay there
53-54		Acts 18:26	Aquila and Priscilla meet Apollos
53-54		Acts 18:23	Paul sails to Caesarea then goes back to Antioch Syria ending J2.
53-54 Winter?		Acts 18:23	Paul stays awhile
54-58			Paul's Third Journey
54 Spring?		Acts 18:23	J3 begins in Galatia central region of Turkey then on to Phrygia
54 Fall-fall57		Acts 20:31	Paul arrives in Ephesus and stays for 3 years
54 Fall-fall57		Acts 19:1	Apollos teaches in Cornith while Paul is in Ephesus
54 Fall-fall57		Acts 19:8	Paul meets disciples of John the Baptist. Preaches in the synagogue for 3 months
54 Fall-fall57		Acts 19:9-10	Paul disputed daily in the school of Tyrannus for 2 years. All Asia heard "the word"
54 Fall-fall57		Acts 19:22	Paul sends Timothy and Erastus ahead to Macedonia- Paul stays "for a season" in Asia
54 Fall-fall57		Acts 19:21-22	Paul forsees his travle route for next 4 yrs
54 Fall-fall57		Acts 19:23-41	Events in Ephesian Amphitheater
55-57		Acts 19:10	Galatians written when he was not in priosn after the meeting in Yahrushalom
57		Acts 20:1	First Corinthians written in Ephesus (not written with Timothy)
57 Fall		Acts 20:1-2 2Cor 2:12-13 7:5	Second Corinthians (written with Timothy) from somewhere in Macedonia N Greece possibly Philippi

Date range	Book Chapters	Book Verses	Event
57		Acts 20:1 2cor 7:6 &13	Rejoined with Timothy and they went to Troas
57			Continued to Macedonia where they were joined by Titus
57		2Cor 13:1, 12:14	3rd visit to Corinth
57		2Cor 12:1-4	Pauls says 14yrs prior he ascended into heaven (43 ad)
57-58		Acts 20:2-3	Paul goes through Macedonia-Northern Greece to Achaia - Southern Greece stays 3mo
57-58		1 Cor 16:5-8	Stays the winter in Corinth
57-58 winter		Acts 20:2-3 1 Cor 16:1-3 R 15:23-26	Romans writtenn in Corinth
58 Spring		Acts 20:1	Paul goes back to Macedonia
58 Spring		Acts 20:6	Goes to Philippi Northern Greece for unleaven bread
58		Acts 20:16	Paul tells the Ephesian elders he wants to meet with them
58		Acts 20:17-12	Paul goes to Assos, Mitylene, Chios, Samos, Trogylium and Miletus now SW Turkey
58		Acts 20:17-38	From there he addresses Ephesian elders whom he had called to meet him
58	Acts 21 (56-58)	Acts 21:10	Paul sails to Coos, Rhodes, Patara and passes the S side of Cyprus
58		Acts 21:10	They get to Tyre (now Lebanon) and stayed 1 week
58		Acts 21:10	Then they head south to Ptolemais and to Caesarea where they stayed many days
58		Acts 21:10	Paul then goes to Yarushalom where the J3 ends
58	Acts 22-27	Acts 21:1-21	Paul in Yarushalom is beaten by jews
58		Acts 21:1-21	is brought before the Sanhedrin

Date range	Book Chapters	Book Verses	Event
58		Acts 21:1-21	is brought before the Sanhedrin
58		Acts 21:1-21	JC tells Paul that he will go bear him witness in Rome
58		Acts 23:12	Jews vow to kill Paul
53-60			Felix reigned as Governor at Caesarea
58		Acts 24:10	Paul is taken to Gov Felix at Caesarea - Felix calls Paul insane
58-60			Paul's imprisonment in Judea for 2 years
59			Book of Luke is written
60			The succession of Felix's reign as Procurator in Judea by Porcius Festus
60		Acts 25:11	Paul appeals to Caesar
60			Some days pass then Herod Agrippa II hears Paul
60-61		Acts 27:1-1	Paul as a prisoner Voyage to Rome with Luke and Aristarchus on the way to Italy
60-62		Acts 27:7-13	They sail to Myra now Southern Turkey
60-62		Acts 27:7-13	Then on to Lasea, a large Island of Crete, 50 miles south east of Greece spent much time
60 fall		Acts 28:11	Reaching Melita a small island south of Sicily Paul bit by poisonous snake but lived.
60 fall			Paul heals father of Publius and others
60-61 winter			Paul (still captive) spends winter on island with his captors
61 spring			In Spring they sail to Syracuse an island of Sicily
61			then to Rhegium on the southern tip of Italy
61			Then to Puteoli on the western coast of Italy
61-63	Acts 28 (59-61-63)	Acts 28:30	Voyage to Rome ends and spends 2 years under his own house arrest

Date range	Book Chapters	Book Verses	Event
62		Acts 24:23-27 Eph 1:1, 3:1, 4:1, 6>20	Ephesians writes in Rome under house arrest before Timothy came to him
62		Acts 28:30 Phil 1:7. 4:23 1:1	Philippians writes in Rome under house arrest wrote with Timothy
62		Acts 24:23-27 Col 4:18 4:10	Colossians writes in Rome under house arrest wrote with Timothy and fellow prisoner Aristarchus
62			Ya'acob writes his letter
63			Kepa writes 1 st letter
63		Acts 24:23-27 Phile 1:1	Philemon writes in Rome under house arrest with Timothy
63			Paul released from House arrest in Rome
63			Luke writes Acts
63-67		Phile 22/Phil2/Col 4:17	Post Imprisonment Journeys to Colosse,
63-67		R 1:10,15:24 &28 16:1,3,5	Spain,
63-67		2Tim 4:20	Corinth,
63-67			Miletus,
63-67		2Tim 4:13	Troas,
63-67		Titus 1:5	Crete where he left Titus and will send Artemas or Tychicus to him
64-65		Titus 3:12	Nicopolis spent the winter with Titus
63-67		Phili 1:26	Philippi,
63-67			Italy,
63-67			Judea,

Date range	Book Chapters	Book Verses	Event
63-67		1Tim 1:3 acts 19:33	Ephesus told Timothy to stay and teach when Paul went to Macedonia
63-67		1Tim 1:3, 3:14-15	Macedonia after Paul said he was coming back to Timothy
63-65?		After Acts	Titus
63-65?		After Acts	First Timothy written in Macedonia
64			Mark writes his book
65			Someone write 2nd Kefa
66-67		After Acts 2Tim 1:8 4:9,21	Second Timothy last letter Paul back in prison was ready to die yet wanted Timothy to come to him before winter
67			No longer hear from Paul. Killed?
70			destruction of Yahrushalom
75			Jude writes his letter
85			Yahucannon writes his book
90			Yahucannon writes his three letters
96			Yahucannon sent to Patmos island
97			Yahucannon writes Revelation from Patmos island
100			Death of Yahucannon

From Herman Detering's essay



Basically, the fact that Paul says nothing at all about the historical Yahusha was very curious — just as strange as the related fact that immediately after receiving the revelation calling him to be an apostle he went to Arabia for three years (Gal 1:17f.) instead of visiting the Jerusalem community, as one might expect, whether to make contact with its leaders or to acquire more information about the life of the person who had appeared to him at Damascus (Acts 9:3f.)

Can one imagine that someone who had just experienced the decisive turning-point of his life through a revelation took no notice and had no interest in the earthly past of the one who stood in the center of this revelation? In any case, I myself was not able to replicate the tenacious ignorance with which Paul dealt with the history of Yahusha.

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40			Death of King Aretas of Syria
40		Acts 9:26 Gal 1:18-19	Paul mets with Barnabus,Kepe and Ya'acob in Yahrushalom

The main theological arguments set forth at this point by most scholars — e.g., Paul was exclusively interested in the exalted “C”, or perhaps more radical, Paul employed Yahusha only as a pattern for his own theological conceptions—were rationally illuminating, but too theoretical. But I was surprised at how easy it was for most theologians to pass over this peculiar state of affairs — i.e., the puzzling silence of Paul with regard to Yahusha — and return again to the day’s agenda. Although I still had no explanation for this peculiar behavior of Paul, my historical (or should I rather say criminal?) curiosity about the apostle Paul was awakened for the first time. From the beginning, my interest in him had less to do with his theology, which seemed to me in part very cloudy and inconsistent, but with the puzzle and inconsistency of his biography.

<http://orbis.stanford.edu/>

Route Network Flow

FROM: Jerusalem

TO: Damascus

DEPARTING: MONTH SEASON

❄️ 🌱 ☀️ 🍃

PRIORITY: Fastest Cheapest Shortest

NETWORK MODES

Road Coastal Sea
 River Open Sea
 High Resolution

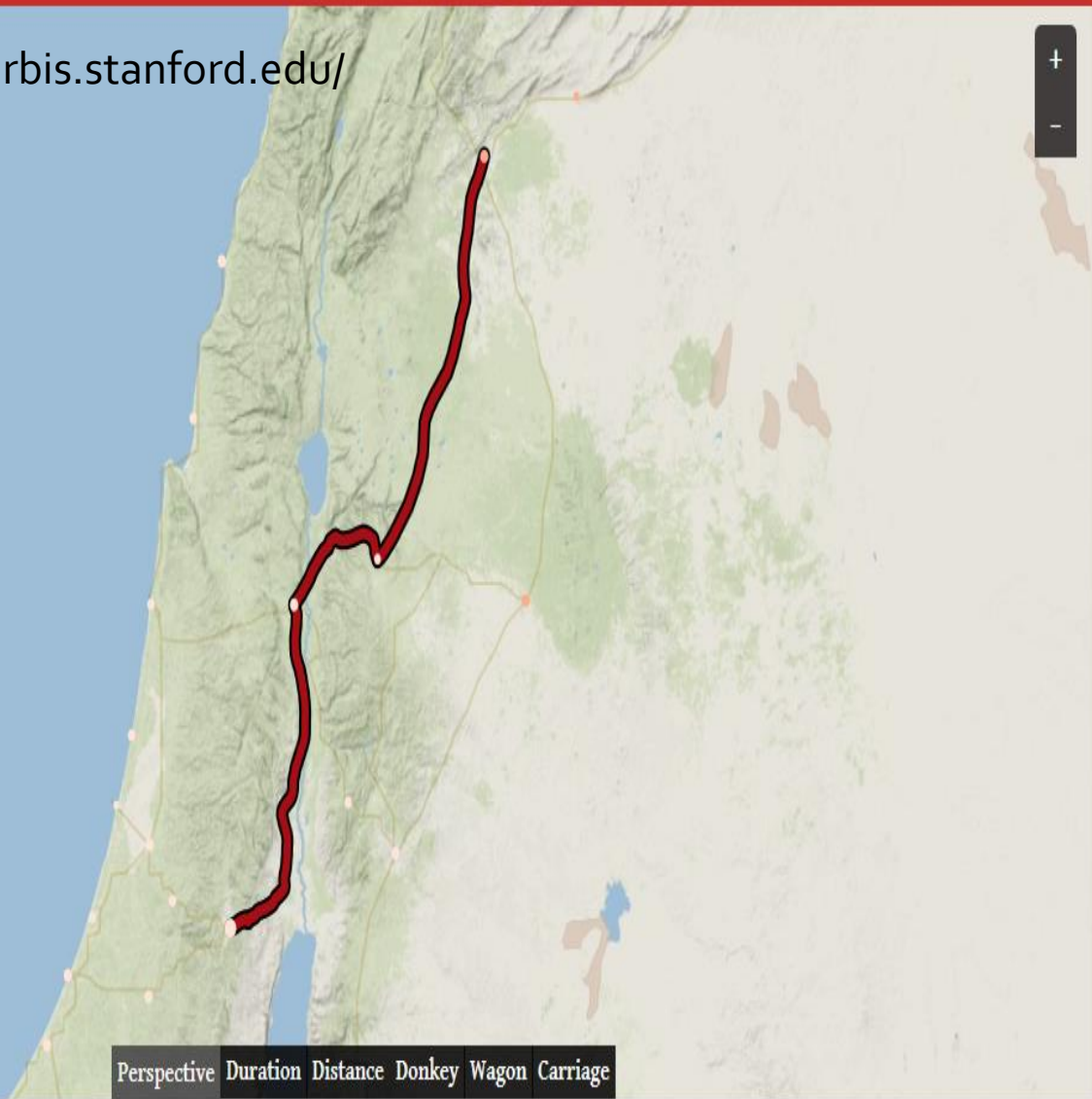
MODE TRANSFER COST

ROAD Foot (30km/day) ▾

RIVER Civilian ▾ ▾ 0

SEA Daylight ▾ ▾ 0

Calculate Route



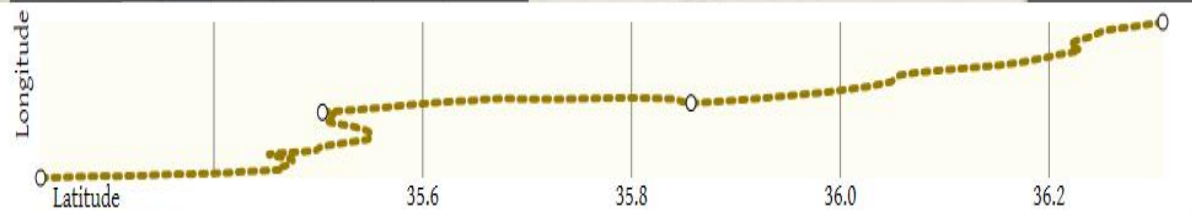
- DISPLAY
- Terrain
 - Sites
 - Names
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 - All Sites
- Select Sites
 Reset Map
 Cluster
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 Export SVG
 Path Coloring

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Perspective Duration Distance Donkey Wagon Carriage



The Fastest journey from **Jerusalem to Damascus** in **July** takes **8.6 days**, covering **257 kilometers**.

Prices in *denarii*, based on the use of a faster sail ship and a civilian river boat (where applicable), and on these road

Per kilogram of wheat (by donkey): 7.22
 Per kilogram of wheat (by wagon): 9.02
 Per passenger in a carriage: 347.98



Next up is from derrickbowdown2yhwh.blogspot. and [Craig Winn](#), They too have noticed the problems. [Craig as always in Blue](#) and [Derrick will be in Orange](#) and our corrections in Comic Sans.

**THE APOSTLE PAUL'S LIES EXPOSED!! PART 2 The IMPOSTER/APOSTLE
Satan's ANTI-"C"! Paul! part 2**

April 16, 2012

<http://derrickbowdown2yhwh.blogspot.com/2012/04/apostle-pauls-lies-are-exposed-part-1.html>

We are about to learn just how far Paul was willing to go to destroy the original message of **Yahusha** and the ministries of His original Disciples.

Did Paul Preach with the Disciples after his conversion?

Yahusha's original message was about the love of **Yahuah**, repentance and turning back to **Yahuah** the only Almighty of heaven. So after Paul's alleged conversion did he immediately preach with **Yahusha's** disciples? Luke and Paul cannot get their stories correct.

Luke tells us in the book of Acts 9 that after Paul's alleged conversion He **immediately** joined the original Disciples in Damascus **in and out** of **Damascus** and **all of Judaea**.

Let's go to the **FIRST** stories in Acts about this conversion:

YLT Acts 9:19 and having received nourishment, was strengthened, and Saul **was with the disciples** in Damascus certain days, 20 **and immediately** in the synagogues he was preaching the "C", that he is the Son of Yahuah. 21 And all those hearing were amazed, and said, 'Is not this he who laid waste in Jerusalem **those calling on this name**, and because of this, and with this intent had come, that he might bring them bound to the chief priests?' 22 And Saul was still more strengthened, and **he was confounding the Jews dwelling in Damascus, proving that this is the "C"**.

So according to Luke's story, Paul doesn't waste any time at all and starts preaching side by side with some of Yahushas' Disciples right in Damascus.

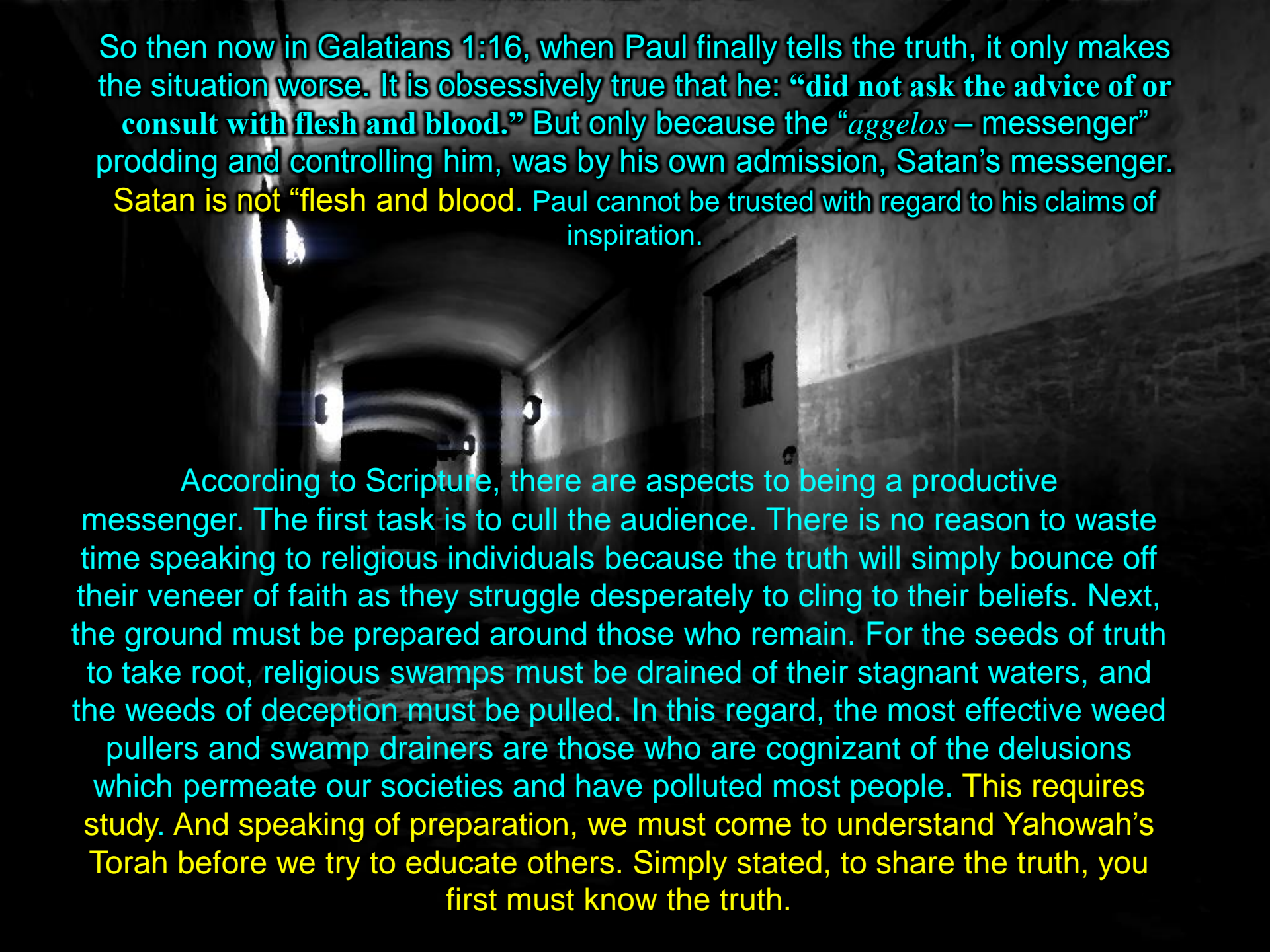
We are led to believe that Paul supposedly confounds the Jews in the synagogues and built up such a strong reputation through his bold preaching that confounds the Jews of Damascus.

Remember the word for confound means to stir up and create confusion. What qualified him to teach anyone in the called out assembly since he had no time to shama-closely examine a message he knew nothing about?

In the historical account, he claims that his public mission began within days of his spiritual encounter. And since the book of Acts is far better attested and vastly more detailed than Galatians, logic compels us to favor the historian's authenticated chronology over Galatians, which is uncorroborated, when they conflict.

In this regard, in the immediate aftermath of his so-called "conversion experience," Paul told Luke, the Greek historian who compiled Acts, that he was specifically instructed to spend time with an especially timid man named Ananias—an individual unknown to history apart from Paul's telling of the events. And while we will consider Sha'awl's recollection of this meeting in a moment, the newly minted "Apostle" told Luke that, after spending a few days recovering in the home of his reluctant benefactor from the trauma inflicted by the harassing spirit who besieged him, he immediately began preaching in Damascus.

If we are to believe that Sha'awl met with the "Healing Messenger" as he has so often attested, why did such an encounter weaken him?




So then now in Galatians 1:16, when Paul finally tells the truth, it only makes the situation worse. It is obsessively true that he: **“did not ask the advice of or consult with flesh and blood.”** But only because the *“aggelos – messenger”* prodding and controlling him, was by his own admission, Satan’s messenger. **Satan is not “flesh and blood.** Paul cannot be trusted with regard to his claims of inspiration.

According to Scripture, there are aspects to being a productive messenger. The first task is to cull the audience. There is no reason to waste time speaking to religious individuals because the truth will simply bounce off their veneer of faith as they struggle desperately to cling to their beliefs. Next, the ground must be prepared around those who remain. For the seeds of truth to take root, religious swamps must be drained of their stagnant waters, and the weeds of deception must be pulled. In this regard, the most effective weed pullers and swamp drainers are those who are cognizant of the delusions which permeate our societies and have polluted most people. **This requires study. And speaking of preparation, we must come to understand Yahowah’s Torah before we try to educate others. Simply stated, to share the truth, you first must know the truth.**

We read: “He took some food and regained his strength. Now for several days he was with the Disciples who were at Damascus, and immediately he began to proclaim Yahowsha’ in the synagogues, saying that he is the son of G.” (Acts 9:19-20)

This says that Paul was “with the Disciples,” which means that either he was meeting with two or more of the eleven surviving men who had walked alongside Yahowsha’, who just happened to be in Damascus, and who were so irrelevant to Paul’s story that they went unnamed, or Paul was lying once more.



Actually, it says disciples, not apostles so that would not be some of the 12. We know there were over 100 people whom Yahusha sent out, and the people did flee from Yahrushalom to get away from the likes of Paul and his persecution. But we agree, he should have named names. Barnabus may have been one, but for the most part remember, they were being stirred up and confused. They did not buy into his conversion or his story.

YLT Gal 1:16 to reveal His Son in me, that I might proclaim him good news among the nations,
immediately I conferred not with flesh and blood

YLT Acts 9:19 and having received nourishment, was strengthened, and Saul **was with the disciples in Damascus** certain days, YLT 20 and immediately in the synagogues he was preaching the "C", that he is the Son of Yahuah. 21 And all those hearing were amazed, and said, 'Is not this he who laid waste in Jerusalem those calling on this name, and hither to this intent had come, that he might bring them bound to the chief priests?' 22 And Saul was still more strengthened, and he was confounding the Jews dwelling in Damascus, proving that this is the "C".

Acts 26: 19-21 'Whereupon, king Agrippa, I was not disobedient to the heavenly vision, **but to those in Damascus first, and to those in Jerusalem, to all the region also of Judea, and to the nations, I was preaching to reform, and to turn back unto God, doing works worthy of reformation;**

Also in direct conflict with Galatians, this time the chronology, the next line in Acts reads:

“And all those who heard him continued to be amazed. And they said, ‘Is he not the one who in Yaruwshalaim destroyed those who called on this name and who had come here for the purpose of bringing them bound before the chief priests?’” (Acts 9:21)

But Paulos would have us believe:

“And then Sha’uwl kept increasing in power (*enedunamouto* – in raw strength), confounding (*sygcheo* – baffling, confusing, and causing consternation among) the Jews who lived in Damascus.” (Acts 9:22)

Now in Acts 26:19-21 Luke writes from the view of Paul on the same subject:

YLT Gal 1:15-20 and when Gd was well pleased -- having separated me from the womb of my mother, and having called [me] through His grace 16 to reveal His Son in me, that I might proclaim him good news among the nations, immediately I conferred not with flesh and blood,17 nor did I go up to Jerusalem to those who were apostles before me, but I went away to Arabia, and again returned to Damascus,18 then, after three years I went up to Jerusalem to enquire about Peter, and remained with him 15 days, 19 and other of the apostles I did not see, except James, the brother of the L. 20 And the things that I write to you, lo, before Gd -- I lie not;

YLT Acts 9:19-20 and having received nourishment, was strengthened, and Saul was with the disciples in Damascus certain days, and immediately in the synagogues he was preaching the "C", that he is the Son of Yahuah.

YLT Acts 26: 19-21

Whereupon, king Agrippa, I was not disobedient to the heavenly vision, but to those in Damascus first, and to those in Jerusalem, to all the region also of Judea, and to the nations, I was preaching to reform, and to turn back to Gd, doing works worthy of reformation:

Although Luke is supposedly the writer of Acts, we see that it is **PAUL** that is speaking to King Agrippa. Paul says that he preached to the people of Damascus and Jerusalem and throughout ALL the coasts of JUDAEA. Now remember all of those places that you've just heard about. And also in Acts 9! Paul now admits in Gal that he was really lying and he contradicts the book of Acts altogether! **Yikes!** Paul now changes his testimony and says that he never ever preached in those areas at all!

But at a point in time when it pleased and was chosen enjoyable and better for Yahuah, the one having appointed me, setting me aside out of the womb of my mother 15 to reveal and disclose, uncovering and unveiling the Son of Him in order that I could announce the healing message and beneficial messenger among the races, immediately. I did not ask the advice of or consult with flesh or blood.” (Galatians 1:16)

Neither went I up to Jerusalem to them which were apostles/disciples before me; **but I went into Arabia, and returned again unto Damascus.**

GALATIANS 1:17

We will get deeper into this verse when we hit Galatians and similar thoughts in the first chapter of Ephesians, but if he were called from his mother's womb, what was he called to do? Samson was called from his mom's womb and he was a Nazerite from birth.. Sounds like Paul is once again matching a story he has heard as a child and trying to make it his own. You can't claim to be called from birth and then also say you were not aware of the Torah, that it's a curse and it makes you sin!

Shama (closely consider) these examples:

Should Yah have set Sha'awl apart, right out of the womb, to conduct this mission, then Yah would have been with him when he was a pervert and when he was an assassin.

Yahuah would have been at his side when he was religious and when he was denouncing his religion. And that would make Paul's god every bit as schizophrenic as his wannabe apostle.

Judges 13:5 For, lo, you will conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite to Yahuah from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.

Or this one

Isaiah 44:2 This says Yahuah that made you, and formed you from the womb, which will help you; Fear not, O Jacob, my servant; and you, Jesurun, whom I have chosen.

OR Jeremiah! (Yarimayahu)

1:5 Before I formed you in the belly I knew you; and before you came forth out of the womb I sanctified you, and I ordained you a prophet to the nations.

Maybe Paul is confused and this is the verse that pertains to him:

Psalms 58:3 The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.

As we return our attention to a more modern swamp, we find that the KJV continues to render *euangelizo* inconsistently, preferring “gospel,” unless the context precludes the use of this inaccurate designation. Further, their inclination to translate *ethnos*, the basis of the English word “ethnic” and “ethnicity,” as “heathen” on some occasions and as “Gentiles” on others, is both incriminating and unprofessional. Moreover, there is no basis for the title “Gd” in the Greek text of this passage. Since “grace” cannot be found in the original Greek manuscripts, the KJV must have picked it up elsewhere. The Vulgate, perhaps. The NLT, obviously infatuated with Grace, not only adds its alluring religious charm without any textual support, but calls Grace “marvelous.” The idea of being “set apart” was evidently lost on these theologians.

“But when it pleased G, who separated me from my mother’s womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:” KJV

“But, when it pleased him who, from my mother’s womb, had set me apart, and who has called me by his *gratiam*, to reveal his Son within me, so that I might *evangelizare* him among the Gentibus, I did not next seek the consent of flesh and blood.” Latin Vulgate

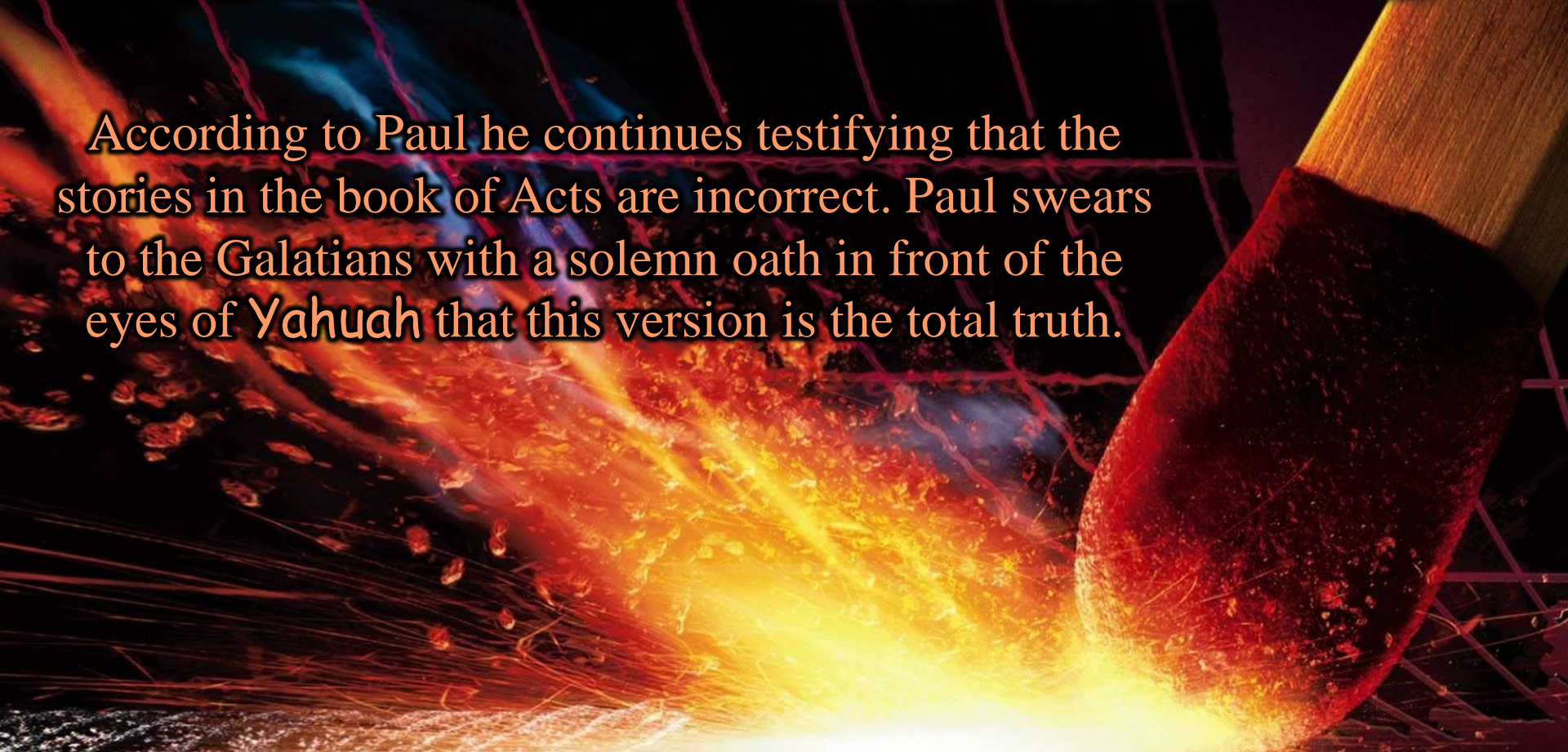
“But even before I was born, G chose me and called me by his marvelous grace. Then it pleased him to reveal his Son to me so that I would proclaim the Good News about J to the Gentiles. When this happened, I did not rush out to consult with any human being.” NLT

There are compelling reasons to discount the Arabian sojourn, and that is Paul's Galatians testimony cannot be reconciled with his own account in Acts nine, which was written a decade later. In his testimony to Luke, Paul's portrayal of events following his experience on the road to Damascus does not include a trip to Arabia. There is a considerable difference between spending a few days in a home in Damascus regaining strength and a long sojourn across the desert to Arabia. As such, Paul either lied to Luke or to the Galatians. There is a major discrepancy in time.



Paul lets us know the following truths and contradictions in Galatians 1:15-17

<p>Didn't go to anyone--Went to Straight to Arabia</p>	<p>No Arabia trip--Immediately preached in Damascus causing confusion and anger.</p>	<p>Stayed-3yrs Per Gal 1? Ran out of Damascus went to Yahrushalom. Ran out of Yahrushalom to Caesarea, Tarsus, Judea, Galilee and Samaria.</p>	<p>No trip it Arabia- went to Damascus, Yahrushalom and all the regions and Judea and to the nations no time frame</p>	<p>After 3 years did go to Syria but no one knew him by face in Judea.</p>
<p>YLT Gal 1:1-19 and when Gd was well pleased--having separated me from the womb of my mother, and having called <i>me</i> through His grace- to reveal His Son in me, that I might proclaim him good news among the nations, immediately I conferred not with flesh and blood nor did I go up to Jerusalem to those who were apostles before me, but I went away to Arabia, and again returned to Damascus, then, after three years I went up to Jerusalem to enquire about Peter, and remained with him fifteen days, and other of the apostles I did not see, except James, the brother of the L.</p>	<p>YLT Acts 9:19 and having received nourishment, was strengthened, and Saul was with the disciples in Damascus certain days, 20 and immediately in the synagogues he was preaching the "C", that he is the Son of Yahuah. 21 And all those hearing were amazed, and said, 'Is not this he who laid waste in Jerusalem those calling on this name, and hither to this intent had come, that he might bring them bound to the chief priests?' 22 And Saul was still more strengthened, and he was confounding the Jews dwelling in Damascus, proving that this is the "C".</p>	<p>YLT Acts 9:23-31 And when many days were fulfilled, the Jews took counsel together to kill him, 24 and their counsel against him was known to Saul; they were also watching the gates both day and night, that they may kill him, 25 and the disciples having taken him, by night did let him down by the wall, letting down in a basket, 26 And Saul, having come to Jerusalem, did try to join himself to the disciples, and they were all afraid of him, not believing that he is a disciple, 27 and Barnabas having taken him, brought him unto the apostles, and did declare to them how in the way he saw the L, and that he spoke to him, and how in Damascus he was speaking boldly in the name of Yahusha, 28 And he was with them, coming in and going out in Jerusalem, 29 and speaking boldly in the name of the L Yahusha, he was both speaking and disputing with the Hellenists, and they were taking in hand to kill him, 30 and the brethren having known, brought him down to Caesarea, and sent him forth to Tarsus. 31 Then, indeed, the assemblies throughout all Judea, and Galilee, and Samaria, had peace, being built up, and, going on in the fear of the Ld, and in the comfort of the H Spirit, they were multiplied. 2Co 11:32-33 In Damascus the ethnarch of Aretas the king was watching the city of the Damascenes, wishing to seize me, 33 and through a window in a rope basket I was let down, through the wall, and fled out of his hands.</p>	<p>Acts 26: 19-21 `Whereupon, king Agrippa, I was not disobedient to the heavenly vision, but to those in Damascus first, and to those in Jerusalem, to all the region also of Judea, and to the nations, I was preaching to reform, and to turn back unto Gd, doing works worthy of reformation;</p>	<p>Gal 1:20-24 And the things that I write to you, lo, before Gd--I lie not; then I came to the regions of Syria and of Cilicia, and was unknown by face to the assemblies of Judea, that are in C, and only they were hearing, that `he who is persecuting us then, does now proclaim good news--the faith that then he was wasting;' and they were glorifying Gd in me.</p>



According to Paul he continues testifying that the stories in the book of Acts are incorrect. Paul swears to the Galatians with a solemn oath in front of the eyes of Yahuah that this version is the total truth.

YLT Gal 1:15-20 and when Gd was well pleased -- having separated me from the womb of my mother, and having called [me] through His grace 16 to reveal His Son in me, that I might proclaim him good news among the nations, immediately I conferred not with flesh and blood, 17 nor did I go up to Jerusalem to those who were apostles before me, but I went away to Arabia, and again returned to Damascus, 18 then, after three years I went up to Jerusalem to enquire about Peter, and remained with him 15 days, 19 and other of the apostles I did not see, except James, the brother of the L. 20 And the things that I write to you, lo, before Gd -- I lie not;

YLT Acts 9:19-20 and having received nourishment, was strengthened, and Saul was with the disciples in Damascus certain days, and immediately in the synagogues he was preaching the "C", that he is the Son of Yahuah.

YLT Acts 26: 19-21
Whereupon, king Agrippa, I was not disobedient to the heavenly vision, but to those in Damascus first, and to those in Jerusalem, to all the region also of Judea, and to the nations, I was preaching to reform, and to turn back to Gd, doing works worthy of reformation:

We do not have a copy of the report Sha'awl received from the Galatians, but it is obvious from his response to them that they were, at the very least, highly suspect of his credentials and his preaching.

“I did not ascend into Yaruwshalaim toward the goal of being with or against the Apostles before me, but to the contrary **I went away, withdrawing to Arabia**, and returned again to Damascus.” (Galatians 1:17)

“I did not ascend (*oute elthon* – I did not travel) into (*eis*) Yaruwshalaim (*Hierosoluma* – a transliteration of the Hebrew name meaning Source of Information Regarding Reconciliation) toward the goal of being with or against (*pros*) the Apostles (*apostolos* – the messengers and enjoys who are sent out, from *apo* sent out, and *stello* prepared and equipped) before (*pro*) me (*ego*), but to the contrary (*alla*) I went away, withdrawing (*aperchomai* – I departed) to (*eis*) Arabia (*Arabia* – a transliteration of the Hebrew *'arab*, meaning to grow dark), and (*kai*) returned (*hypostrepho*) again (*palin* – also once more) to (*eis*) Damascus (*Damaskos* – a transliteration of the Hebrew *Dameseq*, meaning shedding silent tears in sackcloth).” (Galatians 1:17)

He did not straightway preach with the Disciples in Damascus as said in Acts 9:19

Instead he immediately chose not to associate himself with the Disciples and goes immediately to Arabia! Galatians 1:17. According to Paul he continues testifying that the stories in the book of Acts are incorrect. Paul says it took him over three years before he decided to go up to Jerusalem.

SOMEONE IS LYING! Now Paul himself says that He was lying is his version in Acts! He tells us:

If Paul is **admitting** that the churches of Jerusalem and Judaea had **never** seen his **face** then why would we believe the words in the book of Acts where Paul is claiming that they not only saw his face but supposedly heard him preach powerful messages of Yahusha as the messiah and the son of Yahuah?



Gal 1:20-24

And the things that I write to you, lo, before Gd--I lie not; **then I came to the regions of Syria and of Cilicia (594 mi from Yahurshalom), and was unknown by face to the assemblies of Judea,** that *are* in C, and only they were hearing, that 'he who is persecuting us then, does now proclaim good news--the faith that then he was wasting;' and **they were glorifying Gd in me.**





If the folks in Judea did not know him by face, then how could he have persecuted them and cause them terror in the first place?

<p>Didn't go--Went to Arabia</p>	<p>Immediately in Damascus</p>	<p>Went to Damascus, Jerusalem and all the regions and Judea and to the nations</p>	<p>Did go to Syria but didn't go to Judea.</p>
<p>YLT Gal 1:1-19 and when Gd was well pleased--having separated me from the womb of my mother, and having called me through His grace- to reveal His Son in me, that I might proclaim him good news among the nations, immediately I conferred not with flesh and blood nor did I go up to Jerusalem unto those who were apostles before me, but I went away to Arabia, and again returned to Damascus, then, after three years I went up to Jerusalem to enquire about Peter, and remained with him fifteen days, and other of the apostles I did not see, except James, the brother of the L.</p>	<p>YLT Acts 9:19 and having received nourishment, was strengthened, and Saul was with the disciples in Damascus certain days, YLT 20 and immediately in the synagogues he was preaching the "C", that he is the Son of Yahuah. 21 And all those hearing were amazed, and said, 'Is not this he who laid waste in Jerusalem those calling on this name, and hither to this intent had come, that he might bring them bound to the chief priests?' 22 <u>And Saul was still more strengthened, and he was confounding the Jews dwelling in Damascus, proving that this is the "C".</u></p>	<p>Acts 26: 19-21 'Whereupon, king Agrippa, I was not disobedient to the heavenly vision, but to those in Damascus first, and to those in Jerusalem, to all the region also of Judea, and to the nations, I was preaching to reform, and to turn back unto Gd, doing works worthy of reformation;</p>	<p>Gal 1:20-24 And the things that I write to you, lo, before Gd--I lie not; then I came to the regions of Syria and of Cilicia, and was unknown by face to the assemblies of Judea, that are in C, and only they were hearing, that 'he who is persecuting us then, doth now proclaim good news--the faith that then he was wasting;' and they were glorifying Gd in me.</p>

Can we even remotely claim **Yahuah** had a hand in **endorsing his writings as scripture**? No! This lets us know that **SATAN'S** hand is involved in the writing of the **NT letters**.

Paul himself proudly proclaims that he has no need of learning from any human being, not even from **Yahusha's' true Disciples**. Paul's knowledge is completely **independent** and **contradictory** to that of the original Disciples. Paul doesn't want their knowledge and feels that all he needs is his visions: **I taught** [it], but by the **revelation** of "JC".

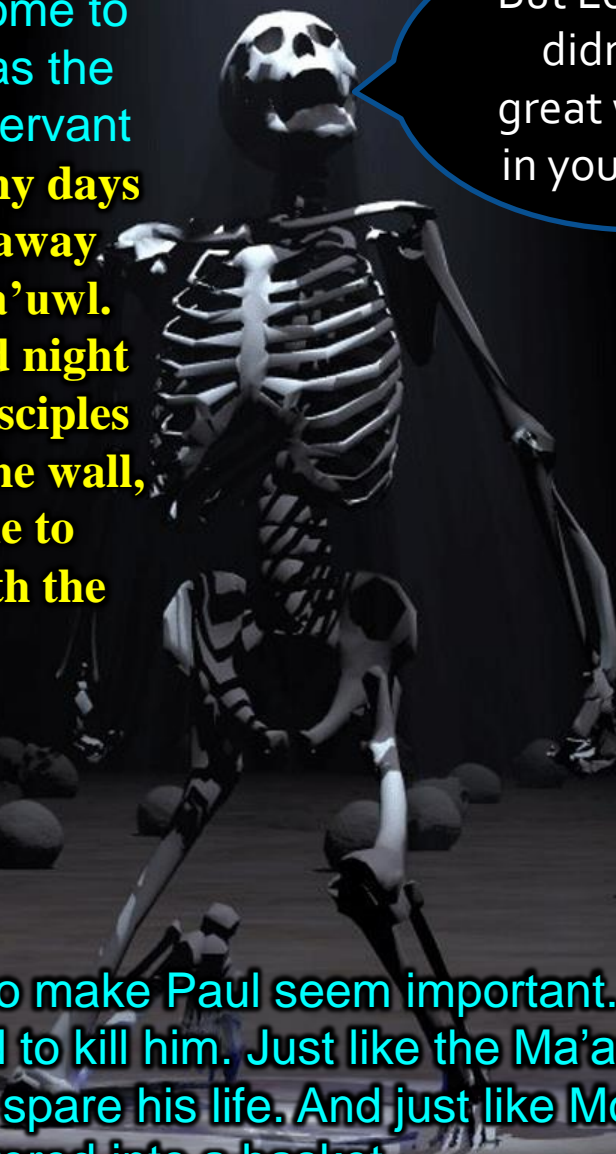
GALATIANS 1:11, 12

Paul was unwilling to receive anything from the true **Apostles**. In not wanting to learn the true **message** of Yahusha, Paul was **never** able to use the words of Yahusha as proof to substantiate his false doctrine.

Sure sounds like the same arrogant fellow we've been reading about in Galatians. All that mattered was that the world came to see Paul as great.

Well, and also that he wanted the world to come to see Jews as lesser life forms. After all, just as the rabbis had been with Muhammad, Torah observant Jews knew that he was lying. **“And when many days had elapsed, the Jews plotted together to do away with him, but their plot became known to Sha’uwl. And they were also watching the gates day and night so that they might put him to death. But his disciples took him by night, and let him down through the wall, lowering him in a basket. And when he came to Yaruwshalaym, he was trying to associate with the Disciples, but they were afraid of him.”**

(Acts 9:23-26)

A 3D rendered skeleton of a man stands in a dark, desolate landscape. The ground is covered with numerous human skulls, some lying on their sides and others upright. The skeleton is wearing a dark, tattered robe and has its mouth open as if speaking. A blue speech bubble is positioned to the right of the skeleton's head, containing the text: "But Lord, Lord didn't I do great wonders in your name?".

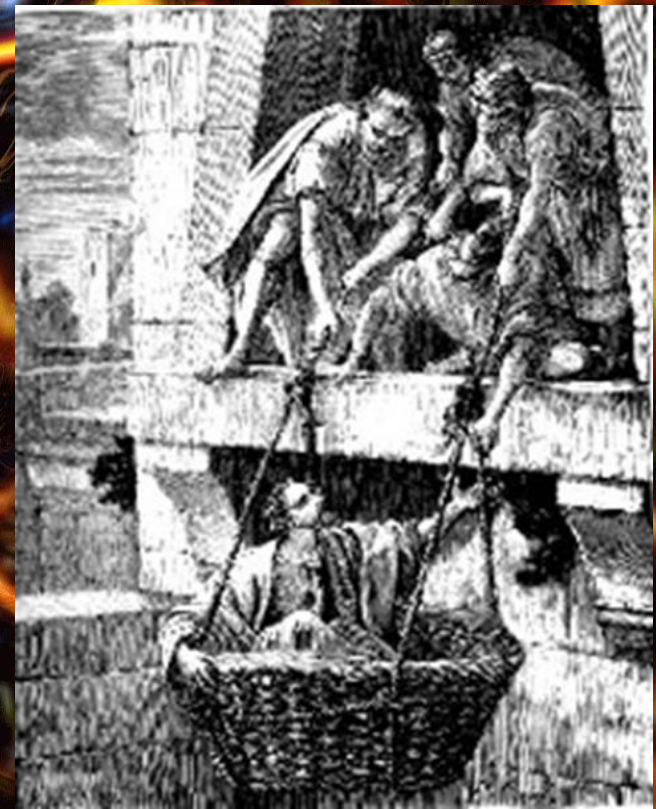
But Lord, Lord
didn't I do
great wonders
in your name?

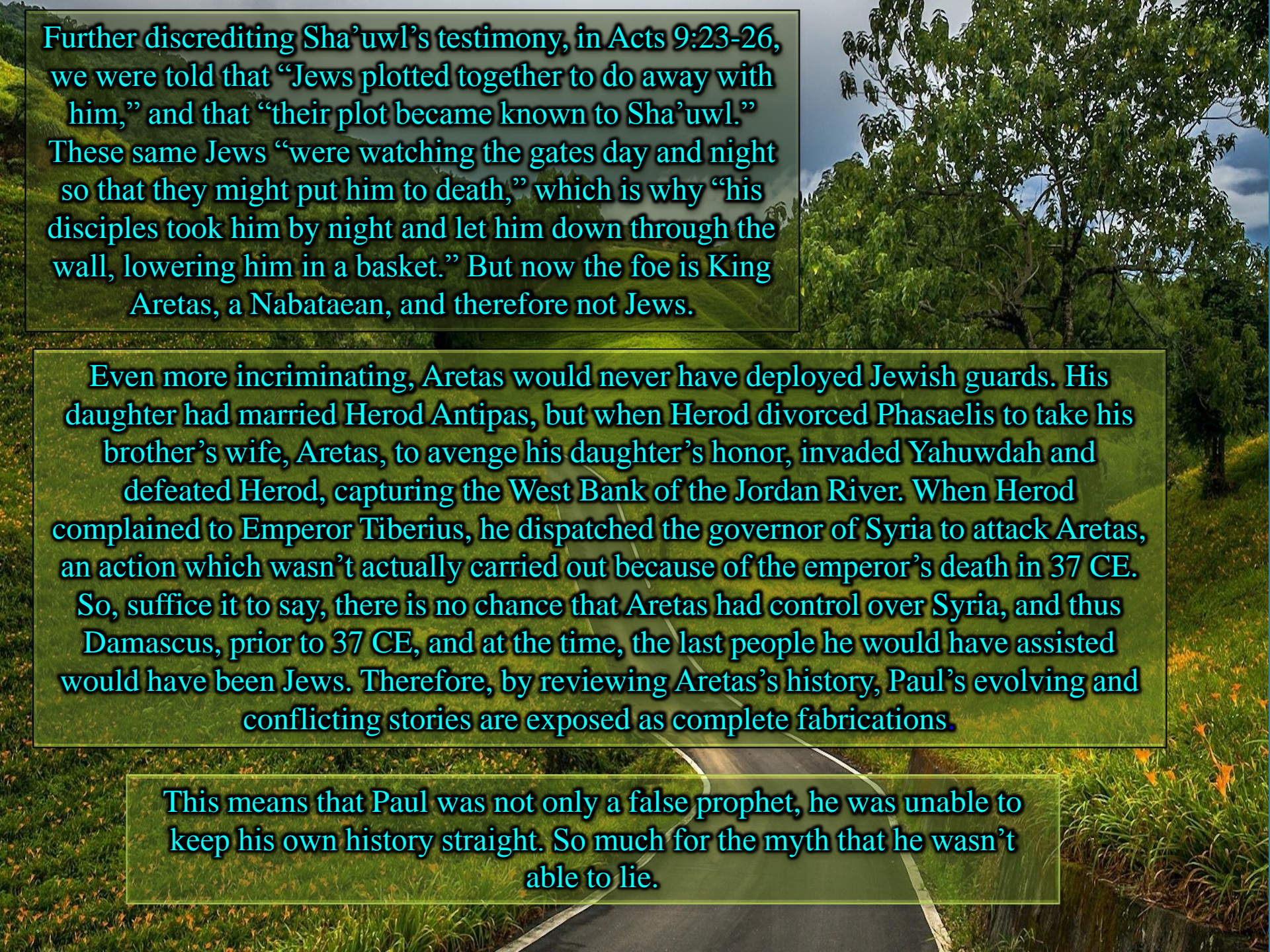
Most of this was made up to make Paul seem important. Just like Yahowsha', the Jews plotted to kill him. Just like the Ma'aseyah, he was spirited out of town to spare his life. And just like Moseh, he was lowered into a basket.

YLT Acts 9:23-31 And when many days were fulfilled, **the Jews took counsel together to kill him,** 24 **and their counsel against him was known to Saul; they were also watching the gates both day and night, that they may kill him,** 25 and the disciples having taken him, by night **did let him down by the wall, letting down in a basket.** |

YLT 2Co 11:32-33 In Damascus the **ethnarch of Aretas the king** was watching the city of **the Damascenes,** **wishing to seize me,** 33 and through a window in a rope basket I was let down, through the wall, and fled **out of his** hands.

So which is it? Were the "Jews" after him or the Arabian King who was not a "Jew"?





Further discrediting Sha'awl's testimony, in Acts 9:23-26, we were told that "Jews plotted together to do away with him," and that "their plot became known to Sha'awl." These same Jews "were watching the gates day and night so that they might put him to death," which is why "his disciples took him by night and let him down through the wall, lowering him in a basket." But now the foe is King Aretas, a Nabataean, and therefore not Jews.

Even more incriminating, Aretas would never have deployed Jewish guards. His daughter had married Herod Antipas, but when Herod divorced Phasaelis to take his brother's wife, Aretas, to avenge his daughter's honor, invaded Yahuwdah and defeated Herod, capturing the West Bank of the Jordan River. When Herod complained to Emperor Tiberius, he dispatched the governor of Syria to attack Aretas, an action which wasn't actually carried out because of the emperor's death in 37 CE. So, suffice it to say, there is no chance that Aretas had control over Syria, and thus Damascus, prior to 37 CE, and at the time, the last people he would have assisted would have been Jews. Therefore, by reviewing Aretas's history, Paul's evolving and conflicting stories are exposed as complete fabrications.

This means that Paul was not only a false prophet, he was unable to keep his own history straight. So much for the myth that he wasn't able to lie.

What does Yahuah have to say about a Man who attempts to turn evil things into good in His sight?

Your tongue devises mischiefs; like a sharp razor, working deceitfully. You love EVIL more than GOOD and “LYING” rather than to speak righteousness. Selah. You love all devouring words, O you deceitful tongue. PSALMS 52:2-4

YES Paul admits that he loves Evil more than Good. Paul uses devouring words or fancy speeches with a deceitful tongue trying to persuade people to turn away from Yahuah and follow another message.

“We’re Ah
Mad Here”



Yahuah is not pleased with false prophets like Paul who tell us that evil things are now very good in Yahuah’s sight

You have wearied Yahuah with your words. Yet you say, wherein have we wearied Him? When you say, “every one that does (EVIL) IS GOOD in the SIGHT of Yahuah, and he delights in them”; or, “where is Yahuah of judgment”? MALACHI 2:17



In Gal 1:18, Paul wrote that 3 years transpired prior to his initial visit to Yaruwshalaim. He said that he traveled throughout Syria and Cilicia thereafter in 1:21. Then in Gal 2:1, Paul stated that another 14 years passed before he, Barnabas, and Titus went back to Yaruwshalaim for the summit with the Disciples Yahowchanan, Shim'own, and Ya'aqob. That meeting took place in 50 CE. King Aretas was assigned administration of Damascus no earlier than 37 CE. You do the math and subtract 18 years from 50 CE and see if it doesn't place the basket rescue in 32 CE, a year before Yahowsha's fulfillment of the first four *Miqra'ey*, and at least 5 years before a Damascus official could have been appointed by Aretas. Moreover, there would be no reason that Sha'uwl would be sought out for arrest by anyone, much less by a Nabataean king.

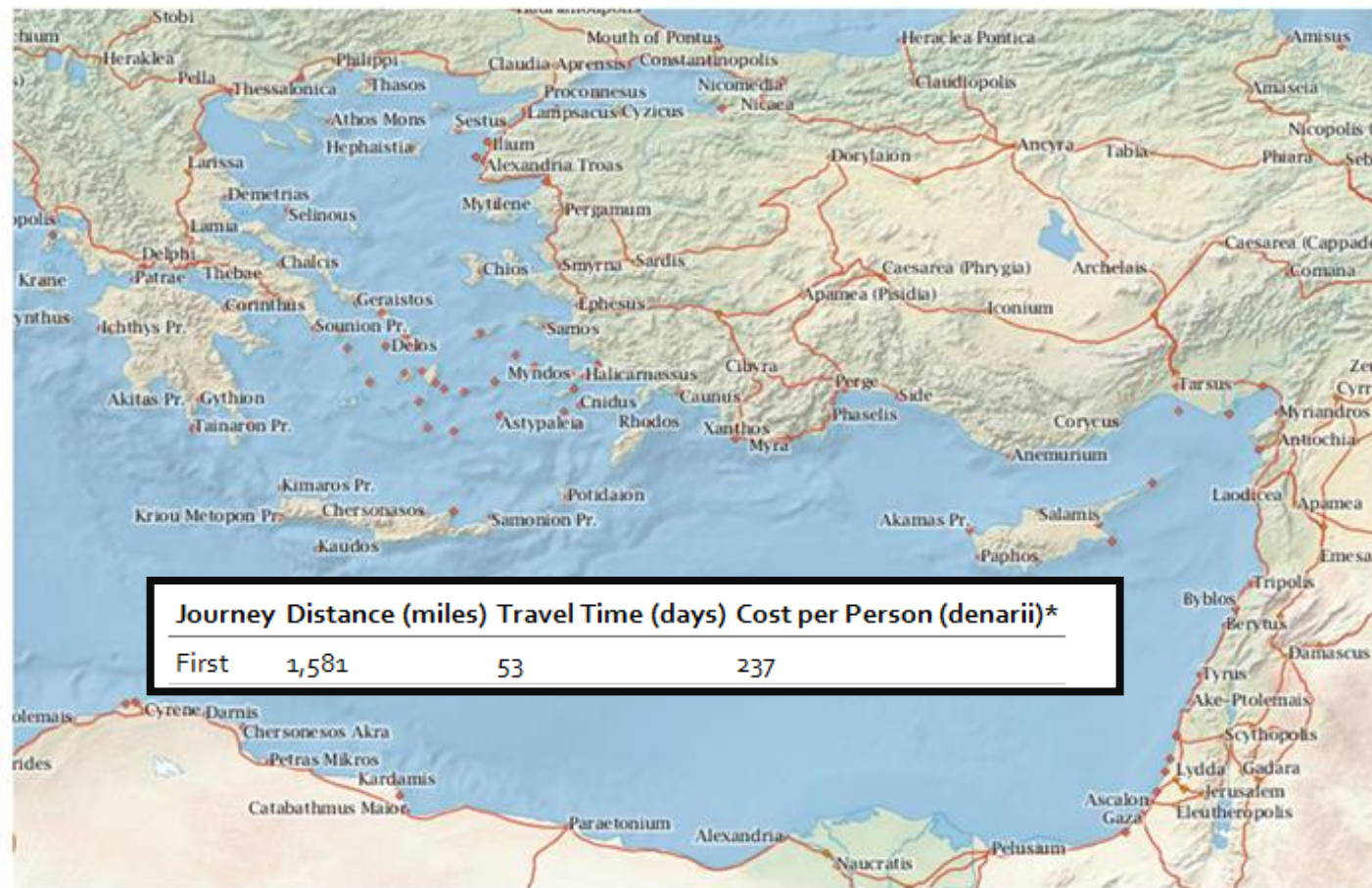
Date range	Book Chapters	Book Verses	Event	Date range	Book Chapters	Book Verses	Event	Date range	Book Chapters	Book Verses	Event
36-37 (6mo)			Johnathan son of Annaias was high preist in Yahrushalom	41			Reign of Claudius Ceasar as Emperor of Rome	45-49		Acts 13:4-6	Then sailed to Perga in Pamphylia-now southern Turkey
36		Acts 9:8	Paul in Damascus-Conversion	41-42		Acts 11:26	Barnabus gets Paul and they stay in Antioch (Syria) for 1YR	45-49		Acts 13:4-6	From Perga, Mark returns to Yahrushalom
37			King Aretas took control of Damascus when Tiberius Ceasar Died	43		2 Cor 12:1-4	Paul states in 57 he ascended into heaven 14 yr ago which makes it 43ad	45-49		Acts 13:4-6	At Antioch in Pisidia (not the one in Syria) Paul and Barnabus turn to the Gentiles
37		Gal 1:17	Paul goes to Arabia length unknown?	43?			Matthew is written	45-49		Acts 14:3	Then on to Iconium where they stayed "a long time"
37-40		Acts 9:22-23 Gal 1:17-18	Paul comes back and spends 3 years in Damasucs	44		Acts 11:28	Followers are first called Christians at Antioch	45-49		Acts 14:9	Then to Lystra where Paul is stoned but lives and Derbe
40		Acts 9:25 2Cor 11:32	Paul escapes Damascus in a basket	44		Acts 12:2	Ya'acob brother of Yahucannon killed by Herod Agrippa I	45-49		Acts 14:21	They retrace their steps back through Lystra, Iconium and Antioch in Pisidia
40			Death of King Aretas of Syria	44		acts 3-11,12,13-20	Death of Herod Agrippa	45-49		Acts 14:24-26	Paul and Barnabus go throughout Pisidia, Pamphylia and then to Perga, Attalia
40		Acts 9:26 Gal 1:18-19	Paul mets with Barnabus, Kepa and Ya'acob in Yahrushalom	44	Josephus	Ant xx5,2	Famine began after agrippa died during Fadus and Alexander 6 years	45-49		Acts 14:26	Then sailed back to Antioch in Syria
40		Acts 9:30	Paul goes to Caesarea and Tarus	45-47 (before 50)		Acts 14:28	Paul First Journey (1J) w/Barnabus and Mark sets off from Antioch- Length "long time"	45-49		Acts 14:28	J1 ends in Antioch, Syria where Paul and Barnabus stay there a long time
40		Acts 10	Kepa goes to house of Cornelius	45-49		Acts 13:4-6	left Antioch for Seleucia, then to Cyprus-an island 100 miles off Syrian coast	45-49		Acts 14:3	Then on to Iconium where they stayed "a long time"
				45-49		Acts 13:4-6	Then to Salamis and Papos where Paul met Bar-Yahusha the	50			Council at Yahrushalom

Summit		50	Year
to Yahrushalom		-3	47
Syria		-1	46
1st Journey 1581 mi		-14	32
		32	

Bad math and no way for a trip to Arabia either.

Calculating the Time and Cost of Paul's Missionary Journeys

Stanford University recently unveiled [ORBIS](#), a site that lets you calculate the time and cost required to travel by road or ship around the Roman world in A.D. 200. It takes into account a lot of factors—my favorite is that it models ancient sea routes based on historical sources and wave height.



Nothing would have been more compelling, more reassuring, with regard to Sha'awl's credibility, than a trip to Arabia. It would put Sha'awl in the same conversation with Moseh. Just as the Torah was revealed to Moseh and the Children of Yisra'el on Mount Sinai in Arabia, affirmations regarding its teaching and guidance would have been revealed to Sha'awl for the benefit of the rest of the world. Only it didn't happen.

Therefore, the detailed testimony in Acts, which like Galatians was provided by Paul, is in direct conflict with his first epistle. As such, the only possible conclusion is: Paul lied. And if Paul cannot be trusted to tell you about his own life, why would you trust him to tell you about Yahowsha's life—
or your life?

Please pause here a moment. If you are listening to Paul, the fate of your soul hinges upon your ability to process what you just read.

While Sha'awl will self-inflict more than a thousand additional self incriminating lashes on his credibility, this singular stroke was sufficient to undermine everything he had to say. And there is only one reason that Paul would lie about his calling and preparation: he was perpetrating a fraud.

Paul wanted everyone to believe that he was more important and better prepared than Yahowsha's Disciples, and that his calling superseded theirs. According to Paul, like the Disciples and he spent time in Yahowsha's presence, but Paul, unlike the others, received private, one-on-one instruction.

And yet, since Paul's testimony was false regarding the keystone of his credibility, the entire edifice of Pauline Doctrine crumbles—as does the religion based upon it. If you are still a into Paul, you may not be ready to process what all of this actually means.

For example, the “*enedunamouto* – raw strength” Paul was said to have increased in was a term only he used. The other seven times this verb is found in the Greek texts, they are all in his epistles.

Therefore, since it is not said by or of anyone else, we know that this rather egotistical personal evaluation came from Paul himself, not his audience or Yahuah. Apart from Paul, each time a unique capability is ascribed to an individual it comes from the Set-Apart Spirit and it is called: “*dunamis* – power,” as it is in Acts 1:8 during the fulfillment of Shabuw'ah / Seven Sabbaths, not “*enedunamouto* – raw strength”

Also troubling, the first “achievement” Paul would claim on his own behalf was “*sygcheo* – confounding, baffling, and confusing” Jews.

That is the antithesis of Yahowah’s purpose, which is to use His Towrah to teach His children. There is but one spirit who would boast about deceiving others.

A Christian apologist might say that the change in Paul’s behavior and message confused the Jews, but that excuse is undermined by Sha’uwl’s insistence that he remained true to Judaism. Moreover, Luke expressed two separate thoughts, initially saying that those who listened to him were amazed by his oratory. Then after telling us that Paul’s physical power increased, Luke said that Paul went on to befuddle his would be antagonists. The inference is that he was too clever for them to effectively refute, at least according to Paul.

The alleged plot, whereby the Jews conspired to do away with the self proclaimed “messenger of god,” which was foiled by way of a revelation and uncanny escape, as I’ve just mentioned, is virtually identical to the story Muhammad was inspired to tell six-hundred years hence at the inception of the Islamic Era.

Then, in the immediate aftermath of quoting the Satanic Verses, Muhammad imagined that he had flown to Jerusalem (as opposed to the mythical journey to Arabia) at night, where he visited with Moses and Issa (the Qur’anic “Jesus” which is actually a transliteration of Esau) prior to visiting multiple levels of heaven (something Paul will also claim).

Then after the so-called “messenger of god” told the Meccans this tall tale, they conspired to kill him, but Allah revealed their plot, and Satan’s messenger slithered out of town by miraculous means under the cover of darkness. It’s the same story. So perhaps it was authored by the same spirit. And that’s a problem, because in the Qur’an, Allah was modeled after Satan and he brags that he is the best schemer.

The other problems associated with Sha'awl's testimony begin with the realization that it is inappropriate for him to have his own disciples – should that be what he was inferring. It is as if he was trying to impersonate the Ma'aseyah.

And further incriminating his account, as I've previously hinted, Jews under Roman dominion had no authority to put anyone to death—especially in Syria—and most especially a Roman citizen, like Paul. The Sanhedrin didn't have the authority to kill Yahowsha', which is why they begged the Roman authorities to do it for them. This whole sordid affair is preposterous from beginning to end.

If you are into fairytales, then embrace the notion that this self-proclaimed murderer, this man of enormous physical strength, was as a newborn prophet “lowered” “in a basket” to save him from baffled and marauding Jews, and not to replicate the story of Moseh, where Yah's messenger was similarly spared from impending death.

Another proof that the Arabian sojourn was a myth is a derivative of Paul's purpose in writing his first epistle. Galatians was composed to accomplish two goals. Paul wanted to differentiate his message from the Torah, and to accomplish that feat, he would have to be an extraordinarily credible witness.

Therefore, the first two chapters focus on establishing his personal qualifications.

But since everyone knew that Paul didn't walk in Yahowsha's footsteps, and did not thereby benefit from three years of training at his feet as the Disciples had done, Paul had to make up a story which would appear to the unsuspecting mind to put him on similar footing. Three years in Arabia with the Ma'aseyah would do the trick—at least if it were true.

But if Paul's claim to have met with Yahusha in the Arabian Desert was true then it would make Yahusha a liar. After all, while standing on the Mount of Olives Yahowsha' warned us: **“If anyone says to you, ‘Behold, here is the Ma'aseyah,’ or ‘There He is,’ do not believe him.”**

(Mattanyah /Yahowah's Gives / Matthew 24:23)

This is a deathblow to the veracity of Paul's testimony. If Yahowsha' has told us the truth, then Paul was lying about meeting with him along the wilderness road to Damascus and in the Arabian Desert. And if Yahowsha' was lying, then Paul's witness on behalf of a liar would be worthless. So since both Yahowsha' and Sha'uwl spoke about this specific happenstance, and since this issue is central to Paul's credibility and to the merits of Yahowsha's advice regarding the reliability of a false prophet claiming to have seen him, **a rational person can now close the book on Paul.** It's over. His credibility has been completely undermined by the very person he claimed to represent.

The timeline Paul provided in Galatians, delineating the number of years which transpired between his conversion and the Yaruwshalaym Summit is too great. According to Paul's testimony in Acts 9, he spent a considerable period of time in Damascus amazing the locals while confusing the Jews after his conversion. (Acts 9:22-23)

Let's assume this took the better part of a year.

Then he claims to have gone off to Arabia for three years before returning to Damascus (Gal 1:17-18) only to be lowered down the wall in a basket.

(Acts 9:24-25 and 2 Corinthians 11:32-33 where the story changed and he claimed to be fleeing a government official under the Arabian King Aretas who died in 40 CE) He then went to Yaruwshalaym to meet with Shim'own and Ya'aqob. Gal 1:18-19)

His travelogue continues through Syria and Cilicia, a journey which collectively transpired over the course of a year. (Galatians 1:21) However, in Acts 9, Sha'awl adds that he went to Caesarea, bypassing Syria, and then to Tarsus. (Acts 9:30) But then Paul tells us that he was summoned to the Yaruwshalaim *ekklesia* "after the passage of another fourteen years." (Galatians 2:1) That's a total of nineteen years.



Dark years, as it would transpire, because we don't have a record of any sermon or any letter from Sha'uwl during the decade after his alleged conversion.

In fact during much of this period, it is apparent that god's self-proclaimed messenger to the world went into hiding. And that is a far cry from the "immediacy" of his mission in Galatians 1:16.

But speaking of time, the timing of the Yaruwshalaym Summit is well documented. It is dated to 50 CE. So, if you subtract nineteen years, Sha'uwl's abuse at the hands of the prodding spirit on the road to Damascus would have occurred in 31 CE, two years before Yahowsha' fulfilled Passover. And if that weren't sufficiently incriminating, according to Sha'uwl, he had spent additional time building an international reputation as the most ruthless assassin of Yahuwdym before the meeting with the risen Yahowsha' could have occurred –

Thereby pushing it back to 29 CE, a year before Yahowsha' chose His Disciples. That also means that his pursuit of the *ekklesia* would have begun four or five years before it was conceived.

There is an old proverb which says that the problem with lying is remembering what you said. These events represented the pivotal moments in Sha'awl's life, so they would have been forever etched in his memory.

But since the truth didn't serve his interests, he lied, making up a story he couldn't consistently recall from one occasion to the next.

It is why we have three different depictions of his alleged conversion experience.

Since Sha'awl has regaled us in a fictitious rendition of his initial ministry, I'd like to linger a moment longer in the 9th chapter of Acts before we return to Galatians. In Paul's first and second, but not his third, accounting of his adventure on the road to Damascus, he was asked to meet with a fellow named Ananias, who was reluctant due to Sha'awl's burgeoning reputation as an uncivilized brute. So according to Paul, after Ananias hesitated to tutor the now blinded and weakened would-be apostle, "the Lord" intervened a second time, saying:

“But then spoke to him the *L kurios* , ‘Go because the chosen implement and instrument is for me , this is the one to remove and carry away the burden the name of me in the sight of the nations and races , and sons of kings , and Yisra’el . Because I by him will provide a glimpse into intimate secrets as much as is necessary, as it is currently required and actually inevitable for him for the sake of the name of me to suffer through this experience .’” (Acts 9:15-16)

“But then (*de*) spoke (*lego*) to (*pros*) him (*autos*) the Lord [*o kurios* – the ruler and master who possesses (without a pre-Constantine manuscript of this verse, it’s appropriate to deploy the title Paul would have used as he spoke on behalf of his Lord while recounting the affair to Luke)),
‘Go (*poreuomai*) because (*hote* – namely) the chosen (*ekloge* – a selected) implement and instrument (*skeuos* – object and vessel) is (*estin*) for me (*moi*), this is the one (*outos tou*) to remove and carry away the burden (*bastazo* – to take up and bear, to tolerate and to put up with, to endure and sustain the yoke and weight) the (*to*) name (*onoma* – and reputation) of me (*mou*) in the sight of (*enopion* – so as to be seen by; a compound of *en* – in and *optanomai* – to look at and to be seen (the Lord said of the blind man)) the nations and races (*ethnos*), and (*kai*) sons of kings (*uios basileus*), and Yisra’el (*Israel*). Because (*gar*) I (*ego*) by him will provide a glimpse into intimate secrets (*hypodeiknymi auto* – under him will show and suggest, pointing out using words and arguments to warn; from *hupo* – by and under and *deiknuo* – to show and reveal, to indicate and point out) as much as is necessary (*hosos* – to the degree, amount, and duration) as it is currently required and actually inevitable (*dei* –it is now compulsory, expected, and in fact necessary, actively binding, and realistically fitting (present tense, active voice, indicative mood)) for him (*auton*) for the sake of (*hyper* – because and on behalf of) the name (*tou onoma* – the designation, person, and reputation) of me (*mou*) to suffer through this experience (*pascho* – to undergo this ordeal, vexed, affected, and ultimately enduring death (the aorist tense speaks of a moment in time unrelated to any plan or process, the active voice indicates that the subject is performing the action of the verb, meaning that Paulos is causing the speaker to suffer, while the infinitive makes this verb read like an active noun)).’” (Acts 9:15-16)

When, prior to this statement, Paul claimed that Ananias told “the Lord” that: **“he had heard from many about the man who had to the greatest extent possible done immoral and injurious things to your holy ones in Jerusalem, and that here [in Damascus, Syria] he [Paul] has authority from the chief priests to forcefully bind and imprison everyone calling on your name,”**

it became obvious that this was just another contrived fable designed to make Paul look as if he were the chosen one.

Most every Middle East historian of this period acknowledges that there were no Jewish “high priests” outside of Jerusalem, much less in Damascus, Syria.

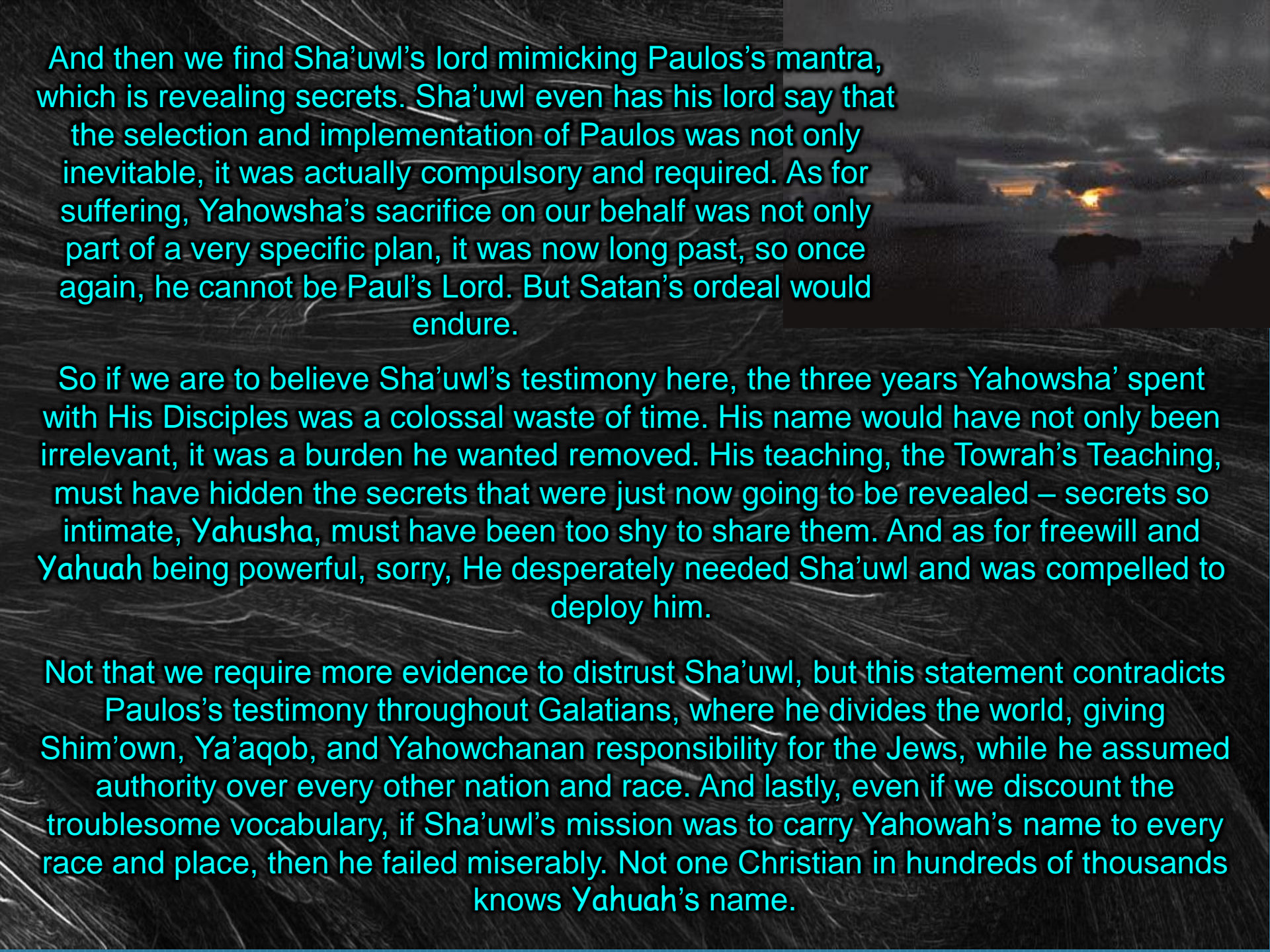
And outside of Israel, the priests had no authority whatsoever. Adding to the fable, had there really been a man named “Ananias,” since it is based upon the Hebrew Chananyah, meaning “Mercy is from Yahowah,” he would have known that Yahowah didn’t need Sha’uwl’s help.

Turning to the alleged testimony from Sha’uwl’s Lord, knowing that Yahowsha chose twelve disciples at a time that Sha’uwl was available in Jerusalem and not selected, we are now to believe that Paulos, as a reward I presume for being especially immoral and injurious, is the chosen one. This resolutely religious and evil man claimed to be the “implement” of Yahuah, which is tellingly similar to “Ma’aseyah – the Implement Doing the Work of Yahowah.”

It is yet another attempt to position himself as Yah's co-messenger and co-savior. But consider what "the Lord" wanted Sha'uwl, the man who changed his name to Paulos, to do with his "*onoma* – name and reputation." "The Lord" did not select Sha'uwl to introduce his name, explain his name, share his name, proclaim his name, invite people to Yahowah using his name, or save people in his name, even say his name, all things which would have been vitally important, and none of which Paul actually did. "The Lord," which is Satan's title, from the name "Ba'al," chose Sha'uwl to "*bastazo* – remove and carry away the burden" of his name and reputation. That is something Satan craves and Yahowsha' disdains.

This is because Yahowsha's name is uplifting, describing the means Yah deploys to carrying away our burdens. But Satan's reputation as the "Adversary" needs to be jettisoned for him to beguile souls into worshipping him as if he were God. So by selecting *bastazo*, "the Lord" has to be Satan, who is the only one who would benefit from having the "burden" of his adversarial name and reputation "removed and carried away." It would be senseless and counterproductive for Yahusha to ask for such a thing.

We have already seen what Yahuah says about calling anything with Him a burden!



And then we find Sha'awl's lord mimicking Paulos's mantra, which is revealing secrets. Sha'awl even has his lord say that the selection and implementation of Paulos was not only inevitable, it was actually compulsory and required. As for suffering, Yahowsha's sacrifice on our behalf was not only part of a very specific plan, it was now long past, so once again, he cannot be Paul's Lord. But Satan's ordeal would endure.

So if we are to believe Sha'awl's testimony here, the three years Yahowsha' spent with His Disciples was a colossal waste of time. His name would have not only been irrelevant, it was a burden he wanted removed. His teaching, the Towrah's Teaching, must have hidden the secrets that were just now going to be revealed – secrets so intimate, Yahusha, must have been too shy to share them. And as for freewill and Yahuah being powerful, sorry, He desperately needed Sha'awl and was compelled to deploy him.

Not that we require more evidence to distrust Sha'awl, but this statement contradicts Paulos's testimony throughout Galatians, where he divides the world, giving Shim'own, Ya'aqob, and Yahowchanan responsibility for the Jews, while he assumed authority over every other nation and race. And lastly, even if we discount the troublesome vocabulary, if Sha'awl's mission was to carry Yahowah's name to every race and place, then he failed miserably. Not one Christian in hundreds of thousands knows Yahuah's name.

Wow - so this man then is actually a representative of a failure-
which by definition would also make him a failure!?
This is what happens when you don't understand the whole reason for
Passover, unleavened bread and first fruits.

"God sees to the fruits of our labors, and if at times our efforts and works seem to fail and not produce fruit, we need to remember that we are followers of Jesus Christ and his life, humanly speaking, ended in failure, the failure of the cross," Pope Francis said.

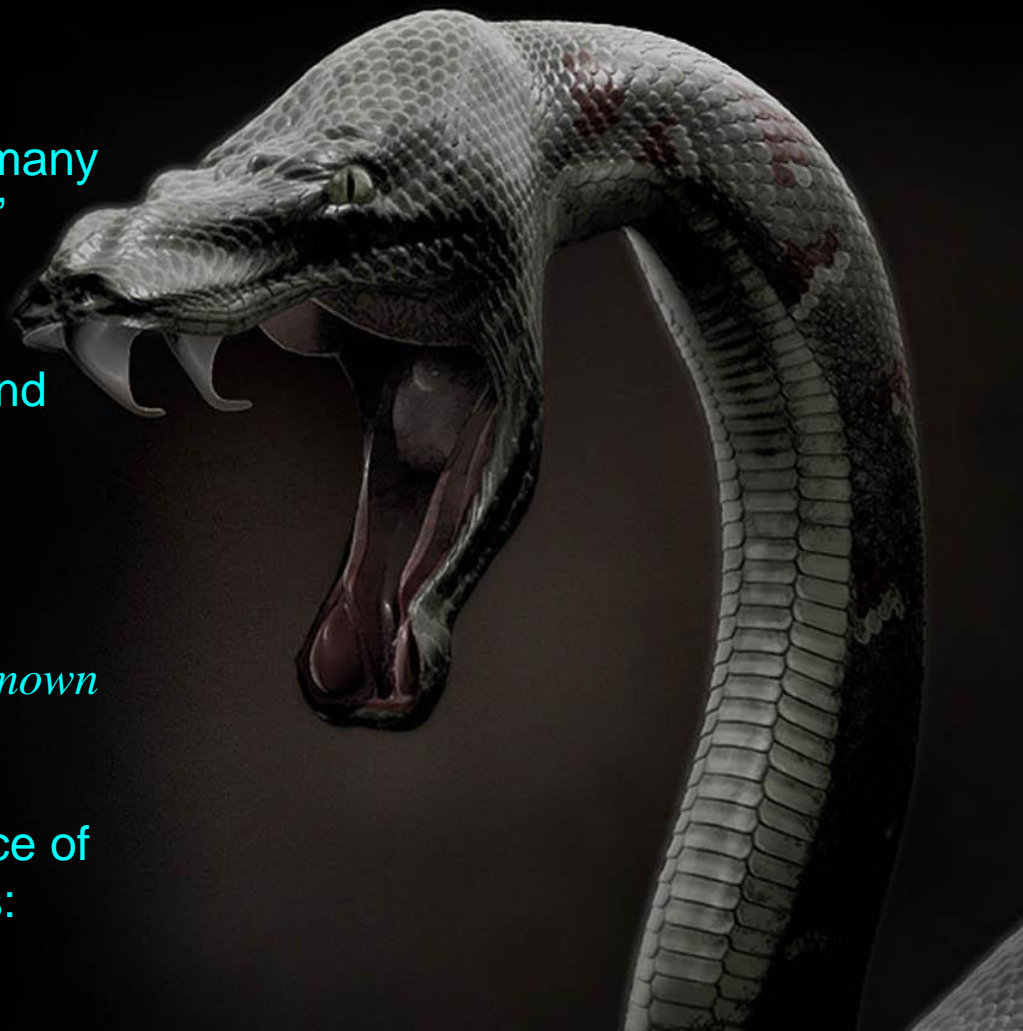


But since Christians the world over know and proclaim the “Lord’s” name, Satan was obviously the spirit who chose Sha’uwl. Fixated as they both were on immorality and injury, on submission and death, on secrets and concealment, they were a match made in She’owl – Hell. After all, Sha’uwl’s testimony has been dishonest and Lord *Ba’al* is the Prince of Lies.

As an interesting study, consider how many false gods have been called “the Lord.” *Ba’al*, which means “lord,” was the dominant deity of the Canaanites, of the Phoenicians, of the Babylonians, and of the Assyrians. The Philistines worshipped the infamous Baalzebub.

Remarkably, the center of *Ba’al* / Lord worship was in the town of “*Ba’al Chermown* – the Lord of Destruction.”

Lets review Galatians again in advance of presenting the Christian renditions:



“I did not ascend into Yaruwshalaim toward the goal of being with or against the Apostles before me, but to the contrary I went away, withdrawing to Arabia, and returned again to Damascus.”

It would have been a great story, if only it were true. These translations are passable (notwithstanding that there is no “J” in Hebrew, Greek, Latin or even in English prior to the 17th century). So that you know, Papyrus 46 uses *elthon* in the first clause, not *anerchomai*, as is suggested in modern compiled manuscripts.

“But not I went up into Jerusalem toward the before me delegates but I went off into Arabia and again I returned into Damascus.” Nestle-Aland Interlinear

“Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.” KJV

“Neither did I go to Ierosolymam, to those who were *apostolos* before me. Instead, I went into Arabiam, and next I returned to Damascum.” Latin Vulgate

“Nor did I go up to Jerusalem to consult with those who were apostles before I was. Instead, I went away into Arabia, and later I returned to the city of Damascus.” NLT

You will notice, however, that all three texts made a reasonable attempt to transliterate the Scriptural name for *Yaruwshalaym*, ‘*Arab*, and *Damesheq*. So why were they all unwilling to transliterate *Yahowsha*’ and *Ma’aseyah* accurately?

For a frame of reference, it's about a five-hundred-mile hike from Tarsus, south-southeast to Damascus. Similarly, Mount Horeb (also known as Mount Sinai) in Arabia, is another 500 miles by foot, almost due south of Damascus (Horeb is directly east of Nuweiba on the west coast of the Gulf of Aqaba, and is known as Jabal al-Lawz in Saudi Arabia). Jerusalem lies between the two, less than two hundred miles south-southwest of Damascus.

After lying, and telling us that he went to Arabia, he does not even bother to humor us with a word of what was spoken there.

“Then later, with three years time, I ascended up to Yaruwshalaim to inquire about and investigate Kephas, and remained against him fifteen days .” (Galatians 1:18)

“Then later (*epeita* – thereafter in the sequence of events), with (*meta* – after) three (*treis*) years time (*etos*), I ascended up (*anerchomai* – I went up) to (*eis*) Yaruwshalaim (*Hierosoluma* – transliteration of the Hebrew name meaning Source of Guidance Regarding Reconciliation) to visit and get acquainted with (*historeo* – went to inquire about and investigate, hoping to gain knowledge by becoming familiar with) Kephas (*Kephas* – transliteration of the Aramaic word *keph*, meaning stone or rock, a reference to Shim'own, who became *Petros* (a transliteration of the Greek word for stone), and is known today as Peter) and remained (*kai meno* – stayed and persevered, endured and abided, continuing to persist) against (*pros* – to, at, among, or with) him (*autos*) fifteen (*dekapente*) days (*hemera*).” (Galatians 1:18)

While it may be relevant, Papyrus 46 uses *meno* for “stayed” in the final clause, while later scribes wrote *epimeno*, a related word which is much more emphatic with regard to Sha’uwl remaining in close proximity to Shim’own.

However, since the Nestle-Aland was compiled from the most popular texts, not the oldest manuscripts, their McReynolds Interlinear was oblivious to the alteration. It is a distinction, however, which was lost on Francis Bacon and his associates. But other than changing the name of the place and person, the rest of the KJV is reasonably accurate with regard to this otherwise insignificant verse.

Then after years three I went up into Jerusalem to visit with Cephas and I stayed on toward him days fifteen.” NAIT

“Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.” KJV

“And then, after three years, I went to Ierosolymam to see Petrum; and I stayed with him for fifteen days.” Latin Vulgate

“Then three years later I went to Jerusalem to get to know Peter, and I stayed with him for fifteen days.” NLT

Speaking of names, the next one destroys one of the foundational claims of Catholicism, in addition to devastating the foundation of Protestantism.

“But other of the Apostles , I did not see except Ya’aqob , the brother of the L KY .”
(Galatians 1:19)

“But (*de*) other (*heteros* – different) of the Apostles (*ton apostolos* – of those who were prepared messengers and were sent out), I did not see (*ou eidon* – I did not pay attention to, concern myself with, or understand) except (*ei me* – if not) Ya’aqob (*Iakobos* – a transliteration of the Hebrew Ya’aqob who became Yisra’el), the (*tov*) brother (*adelphos* – male sibling) of the Lord (*tou KY* – a placeholder used by Yahowsha’s Disciples and in the Septuagint to convey ‘*edon*, the Upright One, or Yahowah’s name).” (Galatians 1:19)

Before we consider the issue this verse raises for Protestants, Catholics, and Orthodox Christians, please note that had this been an eyewitness account chronicled by the Disciples, had this been one of Yahowsha’ many citations of the Torah or Prophets, when we turned to the quoted section of Scripture, we would have found Yahowah’s name where the KY placeholder was deployed. And while I’d prefer to follow the example established by Yahowsha’s Disciples when citing him, if we were to replace this Kappa Upsilon with Yahowah’s name, the statement would become senseless.

This is because it has been Sha'awl's intent to use "*tou* KY – the Lord," replete with the definite article, as the proper designation of his lord, the one who prodded and possessed him. So while I am conflicted, knowing the function of the Placeholders and realizing that "the lord" serves as Satan's title, while *Ba'al*, meaning "lord" serves as the Adversary's name in addition to depicting his ambition, the evidence strongly suggests that Sha'awl meant to promote the mythos of "the lord" actually being "Gd."

So while neither he, nor scribes in Alexandria decades later, wanted these letters to appear different than those penned by the Disciples, one or the other deployed these devices, because they now appear in an early second-century manuscript.

So while it is impossible to know for certain if Paul actually wrote "*Kuriou* –Lord," only to see his nomenclature replaced by a scribe who sought consistency and uniformity with the treasured biographic accounts of Yahowsha's life, or whether Paul used the appropriate placeholders, knowing that if he didn't, his letters would differ from the Septuagint and from the Disciples, so that leaves us in a quandary. **Should these passages be translated as Paul likely intended, or as the placeholders portend? At issue here is: does "the Lord" or "the Upright One" more accurately reflect Paul's purpose? The reason this verse should be troubling to Protestants is that it undermines the credibility of the KJV, and indeed the credibility of every English translation since that time.**

While Sha'awl correctly transliterated the name of Yahowsha's brother, Ya'aqob, Francis Bacon changed his name to match that of his king's.

The King James Version therefore reads:

“Other but of the delegates not I saw except [not applicable] Jacob the brother of the Master.” NLT

“But other of the apostles saw I none, save James the Lord’s brother.” KJV

“But I saw none of the other *apostolorum*, except Iacobum, the brother of the Domini,” Jerome was forced to add the following to the Latin Vulgate: “This Iacobum is Iacobum the Less, who stayed in Ierosolymam, while the other *apostolorum* went out to preach the *evangelium* to the world. He functioned as the spiritual leader of the city where Christi preached and died; he was the Bishop of Ierosolymam. He was called the brother of the Domini because he was a cousin of Iesu, and also because he was similar in appearances to Iesu.” Latin Vulgate

The only other apostle I met at that time was James, the Lord’s brother.” NLT

The political mindset required to justify altering the name of Yahowsha’s brother, Ya’aqob, so that he would forever be known by the name of the reigning English monarch, is the same twisted mentality required to justify copyediting Yahuah and His messengers whenever it suits a religious purpose. Such men cannot be trusted—nor can their institutions or translations.

But what does this say about the attitude of those in the ministry today who know that this was done and yet have done nothing to correct the record – preferring instead to perpetrate the myth? Even to this day, in Christian bibles, King James’ name sits atop the letter written by Ya’aqob.

This literary fraud exposes the lack of moral character manifest by Christian leaders who continue to accept the wholesale infusion of Babylonian religious rites and symbols into Christendom. While it’s one man’s name, it’s indicative of how the Torah was replaced by “*Gratia* / Grace” in “Christianity,” Passover, Unleavened Bread, and FirstFruits became “Easter,” the Sabbath time spent with Yahowah became “Sunday worship of the Lord,” in fact it is how Yahowah became “the Lord,” and how the Ma’aseyah Yahowsha’ became “Jesus Christ” to Christians.

This statement, however, contains an even bigger problem for Catholicism – a religion fabricated on the Babylonian presentation of the Madonna and Child, upon the Mother of God and the Queen of Heaven. Catholicism requires that Mary remain a virgin, and that she never age nor die. But this statement from Paul’s pen clearly states that Ya’aqob was Yahowsha’s brother, as do many other passages. So Jerome was in a pickle. Therefore, after writing:

“Other but of the delegates not I saw except [not applicable] Jacob the brother of the Master.” NLIT

“But other of the apostles saw I none, save James the Lord’s brother.” KJV

“But I saw none of the other *apostolorum*, except Iacobum, the brother of the Domini,” Jerome was forced to add the following to the Latin Vulgate: “This Iacobum is Iacobum the Less, who stayed in Ierosolymam, while the other *apostolorum* went out to preach the *evangelium* to the world. He functioned as the spiritual leader of the city where Christi preached and died; he was the Bishop of Ierosolymam. He was called the brother of the Domini because he was a cousin of Iesu, and also because he was similar in appearances to Iesu.” Latin Vulgate

The only other apostle I met at that time was James, the Lord’s brother.” NLT

It was all untrue, every word of it, and Jerome knew it. But religious leaders will say and do anything to perpetuate the myths which empower them. And yet now, with the benefit of over one hundred manuscripts dating to within three centuries of the actual witnesses, all of which affirm that Yahowsha’s brother was Ya’aqob, today’s esteemed religious scholars and theologians are still unwilling to convey the truth. Those associated with the New Living Translation failed to correct the King James’ political malfeasance.

So much for religious integrity and biblical inerrancy. Because familiarity sells, had they not included a book named after the English King, too few Christians would have purchased their bibles for them to have profited from the endeavor.

Galatians 1:19 was otherwise inconsequential, and yet it laid two religions bare. The moral of the story is: you cannot trust men guided by religion or politics.

My initial inclination in composing this review was to pass over these positioning statements and move directly into the substance of the arguments Christians raise from Paul's writings to dismiss the Torah. And yet by studying them, we have come to know that, no matter what Paul said, he cannot be trusted. And that was worth the effort. Sha'awl's next statement is troubling on three separate fronts. He wrote:

“But now what I write to you, you must pay especially close attention in the presence of God, because I cannot lie. (1:20)

“But now (*de* – because then) what (*o* – this means that which) I write (*grapho* – using a pen to form letters on papyrus I communicate in writing (used elsewhere to denote Scripture)) to you (*umin*) you must pay especially close attention to (*idou* – you are ordered to intently look at, focus upon, behold, carefully consider, and remember this command (in the imperative mood this is a command) in the presence (*enopion* – before and in front of) of Gd (*tou ΘΥ* – a placeholder used by Yahowsha’s Disciples and in the Septuagint to convey ‘*elohym*, the Almighty), because (*oti*) I cannot lie (*ou pseudomai* – mislead or deceive, speak falsely or communicate that which is not true).” (Galatians 1:20)

This message is wholly dissimilar to that of Yahowah’s prophets and Yahowsha’s disciples. They wrote “Thus says Yahowah...,” or “Yahowsha’ said...,” but Sha’uwl proclaims “But now what I write.”

Those who speak for Yahuah, speak Yah’s words, because they know that their choice of words pales in comparison to His. Yahowsha’ of course quoted the words of Yahuah:

“For he (Yahowsha’) whom Yahuah has sent, speaks the words of Yahuah.”
(Yahowchanan /Yah is Merciful / John 3:34)

The only rational conclusion which can be drawn from the statement, “I cannot lie,” is that the one who made it is a liar. Apart from the human manifestation of Yahowah, no man has or ever will tell the truth all of the time. As such, this statement alone rendered this epistle worthless. And in reality, based upon what we have read thus far, Paul has made far more invalid statements than accurate ones. But on the bright side, this means that Paul was telling the truth when he said that he was vicious and perverted, not to mention possessed by one of Satan’s demons.

Further exposing Sha’uwl, the Greek word for “writing a letter” is *epistello*, from which we get the English word “epistle.” But it wasn’t used, even though it would have been the perfect verb to state: “I’m writing a letter to you.” And while *grapho* simply means “writing,” the term was often deployed by the Disciples to designate Scripture from the Torah and Prophets. But what’s particularly telling here is that Sha’uwl has set his “*grapho* – writing” in the context of something which “must be evaluated in the presence of G because I cannot lie.” And in that context, Paul clearly wanted his letters to be seen as “Scripture,” equivalent to the Word of Yahuah. And nothing could be further from the truth.

“What but I write to you look before the God [not applicable] not I lie.” NALIT

“Now the things which I write to you, behold, before God, I lie not.” KJV

“Now what I am writing to you: behold, before God, I am not lying.” Latin Vulgate

“I declare before God that what I am writing to you is not a lie.” NLT

Turning to the KJV, it is apparent that **people** desire the rationally impossible, for Paul to “truthfully contradict” **Yahuah**. And it is once again obvious that the King James was a revision of the Latin Vulgate.

Before we consider the NLT, as a reminder, this statement, when converted to follow English grammar rules, begins with “*o* – **what**, not “*ego* – I.” Further, there are many Greek words which can be translated “**declare**” (*endeixis* – to prove by declaring, *apaggello* – to communicate a message, *gnorizo* – to make known, *diegeomai* – to describe by way of narration, *ekdiegeomai* – to relate, *kataggello* – to announce, and *euaggelizo* – to bring a beneficial message), but none of these appear in Sha’uwl’s epistle. So why then did the New Living Translation publish this? Desperate is as desperate does, I suppose.

Thereafter, I came to the regions of Syria and also of Cilicia. (21) But I was not known and was disregarded, I was either ignored or ignorant, not recognized or understood, personally by appearance as an individual by the Called Out of Yahuwdah in Christo. (1:22)

Returning to Sha'awl's flight of fancy, we find: "Thereafter (*epeita* – later then), I came (*erchomai* – I moved toward and happened upon) to (*eis*) the regions (*ta klima*) of Syria (*tes Suria* – a transliteration of the Hebrew *sowr*, meaning scorched rocks) and also of Cilicia (*kai tes Kilikia* – the Roman province in today's southern Turkey where Sha'awl was born). (21) But (*de*) I was (*eimi*) not known and disregarded (*agnoeo* – ignored or ignorant, neither recognized or understood) personally (*to prosopon* – by appearance as an individual) by the (*tais*) Called Out (*ekklesia*) of Yahuwdah (*tes Ioudaia* – transliteration of the Hebrew name, meaning Related to Yah, errantly transliterated Judea) in (*eis*) Christo (XPΩ – a placeholder used by Yahowsha's Disciples and in the Septuagint to convey the title Ma'aseyah, but consistently deployed by Paulos without the definite article)." (Galatians 1:21-22)

As we know, Sha'awl was born and raised in Cilicia (Acts 22:3). He was the son of a prominent Roman citizen. If he was known anywhere, it would have been there. But should he have been telling the truth, he also would have been known to the Called Out Yahuwdym in Yahuwdah because he just said that he had met with Shim'own Kephas and Ya'aqob – the leaders of that Assembly. And while I suppose that it was possible, albeit unlikely, that Sha'awl was unknown in these communities, moments ago he claimed that his reputation preceded him. These assessments cannot all be true.

Also troubling, in Acts 9, Paul tells us that he went to Caesarea, which is on the Judean coast, before traveling to Tarsus, Cilicia, and thus bypassing Syria. While it's just a detail, the inconsistency is troubling juxtaposed against "I cannot lie."

"Then I went into the regions of the Syria and the Cilicia. I was but being unknown in the face to the assemblies of the Judea the in Christ." NALIT

"Afterwards I came into the regions of Syria and Cilicia; And was unknown by face unto the churches of Judaea which were in Christ:" KJV

Next, I went into the regions of Syriæ and Ciliciæ. But I was unknown by face to the *ecclesiis* Iudææ, which were in Christo." Latin Vulgate

"After that visit I went north into the provinces of Syria and Cilicia. And still the Christians in the churches in Judea didn't know me personally." NLT

The KJV manages to properly transliterate Syria and Cilicia, but can't seem to do the same for *ekklesia*, *Yahuwdah*, or *Ma'aseyah*. Jerome did a reasonable job transliterating *ekklesia* and *Yahuwdah*, but must have thought that Yahowsha' was a Greek bearing gifts.

Sha'uwl has made a habit of including the definite article before every title, from "the G" to "the L." And in this sentence, even the title "*ekklesia*" was scribed "*tais ekklesia* – the Called Out." So it is telling that he has not yet included the definite article before the title of the individual he claims to be representing. And yet since "Christo" isn't a name, what options are available to us other than to conclude that Sha'uwl wanted readers to consider it as such?

Philip Comfort, the overall coordinator of the “New Testament” passages which comprise the New Living Translation, emphatically reveals on pages 224 and 225 of his *Encountering the Manuscripts* that he is aware that the initial Followers of the Way were called “Chrestucians,” not “Christians.” And he knows that in all three references to these people in the Greek texts—Acts 11:26, Acts 26:28, and 1 Peter 4:16—that the oldest, most reliable manuscripts, including the vaunted Codex Sinaiticus and Vaticanus, read “Chrestucians” not “Christians.” Furthermore, Philip Comfort is keenly aware that neither “Chrestucians” nor “Christians” appear in any other passage. **So why do we find “Christians” in Galatians 1:21-22?**

Christian publishers must believe that their religious readers don't care that the “evidence” they are presenting is invalid.

While there is no textual basis for the NLT's use of “that visit,” “north,” “still,” “me,” or “personally,” Mr. Comfort's most egregious crime was changing “*ekklesia* - called-out assembly” to “church,” and then associating this “church” with the nonexistent “Christians.” It is as if he felt that he was at liberty to assist Paul in the creation of a new religion.

But then only they were constantly hearing that the one presently pursuing and persecuting, systematically, hastily, and intensely approaching, oppressing and harassing us at various times now he presently proclaims a healing message of faith which once or now at some unspecified period he was attacking and continues to annihilate, he was consistently ravaging and destroying and he is devastating and overthrowing. (23) And so they were praising and glorifying, attributing an exceptionally high value and status, considering illustrious and magnificent, holding the opinion of an especially high rank, thereby supposing to honor, extol, celebrate, dignify, and magnify in me for the God.” (Galatians 1:24)

But then (*de*) only (*monon* – alone) they were constantly (*eimi*) hearing (*akouo*) that the one (*oti o*) presently pursuing and persecuting (*dioko* – systematically, hastily, and intensely approaching, running and following after, oppressing and harassing (scribed in the present tense)) us (*emas*) at various times (*pote* – at any undisclosed period)) now (*nyn* – at the present time) he presently proclaims a healing message (*euangelizo* – he currently announces a beneficial messenger (scribed in the present tense and middle voice, thereby influencing himself)) of faith (*ten pistis* – of belief) which (*os*) once or now (*pote* – at some or any unspecified period) he was attacking and continues to annihilate (*portheo* – he was consistently ravaging and destroying, he is devastating and overthrowing, he was sacking and is continually wasting and killing (the imperfect tense addresses an in process action which began in the past but is still ongoing with no assessment of its conclusion, the active voice says that Paulos was personally engaged in this savage behavior, while the indicative mood reveals that this depiction actually occurred)). (23) And (*kai* – so) they were praising and glorifying, attributing an exceptionally high value and status (*doxazo* – they were considering illustrious and magnificent, holding the opinion of an especially high rank, thereby supposing to honor, extol, celebrate, dignify, and magnify) in (*en* – in relation to, upon, with, or at) me (*emoi*) for the (*ton*) God (ΘΝ – a placeholder used by Yahowsha’s Disciples and in the Septuagint to convey ‘*elohym*, the Almighty).” (Galatians 1:23-24)

Leaving one fictional realm, and returning to another, we find the Nestle-Aland's Interlinear suggesting that Paul concluded his opening statement by writing:

“Alone but hearing they were that the one pursuing us then now he tells good message the trust which then he was ravaging (23) and they were giving splendor in me the Gd.” (24)NALIT

“But they had heard only, that he which persecuted us in times past now preacheth the faith which once he destroyed. And they glorified Gd in me.” KJV

“For they had only heard that: ‘He, who formerly persecuted us, now *evangelizat*/evangelizes the *fidem*/faith which he once fought. And they glorified God in me.’” Latin Vulgate

“All they knew was that people were saying, ‘The one who used to persecute us is now preaching the very faith he tried to destroy!’ And they praised God because of me.” NLT

The presentation of “*portheo* – attack and annihilate” is identical to what we’ve seen before. By deliberately writing it in the imperfect tense, this grotesque behavior is ongoing. Paulos continues to ravage and destroy. That is the legacy of his letters. They remain as destructive and deadly as the day they were written.

While it isn’t currently apparent, we have been given another clue into the nature of what would become known as Pauline Doctrine. This time it comes through the forced inclusion of *pistis*, which I’ve translated “faith.”

Etymologically, the word originally conveyed the exemplary concepts of “trust and reliance.” But that was before Paul made *pistis* so central to his religion that faith became synonymous with Christianity. Therefore, by alleging that his admirers equated his “*euangelizo* – beneficial message” to “*pistis* – faith,” Paul was setting the table for his treatise. *Pistis* was awkwardly tossed into the mouths of others because Paul’s entire edifice will be based upon faith. It will become his alternative to the Towrah.

No matter how we render “*en emoi ton* – in me for the” Gd, there is no way to incorporate “*doxazo* – praising and glorifying” without gagging on the result.

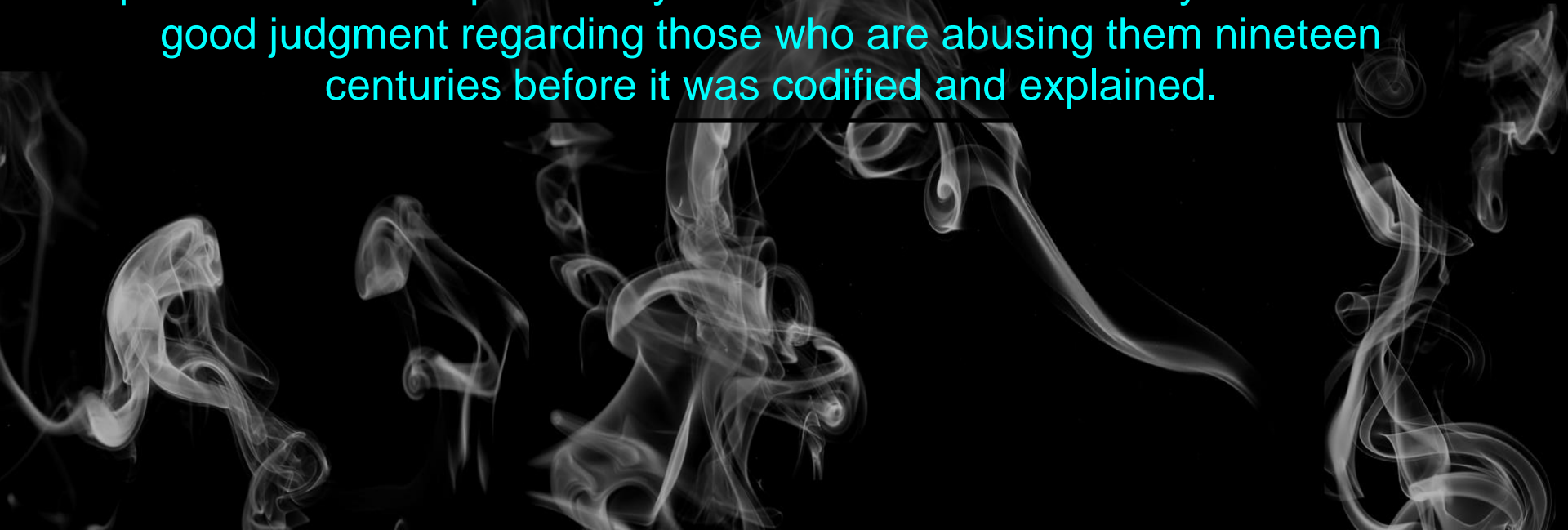
Paul has either imagined groupies who are now worshipping him, or the Called Out from Syria to Cilicia were collectively suffering from the Stockholm Syndrome.

Keeping in mind that the scenario Sha’uwl has laid out, whereby the religion of Judaism, in concert with the instructions of its chief priests, recruited and then ordered Sha’uwl to bludgeon Torah-observant Jews, is a charade, still, at least, based upon what Sha’uwl has said about himself, it is entirely possible, perhaps probable, that the founder of the Christian faith was ruthless.

But should this be the case, it means that we are dealing with a delusional and amoral psychopath.

Nonetheless, to the extent that Sha'awl told the truth, and that he was exceptionally and uniquely vicious, in concert with his repetitive claims, then the victims of his wonton savagery may have misconstrued this apparent remission, albeit temporary, in his brutality as being praiseworthy. In such cases, victims often bond with their abuser. They see the merciless as merciful.

So in this concluding sentence, we are witnessing a psychological phenomenon that profoundly alters an individual's ability to exercise good judgment regarding those who are abusing them nineteen centuries before it was codified and explained.



Doxazo, which is being directed at Paul, was translated: “they were praising and glorifying, attributing an exceptionally high value and status.” It also conveys: “they were considering illustrious and magnificent, holding the opinion of an especially high rank, supposing to honor, extol, celebrate, and dignify” Paul.

Doxazo is from the base of *doxa*, which is “to form a favorable opinion,” and thus “to hold someone in high esteem by taking into account their behavior and reputation.” And since Paul’s reputation, at least according to Paul, has been that of a libertine and terrorist, both of which in the sight of Yah’s people would be considered reprehensible, should this declaration have occurred, the Stockholm Syndrome provides the lone rational reason to deploy “*doxazo* – glorified in the opinion of the beholder” in association with Paul.

And since the praiseworthy connotations associated with *doxazo* are directed “in me for Gd,” Sha’uwl’s statement can be read that people “thought highly of Gd in me,” which is extraordinarily arrogant, placing Paul in the company of the Caesars, Emperors, and Pharaohs who claimed to be god—or, at the very least, to represent him before men. This serves to establish Paul as co-savior and coauthor, his personal contribution completing Yahuah’s work.

This is yet another way in which Paul sounds like Muhammad in the Qur’an. This sentence pushes the envelope, elevating Paul’s opinion of himself well beyond anything which is appropriate.

But the other options may be even worse, especially if we read this as saying “for God in me,” making Paul and his god one and the same. And if Yahuah is brought into the equation, and is seen as part of the arrogant evaluation, then Paul rises above his god in status.

Each of these themes will play out again in Islam, where Allah and Muhammad speak with the same voice because Allah is Muhammad’s alter ego – having demonically possessed him as he had Paul. And this similarity is germane to our evaluation of Paul because in Islam Allah is indistinguishable from Satan. They have the same personality, ambitions, attitude, and methods. In Islam, which means submission, Allah replaces Yahowah as *The Almighty*. In Christianity, the Lord replaces Yahowah as *The Almighty*. The result is the same.

While typically I’m critical of these translations when they diverge from the original text, both conclusions are reasonable adaptations of Paul’s poorly worded statement. It is easy to construe this as if Paul was suggesting that he and his god were equally praiseworthy. And keep in mind, the path to this place was paved with the pronouncement that Paul cannot lie.

In the context of religious deceptions, it's also important to recognize that the King James rendition of the beginning of this statement was errant because the Greek word for "preach" is *kerysso*, not *euangelizo* which means "to convey a healing messenger or beneficial message." And since faith is the result of not knowing, how and why would it be "preached?"

Faith is required when there is insufficient information to know and thus understand. That is why it is part and parcel to Pauline Doctrine. Paul never presents sufficient information to grow beyond "faith." This realization drives to the heart of the Great Galatians Debate.

It is only out of a sense of duty, that of pulling weeds from the swamp that has become Christendom, that I continue to share the methodology of the New Living Translation.

"All they knew was that people were saying, 'The one who used to persecute us is now preaching the very faith he tried to destroy!' And they praised God because of me." NLT

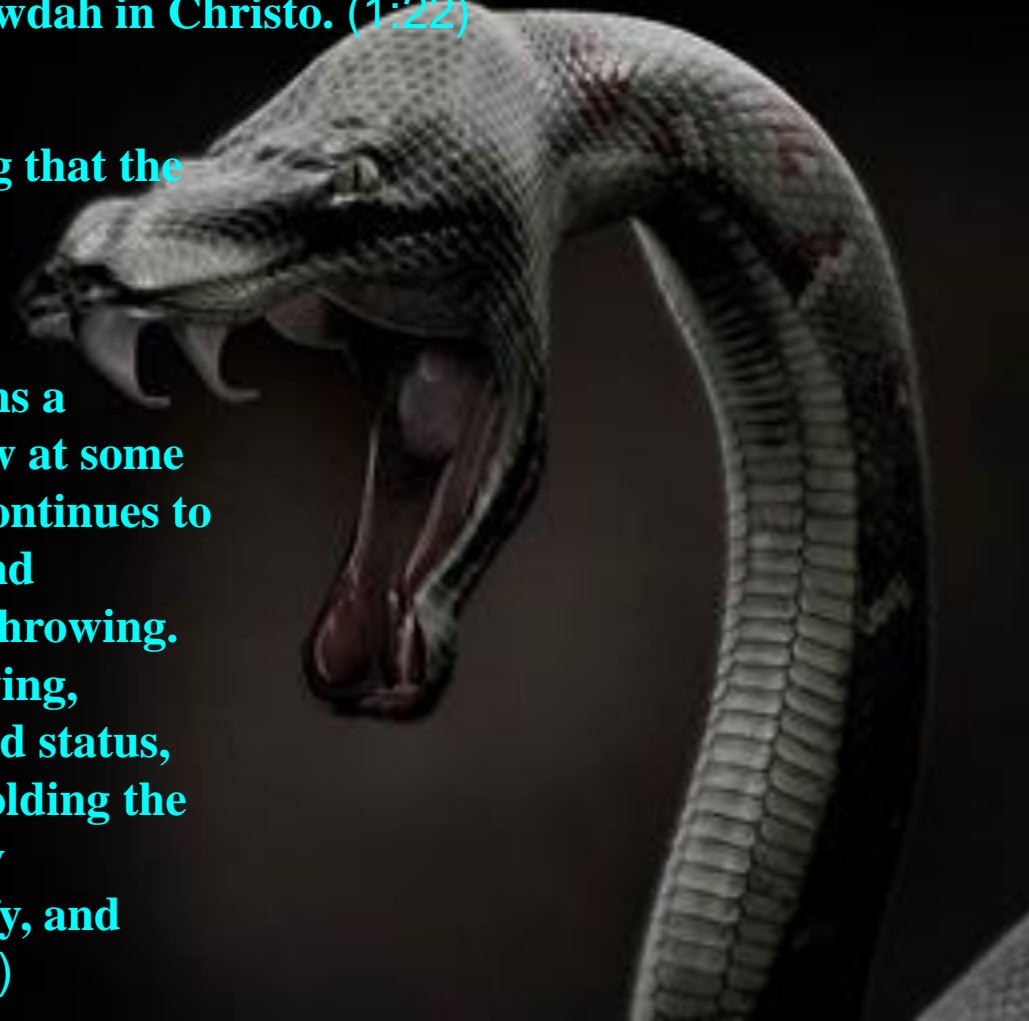
While this isn't what Paul wrote, if this is what he was intending to say, if this is what he believed, then we should pity him. Neither Noah nor Abraham made such a claim. We do not find these words on the lips of Moseh (Moses) nor Dowd (David). Not even Yahowsha' said this.

Recapping the sixth Pauline stanza serves as a real eye opener.

“But now what I write to you, you must pay especially close attention in the presence of G, because I cannot lie. (1:20)

Thereafter, I came to the regions of Syria and also of Cilicia. (21) But I was not known and was disregarded, I was either ignored or ignorant, not recognized or understood, personally by appearance as an individual by the Called Out of Yahuwdah in Christo. (1:22)

But then only they were constantly hearing that the one presently pursuing and persecuting, systematically, hastily, and intensely approaching, oppressing and harassing us at various times now he presently proclaims a healing message of faith which once or now at some unspecified period he was attacking and continues to annihilate, he was consistently ravaging and destroying and he is devastating and overthrowing. (23) And so they were praising and glorifying, attributing an exceptionally high value and status, considering illustrious and magnificent, holding the opinion of an especially high rank, thereby supposing to honor, extol, celebrate, dignify, and magnify in me for the G.” (Galatians 1:24)



After all has been said in this study, there is no one that can say that we were twisting these verses just to prove a point. People are not taught by our ministers to read the Scriptures as they are literally written. We are taught to read one verse here and one verse there so that it will line up with the sermon. Sadly, when you usually read the entire chapter instead of just the one verse, you notice that it really doesn't line up with his sermons.



Paul did what he wanted when He wanted to do it. Yahuah's wrath doesn't matter to Him because He is **ABOVE THE LAW!**

Paul claims that he has been singled out from among all of mankind to receive visions **denied** to all the other Disciples and to have been allowed through this inspiration to gain new converts "**by all means.**"

As we have seen according to Paul whatever he decided to do it was okay and lawful for **HIM** to do!

This means if Paul decides to lie, steal, cheat, fornicate, or whatever EVIL his mind can conceive it is according to Paul "LAWFUL" under His so-called "**Laws of "c".**"

Profound thought...The creation of, and devotion to, false gods and twisted theology isn't a victimless crime. There is a consequence. When we create and tolerate religions which twist, pervert, distort, and corrupt Yahuah's Word, as Christianity, Judaism, and Islam do, or ignore Yahowah's testimony as Secular Humanism does, our children become the unwitting victims of our perversity and infidelity.

A child born into the rabbinic culture of Judaism will most likely die separated from Yahowah. So too a child born into cultures dominated by Secular Humanism, Catholicism, or Islam. Religious communities and the traditions of men are seductive, comforting, and beguiling things. They are habit-forming. But by bowing down to and serving their false gods and worthless idols, families are corrupted. Evil begets evil. We humans reproduce after our kind. A Muslim mother manufactures suicide bombers not aeronautical engineers.



I was taught to **never**
question my religion.
What do you teach
your children?

Words **MATTER**

THE PERILS OF PAULINE

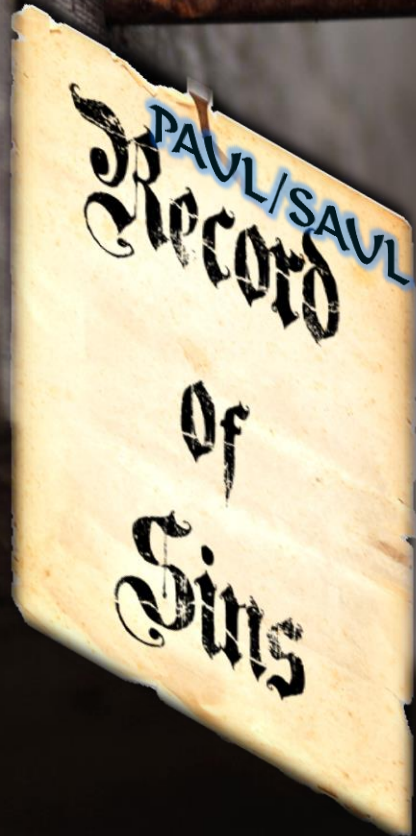
PART 1

**Why He Gets Called On The Carpet At The
Yahrushalom Summit**



NAILING PAVLS

GOSPEL
TO THE
CROSS



NAILING PAUL TO THE CROSS

Found Guilty

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

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

NAILING PAUL TO THE CROSS

Found Guilty

WORD # 3 – Making Yahuah's Name Meaningless

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

NAILING PAUL TO THE CROSS

Found Guilty

WORD # 9 -Lying-Bearing false witness against another

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

NAILING PAUL TO THE CROSS

Found Guilty

WORD # 9 - Lying - Bearing false witness against another

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

NAILING PAUL TO THE CROSS

Found Guilty

WORD # 9 - Lying - Bearing
false witness against another

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

NAILING PAULS GOSPEL TO THE CROSS

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

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

NAILING PAULS GOSPEL TO THE CROSS

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

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

NAILING PAULS GOSPEL TO THE CROSS

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

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

ITEMS TO
REMEMBER IN A
NUTSHELL



Pharisees/Scribes/Lawyers: Ezra/Josephus

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

Sadducees/High Priests: Caiaphas/Annas

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



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

**Sadducees: High Priest
Caiaphas/Annas**

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

Pharisees/Scribes/Lawyers: Shammai

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

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

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

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

**Pharisees/Scribes/Lawyers:
Shammai**

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

- Hillel came from Babylon and had Chassidic and Kabbalistic background

Recap of what the Hebrew Words Curse Means

H779

ארר (Ar-rare)

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

ארור (Ahr-ru-rare)*

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

H7043/H704

קלל (Qal'la)

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

H6895/ H5344

נקב / קבב

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

Recap of what the Hebrew Words Curse Means

H8381

זָמַם (zama)

threaten
curse

H2763-H2764

הָרַם (ha'ram)

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

קָטַרְאוּמַי (kā-tä-rä'-o-mī)

curse
cast a spell
ban from benefits

קָלוּגְעוֹ (kā-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.

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

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

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

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

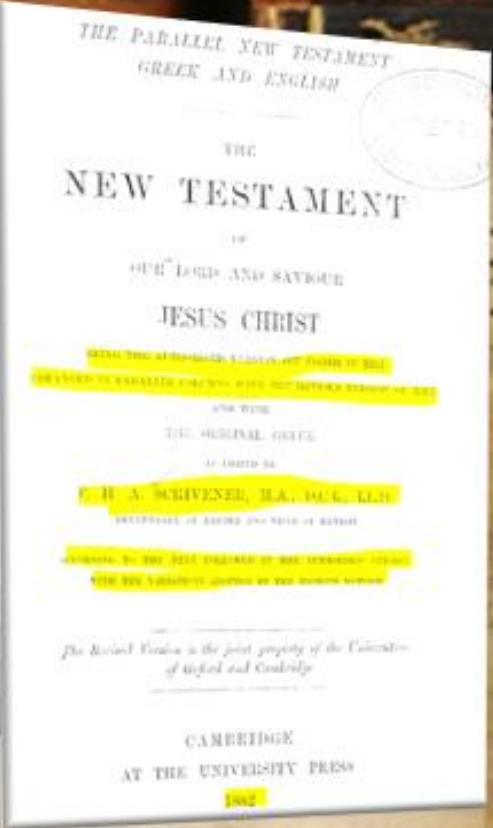
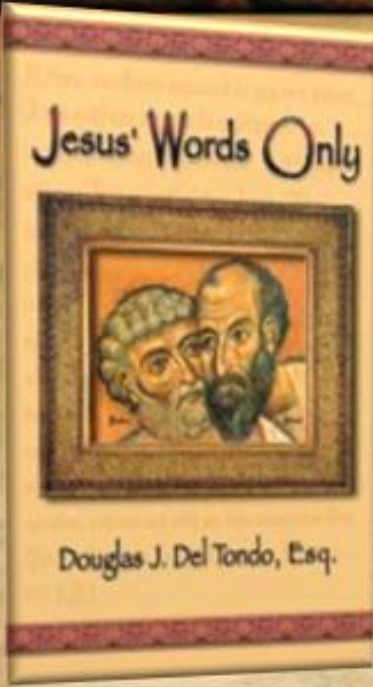
Notice if you will Alah- the way you pronounce it is the same as Allah- so in Hebrew the rock-moon god is a curse. Does Yahuah have a sense of humor or what!

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

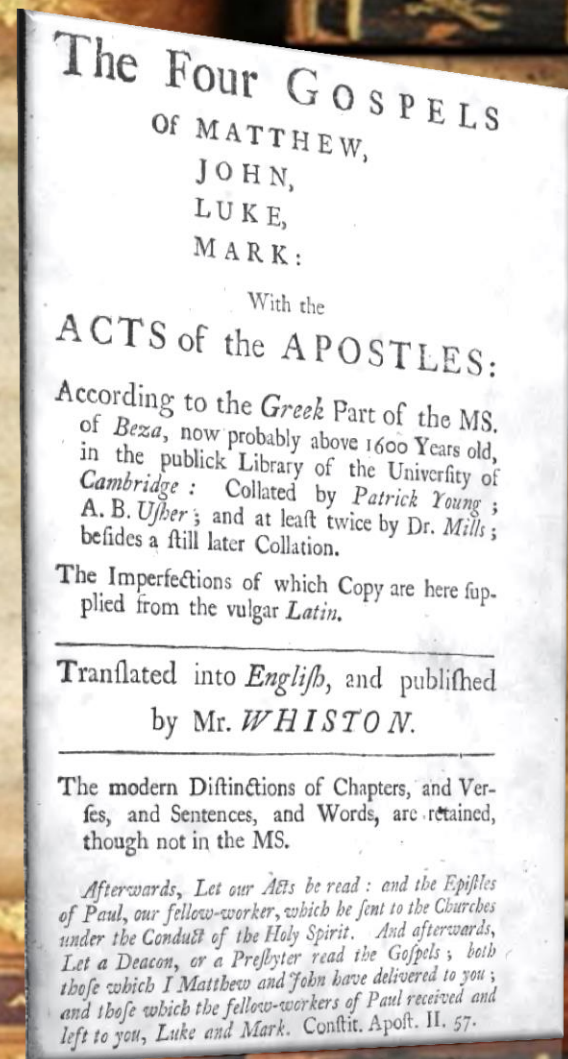
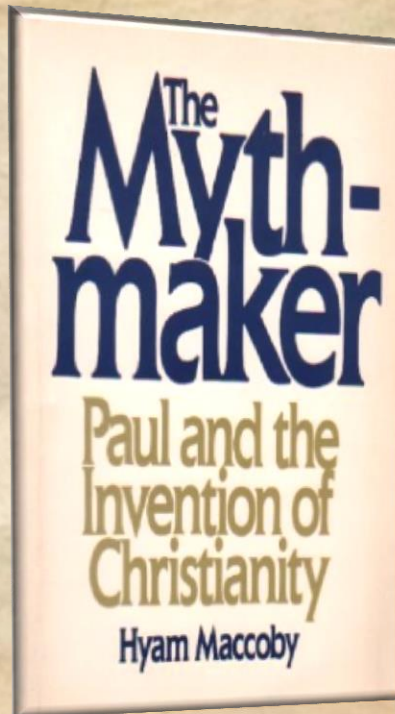
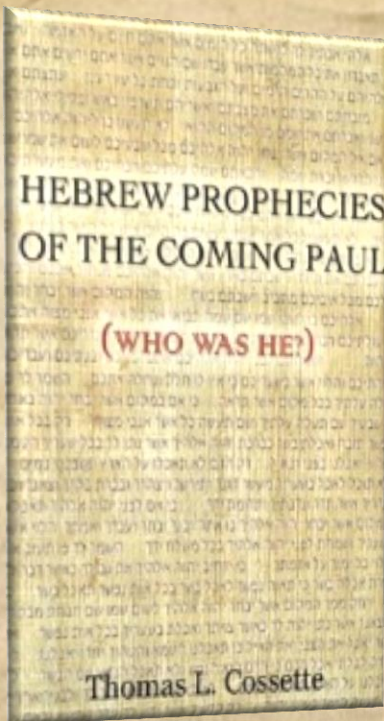
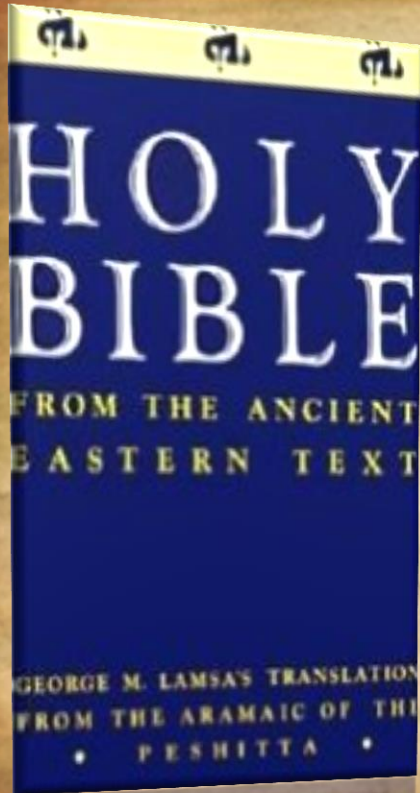
We just read verses with Qalalah

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

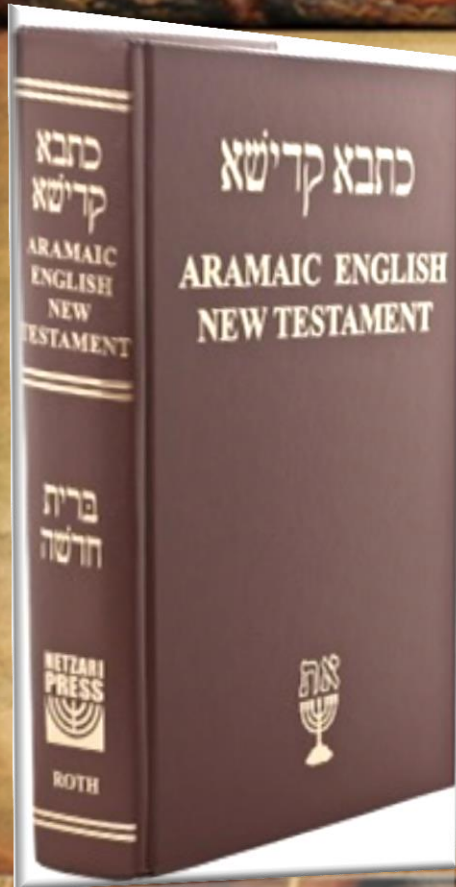
REFERENCES



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, along with a logo of a menorah. Below the header is a navigation menu with links: 'Start Here', 'Contents', 'No Donations!', 'Sukah/Shelters', '10 What?!', 'SM Archives', 'Yah's Feasts', and 'WARNING!'. The main content area features a large image of a purple and white flower. Below the image is a table with four columns providing details about the current feast.

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

REFERENCES

csntm.org/manuscript



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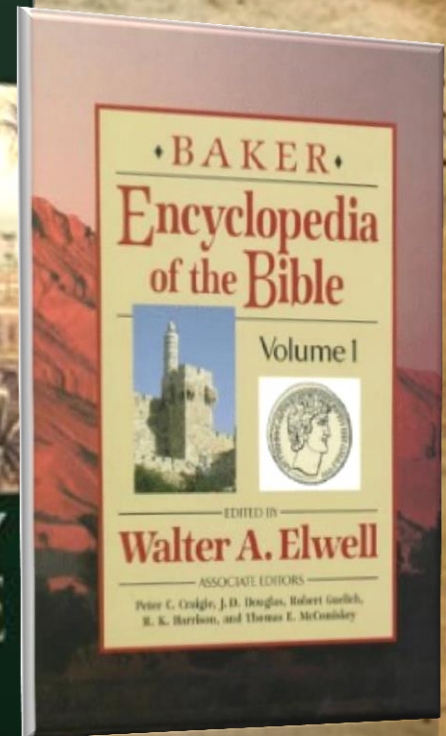
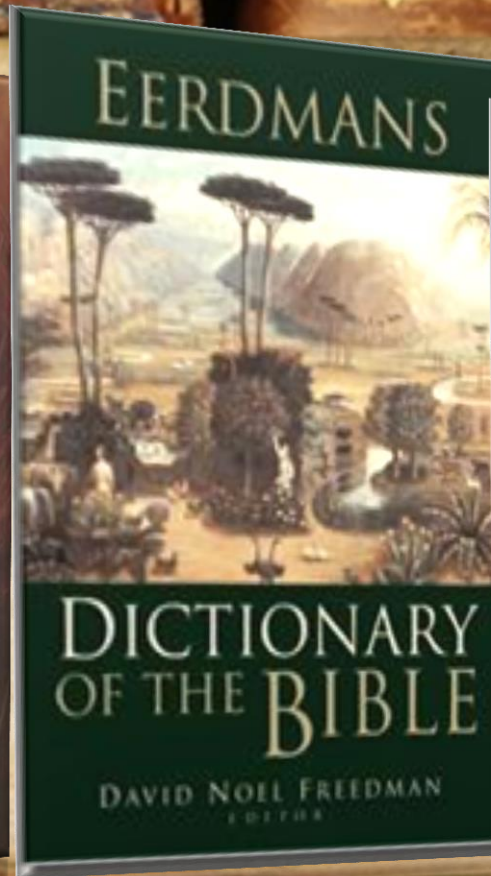
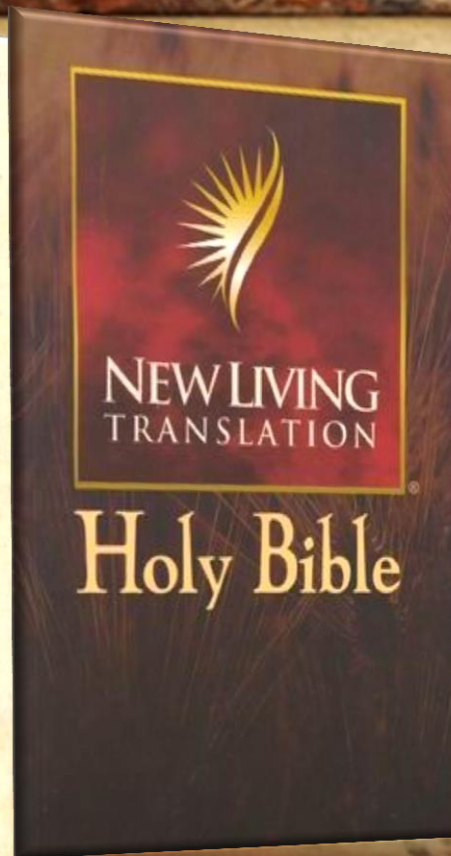
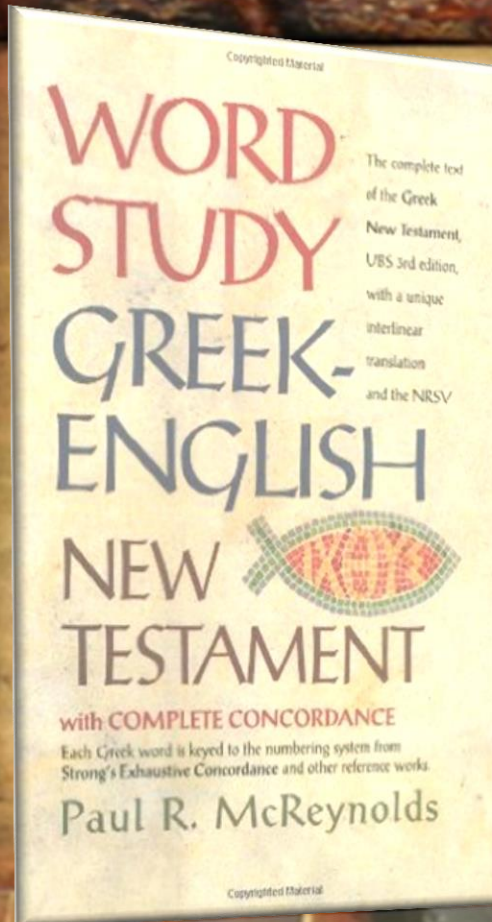
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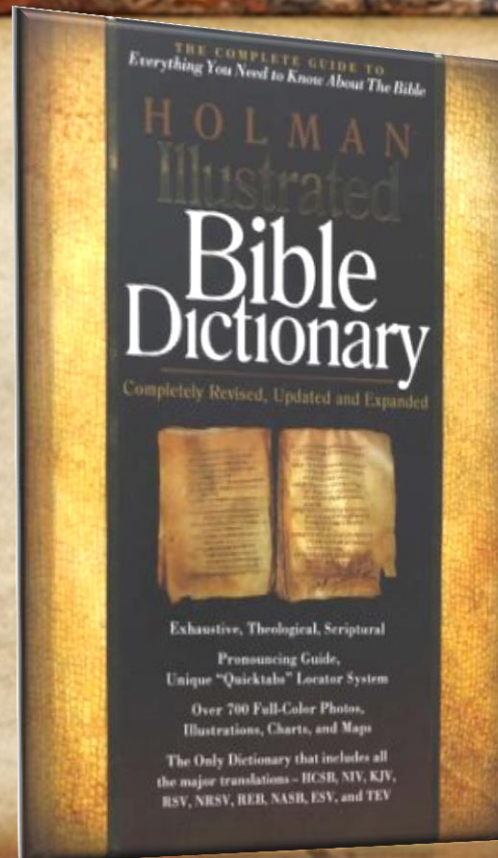
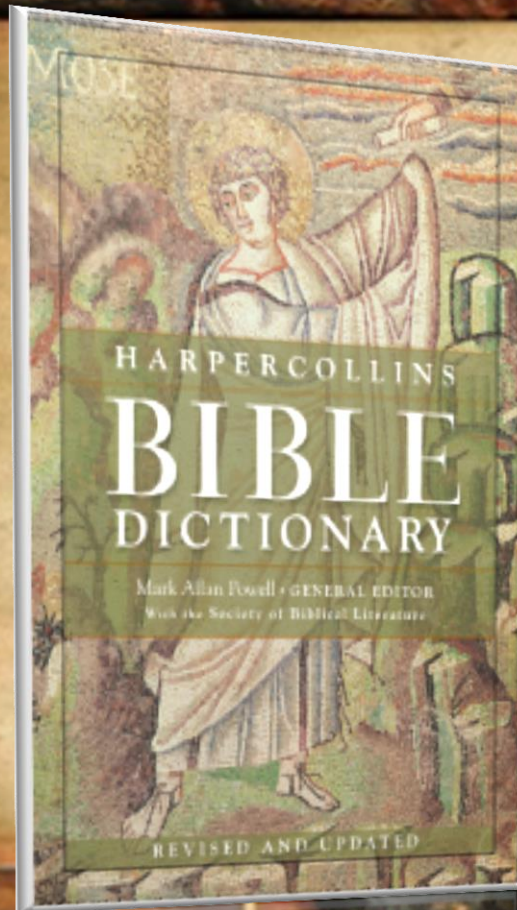
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