

THE GLARING ERRORS AT THE
YAHRUSHALOM SUMMIT

RED FLAGS

THE COUNCIL
OF JERUSALEM

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-00-The_Truth_About_Paul.Paul

Our changes will be seen in the comic sans font.

Also The Mythmaker

The screenshot shows the website 'QUESTIONING PAUL' with a search bar and a navigation menu. The main content area displays the article 'The Truth About Paul' by Hyam Maccoby. The article title is in a large, bold, serif font. The text below the title discusses the reliability of Paul's letters and the author's perspective on Islam. The website has a dark blue header and a light blue background for the main content area.

QUESTIONING PAUL

Google Custom Search

Print (PDF)

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

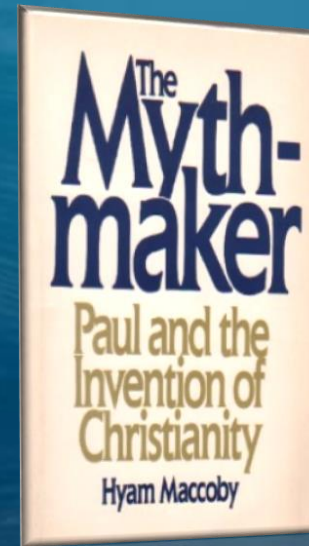
The Truth About Paul

Why do Christians believe Paul?

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

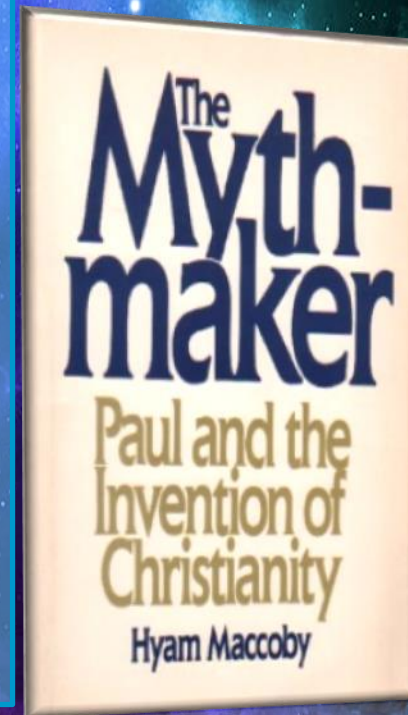
You should know that this book does not stand alone. For those seeking irrefutable proof that Islam is a false religion, that Allah is not God, that Muhammad was not a prophet, and that the Qur'an is among the worst books ever written, I'd encourage you to read *Prophet of Doom - Islam's Terrorist Dogma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

Yada Yada



Last time we left off where Yac'cob has made a decision with apparently the Ruach's and the other members of the councils agreement of what should be required of the *Gentiles* coming into walk with the "followers of The Way" that is very different from the Torah.

We need to be very critical when looking at what happened, and not gloss over it, because if it transpired the way Acts presents itself, then, Houston, we have a problem"! We are providing several scenarios as to what the reason would be for the departure of Torah from several sources. We will be looking at the Pharisee rabbinical side from "The Mythmaker" by Hyam Maccoby. He and others are pointing to the possibility that the decision Yac'cob made was to side with Paul and only have the *Gentiles* do a form of Noahide Laws. If this is the case, we have two Torah's. However, the official stance on creating the Noahide Laws was not until the 3rd or 4th Century! So what we may be looking at is huge copyedits all around.



Why? Because by then the "Christians" would not mind only doing the 7 laws even though this excludes them from Yahuah's path and the "Jews" promote it to this day. Win win for Shatan whichever side of the fence you fall. That is unless you are a completely Torah observant "Gentile" then it becomes even more sinister.

We are not editing "god" in his description of a certain class of people because it is impossible to tell if Yah was originally used. Starting on page 134 regarding some interesting terms from the Pharisee/Talmud perspective... Commenting on Cornelius the Gentile Kepha "converted" in Acts 10..he was not considered...

..."a pagan (i.e. a worshipper of the Roman gods), but a **God-fearer**. This means that he was a monotheist, who acknowledged the one G (Yahuah) worshiped by the Jews, but had decided not to become a full Jew by circumcision and commitment to the Torah.

Such 'God-fearers' are mentioned frequently in the NT. This is often obscured by vague translations, e.g. Acts 13:16, where Paul, in Pisidian Antioch, addresses both Jews and God-fearers explicitly. These give valuable testimony to the existence of this class, which would otherwise **be known only from later rabbinical literature**, though it is most probable that the 'God-fearers' mentioned in the biblical book of Psalms are people of this category.

The 'God-fearers' were regarded with respect by the Jews, as is shown by the passage in Acts which says that Cornelius was acknowledged as a good and God-fearing man by the whole Jewish nation (Acts 10:22). There would certainly be no difficulty about sharing a meal with such a person on grounds of idolatrous offerings made from his food, since the 'God-fearers' were not regarded as idolaters, but as having a pure and valid form of religion which was acceptable to G.

Just the fact that they used "fearing" means they were not taught about Yahuah. Unless this was "God-Revering" people. Very hard to tell.

φοβούμενοι <i>phoboumenoi</i>	Israelite men, and those who fear God, listen!
φοβέω «» <i>phobeō</i>	fear; terrify; frighten
	verb, present, either middle or passive, participle, plural, vocative, masculine substantival
	Sense: to fear (reverence) – to regard with feelings of respect and reverence; consider hallowed or exalted or be in awe of.
DBL Greek	be afraid; respect; worship
NASB Dictionaries	
LEH LXX Lexicon	to fear; id.; to fear, to be afraid; to fear to do, to be afraid of doing; to b...
IGEL	
LXGRCANLEX	be/become afraid; to be afraid; to be afraid of; to fear; to respect
LALS	fear; terrify; frighten; יָרָא; be afraid; fear; יָרָא; fear/revere; fear; פָּחַד;...

The 'God-fearers' were regarded too, as having their own covenant with God, just as valid as in its way as the Torah; namely, the covenant made with Noah (Genesis 9), which, in Pharisee exegesis, comprised a kind of Torah for the Gentiles, and was called the Seven Laws for the Sons of Noah (Noah being regarded as the patriarchal ancestor of the Gentiles, just as Abraham was the patriarchal ancestor of the Jews).

Which is odd because Abraham was not a "Hebrew" either! This rational would also make the Torah he was given to be only for the Gentiles as well, or more specific you have a Gentile writing down the Torah for the Israelites! Very odd isn't it when you try and parse groups out solely based on blood lines?

From Acts 15 and the Jerusalem council by Tim Hegg

He makes an interesting point that would give credence to the copyedit theory..

The Babylonian Talmud lists the Noachide Laws as seven:²⁵ 1) prohibition of idolatry, 2) prohibition of blasphemy, 3) prohibition of bloodshed, 4) prohibition of sexual sins, 5) prohibition of theft, 6) prohibition of eating flesh from a live animal, and 7) requirement to establish a legal system. But to derive these seven from Genesis 1-11 requires reading between the lines.

It should be noted that nothing even remotely akin to such a formulation is found in the earlier Mishnah. Never does the Mishnah mention a body of laws that, if followed, would render a Gentile righteous and therefore fit for the world to come. What is more, it is not until the era of the Babylonian Talmud (400-600 CE) that these laws were categorized under the name of Noah and prescribed as a requirement for righteous Gentiles. In the Mishnah a place in the world to come is reserved only for Israel, meaning that the only hope for Gentiles was to become proselytes.²⁵

²⁵ m. *Sanhedrin* 10:1.

Appeal is often made to Jubilees as indicating an early date for the Noachide Laws.²⁶ But a reading of the wider context shows conclusively that in this text the laws given to Noah are for Israel, not for the nations. Indeed, for the author of Jubilees the laws given to Noah are foundational for all of the yearly Mo'edim (Festivals).

Furthermore, it seems apparent that the Noachide Laws were formulated at a time when the synagogue was taking a rather anti-Gentile position. The tide had changed. Rather than attempting to bring Gentiles into the faith of Israel as the Pharisees were apparently doing in Yeshua's time,²⁷ the Noachide Laws were formulated at a time when Gentiles were considered more of a threat than a mission field. The formulation of the Noachide Laws thus made a second way for the Gentiles—a way that gave them a place in the world to come without bringing into the Torah community the myriad of problems of a large Gentile population. 27-Matt 23:15

²⁶ Jubilees 7:20ff enumerates the sins which caused the flood and the destruction of the world.

Matthew 23:15

Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι
ὑποκριταί, ὅτι περιάγετε τὴν θάλασσαν καὶ
τὴν ξηρὰν ποιῆσαι ἓνα **προσήλυτον**, καὶ
ὅταν γένηται ποιεῖτε αὐτὸν υἱὸν γεέννης
διπλότερον ὑμῶν. | **LEB NT RI**

“Woe to you, scribes and Pharisees—
hypocrites!— because you travel around the
sea and the dry land to make one **convert**,
and when he becomes one, you make him
twice as much a son of hell as you are! | **LEB**

▾ **προσήλυτον** *prosēlyton* d the dry land to make one **convert**, and when he becomes one

προσήλυτος «») *prosēlytos* **convert**

noun, accusative, singular, masculine | direct object of the dependent clause

Sense: **proselyte** – a person who has left former practices or homeland to embrace a new way of life or country; especially used of a gentile conforming to the customs of **Pharasaism or Sadducceism**.

DBL Greek proselyte

NASB Dictionaries

LEH LXX Lexicon one who has come near (to live as an immigrant); immigrant, resident...

IGEL

LXGRCANLEX convert

LALS convert; proselyte; sojourner; גֵּר; alien; גּוֹר; dwell as alien; יְתוּם; orph...

CDWGTHB

What do you think Yahusha meant by that?

Could he be saying that in fact they were turning them into “god-fearers” and did not accept them as brothers as they should?

LALS

convert; proselyte; sojourner; גֵּר; alien; גּוֹר; dwell as alien; יִתּוֹם; orph...

What does Yahuah say about the ger - strangers? Did He want us to be treated differently with a different Torah?

1731 גֵּר (*gēr*): n.masc.; = Str 1616; TWOT 330a—LN 11.55-11.89 alien, stranger, foreigner, i.e., one who is of a different geographical or cultural group, often with less rights than the reference group (Ge 15:13), see also LN 85.67-85.85; note: for NIV text in Isa 5:17, see 1531

Isaiah 5:17

- וְרָעוּ כְּבָשִׂים כְּדִבְרָם וְחִרְבוֹת מַחִים גְּרִים יֹאכְלוּ: | LEB OT RI | And then the lambs will graze as in their pasture, and *fatlings, kids* will eat among the sites of ruins. | LEB

Deu 1:16 And I charged your judges at that time, saying, Hear *the causes* between your brethren, and judge righteously between *every* man and his brother, and the stranger **H1616** *that is* with him.

Deu 10:18 He doth execute the judgment of the fatherless and widow, and loveth the stranger, **H1616** in giving him food and raiment.

Deu 10:19 Love ye therefore the stranger: **H1616** for ye were strangers **H1616** in the land of Egypt.

Deu 31:12 Gather the people together, men, and women, and children, and thy stranger **H1616** *that is* within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law:

Deu 16:11 And thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite *that is* within thy gates, and the stranger, **H1616** and the fatherless, and the widow, *that are* among you, in the place which the LORD thy God hath chosen to place his name there.

Jos 8:35 There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers **H1616** *that were* conversant among them.

Isa 14:1 For the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers **H1616** shall be joined with them, and they shall cleave to the house of Jacob.

Eze 47:22 And it shall come to pass, *that* ye shall divide it by lot for an inheritance unto you, and to the strangers **H1616** *that sojourn* among you, which shall beget children among you: and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel.

Mal 3:5 And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in *his* wages, the widow, and the fatherless, and that turn aside the stranger **H1616** *from his right*, and fear not me, saith the LORD of hosts.

Exo 12:49 **One law** shall be to him that is homeborn, and unto the stranger that sojourneth among you.

One Torah shall be to him that is a native born and to the stranger That abides and assembles themselves among you.

Num 15:16 **One law** and **one** manner shall be for you, and for the stranger that sojourneth with you.

One Torah (Beneficial and healing instructions and one Mishpat (The means To exercise good judgment) for you and the stranger that abides and assembles themselves among you.

Let us remember this as we go further into the study!

Acts 2:11

Ἰουδαῖοί τε καὶ προσήλυτοι, Κρηῖτες καὶ Ἄραβες, ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ μεγαλεῖα τοῦ θεοῦ. | LEB NT RI

both Jews and **proselytes**, Cretans and Arabs — we hear them speaking in our own languages the great deeds of God!” | LEB

Acts 6:5

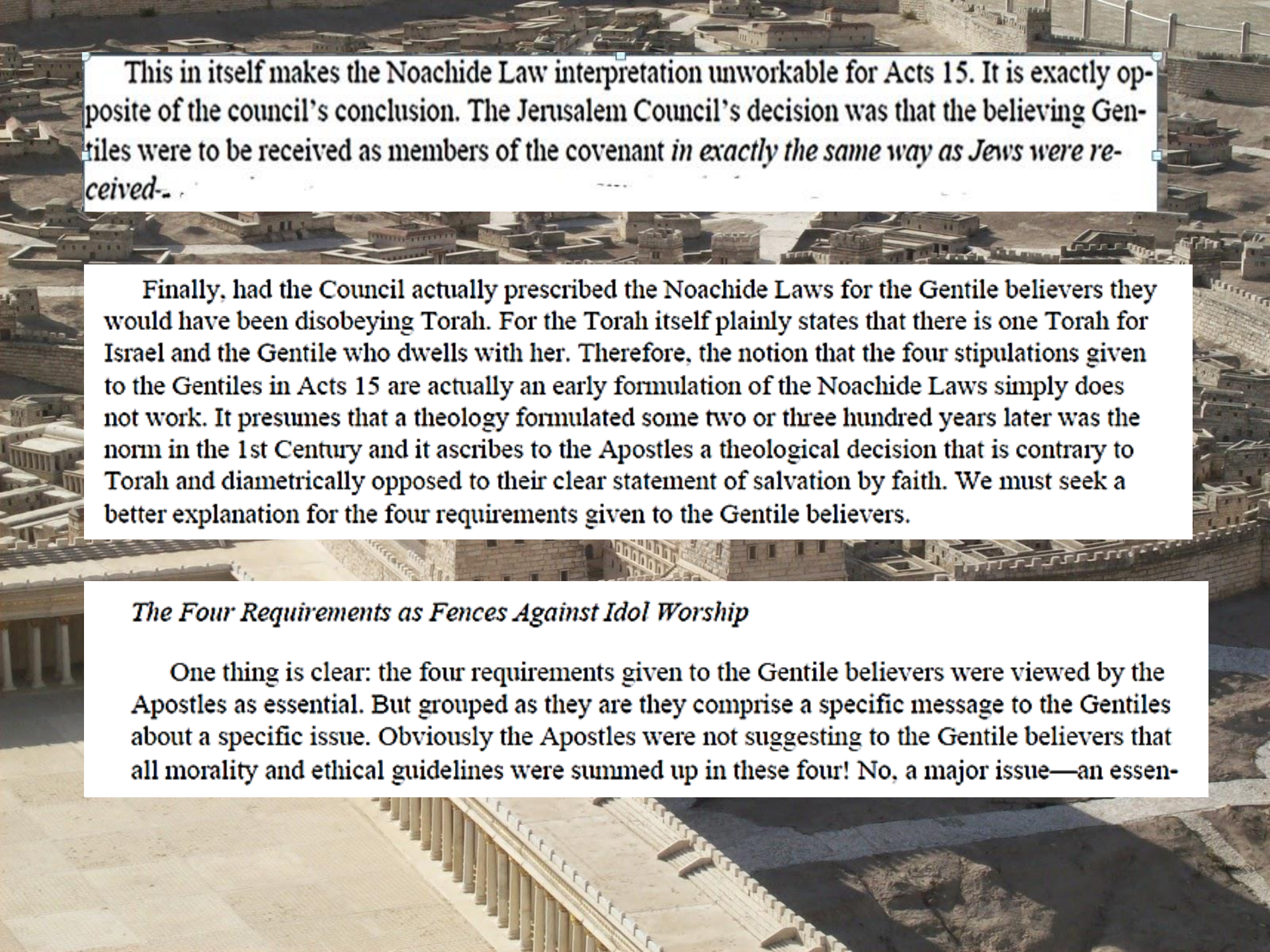
καὶ ἤρεσεν ὁ λόγος ἐνώπιον παντὸς τοῦ πλήθους, καὶ ἐξελέξαντο Στέφανον, ἄνδρα πλήρης πίστεως καὶ πνεύματος ἁγίου, καὶ Φίλιππον καὶ Πρόχορον καὶ Νικάνορα καὶ Τίμωνα καὶ Παρμενᾶν καὶ Νικόλαον προσήλυτον Ἀντιοχέα, | LEB NT RI

And the statement pleased the whole group, and they chose Stephen (a man full of faith and of the Holy Spirit), and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and **Nicolaus (a convert from Antioch)**, | LEB

Acts 13:43

λυθείσης δὲ τῆς συναγωγῆς ἠκολούθησαν πολλοὶ τῶν Ἰουδαίων καὶ τῶν σεβομένων προσηλύτων τῷ Παύλῳ καὶ τῷ Βαρναβᾶ, οἵτινες προσλαλοῦντες αὐτοῖς ἔπειθον αὐτοὺς προσμένειν τῇ χάριτι τοῦ θεοῦ. | LEB NT RI

And after the synagogue had broken up, many of the Jews and the **devout proselytes** followed Paul and Barnabas, who were speaking to them and were persuading them **to continue in the grace of God.** | LEB



This in itself makes the Noachide Law interpretation unworkable for Acts 15. It is exactly opposite of the council's conclusion. The Jerusalem Council's decision was that the believing Gentiles were to be received as members of the covenant *in exactly the same way as Jews were received*.

Finally, had the Council actually prescribed the Noachide Laws for the Gentile believers they would have been disobeying Torah. For the Torah itself plainly states that there is one Torah for Israel and the Gentile who dwells with her. Therefore, the notion that the four stipulations given to the Gentiles in Acts 15 are actually an early formulation of the Noachide Laws simply does not work. It presumes that a theology formulated some two or three hundred years later was the norm in the 1st Century and it ascribes to the Apostles a theological decision that is contrary to Torah and diametrically opposed to their clear statement of salvation by faith. We must seek a better explanation for the four requirements given to the Gentile believers.

The Four Requirements as Fences Against Idol Worship

One thing is clear: the four requirements given to the Gentile believers were viewed by the Apostles as essential. But grouped as they are they comprise a specific message to the Gentiles about a specific issue. Obviously the Apostles were not suggesting to the Gentile believers that all morality and ethical guidelines were summed up in these four! No, a major issue—an essen-

tial one, is described by these four, one that the Apostles knew was a “make-or-break” matter. I would like to suggest that the four things prohibited find a commonality in idol worship in the pagan temples.

From a Jewish perspective, nothing characterized the Gentiles more than idolatry. And nothing was more abhorrent. The issue was taken care of with the proselyte, for in submitting to the rabbinic ritual of circumcision, the Gentile essentially left his family and social relations and became a member of the Jewish community. As a consequence he distanced himself from the pagan community and the idolatry it promoted. What is more, in taking on the full burden of the rabbinic laws, the proselyte was forever separated from his own culture by the many fences of the rabbis. Indeed, there was no “short list” for the proselyte.

But if Gentiles were allowed into the congregation and community without the requirement of becoming a proselyte, how was the community to be assured that they had made a final break with idolatry? Without the many prohibitions involving touching, handling, eating, etc., how could one be certain the Gentiles, living within the pagan culture, were not participating in the idolatry of their upbringing?

Here is where the Jerusalem Council saw the need for Gentiles to submit to some of the man-made laws. The Jewish community needed to be satisfied that the Gentiles were no longer idolators, and that they had forever turned their backs on this capital crime. In order to make such assurances, the Apostles required the Gentile believers to take on the “yoke” and “burden” of man-made laws in the area of idolatry. The Oral Torah contained “fences” to protect from idolatry—fences not found in Scripture. Yet in the realm of idol worship these fences were considered essential to maintain a clear separation from the idolatry that was the warp and woof of Greek and Roman culture.

The four stipulations are listed twice in Acts 15, one that seems to be a kind of preliminary “rough draft,” and a second that is the “final edition” and committed to writing for distribution to the congregations.

But when we speak of pagan temples and their rituals, we must remember that in great measure these were seen as cultural and social institutions and not merely as religious ones. For instance, the local pagan temple often served as the bank for individuals as well as the state, and were the locations for all manner of political issues.³⁵ Gentiles who had been born and raised in the idolatrous culture of Greece and Rome had a great many aspects of family and community tied together with the local temples. Could the believing Gentile continue to participate at these temples and even join in political, family, and community events without actually participating in idolatry? Could they eat there without giving their allegiance to the god or goddess to whom the meal was dedicated?

From a cultural standpoint there were doubtlessly believing Gentiles who thought they could,³⁶ especially since meals were eaten in the courtyard and not in the temple itself. Since the idol was housed in the temple, participation in the courtyard events could have been viewed as separated from idol worship and therefore permissible. But how “close” could one get in one’s participation without actually being involved in idolatry? Here was a question that must have concerned the Jewish community as they welcomed more and more Gentiles in.

It was not as though Gentiles could escape contact with idol worshipers and even with pagan temples. But how could they continue to live in the Gentile society while at the same time demonstrating to the Jewish community that they were not participating in the idol worship of their culture?

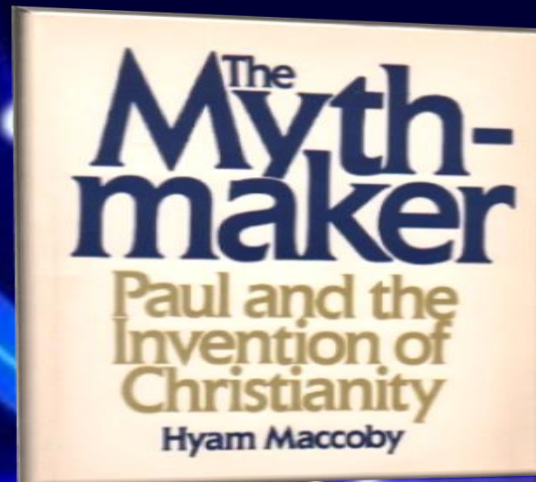
³³ Witherington, *The Acts of the Apostles*, 463.

³⁴ This is not to negate the obvious fact that syncretism was, to one extent or another, a reality in many Jewish communities of the 1st Century, including synagogues and what went on in them. But the Sages ruled against syncretism of idolatrous practices, and thus the *halakah* is established theoretically even if it was not always followed practically. It seems clear that the closer one gets to Jerusalem, the more strict are the *halakic* practices of the Jewish communities.

³⁵ J. R. C. Cousland, “Temples, Greco-Roman” in Evans and Porter, eds., *Dictionary of New Testament Backgrounds* (IVP, 2000), 1186.

Page136..

More info on the Pharisee teaching of Talmud.. The reason its important is to be able to recognize the spin!



The question now arose whether it was possible for a Gentile to share in devotion to the awaited resurrected Messiah without becoming a full Jew. This was a puzzling question for the Jerusalem Yahusha movement because the problem was new. Other Messiah figures had made no appeal beyond the Jewish confines, because their movements had fizzled out together with their political failure; once the Messiah figure had been crushed by the Romans, the hopes of his followers had died with him. The Yahusha movement was unique because of its doctrine of resurrection, by which its hopes were kept alive even after the crucifixion of Yahusha. The Nazarene movement, continuing in existence, began to attract the attention of the Gentiles, who were specially disposed to become converted to Judaism just because Judaism now offered a Messiah near at hand.

We will see that Paul had taught this so vividly to his followers in Corinth that they sold all their possessions and were almost paralyzed in waiting for Yahusha's return. This caused them much ridicule and stress.

At first it seemed obvious that any Gentile particularly attracted by Yahusha would have to become a full Jew, i.e. become circumcised, commit himself to the Torah, and join the Jewish nations, for it now, when Yahusha returned to Earth as King of the Jews, no Gentile would belong to his nation or be his subject.

No the reason why we should is because we love Yahuah and His Torah and Yahusha will be King over everyone. And His teachings are beneficial for us!

Even those Gentiles who had become 'God-fearers' would not belong to the nation of the Messiah, but still belong to their own nation, revering the Messiah from a distance.

Moreover, it was thought, that there was some urgency in the matter; for it was a Pharisaic doctrine that full converts to Judaism would not be accepted any more after the advent of the Messiah (since it would then be everybody's advantage to become a Jew, and sincere conversion would be impossible.) Babylonian Talmud, Yevamot 24b: ' No proselytes will be accepted in the days of the Messiah. In the same manner, no proselytes were accept in the days of David or in the days of Solomon.'

We are not sure where this factoid regarding Daud and Shalomo is coming from in the Torah.

Consequently, any Gentile, who wished to be apart of the inner Messianic circle after the advent of the Messiah, should become a full Jew, and not be content with the status of a 'God-fearer'.

However this produced the anomalous situation that, whereas the average Pharisaic synagogue contained its nucleus of full Jews and its outer circle of 'God-fearers', the Nazarene synagogues of Yahusha followers contained only full Jews, whether born or converted.

There was thus some pressure towards accepting 'God-fearers' as members of the Yahusha movement, so that the pattern of the Nazarene missionary activity should come in line with that of Judaism in general, even though the logic of Messianic seemed to demand the acceptance of the full converts only in the Nazarene movement, since the King of the Jews, could not be a king over the other nations too. So members of a Messianic movement the Nazarenes were interested in adding to the subjects of King Yahusha; but as Jews, there were interested, like other Jews in adding to the subjects of Yahuah, whether in the form of Torah-observing Jews or Gentile 'God-fearers'.

The 'God-fearers' thus constituted a problem for the Nazarenes, and the Jerusalem church was divided on the question.

Paul was convinced, by this time, that the Torah had been abolished by the divine Yahusha and that therefore the distinction between Jews and Gentiles had been abolished.

Peter had quite different considerations in mind he was concerned that it might not be doing a kindness to Gentile 'God-fearers' to admit them to the Nazarene movement, when on the advent of King Yahusha they would have to be treated as foreigners and sent back to their own kingdoms, or at best, be regarded as resident aliens. The status of resident alien (ger toshav) was well defined in Judaism and was respected. Obviously, however, the personal link with the Messiah in the case of a resident alien would not be as strong as in the case of a Jewish National.

Remember, Paul was out there teaching for 14 years before the Yahrushalom Summit! That is a lot of time to "convert" a lot of folks to becoming "god-fearers" and not fully accepting the Torah for the strangers!

Again, he is projecting on Kepha as if he were Talmud observant. We believe this is false, on the basis it goes against Torah. He would be afraid they would not be accepted because they chose to accept only part of Yahuah's Terms and Conditions. Of which there is not Scripture for a limited contract with Yah! However we agree with his assessment of Paul.

Surely it would be better to encourage them to become full Jews and so have a full share in the Messianic Kingdom? Yet on the other hand the right of Gentile to seek his salvation under the Noahide dispensation had to be respected.

- In Bizarro world.

The Nazarene movement had special problems not because it was a new religion, which it was not, but because it was a monarchical, Messianic, political movement within Judaism.

It was a problem because Yahusha had taken off the yoke of the Talmud and Paul wanted to put it back on!

UNDERSTANDING ACTS 15

By Robert Clanton robert4211@tx.rr.com

The other term, which is used in the scriptures, is the term, "**proselyte**," (which means in Greek, "**to sojourn**") is a term for a gentile who became circumcised and thereby bound to the Sabbaths and all of the 613 Talmudic laws. Most "proselytes" became God Fearers, first and then from there they would become proselytes. Because not all gentiles could be free enough to rest on Sabbaths, clean and unclean meats and the other non-moral requirements of the Law of Moses, most of the gentiles remained "God Fearers".



So with setting the stage we want to recap what we touched on last time from Craig Winn's Questioning Paul adding to it, comments from our other sources, showing the other facets to this dilemma.

Shimon Kepha had just given a speech that if you will recall that there was now no difference between the Gentiles and the Yahudim. And depending on your view point this could be read several ways from the translation provided by our English Versions.

7 And when there had been much disputing, Peter rose up, and said unto them, *i*Men *and* brethren, ye know how that a good while ago God made choice among us, that the **Gentiles by my mouth should hear the word of the gospel, and believe.**


8 And God, *k*which knoweth the hearts, bare them witness, *l*giving them the **Holy Ghost, even as *he did* unto us ;**

9 *m*And put no difference between us and them, *n*purifying their hearts by faith.

10 Now therefore why tempt ye God, *o*to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear ?

11 But *p*we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

“Nevertheless, through the mercy of Yahowah , in Yahowsha’ , we presently trust and actively rely to be saved according to this manner, this means, and this way , the same as them .” (Acts 15:11)



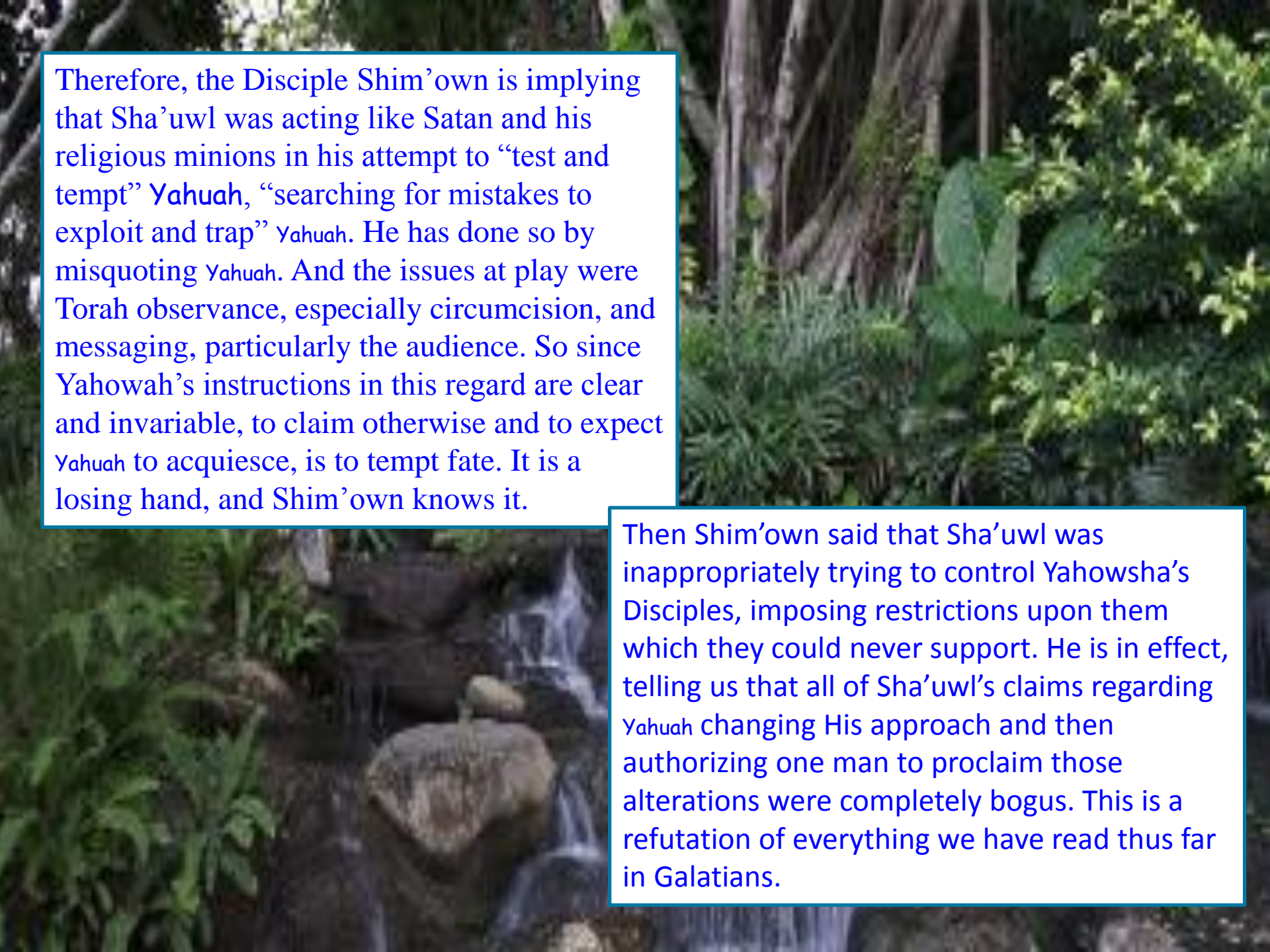
“Nevertheless, through the mercy of Yahowah (*tou KY*), in Yahowsha’ (*IY*), we presently trust and actively rely to be saved according to this manner, this means, and this way the same as them .” (Acts 15:11)

“Nevertheless (*alla* – to the contrary, yet certainly and emphatically), through (*dia* – by and on account of) the mercy (*charis* – was errantly selected by a scribe to convey *chen*, the Hebrew word for undeserved kindness and unmerited favor) of Yahowah (*tou KY* – a placeholder used by Yahowsha’s Disciples and in the Septuagint to convey either *‘edon*, the Upright One, or Yahowah’s name), in Yahowsha’ (*IY* – a placeholder used by Yahowsha’s Disciples and in the Septuagint to convey Yahowsha’, meaning Yahowah Saves), we presently trust and actively rely (*pistos* – we express actual conviction and confidence so as to genuinely depend (present active indicative)) to be saved (*sozo* – to be healed and delivered) according to (*kata* – in accord with) this manner, this means, and this way (*on tropos* – direction and fashion by which something is accomplished), the same as them (*kai ekeinos* – and also those, a conjunction and pronoun referencing a similarity with people who were relatively distant in time and thus referring to the way of the forefathers in the previous sentence).” (Acts 15:11)

Remember we are still in Bizzaro World! The only people who had knowledge of how to "Be saved" were the fathers in the Torah, right? Shimon Kepha cannot be talking about the Gentiles.

So then how were the Gentiles going to be saved-and the same as who? The Torah-correct answer is like the fathers before them, by way of the Torah, just like the disciples and Yahusha taught. This excludes the different path of Noahide.

However, Christian commentators will read this as now everyone is "saved" through Yahusha or JC. Especially since they read "the L" and lump that in with Yahusha instead of seeing that as Yahuah. The Divine placeholder would lend to both, but in Torah-reality only Yahuah would be proper. Unlimited favor only comes from Him, not Yahusha. So from the Torah perspective:

A lush green forest scene with a waterfall in the background. The waterfall is on the left side, cascading over rocks. The background is filled with dense green foliage and trees. The overall scene is bright and natural.

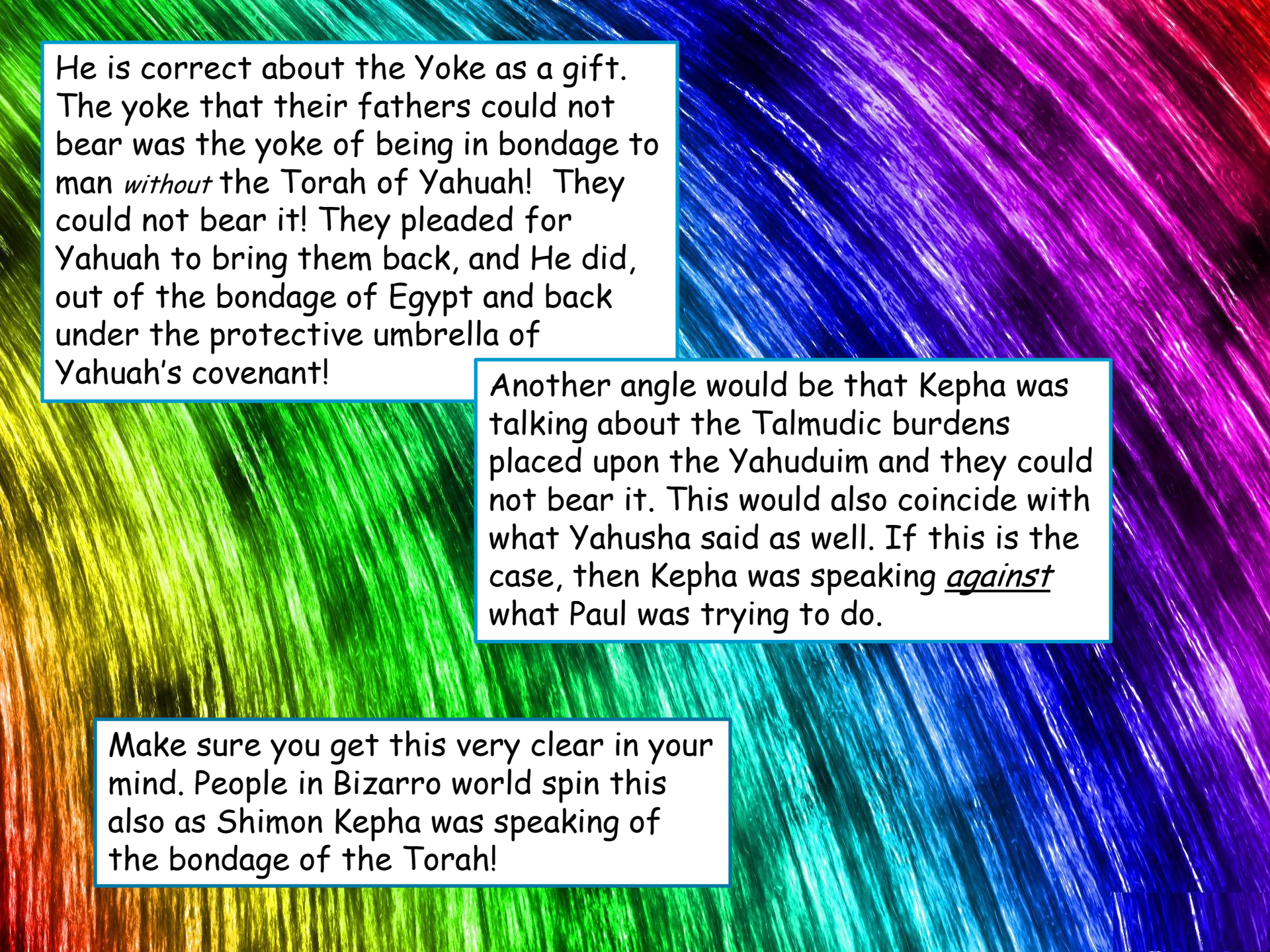
Therefore, the Disciple Shim'own is implying that Sha'uwl was acting like Satan and his religious minions in his attempt to “test and tempt” Yahuah, “searching for mistakes to exploit and trap” Yahuah. He has done so by misquoting Yahuah. And the issues at play were Torah observance, especially circumcision, and messaging, particularly the audience. So since Yahowah’s instructions in this regard are clear and invariable, to claim otherwise and to expect Yahuah to acquiesce, is to tempt fate. It is a losing hand, and Shim'own knows it.

Then Shim'own said that Sha'uwl was inappropriately trying to control Yahowsha's Disciples, imposing restrictions upon them which they could never support. He is in effect, telling us that all of Sha'uwl's claims regarding Yahuah changing His approach and then authorizing one man to proclaim those alterations were completely bogus. This is a refutation of everything we have read thus far in Galatians.

Mr. Maccoby takes it from the other perspective, that Kepha was siding with Paul. We need to look at his viewpoint to see how and why tampering could have been done to the text from a Pharisee point of view that includes the Talmud and Noahide Laws.

From the Mythmaker page 143..

The speech ascribed to Peter... goes far beyond the question of whether Gentile converts should be required to adopt the whole of the Torah; it slips over into the assertion that the Torah is not necessary for Jews either. This speech is full of Pauline concepts which were quite alien to the Jerusalem community of Yahusha followers, who, as in Acts testifies elsewhere, did not regard the Torah as a yoke too burdensome to bear, but the contrary as a gift from Yahuah for which they were grateful.



He is correct about the Yoke as a gift. The yoke that their fathers could not bear was the yoke of being in bondage to man *without* the Torah of Yahuah! They could not bear it! They pleaded for Yahuah to bring them back, and He did, out of the bondage of Egypt and back under the protective umbrella of Yahuah's covenant!

Another angle would be that Kepha was talking about the Talmudic burdens placed upon the Yahuduim and they could not bear it. This would also coincide with what Yahusha said as well. If this is the case, then Kepha was speaking against what Paul was trying to do.

Make sure you get this very clear in your mind. People in Bizarro world spin this also as Shimon Kepha was speaking of the bondage of the Torah!

15.1–35: Controversy over admission of Gentiles. The Jerusalem church guides developments on the mission field (8.14; 11.1–3). **1:** *Some men*, not identified here or in Gal.2.4; 5.12. **2:** *Were appointed*; Paul says he went “by revelation” (Gal.2.2; see Acts 11.27–30 n.) *Apostles and . . . elders*, or presbyters, rule the Jerusalem church; see 6.1–7 n. **5:** The strict believers of v. 1 were probably *Pharisees* (see 11.2 n.). **7:** *In the early days*, compare 10.9–48. **10:** *The yoke is that of the Law* (Mt.11.29–30; 23.4). **11:** *We shall be saved through . . . grace*, Rom.3.24. **13:** *James*, the brother of the Lord (see Gal.1.19 n.). **14:** *Symeon*, the Semitic form of Peter’s given name. **16–18:** Am.9.11–12; Jer 12.15; Is.45.21. **20:** *What is strangled* may mean the same as

[1338]

Then if you recall the called out assembly listened to Paul and Barnabus and were hissing with disapproval as they relayed their stories of signs and wonders.

At this point Yac’cob agrees with Shimon Kepa and says from the Torah Perspective we read:

“But after their silence, Ya’aqob responded, saying , ‘Men, brothers, listen to me . (15.13) Shim’own made fully known to us, in the same way as previously Yahuah Everlasting carefully chose to care, doing what was required to receive from the races and nations people in His name.” (Acts 15:13-14)

“But after (*de meta*) **their silence** (*to autous sigao*), **Ya’aqob** (*Iakobos* – a transliteration of the Hebrew *Ya’aqob*, describing one whose walk is steadfast as a result of digging in his heels; changed by Christians to “James” to honor the English king) **responded, saying** (*apokrinomai lego* – answered the question by saying), **‘Men, brothers** (*andres adelphos*), **listen to me** (*akouo mou*). (15.13)

Shim’own (*Symeon* – a transliteration of *Shim’own*, from *shama’*, meaning He Listens) **made fully known to us** (*exegeomai* – told the whole truth, providing detailed information, carefully describing, explaining, and teaching), **in the same way as** (*kathos*) **previously** (*proton* – earlier and formerly) **Yahuah Everlasting** (*theos*) **carefully chose to care, doing what was required** (*episkeptomai* – He sought to visit, to look after, to help, and) **to receive** (*lambano* – to acquire and grasp hold of) **from** (*ek* – out of) **the races and nations** (*ethnon* – different ethnicities) **people** (*laos* – ordinary individuals) **in His name** (*to onomati autou*).” (Acts 15:13-14)

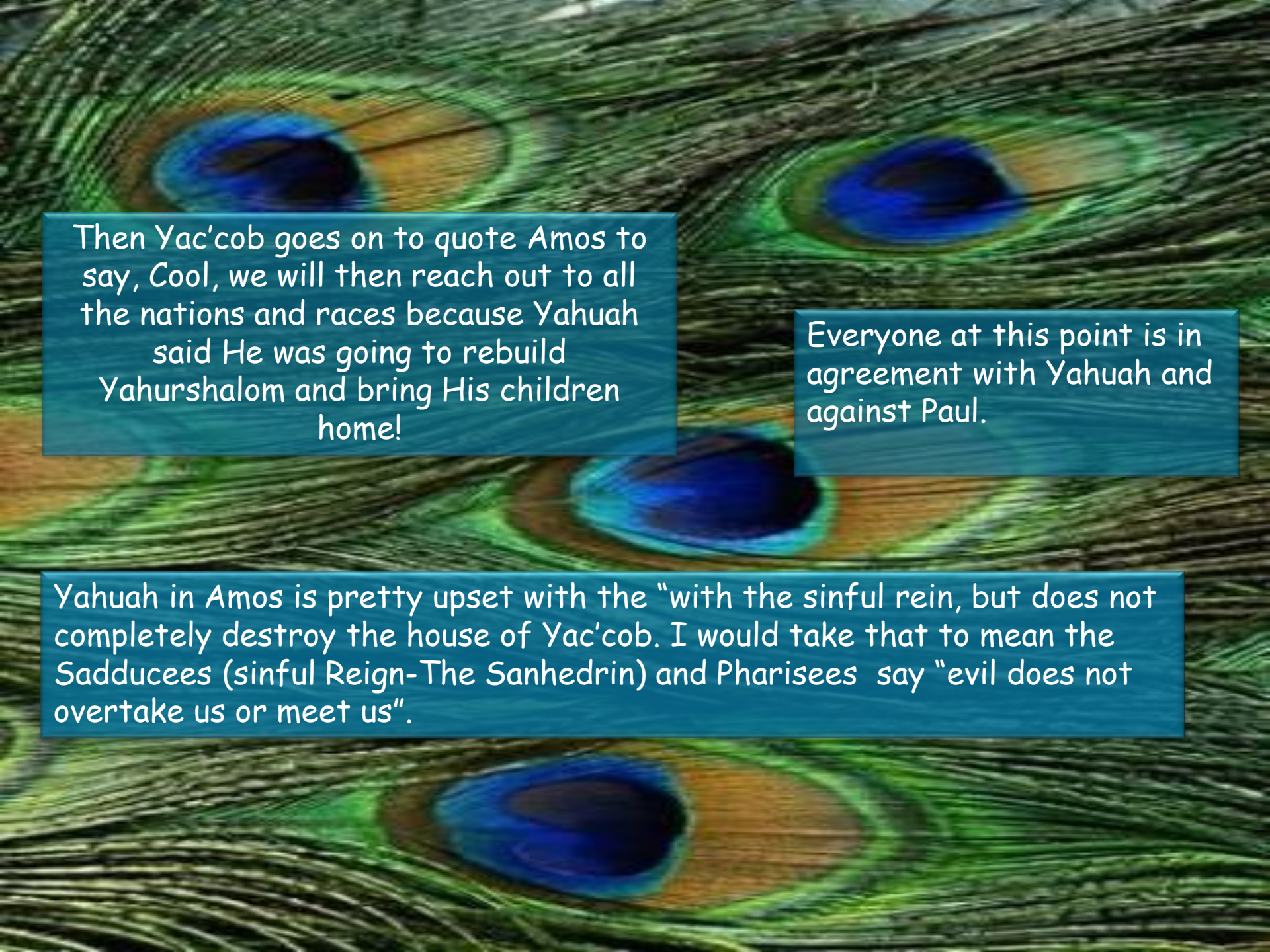
{15:13} And after they had held their peace, James answered, saying, Men [and] brethren, hearken to me: {15:14} Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. KJV

Yeah! Shimon was as careful to act in the same way as Yahuah to truthfully explain in detail the Terms and Conditions to the Gentiles on how to be covered in Yahuah's Covenant, to be adopted and like all adopted kids, we receive His Name! Perfect! They were in total opposition to Paul and in total agreement with Yahuah! Yac'cob continues quoting Amos- well sort of as we saw last time:

{15:15} And to this agree the words of the prophets; as it is written, {15:16} After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: {15:17} That the residue of men might seek after the Yahuah, and all the Gentiles, upon whom My name is called, says Yahuah, who does all these things. {15:18} Known to Yahuah are all His works from the beginning of the world.

Amos 9:6 who is building His upper room in the heavens, and has founded His firmament on the earth, who is calling for the waters of the sea, and pours them out on the face of the earth יהוה – is His Name. Amos 9:7 “Are you not like the people of Kush to Me, O children of Yisra’el?” declares יהוה. “Did I not bring up Yisra’el from the land of Mitsrayim, and the Philistines from Kaphtor, and Aram from Qir? Amos 9:8 “Look, the eyes of the Master יהוה are on the sinful reign, and I shall destroy it from the face of the earth, except that, I do not completely destroy the house of Ya’aqob,” declares יהוה. Amos 9:9 “For look, I am commanding, and I shall sift the house of Yisra’el among all the gentiles, as one sifts with a sieve, yet not a grain falls to the ground. Amos 9:10 “All the sinners of My people are going to die by the sword, those who are saying, ‘Evil does not overtake us nor meet us.’ Amos 9:11 “In that day I shall raise up the booth of Dawid which has fallen down. And I shall repair its breaches and raise up its ruins. And I shall build it as in the days of old, Amos 9:12 so that they possess the remnant of Edom, and all the gentiles on whom My Name is called,” declares יהוה who does this. Amos 9:13

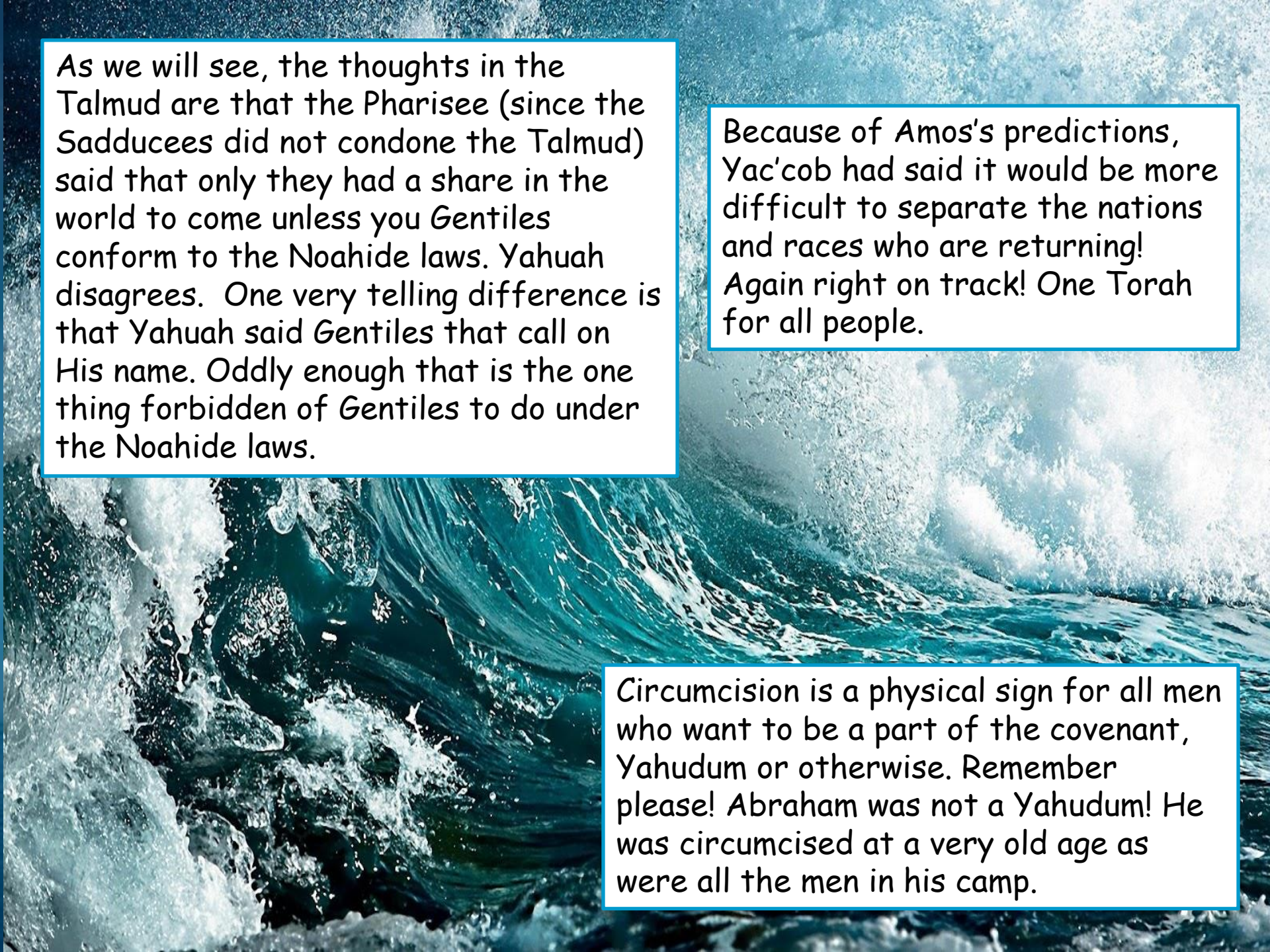
“Look, the days are coming,” declares יהוה , “that the ploughman shall overtake the reaper, and the treader of grapes him who sows seed. And the mountains shall drip new wine, and all the hills melt. Amos 9:14 “And I shall turn back the captivity of My people Yisra’el. And they shall build the waste cities and inhabit them. And they shall plant vineyards and drink wine from them, and shall make gardens and eat their fruit. Amos 9:15 “And I shall plant them on their own soil, and not uproot them any more from their own soil I have given them,” said יהוה your Elohim!



Then Yac'cob goes on to quote Amos to say, Cool, we will then reach out to all the nations and races because Yahuah said He was going to rebuild Yahurshalom and bring His children home!

Everyone at this point is in agreement with Yahuah and against Paul.

Yahuah in Amos is pretty upset with the "with the sinful rein, but does not completely destroy the house of Yac'cob. I would take that to mean the Sadducees (sinful Reign-The Sanhedrin) and Pharisees say "evil does not overtake us or meet us".



As we will see, the thoughts in the Talmud are that the Pharisee (since the Sadducees did not condone the Talmud) said that only they had a share in the world to come unless you Gentiles conform to the Noahide laws. Yahuah disagrees. One very telling difference is that Yahuah said Gentiles that call on His name. Oddly enough that is the one thing forbidden of Gentiles to do under the Noahide laws.

Because of Amos's predictions, Yac'cob had said it would be more difficult to separate the nations and races who are returning! Again right on track! One Torah for all people.

Circumcision is a physical sign for all men who want to be a part of the covenant, Yahudum or otherwise. Remember please! Abraham was not a Yahudum! He was circumcised at a very old age as were all the men in his camp.

“Therefore I conclude, not to make it more difficult, by separating the races and nations who are returning.” (Acts 15:19)

“Therefore (*dio*) **I** (*ego*) **conclude** (*krino* – decide and judge by way of separating fact from fiction, right from wrong, exercising judgment), **not** (*ue*) **to make it more difficult** (*parenochleo* – cause trouble for, excite, annoy, or disturb), **by separating** (*apo*) **the races and nations** (*ethnos*) **who are returning** (*epistrepho* – who are changing their perspectives, attitudes, thinking, and ways).” (Acts 15:19)

{15:19} Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to Yahuah

By all accounts Yac'cob was set apart to be the MOST righteous as we saw from “Christian” historians as well as Yahudim. This verse is in total agreement with the Torah.

Glaring issues immediately present itself with this whole "decision" that Yac'cob made. In the next breath he becomes schizophrenic! Now he is contradicting himself! He even starts it as "To the contrary".

"To the contrary , to write to them a letter for the sufficiency of receiving in full or holding separate of the polluted and defiled of the idols and objects of worship , and the strangled , and the blood ." (Acts 15:20)

"To the contrary (*alla* – nonetheless and notwithstanding), to write to them a letter (*episteilai autois* – to send them an epistle) for the (*tou*) sufficiency of receiving in full or holding separate (*apechesthai* – the primary meaning is to receive, the secondary connotation is to be enough or sufficient, the tertiary definition is to be away from, the fourth implication is to experience, the fifth is to avoid or abstain, and the sixth is to close an account) of the (*ton*) polluted and defiled (*aligema* – condemned religious rituals which corrupt and make impure) of the (*ton*) idols and objects of worship (*eidolon* – the overt or outward appearance of religious worship, imagery, likenesses, idolatry, and false *Yahuahs*), and the (*kai tou*) strangled (*pniktos* – choked to death or suffocated as part of a bloodless religious ritual), and the (*kai tou*) blood (*haima*)." (Acts 15:20)

{15:20} But that we write unto them, that they abstain from pollutions of idols, and [from] fornication, and [from] things strangled, and [from] blood. KJV

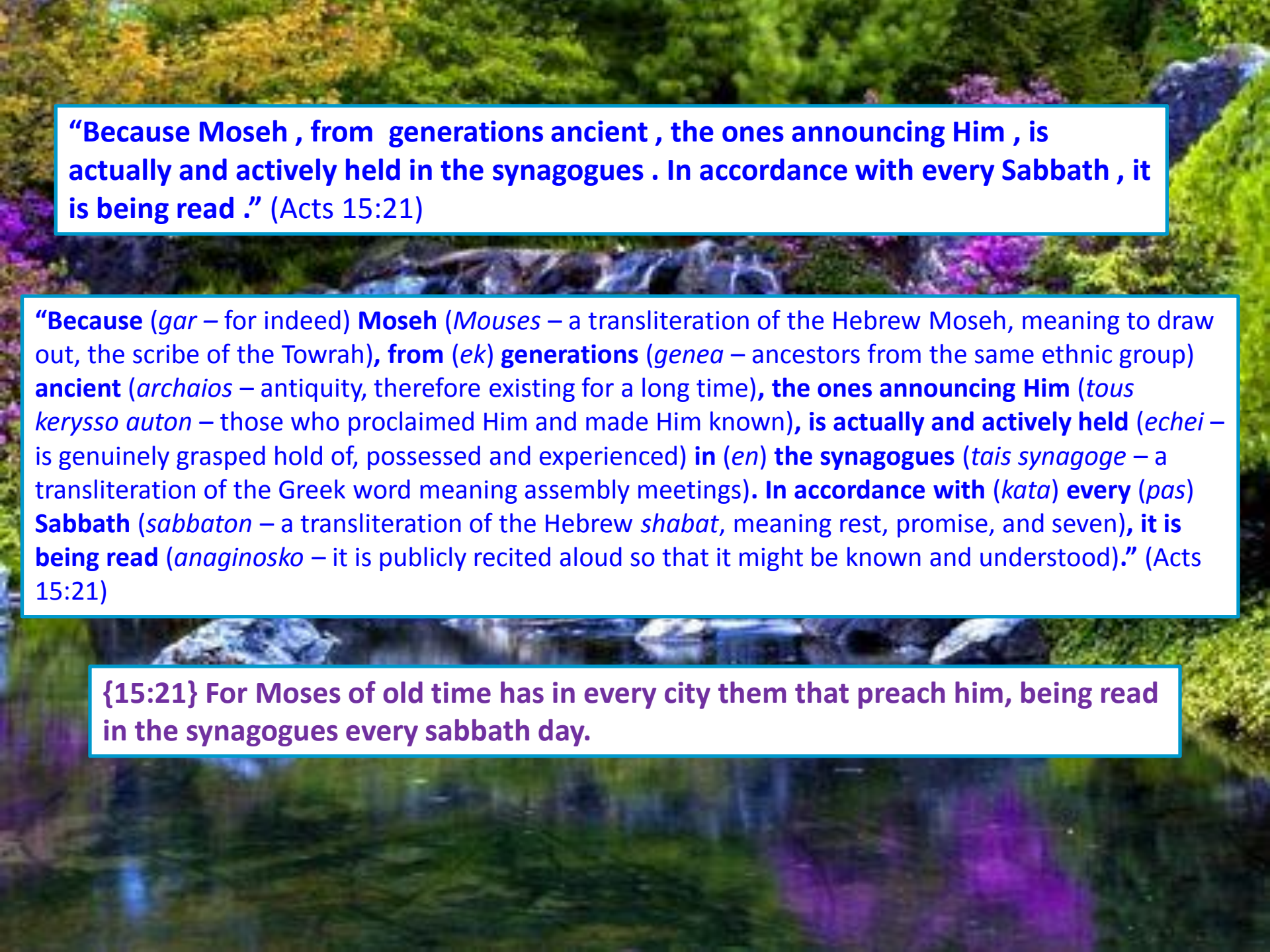
This contradicts what he just said **about not making** anyone separate or different under the Torah. By having a "less burdensome" requirement for the Gentiles- he just separated them from the only way Yahuah says we are to become His adopted children. Taking away the requirements that are the very marks of the covenant! Are there not a minimum 10 requirements?

Question: Is this logical behavior for someone who is completely Torah observant unto his own death and someone we are told by all, that he was so Zadock, he could go into the most set apart place in the Temple? These two verses sound exactly like Paul. I know what I should do, but I don't do that, and what I should not do, well that I'm going to endorse and have others follow me down that road to destruction! Really think about this!

So are we to accept then, that we are now witnessing the split between what Yahuah and Yahusha taught to the Yahudim and Christians not because of Paul but because Yac'cob and company endorsed Paul's version of the Noahide laws?

The textual variants in each of these texts (Acts 15:20, 29: 21:25) is quite involved. The majority of scholars receive the readings that yield 1) things sacrificed to idols, 2) blood, 3) things strangled, and 4) fornication. One text (P45) has only two: 1) things sacrificed to idols, and 2) things strangled. Still other texts (D and various Western texts) have four, but leave out "things strangled" and add the Negative Golden Rule, "Do not do unto others" which is first attributed to Hillel (b.*Shabbat* 31a; cf. *Avot de R. Natan* ii.26; cp. *Didache* i.2). The positive form is also found in Jewish literature, *Mishneh Torah* ii:Hilekot Abel xiv.D). It seems apparent that the reason D and the Western texts have the list they do is to remove any sense of ritual requirements. By removing "things strangled" the abstaining from "blood" can be interpreted as "murder." Thus "idolatry, murder, and fornication" are all moral, not ritual issues. On the other hand, the short list of P⁴⁵ is not easily explained, unless there was simply a copyist error.

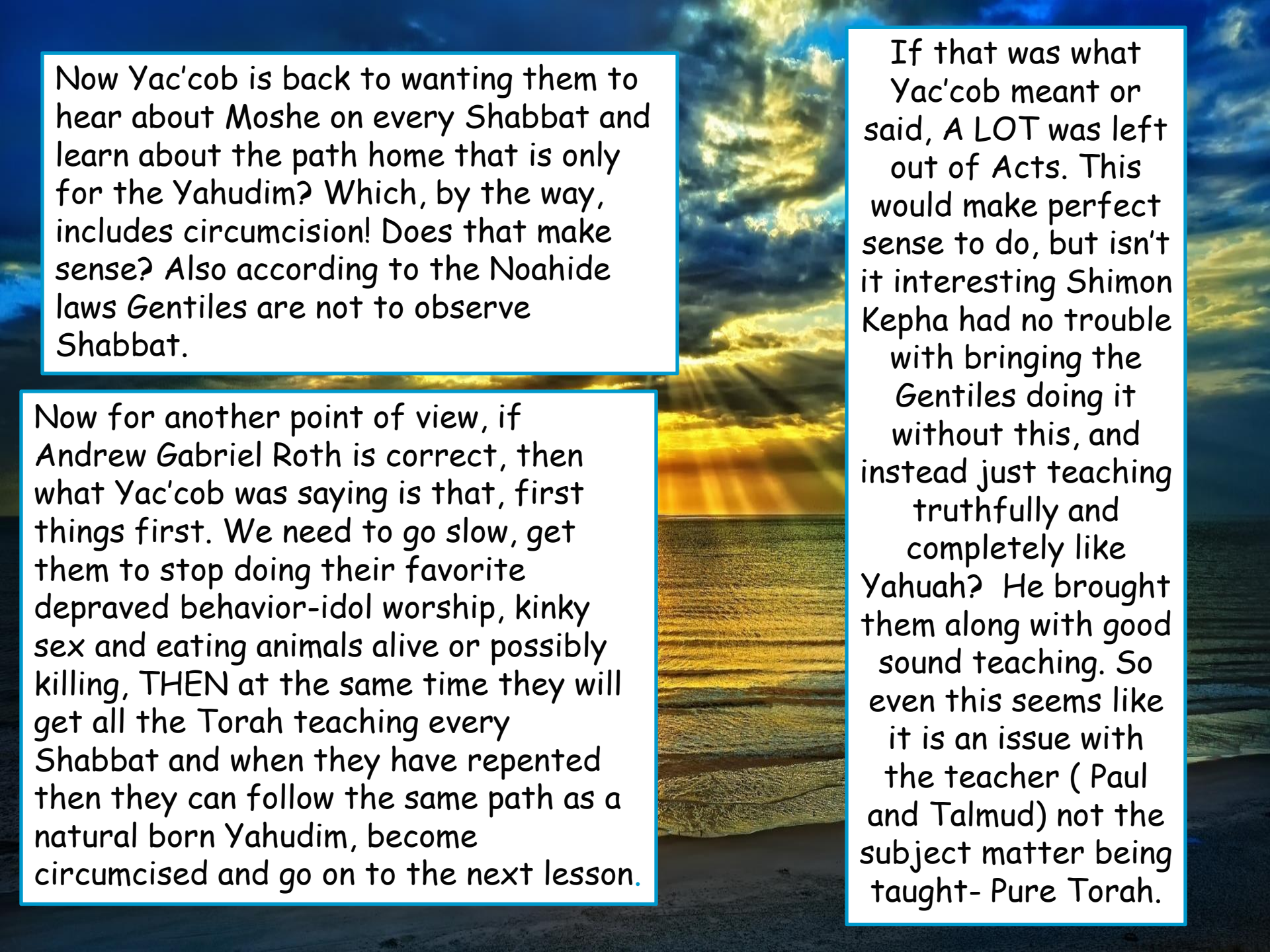
From Acts 15 and the Jerusalem council by Tim Hegg



“Because Moseh , from generations ancient , the ones announcing Him , is actually and actively held in the synagogues . In accordance with every Sabbath , it is being read .” (Acts 15:21)

“Because (*gar* – for indeed) **Moseh** (*Mouses* – a transliteration of the Hebrew Moseh, meaning to draw out, the scribe of the Towrah), **from** (*ek*) **generations** (*genea* – ancestors from the same ethnic group) **ancient** (*archaios* – antiquity, therefore existing for a long time), **the ones announcing Him** (*tous kerysso auton* – those who proclaimed Him and made Him known), **is actually and actively held** (*echei* – is genuinely grasped hold of, possessed and experienced) **in** (*en*) **the synagogues** (*tais synagoge* – a transliteration of the Greek word meaning assembly meetings). **In accordance with** (*kata*) **every** (*pas*) **Sabbath** (*sabbaton* – a transliteration of the Hebrew *shabat*, meaning rest, promise, and seven), **it is being read** (*anaginosko* – it is publicly recited aloud so that it might be known and understood).” (Acts 15:21)

{15:21} For Moses of old time has in every city them that preach him, being read in the synagogues every sabbath day.



Now Yac'cob is back to wanting them to hear about Moshe on every Shabbat and learn about the path home that is only for the Yahudim? Which, by the way, includes circumcision! Does that make sense? Also according to the Noahide laws Gentiles are not to observe Shabbat.

Now for another point of view, if Andrew Gabriel Roth is correct, then what Yac'cob was saying is that, first things first. We need to go slow, get them to stop doing their favorite depraved behavior-idol worship, kinky sex and eating animals alive or possibly killing, THEN at the same time they will get all the Torah teaching every Shabbat and when they have repented then they can follow the same path as a natural born Yahudim, become circumcised and go on to the next lesson.

If that was what Yac'cob meant or said, A LOT was left out of Acts. This would make perfect sense to do, but isn't it interesting Shimon Kepha had no trouble with bringing the Gentiles doing it without this, and instead just teaching truthfully and completely like Yahuah? He brought them along with good sound teaching. So even this seems like it is an issue with the teacher (Paul and Talmud) not the subject matter being taught- Pure Torah.

But that is what happens when you just go off and try to teach a message you have not carefully examined and considered yourself. Paul was too above it all. Remember it took him at least 3 years to even approach Shimon Kepha for instruction and then for only 2 weeks!

So if we believe acts, then we are asked to accept that they decided to change the message instead of the messenger.

From The Mythmaker Page 140:

The above account contains many confusions, and has been colored by later Pauline Christian interpretations, but it is quite possible to work out from it what actually happened at this important conference. -Only if you confuse it with Talmudic teaching.

The main clue is from the list of commandments drawn up by James as the basis of conduct for Gentile adherents to the Yahusha movement. For this list bears a strong resemblance to the list of Laws of the Sons of Noah. With little exegesis, the two lists can be shown to be even more similar that they appear at first sight.

EXEGESIS= if you can twist this a little you can make them mean the 7 Noahide Laws. Remember this!

Staying in a Torah frame of mind, as unsettling as it is if we accept this is what really happened. Remember also, this book was dictated by Paul to Luke at least 10 years after the fact and does not even line up with what he said happened in his letter to the Galatians that we will examine in another study. So this is suspect at best, but if we were to take it face value then this is as good as explanation as any.

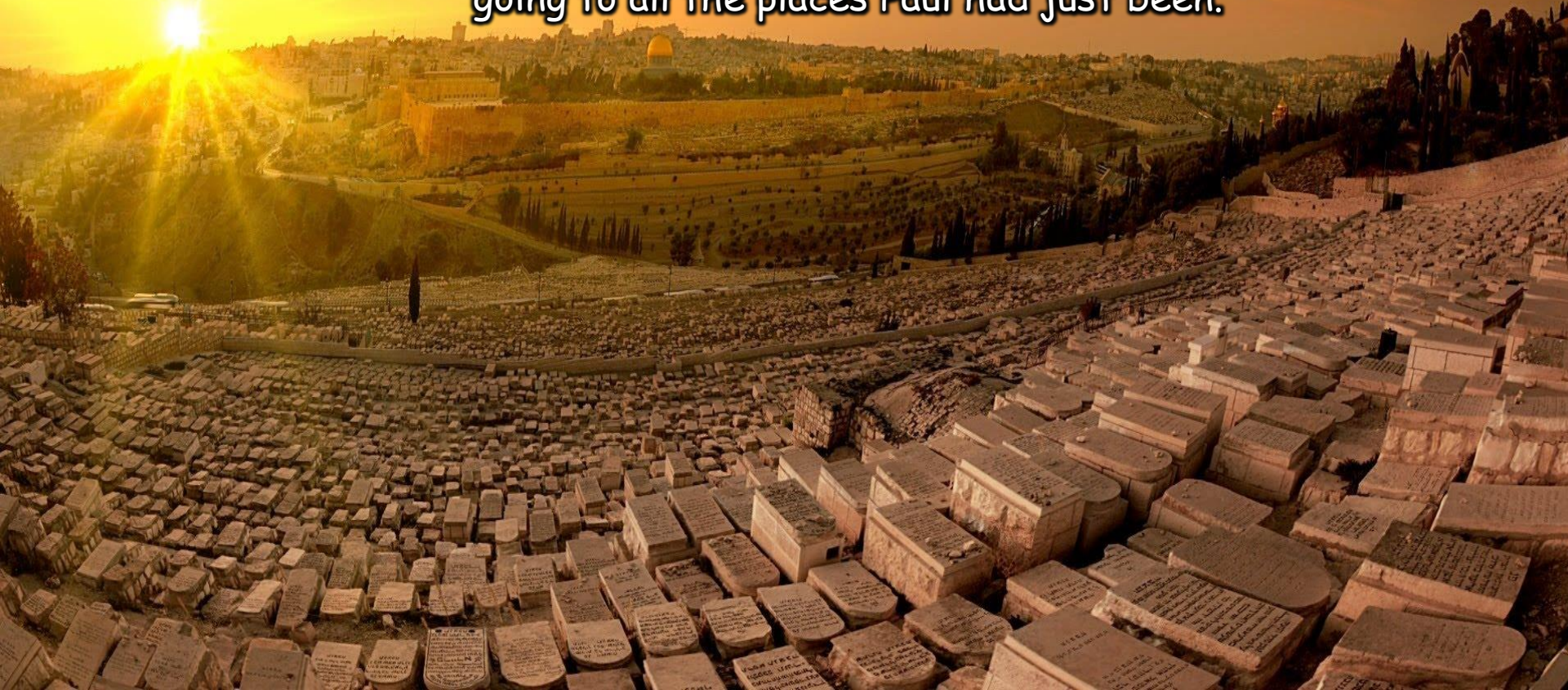
“Through having written by their hand , the Apostles and the elders amongst the brethren to the Antiocheia (Antiochian), Suria (Syrian), and Kilikia (Cilician) brothers , to the ones from the ethnicities : Joyful Greetings !” (Acts 15:23)

“Through (*dia*) having written (*grapho*) by their hand (*auton cheir*), the Apostles (*oi apostolos* – those who were prepared and sent out) and the elders (*presbyteros* – the community leaders) amongst (*kata*) the brethren (*adelphos*) to the (*tois*) Antiocheia (Antiochian), Suria (Syrian), and Kilikia (Cilician) brothers (*adelphos*), to the ones (*tois*) from (*ek*) the ethnicities (*ethnos* – different races, nations, and places): Joyful Greetings (*chairo* – a happy hello)!” (Acts 15:23)

{15:22} Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; [namely,] Judas surnamed Barsabas, and Silas, chief men among the brethren: {15:23} And they wrote [letters] by them after this manner; The apostles and elders and brethren [send] greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

What follows suggests that Yahowsha's Disciples improperly chose the latter in direct opposition to Yahowah's instructions and Yahowsha's example. They would try to control Paul by working out an accommodation with him. It was the mother's milk of politics. Whenever you compromise on essential values, you weaken them, weaken yourself, and postpone the inevitable, ultimately paying a much higher price. While the Yaruwshalaym Summit had begun and had ended referring to the Torah, the Torah would not be mentioned in their letter. Christianity is the consequence.

Craig had also made the point that the letter was going to all the places Paul had just been.



“Since we heard that someone from us stirred up trouble by confusing distressing, disturbing, and agitating, without scruples perplexing by causing doubts, frightening and terrorizing so as to intimidate you with statements with unsettling and troubling words for your souls which we did not authorize we did not arrange, prepare, set into place, or send out),...” (Acts 15:24)

“Since (*epeide* – seeing and recognizing that) we heard (*akouo* – we received news) that (*oti*) someone (*tis*) from (*ek*) us (*emon*) [**went out** (*exerchomai*) (excluded from Papyrus 45)] stirred up trouble by confusing (*tarasso* – **distressing, disturbing, and agitating, without scruples perplexing by causing doubts, frightening and terrorizing so as to intimidate**) you (*umas*) with statements (*logos* – with words, speech, a message, acquisition, or treatise) with unsettling and troubling words (*anakeuazo logos* – with distressful and upsetting speech, with destructive and ravaging statements, with mindless and irrational reasoning, with a treatise designed to overthrow, upend, and subvert by being terrifying) for your souls (*tas psyche umon* – for your psyche) which (*ois*) we did not authorize (*ou diastellomai* – **we did not arrange, prepare, set into place, or send out**),...” (Acts 15:24)

24 Forasmuch as we have heard , that certain which went out from us have troubled you with words, subverting your souls, saying , **Ye must be circumcised , and keep the law:** to whom we gave no such commandment

ing. ²⁴ Since we have heard that some persons from us have troubled you with words, unsettling your minds, although we gave them no instructions,

Question: Is it a red flag that the versions of this text are wildly different? It's not rational to think it was just scribal error. By including specifically "you must be circumcised and keep the law" someone is trying to be very pointed about what the issue was that was incorrect.

Otherwise you could read this, (which is how Craig presents it), as Paul confusing and distressing their souls, as he had done in Damascus and in Yahrushalom! And they certainly did not authorize Paul to do this preaching. Last we heard of him, 14 years prior, when he could have gotten the authorization; he was run out of Yahrushaolm under threat of death!

“...it occurred to us to come to exist with one purpose or passion , being similarly angry, having ourselves selected a spokesmen to send to you with the dear ; of us , Barnabas and also Paulo .” (Acts 15:25)

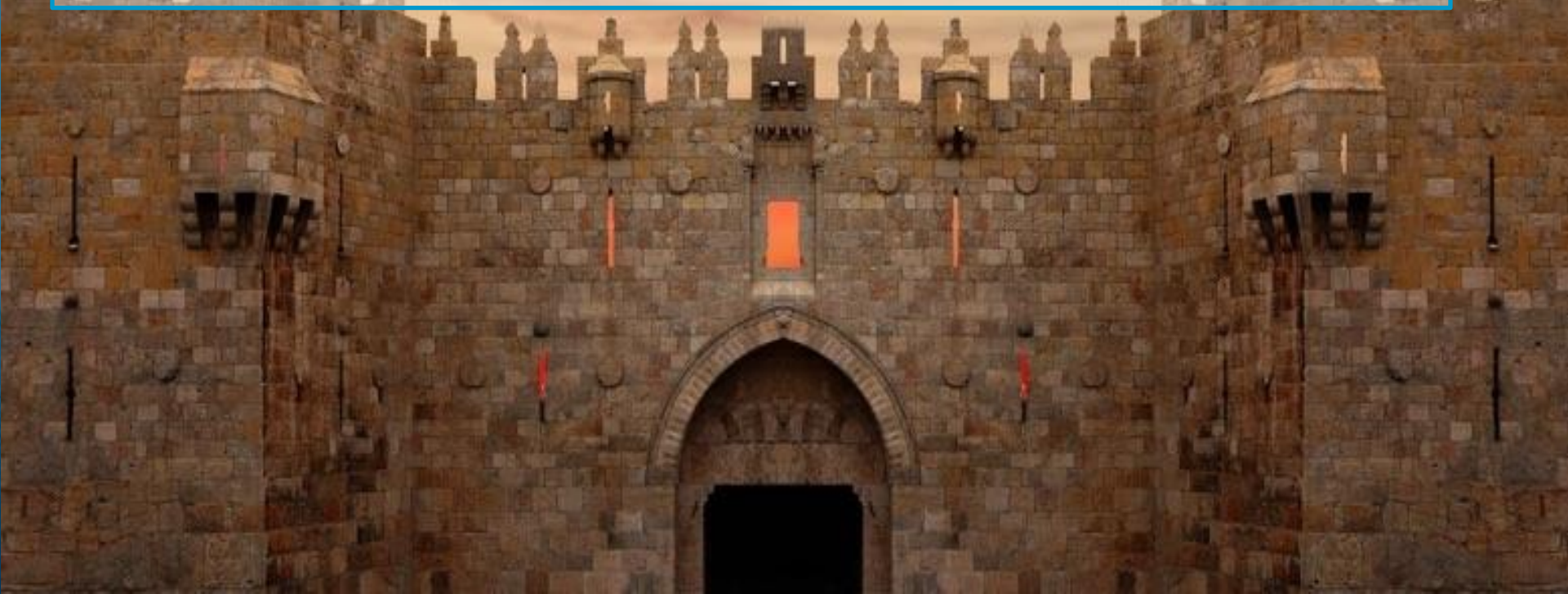
“...it occurred (*edozen* – a derivative of *dokei*, presumed and supposed) to us (*emin*) to come to exist (*ginomai*) with one purpose or passion (*homothymadon* – common accord emotionally and temperamentally, being similarly angry; from *homou*, together, and *thumos*, expressing passion), having ourselves selected a spokesmen (*eklegomai andras* – choosing men among ourselves to speak out, from *lego*, to speak and affirm and *ek* out) to send (*pempo* – dispatching messengers with the Word) to (*pros*) you (*emas*) with (*syn*) the dear (*tois agapetos* – the beloved; from *agapao* – speaking of persons who have been welcomed, even entertained) of us (*emon*), Barnabas and also Paulo (*Barnaba kai Paulo*).” (Acts 15:25)

{15:25} It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,- KJV

Again note Paul is the afterthought,
Barnabas is the beloved.

Based upon Yahowah's Word, unity with Yahowah is essential, while unity among men is only advisable when those men and women share a common and accurate understanding of the Towrah and its Covenant. In fact, Yahwah would prefer that we distance ourselves from the thinking, approach, and institutions of men.

Yac'cob could just as easily been saying , hey we heard how upset you were that you thought this person (Paul) had said all these upsetting things and you all thought he was sent by us! It occurred to us we are just as angry as you all are being in agreement, because we did not send him. However to put this to rest we are going to select spokesmen for us so you know the truth from us and they will be coming with our beloved Banabus and also, um Paul.



“Men having given over their souls for the sake of the name of the Upright One (KY), our Ma’aseyah (XY) Yahowsha’ (IY).” (Acts 15:26)

Men (*anthropos*) having given over (*paradidomi* – having delivered and instructed; a compound of *para*, from, and *didomi*, to give) their (*auton*) souls (*psyche* – consciousnesses) for the sake of (*hyper*) the name (*tou onoma*) of the Upright One (*tou KY*), our Ma’aseyah (XY) Yahowsha’ (IY).” (Acts 15:26)

**{15:26} Men that have hazarded their lives for the name of our L JC.
KJV**

“Therefore we have delegated, prepared, and sent the Apostles , Yahuwdah and Silas , and through their speech reporting and proclaiming the same message .”(Acts 15:27)

“Therefore (*oun* – wherefore and indeed) we have delegated, prepared, and sent the Apostles (*apostello* – we have equipped and dispatched for this particular purpose messengers conveying the Word), Yahuwdah (*Ioudas* – a transliteration of the Hebrew Yahuwdah meaning Related to Yah) and (*kai*) Silas (*Silas*), and (*kai*) through (*dia*) their (*autous*) speech (*logos* – word and statements) reporting and proclaiming the same message (*apangello ta auta* – announcing; from *apo*, separation and *aggelos*, message and messenger).” (Acts 15:27)

{15:27} We have sent therefore Judas and Silas, who shall also tell [you] the same things by mouth. KJV

Notice again, and rightly so, they still did not delegate or trust Paul to give the message properly but had to send it by Yahudah and Silas, but verbal and written communiqué! If they were in agreement, would it not have been far more beneficial to also have delegated Paul with this to confirm his endorsement? This would have been a good signal of unity right?

“For the Set-Apart Spirit (ΠΝΑ) seemed to be of the opinion, and also to us, nothing more of a burden or hardship to be placed upon you except these, the indispensable requirements:...” (Acts 15:28)

“For (*gar*) the Set-Apart (*hagios* – set apart for Yahuah’s purpose, dedicated and consecrated, separated from the profane and purifying; a Greek variation on the Hebrew *qodesh* – set apart) Spirit (ΠΝΑ – a Divine Placeholder representing the feminine *ruwach* – spirit from the Greek neuter noun *pneuma*) seemed to be of the opinion (*dokei* – supposed and presumed), and also (*kai*) to us (*emin*), nothing (*medeis*) more (*pleion*) of a burden or hardship (*baros* – of a weight or trouble, suffering or difficult duty) to be placed upon you (*epitithemai emin* – should you be subjected to) except (*plen*) these (*toeton*), the indispensable requirements (*ton epanagkes* – things which are absolutely essential and necessary):...” (Acts 15:28)

{15:28} For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; KJV

Because the "*Ruwach Qodesh* – Set-Apart Spirit" is a part of Yahowah, set apart from Him to serve us, She does not "*dokei* – presume or suppose" anything. She is devoid of "opinions." As part of Yahuah, set apart from Him, the Set-Apart Spirit has complete access to all pertinent information and Her judgment is impeccable. In Greek, you would say that She "*epiginosko* – has evaluated all of the evidence and has come to know and understand without any hint of uncertainty." So to suggest that the Set-Apart Spirit "seemed to be of the opinion," regarding Yahowah's message generally, and the Torah specifically, is to say that they either didn't receive Her directions or they didn't process them appropriately. "Of a burden or hardship," speaks of something which is "a tremendous weight or a difficult duty which leads to suffering and sorrow and is oppressive." Its inclusion in this translation of the Disciples' letter strongly suggests that this report is fraudulent.

Where in the Torah does Yahuah say these are the "indispensable requirements- things which are absolutely essential and necessary? I thought the top of that list was to love Yahuah with all your heart mind and soul and follow His instructions? I am hearing an echo from the Garden of Great Joy... "Yahuah didn't really say....." "You surely don't have to do anything but these essential things...." Hmmm ..

Not to mention our new pet peeve since starting this study, **STOP CALLING YAHUAH'S TORAH A BURDEN!** Yac'cob had to know the minute he said that he would have been toast! Ah but who does say that all the time? Paul!

Remember! Paul is dictating this to Luke 10 years after the fact and after Yac'cob has been killed! I think that this is why Acts is so messed up! It was how Paul *wanted it to be!*

Therefore, the Disciples may would have erred if they wrote this to the *Gentiles*.



“...to stay away from sacrificial meats, and blood , and strangled , and sexual immorality, from which avoiding yourselves beneficial you do . Farewell .” (Acts 15:29)

“...to stay away from (*apechomai* – to separate and keep a distance from, thereby avoiding and abstaining from) **sacrificial meats** (*eidolothyton* – animal flesh offered to pagan idols), **and** (*kai*) **blood** (*haima*), **and** (*kai*) **strangled** (*pniktos* – choked to death and suffocated as part of a bloodless religious ritual), **and** (*kai*) **sexual immorality** (*porneia* – fornication, prostitution, or illegal intercourse), **from** (*ek*) **which** (*hos*) **avoiding** (*diatereo* – keeping or abstaining from) **yourselves** (*eautous*) **beneficial** (*eu* – healthy and prosperous, good and correct) **you do** (*prasso* – you practice, carry out, and accomplish). **Farewell** (*rhonnymai* – goodbye, be strong, healthy, and prosperous).” (Acts 15:29)

{15:29} That you abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if you keep yourselves, you shall do well. Fare ye well. KJV

Pathetic as it was, the letter was sent and read, first in Antioch and then in the other places Paul had been. The audiences cheered, we are told. And we learn that Yahuwdah and Silas shared their “lengthy message” with the Called-Out Assemblies, but not a word of what they conveyed was recorded for our benefit.

{15:30} So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle: {15:31} [Which] when they had read, they rejoiced for the consolation. {15:32} And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed [them.] KJV

How long could the “lengthy message” have been, if it were taken from the letter we just saw? However remember what Shimon Kepha said. He by contrast took time to teach every detail of the Torah Path home. Was this a slip that was not copy edited?

Was this whole letter the way it was written a complete farce and a figment of Paul's demented memory?!

Question: Since now they were all “in agreement with the same message” why then did Paul go into a rage and write Galatians? Because what he is ranting about sounds like they did not agree with him? You cannot have it both ways

So now we need to dig a bit deeper into these “new and limited requirements for the Gentiles”.

Questions!

- What purpose would it serve to change the requirements?
- Who would have profited by having changed to requirements?
- Who does it continue to serve now that it has been changed?
- What is the deal with being or not being circumcised?





Page 141 of The Myth Maker from the perspective that the Jerusalem Council was applying Talmudic Noahide laws to the Gentiles.

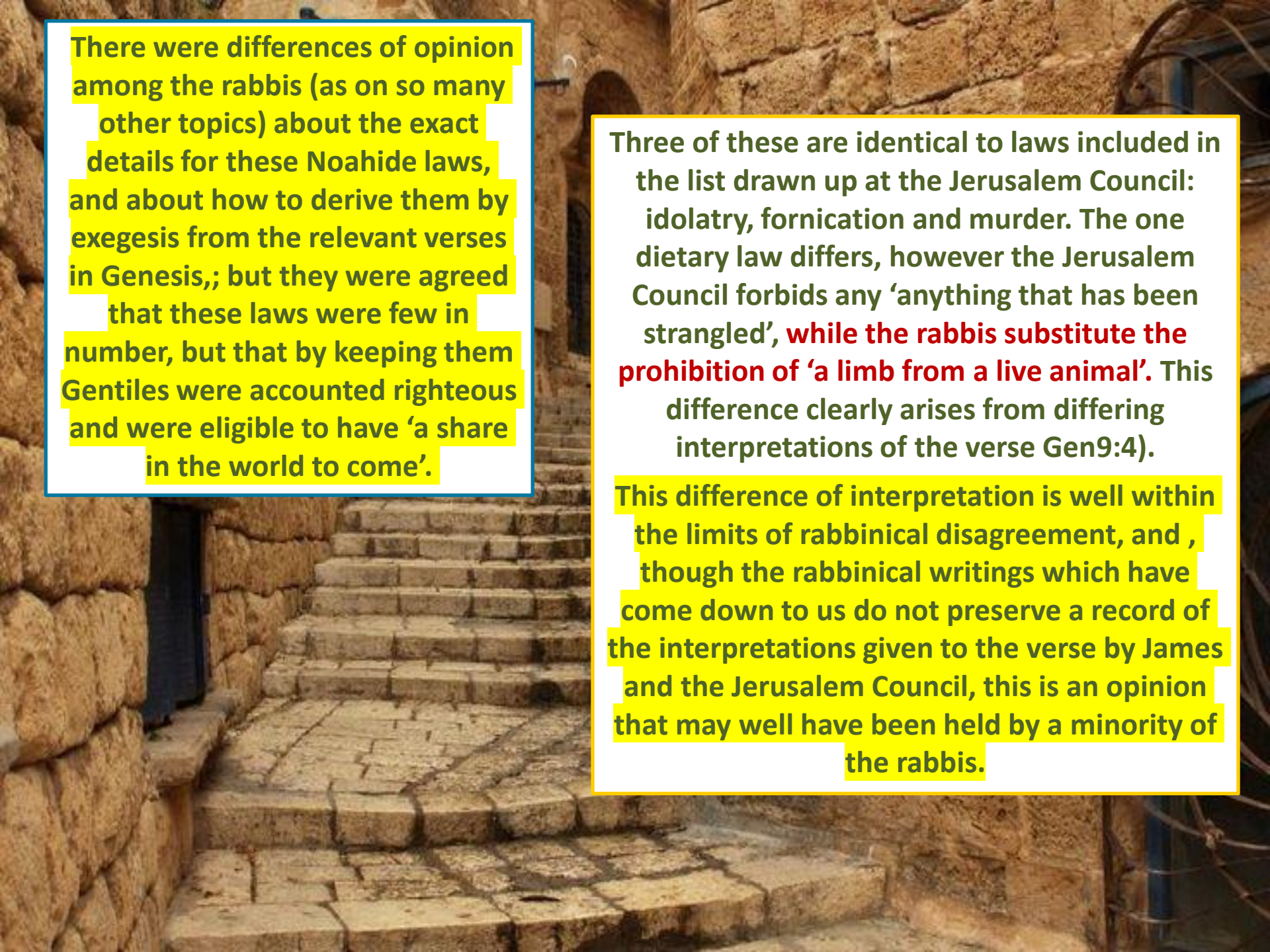
The four commandments given to the ‘God-fearers’ are thus basic moral imperatives. Therefore we must conclude that the Jerusalem Council here laid down a basic moral code for the Gentiles, and we must consider what this implies about the intentions of the Council.

It is important to be clear that the drawing up of a basic moral code for Gentiles was one of the preoccupations of the Pharisaic rabbis, and the Jerusalem Council was by no means making a pioneering effort in this regard.

To draw up such a code did not in any way throw doubt on the validity of the Torah as a code for Jews.

It was a familiar concept in the Pharisaic movement that that Torah was never intended for more than a small minority of mankind: for those who were born Jews (who were under an obligation to keep it from birth), and for those Gentiles (who thus undertook full observance of the Torah for themselves and their descendants).

QUESTION: Where is the love of Yahuah in this Pharisaic concept that its all about a relationship no matter who you are? We can see the obvious issues Yahusha would have had with them. Do we really think that Yac'cob and Kepha would get into bed with these "vipers" as Yahusha called them? To go along to get along, as we are doing today? We see how disastrous this is. Catholics admit they did this with the pagans to get them "converted". Now you would be hard pressed to figure out who converted who, for the pagans never repented or changed from what they were doing and the Christians are joining them!



There were differences of opinion among the rabbis (as on so many other topics) about the exact details for these Noahide laws, and about how to derive them by exegesis from the relevant verses in Genesis,; but they were agreed that these laws were few in number, but that by keeping them Gentiles were accounted righteous and were eligible to have 'a share in the world to come'.

Three of these are identical to laws included in the list drawn up at the Jerusalem Council: idolatry, fornication and murder. The one dietary law differs, however the Jerusalem Council forbids any 'anything that has been strangled', **while the rabbis substitute the prohibition of 'a limb from a live animal'**. This difference clearly arises from differing interpretations of the verse Gen9:4).

This difference of interpretation is well within the limits of rabbinical disagreement, and , though the rabbinical writings which have come down to us do not preserve a record of the interpretations given to the verse by James and the Jerusalem Council, this is an opinion that may well have been held by a minority of the rabbis.

The difference is evidently an outcome of exegesis of the same biblical verse which from part of the biblical passage which (together with Yahuah's injunctions to Adam) is the basis of the Noahide laws.

It is clear that there were different traditions about the list of commandments and this is not surprising, since there are divergences in the various Talmudic lists too, and there was no unanimous agreement about how to list the Noahide laws.



This leaves three of the seven laws unmentioned in our passage of Acts: the prohibitions against blasphemy and robbery and the injunction to set up courts of law.

Actually, the manuscripts show considerable divergence at this point: some omit 'from fornication', some omit 'from anything that has been strangled', and some even add '...and to refrain from doing to others what they would not like done to themselves' (and interesting negative version of the Golden Rule, taking the form used by Hillel, not the positive form used by Yahusha in the gospels).

The omissions again, may have been included in the original list and dropped out through the reluctance of Christian editors to admit that the list is, in fact a version of the Noahide laws.

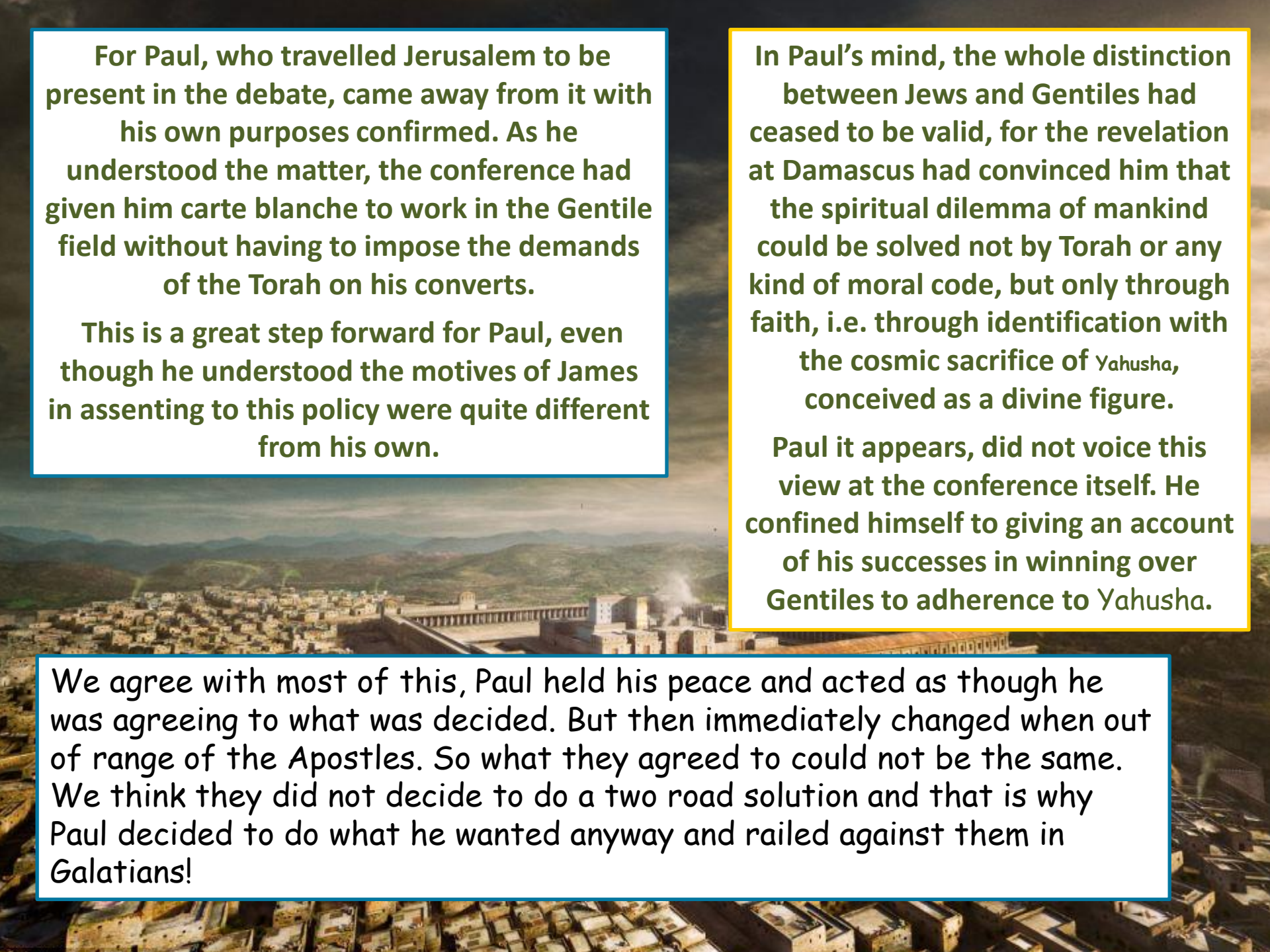
Indeed, we find throughout chapter 15 a strong reluctance to interpret the commandments listed by James as Noahide commandments, for to do so would be to admit that, when James issued these commandments, he was in no way going beyond accepted Jewish thought.

Which would be disturbing because by doing this he would be breaking pure Torah and in fact inventing these!

There is therefore a tension in our passage between two opposing interpretations of the debate in Jerusalem. One interpretation (evidently that of the author of Acts) is that this debate marked the breakdown of all distinctions between Jews and Gentiles in the Christian movement.

The other interpretation (which can be discredited as the substratum of the discussion, and is thus the authentic and original meaning of the incident) is that it was decided that the Yahusha movement should consist of two categories of people: Jews, practicing the whole torah; and the Gentiles, practicing the Noahide laws only.





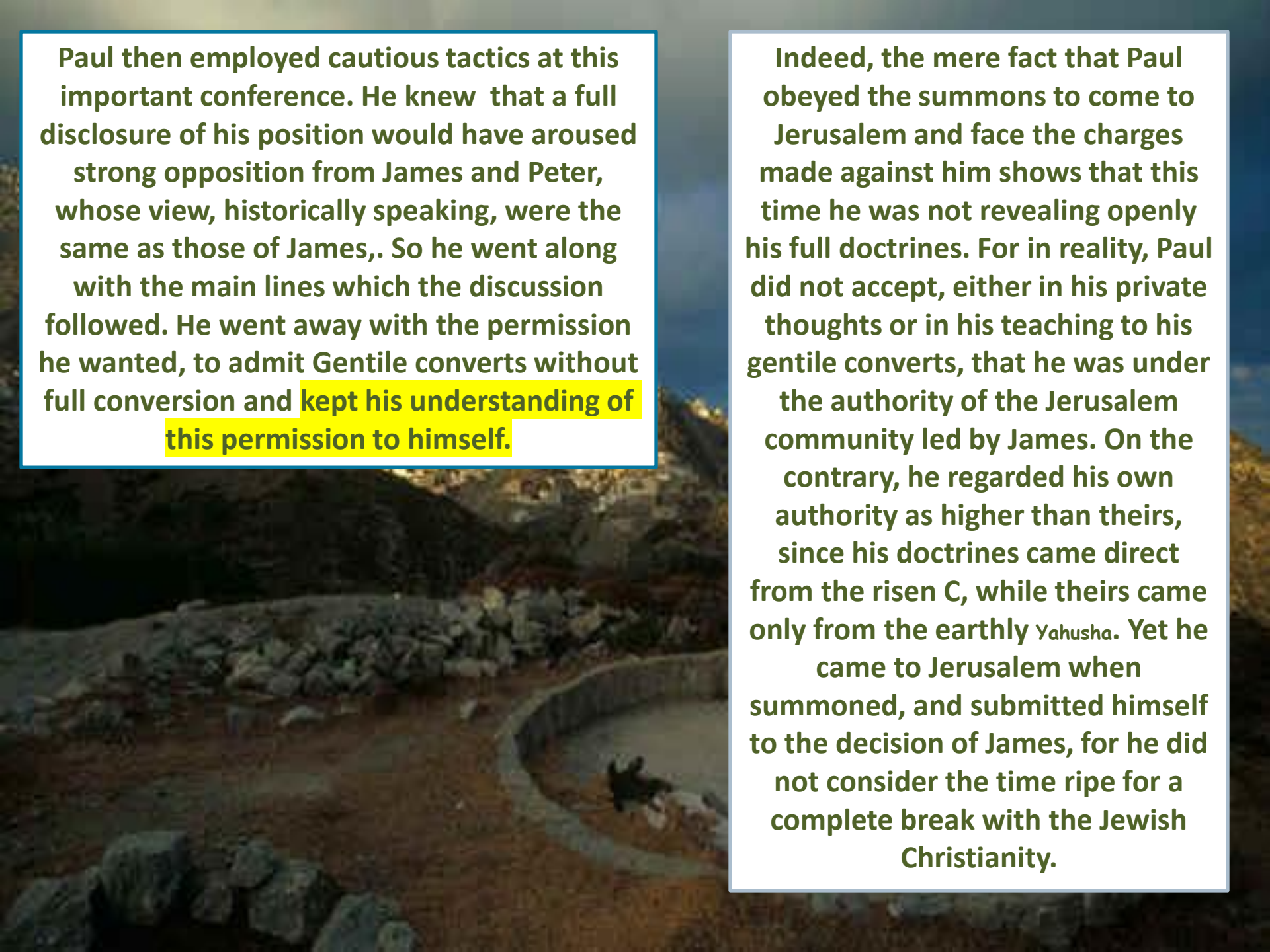
For Paul, who travelled Jerusalem to be present in the debate, came away from it with his own purposes confirmed. As he understood the matter, the conference had given him carte blanche to work in the Gentile field without having to impose the demands of the Torah on his converts.

This is a great step forward for Paul, even though he understood the motives of James in assenting to this policy were quite different from his own.

In Paul's mind, the whole distinction between Jews and Gentiles had ceased to be valid, for the revelation at Damascus had convinced him that the spiritual dilemma of mankind could be solved not by Torah or any kind of moral code, but only through faith, i.e. through identification with the cosmic sacrifice of Yahusha, conceived as a divine figure.

Paul it appears, did not voice this view at the conference itself. He confined himself to giving an account of his successes in winning over Gentiles to adherence to Yahusha.

We agree with most of this, Paul held his peace and acted as though he was agreeing to what was decided. But then immediately changed when out of range of the Apostles. So what they agreed to could not be the same. We think they did not decide to do a two road solution and that is why Paul decided to do what he wanted anyway and railed against them in Galatians!



Paul then employed cautious tactics at this important conference. He knew that a full disclosure of his position would have aroused strong opposition from James and Peter, whose view, historically speaking, were the same as those of James,. So he went along with the main lines which the discussion followed. He went away with the permission he wanted, to admit Gentile converts without full conversion and kept his understanding of this permission to himself.

Indeed, the mere fact that Paul obeyed the summons to come to Jerusalem and face the charges made against him shows that this time he was not revealing openly his full doctrines. For in reality, Paul did not accept, either in his private thoughts or in his teaching to his gentile converts, that he was under the authority of the Jerusalem community led by James. On the contrary, he regarded his own authority as higher than theirs, since his doctrines came direct from the risen C, while theirs came only from the earthly Yahusha. Yet he came to Jerusalem when summoned, and submitted himself to the decision of James, for he did not consider the time ripe for a complete break with the Jewish Christianity.

But there is more sinister things afoot with the Noahide laws. We have discussed them in a previous study but we want to look at them again.

7/27/12 Faith of the Covenant Fellowship ezra98@peoplepc.com

NOAHIDE LAWS:

The *Real* New World Order Plan for global regulation goes way beyond politics. Governmentally, this is the untold truth that sleeping people need to hear. People must begin to realize that the eventual enforcement of the seldom mentioned Noahide Laws is the engine that actually drives the so called New World Order.

What's more is that the US government has already recognized these set of edicts as a new direction in law. (big mistake here) While our nation was sidetracked and slumbering, President George Bush Sr. and Congress officially recognized the Babylonian Talmud's little known and rarely publicized all encompassing "Noahide Laws" of proposed super state forced "benefits" upon the entire world. These laws were officially adopted and proclaimed by President Bush Sr. and Congress by the passage of Public Law 102-14., March 20th, 1991.



THE SEVEN NOAHIDE LAWS

(The management): "The Jew has a crucial role to play in this. He cannot be a bystander, remaining aloof from the world's conduct. Every Jew has the obligation to ensure that all the people of the world observe the Seven Noachide Laws."

(The forced benefit): "It is through the observance of the Seven Noachide Laws that the entire world becomes a decent, productive place, a fitting receptacle for the Divine"

Source of both above quotes from >> <http://www.ahavat-israel.com/am/goyim.php>

The list of the international Noahide laws:

- 1. Avodah Zarah: Prohibition on idolatry..**
- 2. Birchat HaShem: Prohibition on blasphemy and cursing the Name of G-d.**
- 3. Shefichat Damim: Prohibition on murder.**
- 4. Gezel: Prohibition on robbery and theft.**
- 5. Gilui Arayot: Prohibition on immorality and forbidden sexual relations.**
- 6. Ever Min HaChay: Prohibition on removing and eating a limb from a live animal.**
- 7. Dinim: Requirement to establish a justice system and courts of law to enforce the other 6 laws.**

These "laws" are all vague and subject to various interpretation by Noahide judges and Talmudic law. "God", of course, is deemed to be the god of the Babylonian Talmud.

Plases take note that the word "God" in the Talmud not only means the deity of the Jews, but "God" **also refers to any social law of state itself that may be broken**, as this is so stated in the Talmud quote below:

"Now 'God' may rightly refer to social laws, as it is written ---" (Sanhedrin 56b, Soncino Babylonian Talmud, 1935 - 1948)

The trickery and simultaneous seriousness of this application of Talmudic administration is that if anyone *breaks a state social law* under the Noahide jurisdiction they have committed "idolatry" against "God" (the social law edict) and they are worthy of death.

If the above Noahide regulations still seem obscure, harmless, or even "benevolent", to the skeptic, let us be keenly aware that it was because of a violation of "tradition number two" "blasphemy" (above) by which the Pharisaic religious leaders tried to have Yahusha crucified for blasphemy.

Matthew 26:65 "Then the high priest rent his clothes, saying, He (Jesus) hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy." Mark 14:64 "Ye have heard the blasphemy: what think ye? And they all condemned Him to be guilty of death."

It is to no surprise that Barack Obama also supports the pursuance of this internationally based public policy as a way to provide a "moral compass" (Obama's words) in guiding America's youth down the Talmudic path of values. (See Obama's

'Proclamation' April 3, 2009 - end of this article)

Just as the congenial sounding "Patriot Act" is being used to strip away Constitutionally protected rights, the recognition of the Noahide Laws has been done under the guise of the unoffending name "Education Day".

Originally mandated "Education and Sharing Day", this day was set aside by the United States Congress in honor of Rabbi Menachem Mendel Schneerson's the Lubavitcher Rebbe (1902-1994).

The Rabbi was dedicated to promoting a Talmudic education world wide plan for Jews and non-Jews. This supposed "Education Day" was first inaugurated April 18, 1978, by President Jimmy Carter, with the '91 Bush proclamation to define it as "Noahide".



"A non-Jewish soul comes from three satanic spheres, while the Jewish soul stems from holiness"

The Chabad-Lubavitcher Rebbe, Menachem Mendel Schneerson

Make no mistake about this: The Noahide Laws have nothing to do with the real person Noah we read about in the book of Genesis. They are a very dangerous rendition of "universal morals" as perceived by Babylonian Talmudic interpretations of the Torah, and imposed on an unsuspecting world in the name of "fairness and brotherhood".

In the days of Yahusha these set of religious traditions were known as "The Tradition of the Elders", which he himself condemned as being spurious.

Mark 7:9 "And He said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition."

"The Talmud, then, is the written form of that which, in the time of Jesus, was called the Traditions of the Elders, and to which he makes frequent allusions." (What Is The

Talmud, by M.L. Rodkinson, New Amsterdam Book Co., Chicago, 1894, Chapter IX)

105 STAT. 44 PUBLIC LAW 102-14-MAR. 20,1991 //Public Law 102-14 102d Congress Joint Resolution Mar. 20. 1991//[H.J Res 104] To designate March 26. 1991, as "Education Day. U. S. A."

PUBLIC LAW102-14-MAR. 20,1991 105 STAT. 45 //Approved March 20, 1991//LEGISLATIVE HISTORY-H.J Res 104//CONGRESSIONAL RECORD. Vol 137. (1991) //Mar 5. considered and passed House//Mar 7. considered and passed Senate

"Whereas Congress recognizes the historical tradition of ethical values and principles which are the basis of civilized society and upon which our, great Nation was founded; Whereas these ethical values and principles have been the bedrock of society from the dawn of civilization, when they were known as the Seven Noahide Laws; Whereas without these ethical values and principles the edifice of civilization stands in serious peril of returning to chaos; Whereas society is profoundly concerned with the recent weakening of these principles that has resulted in crises that beleaguer and threaten the fabric of civilized society; Whereas the justified preoccupation with these crises must not let the citizens of this Nation lose sight of their responsibility to transmit these historical ethical values from our distinguished past to the generations of the future; Whereas the Lubavitch movement has fostered and promoted these ethical values and principles throughout the world; Whereas Rabbi Menachem Mendel Schneerson, leader of the Lubavitch movement, is universally respected and revered and his eighty-ninth birthday falls on March 26, 1991:

Whereas in tribute to this great spiritual leader, "the rebbe", this, his ninetieth year will be seen as one of "education and giving", the year in which we turn to education and charity to return the world to the moral and ethical values contained in the Seven Noahide Laws: and Whereas this will be reflected in an international scroll of honor signed by the President of the United States and other heads of state:

Now, therefore, be it Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That March 26, 1991, the start of the ninetieth year of Rabbi Menachem Schneerson, leader of the worldwide Lubavitch movement. Is designated as "Education Day. U.S.A.". The President is requested to issue a proclamation calling upon the people of the United States to observe such day with appropriate ceremonies and activities."

Noahide law number one leaves the definition of "idolatry" placed squarely upon the teachings of the Babylonian Talmud. This would include how to classify Christians who profess Jesus Christ as God come in the flesh. All such professing Christians are deemed guilty under this "universal" Noahide communal law. Which is actually one thing that is right, however it is not their place to deem anyone guilty.

Not yet highly publicized or enforced in America because of the still large remaining Christian gun toting population, Israeli "Torah scholars" have privately divulged this order from that nation:

"The Torah maintains that the righteous of all nations have a place in the World to Come. But not all religious Gentiles earn eternal life by virtue of observing their religion...And while the Christians do generally accept the Hebrew Bible as truly from God, many of them (those who accept the so-called divinity of Jesus) are idolaters according to the Torah, punishable by death, and certainly will not enjoy the World to Come." Source link-- Israeli Mechon-Mamre website, June 26, 2000; Updated Jan.2008; 12 Hayyim Vital St., Jerusalem, Occupied Palestine. ("Mechon Mamre is a small group of Torah scholars in Israel..."). [You may wish to copy and save their statements before they edit or remove them]

The fact that this is ultimately true for eternal life, is not for them to put people to death for. Yahuah will deal with it. They were suppose to try and reach them not kill them! I think though they would also say that it was idolatry to say Yahusha was Yahuah's son as well.

The Talmud states the penalty for disobedience: *"One additional element of greater severity is that violation of any one of the seven laws subjects the Noahide to capital punishment by decapitation. (Sanh. 56A, 57A)" (reference too, Sukkah 52a).*

"A heathen (non Jew) is executed for the violation of the seven Noachian laws; the Divine Law having revealed this of one [murder], it applies to all (Noachian laws)" - (Tractate Sanhedrin Folio 57a - Soncino Babylonian Talmud, 1935 - 1948)

To further reflect on the very troubling interpretation of supposed "universal morals" enforced by the Noahide laws, we need only to observe its twisted view of animal cruelty.

#6 - "*Prohibition on removing and eating a limb from a live animal.*" What kind of mind other than a dangerous one would even dream up a prohibition as this? Do you know anybody who eats live limbs of animals? Some Noahide promoters have now tried to put a spin on this law to excuse it away, but the law was established *as is* when these world laws were formulated. Under the Noahide laws we see no ending of the Rabbinical cruelty of daily "koshering" live animals by slowly slitting their necks as the Tradition of the Elders is preserved under this code. So much for humaneness to animals.

How far along is the foundation of the international Noahide Court in actual practice? Much further than anyone suspects due to an apparent intentional media and educational system blackout, and the "low key" but steady development of this program.

The New World Order Noahide courts are being planned right now to be run from the United Nations State of Israeli:

"One of the primary organization's goals and future purpose is to support a democratically run General Noachide Council that represents the interests and needs of "All" Noachide Communities throughout the world, and ultimately to support a Supreme United Noachide Council composed of only qualified Noachide judges which will have graduated from a yeshiva for B'nei Noach in Israel." Source -- United Noahchide Council, Inc. Atlanta, Georgia. 9/03/06 http://bnainoachnews.com/tikiread_article.php?articleId=241

Not only is the above observation an eye opening statement, this administrative agency is not merely a Jewish religious program, but its heavily done in resonance with international Jewish money powers as well. Materially at least, money speaks, and money pulls the strings of the nations' policies. The Talmudic Israeli State in the middle east and its legal existence is in no uncertain terms supported and financed by the European Rothschild New World Order usury banking empire.

The tie between the Rothschilds and the Israeli legal system has not been noticed, but I found this tidbit Online from a New York Times obituary of Dorothy de Rothschild that spills the beans on who has major interests in what goes on inside the Israeli state:

“When Mr. de Rothschild died in 1957, he bequeathed to Israel the money for a new building for the national Parliament, which Mrs. de Rothschild dedicated in 1966. Toward the end of her life she gave Israel a new Supreme Court building.”

<http://www.nytimes.com/1988/12/13/obituaries/dorothy-de-rothschild-93-supporter-ofisrael.html> Published: December 13, 1988

And, the Noahide-Israeli-NewWorldOrder-Rothschild connection tells us that the “governance” of this reborn Herodian dynasty is to be by global banking:

“Baron David de Rothschild sees a New World Order in global banking governance”

<http://www.zimbio.com/David+de+Rothschild/articles/4/Baron+David+de+Rothschild+sees+New+WORLD+Order>

Here is a picture of the Israeli Supreme Court complex built with Rothschild money. Note the Illuminati New World Order Pyramid structure inside the circle constructed into the left side of that building.



What is the claimed basis of the origin of the Noahide Laws?

"This Noachide, or universal, code to which all mankind is subject, must, in the nature of things, be more rational than the Mosaic code, more accessible to intellectual perception. Rationality is, in fact, its principal characteristic, even its principal component."

"With respect to its nobility and holiness, the Law of Noah need not fear comparison with the Law of Moses itself; for it was not only the Law of Adam, of Noah, and of all the patriarchs before Abraham, but also of Abraham, of Isaac and Jacob, of all their children and descendants, and of Moses himself before the revelation at Sinai." ("Israel and Humanity", Moshe Idel, Maxwell Luria, 1995, page 260)



As bad as they are -- Communism, Socialism, and the United Nations, never were the real or final problem. They are only *stepping stones* to the reinstatement of Babylonian Law over the world, by way of Talmudic Noahide courts to be centered in *old Jerusalem*.

Contrary to what the Christian Zionists think, Jerusalem is not "The Holy Land". Jerusalem is symbolically called latter day "*Sodom and Egypt, where our Master was crucified*" (Rev.11:8) Speaking of the witnesses:

Revelation 11:8

καὶ τὸ πτῶμα αὐτῶν ἐπὶ τῆς πλατείας τῆς πόλεως τῆς μεγάλης, ἣτις καλεῖται πνευματικῶς Σόδομα καὶ Αἴγυπτος, ὅπου καὶ ὁ κύριος αὐτῶν ἐσταυρώθη. | LEB NT RI

And their dead bodies will lie in the street of the great city which is called symbolically Sodom and Egypt, where also their Lord was crucified. | LEB

and it's collective Babylonian Talmudic teachings of a religion/government combination gone forth into all the world is called "*Mystery Babylon The Great*" (Rev.17:5)

Yes, **Yah's** Word tells us that his new "*Sodom and Egypt*" is none other than old Jerusalem the city of international Noahide jurisdiction, the *real* center of the New World Order which Yahusha cursed as a desolation.

If we add the latitude and longitude directional degrees together for the city of the old Jerusalem we see that the anti-C number of 666 (Rev.13:18) runs right through its center. 31 degrees, 47 minutes North; by 35 degrees, 13 minutes East = the 666.0 (3147 plus 3513) map reading as the Earth grid location for the U.N. created Israeli Jerusalem. [If you want to check out G's inexplicable accuracy of this you may do so going Online to "Mapquest" (or similar), and entering the coordinates: Latitude 31 degrees -- 47 minutes -- 00 seconds; and Longitude 35 degrees -- 13 minutes -- 00 seconds; to see how dead center within Jerusalem the anti-Christ map location 666.0 happens to be. It runs through the center streets of that city.

Considering what we now know about "Education Day" and the Noahide Laws, here is a renewed dedication to this Talmudic program which Barack Obama has declared from Washington D.C. to be our "moral compass":



Posted to Shlichus on April 6, 2011



Gov. Proclaims Alabama's First Education and Sharing Day



by Malina Saval - Chabad.org

Gov. Robert Bentley hosts Chabad-Lubavitch emissaries in the Alabama state capitol.

For the first time since the United States began observing the day as a lasting testament to the moral and ethical code advanced by the Rebbe, Rabbi Menachem M. Schneerson, of righteous memory, Alabama added its name to the growing list of states officially marking Education and Sharing Day.

With a stroke of his pen, Gov. Robert Bentley endorsed the Alabama proclamation Monday at his capitol office in Montgomery during a Monday morning meeting with Chabad-Lubavitch emissaries. He called on all his constituents to take notice of the day – occurring on the 11th day of the Hebrew month of Nissan, it coincides with what would have been the Rebbe's 109th birthday – and its message of empowering the younger generation.

EDUCATION AND SHARING DAY, U.S.A., 2009
BY THE PRESIDENT OF THE UNITED STATES OF AMERICA
A PROCLAMATION (April 3, 2009)

"The education we provide our children must prepare them to succeed in a global economy and to contribute to their communities. Commemorating Education and Sharing Day, U.S.A., we underscore our commitment to a competitive and complete education. The professional demands of today's workplace require a renewed commitment to education. Our youngest children need a strong early foundation. Standards must be raised, curricula must be enhanced, and teachers must be supported. Families, communities, and educators must collaborate to ensure that students are working hard and receiving the best instruction possible.

*Yet knowledge alone will not bring the future our children deserve. **Our schools and community institutions must also help each child develop a moral compass.** Education must blend basic American values such as honesty, personal responsibility, and service. These indispensable elements will not only help children succeed in challenging work environments, they will also help our youth engage in and contribute to their communities.*

Few have better understood or more successfully promoted these ideas than Rabbi Menachem Mendel Schneerson, the Lubavitcher Rebbe, who emphasized the importance of education and good character. Through the establishment of educational and social service institutions across the country and the world, Rabbi Schneerson sought to empower young people and inspire individuals of all ages. On this day, we raise his call anew.

NOW, THEREFORE, I, BARACK OBAMA, President of the United States of America, by virtue of the authority vested in me by the Constitution and the laws of the United States, do hereby proclaim April 5, 2009, as "Education and Sharing Day, U.S.A., 2009." I call upon all the people of the United States to look to the future with a renewed sense of civic engagement and common purpose. (Note: The "common purpose" is a world governed by the Edomite jewish Lubavitcher Noahide Laws)

IN WITNESS WHEREOF, I have hereunto set my hand this third day of April, in the year of our Lord two thousand nine, and of the Independence of the United States of America the two hundred and thirty-third."

BARACK OBAMA

The Rebbe
His Life, Teachings and Inspiration

The 20th anniversary of the passing
of the Lubavitcher Rebbe
Rabbi Menachem M. Schneerson
of righteous memory

Tammuz 3, 5774 | July 1, 2014



Al-Jarida, an Arabic language Kuwaiti magazine, published an article on Friday claiming that US President Barack Obama has set his sights on becoming the next Secretary General of the United Nations when he leaves the Oval Office in one year. If true, and if he succeeds in this endeavor, Obama would be replacing the present Secretary General, South Korean Ban Ki-Moon, who is serving his second five-year term in the position. Moon's term as Secretary General is set to end December 31, 2016, coincidentally 21 days before Obama's second term as President ends. *Al-Jarida* attributed the rumor to "informed sources".

Read more at [Kuwaiti News Claims Obama Wants to Be Next UN Secretary General - Breaking Israel News | Israel Latest News, Israel](#)

And if it is true the world may just be crazy enough to let this happen too. DOH!

[Prophecy News](#)



Kuwaiti News Claims Obama Wants to Be Next UN Secre...

Al-Jarida, an Arabic language Kuwaiti magazine, published an article on Friday claiming that US President Barack Obama has set his eye on

View on [www.breakingisrael...](#)

Preview by Yahoo

<http://www.breakingisraelnews.com/58449/kuwaiti-news-claims-obama-wants-to-be-next-un-secretary-general-middle-east/#OUPVGYftYsCuQodG.97>

[Musings on the Noahide Laws, Part 1](#)

Posted on [November 13, 2007](#) by [Derek Leman](#)

There is a concept in Jewish sources, a concept greatly magnified in later writings and emphasized today by Chabad (Lubavitch). It is the concept that non-Jews will relate to G through a much smaller body of law than the Torah. Instead of Torah, non-Jews are bound to the Noahide laws, according to various Jewish sources.

The Noahide laws teach that Gentiles need not, in some cases must not, keep Torah commands. Gentiles will have a share in the World to Come, say some rabbis, only if they keep the Noahide laws. There is a lesser kind of convert, a Ger Toshav, who is define as a Gentile who keeps the Noahide laws. The Noahide laws are said to have been taught and part of Judaism since the days of Moses (but note that the evidence for this concept did not appear until 400 C.E.).

Rabbi Harvey Falk, in his book Jesus the Pharisee, suggests that the Noahide laws were what Yeshua and the apostles came to teach. They accepted Judaism for Jews and sought to create a Gentile religion based on the Noahide laws. It is a very creative theory, but with extremely shaky evidence to back it up.

<https://derek4messiah.wordpress.com/2007/11/13/musings-on-the-noahide-laws-part-1/>



Written By L. McGuire

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"This obligation, to teach all the peoples of the earth about the Laws of Noah, is incumbent upon every individual in every era" -- (Mishnah Torah, Law of Kings 8:10).

Do you want to live in Yisra'el (Israel)? If so, are you prepared to sign forms **giving your allegiance** to these **counterfeit Ten Commandments**?

http://en.wikipedia.org/wiki/Seven_Laws_of_Noah:

“In January 2004, the spiritual leader of the Druze community in Israel, Sheikh Mowafak Tarif, **signed a declaration calling on all non-Jews in Israel to observe the Noahide Laws as laid down in the Hebrew Bible and expounded upon in Jewish tradition.** The mayor of the Galilean city of Shefa-'Amr (Shfaram) - where Muslim, Christian and Druze communities live side by side - also signed the document. The declaration includes the **commitment to make a better, more humane world based on the Seven Noachide Commandments** and the values they represent commanded by the Creator to all mankind through Moses on Sinai. Support for the spread of the Seven Noahide Commandments by the Druze leaders reflects the Biblical narrative itself. The Druze community reveres the non-Jewish father-in-law of Moses, Jethro, whom Arabs call Shoab. According to the Biblical narrative, Jethro joined and assisted the Jewish people in the desert during the Exodus, accepted monotheism, but ultimately rejoined his own people. In fact, the tomb of Jethro in Tiberias is the most important religious site for the Druze community.”



As we can see, these laws do not say anything about the **Sabbath**. Remember beloved friends, the ones that the **Dragon** will wage war with will be **those that follow Revelation 14:12**.

“Gentiles May Not Be Taught the Torah. Inasmuch as the Jews had their own distinct jurisdiction, it would have been unwise to reveal their laws to the Gentiles, for such knowledge might have operated against the Jews in their opponents' courts. **Hence the Talmud prohibited the teaching to a Gentile of the Torah,** "the inheritance of the congregation of Jacob" (Deut. xxxiii. 4). R. Johanan says of one such teaching: **"Such a person deserves death"** (an idiom used to express indignation). "It is like placing an obstacle before the blind" (Sanh. 59a; 'ag. 13a). Yet if a **Gentile studies the Law for the purpose of observing the moral laws of Noah, R. Meir says he is as good as a high priest,** and quotes: "Ye shall therefore keep my statutes, and my judgments, which if a man do, he shall live in them" (Lev. xviii. 5). The text does not specify an Israelite or a Levite or a priest, but simply "a man"—even a Gentile ('Ab. Zarah 26a). Resh La'ish (d. 278) said, **"A Gentile observing the Sabbath deserves death"** (Sanh. 58b). This refers to a Gentile who accepted the seven laws of the Noachide, inasmuch as "the Sabbath is a sign between Gd and Israel alone," and it was probably directed against the Christian Jews, who disregarded the Mosaic laws and yet at that time kept up the observance of the Jewish Sabbath.”

The **Seventh day Sabbath** was made **Qodesh** at the beginning (Gen. 2:3). This Seventh day Sabbath is not the Jews but it is **the sign that binds believers to the Creator of Heaven and Earth**. Ok... Back to the article:

“Rabbina, who lived about 150 years **after the Christians had changed the day of rest to Sunday**, could not quite understand the principle underlying Resh La’ish's law, and, commenting upon it, added: **"not even on Mondays [is the Gentile allowed to rest]"**; intimating that the mandate given to the Noachide that **"day and night shall not cease" = "have no rest "should be taken in a literal sense** (Gen. viii. 22)—probably to discourage general idleness (ib.Rashi), or for the more plausible reason advanced by Maimonides, who says: "The principle is, one is not permitted to make innovations in religion or to create new commandments. He has the privilege to become a true proselyte by accepting the whole Law" ("Yad," Melakim, x. 9). R. Emden, in a remarkable apology for Christianity contained in his appendix to "Seder 'Olam"(pp. 32b-34b, Hamburg, 1752), gives it as his opinion that the original **intention of Jesus, and especially of Paul, was to convert only the Gentiles to the seven moral laws of Noah and to let the Jews follow the Mosaic law**—which explains the apparent contradictions in the New Testament regarding the laws of Moses and the Sabbath.”

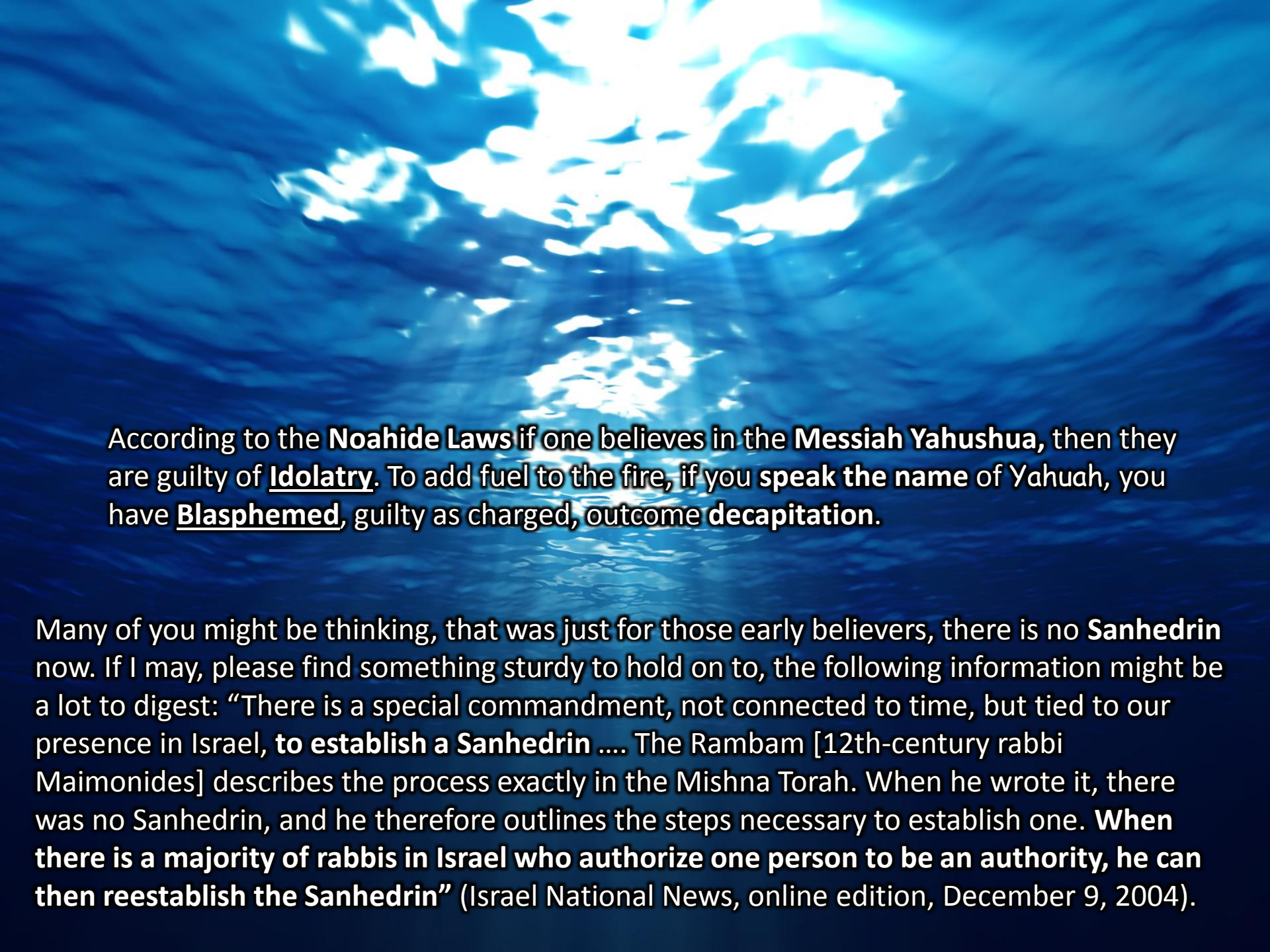
According to the **Jewish Kabbalist** one does not have to embrace or even convert to Judaism. All gentiles just have to follow the **Noahide Laws**. These moral codes are believed to **unite** all mankind. Point blank, the Noahide Laws replace the Marriage Vows/Ten Commandments of **Yahuah!** These are **not** just religious laws but as we have read, the U.S. now considers them **universal laws** for **all** of mankind. Unbelievable, but it is true! Oh, it gets worse though.

Unlike the **Torah** teaching found in Deuteronomy 17:6, that requires the testimony of two or three witnesses before one can be executed, according to the **Noahide Law** it only takes **one** witness! Whoever is to be found breaking one of these laws, is subject to capital punishment by **decapitation (Sanh.57a)**. To further expound on this evidence the following is taken from the *"The Encyclopedia Judaica,"* 1192 **"...violation of any of one of the seven laws subjects the Noahide to capital punishment by decapitation."**

Wow, that has my attention. How 'bout yours?

Ever heard of the **Global Anti-Semitism Review Act**? It was signed back on October 8, 2004. Not everyone should have to be hated simply because of ones religion, race or gender but this act that went into effect just involves anti-Semitism. **In essence, if anyone speaks about the state of Israel (Yisra'el) in a bad way that person is anti-Semitic. It goes so far as to say that anyone who says the Jews were behind the Messiah being impaled is anti-Semitic. Even the Messianic Scriptures are considered to be anti-Semitic.** Taking into consideration the **Noahide Laws** and this **Global Anti-Semitism Review Act**, it makes perfect sense why we see T.V. pastors like John Hagee saying the Jews **did not reject** the Messiah and that they **do not need to accept him**. I personally believe the Jewish people were not **Messiah** killers because **Yahushua** tells us the following: " **No one takes it from Me, but I lay it down of Myself. I have authority to lay it down, and I have authority to receive it again. This command I have received from My Father.**" (John/Yohanan 10:18). Now that is Power!





According to the **Noahide Laws** if one believes in the **Messiah Yahushua**, then they are guilty of **Idolatry**. To add fuel to the fire, if you **speak the name** of Yahuah, you have **Blasphemed**, guilty as charged, outcome **decapitation**.

Many of you might be thinking, that was just for those early believers, there is no **Sanhedrin** now. If I may, please find something sturdy to hold on to, the following information might be a lot to digest: “There is a special commandment, not connected to time, but tied to our presence in Israel, **to establish a Sanhedrin** The Rambam [12th-century rabbi Maimonides] describes the process exactly in the Mishna Torah. When he wrote it, there was no Sanhedrin, and he therefore outlines the steps necessary to establish one. **When there is a majority of rabbis in Israel who authorize one person to be an authority, he can then reestablish the Sanhedrin**” (Israel National News, online edition, December 9, 2004).

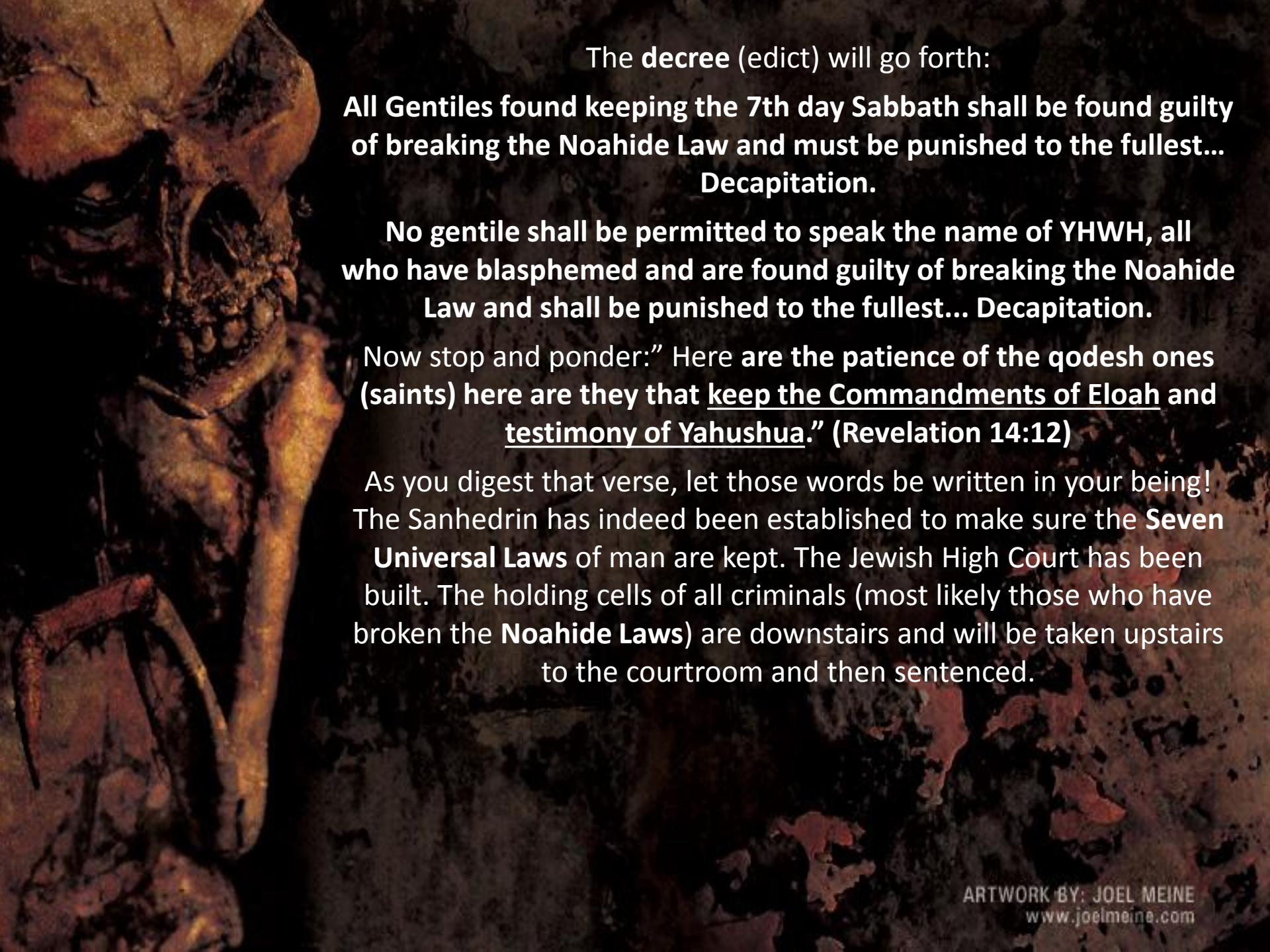
This **council of Sanhedrin** has been established:

“On October 13, the **Sanhedrin**, the **highest tribunal of the Jewish state and religion**, was re-inaugurated by a group of rabbis in Tiberias after 1,600 years of absence. According to Jewish sources, last notice of the Sanhedrin dates around 425 A.D., also in the city of Tiberias. After that, it ceased to exist.” (Israel National News online edition, October 13, 2004).

“**Newly Formed Sanhedrin Ascend to Temple Mount**”: “In a dramatic but unpublicized move Monday, members of the **newly established Sanhedrin** ascended the Temple Mount....Rabbi Chaim Richmond, also a member of the Sanhedrin (Head of the Temple Institute in Jerusalem), **hopes the body will bring about a revolution in Jewish jurisprudence...the revival of the Sanhedrin is also considered a crucial development in preparation for the messianic age and the rebuilding of the Temple.**” (Arutz Sheva News, December 14, 2004)

“**Sanhedrin Recognizes Council to Teach Humanity--`Laws of Noah’** ”: “A group of non-Jewish delegates have come to Jerusalem to pledge their loyalty to the Laws of Noah. They appear before the nascent Sanhedrin, which **established a High Council for B’nai Noach.**” (Arutz Sheva News June 9, 2006)

Once the pains begin, and they have begun, beloved friends they are not going to go away like some sticky band-aid. Oh no, they are going to go forth until the **seventh trump! Yep**, it sure seems things are lining up. Soon you will be faced with drawing the line in the sand. Two laws, one for the Jew and one for the Gentile.



The decree (edict) will go forth:

**All Gentiles found keeping the 7th day Sabbath shall be found guilty of breaking the Noahide Law and must be punished to the fullest...
Decapitation.**

No gentile shall be permitted to speak the name of YHWH, all who have blasphemed and are found guilty of breaking the Noahide Law and shall be punished to the fullest... Decapitation.

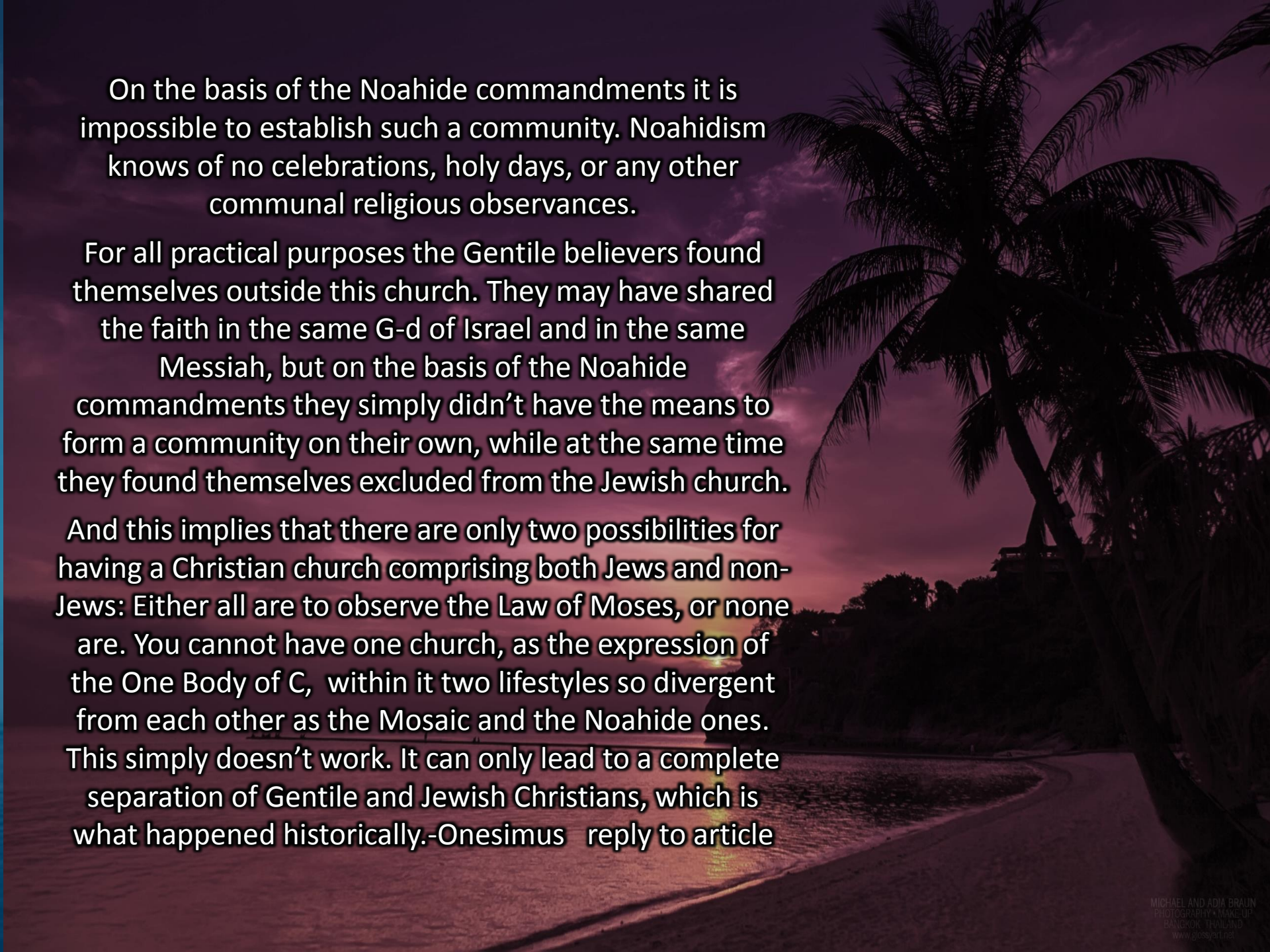
Now stop and ponder:" Here are the patience of the qodesh ones (saints) here are they that keep the Commandments of Eloah and testimony of Yahushua." (Revelation 14:12)

As you digest that verse, let those words be written in your being! The Sanhedrin has indeed been established to make sure the **Seven Universal Laws** of man are kept. The Jewish High Court has been built. The holding cells of all criminals (most likely those who have broken the **Noahide Laws**) are downstairs and will be taken upstairs to the courtroom and then sentenced.

Think you're safe over here...think again! Have you ever heard of the **Genocide Treaty**? There happens to be 19 articles to this treaty/convention. This is very serious, especially article #2, "**Causing serious bodily or mental harm to members of the group.**" If one causes another **mental harm** (as in speaking the truth about the **Messiah Yahushua** to a lost world) that one who is guilty, can have their trial **anywhere** in the world. Yes, it is that bad!

"NATIONAL ISSUE: One Court For All The World? A **United Nations** meeting in Rome is wrapping up five weeks of work on a proposed international criminal court. The **new court** would have **worldwide** jurisdiction and could investigate, indict, hold, try, and punish, those who committed certain crimes. The proposed international court would subject Americans to a new world authority... "Were talking about creating here something that exercises genuine power, **real put-people-in-jail power, but that is responsible to no one but itself.**" said Lee Casey, a constitutional lawyer with the Washington firm of Hunton & Williams. *[Investment Business Daily, Thursday July 16, 1998 Los Angeles, California]"*

That old rugged machine is back! Guillotines, by the millions are being stored in Georgia and other parts of the United States. Bill #1274 of the **Georgia House of Representatives** - 1995/1996 Sessions HB 1274 - Death penalty; **guillotine** provisions Code Sections - 17-10-38/ 17-10-44:

A tropical beach scene at sunset. The sky is a mix of purple, pink, and orange. Several palm trees are silhouetted against the sky. In the background, a building is visible on a hillside. The foreground shows the sandy beach and the gentle waves of the ocean.

On the basis of the Noahide commandments it is impossible to establish such a community. Noahidism knows of no celebrations, holy days, or any other communal religious observances.

For all practical purposes the Gentile believers found themselves outside this church. They may have shared the faith in the same G-d of Israel and in the same Messiah, but on the basis of the Noahide commandments they simply didn't have the means to form a community on their own, while at the same time they found themselves excluded from the Jewish church.

And this implies that there are only two possibilities for having a Christian church comprising both Jews and non-Jews: Either all are to observe the Law of Moses, or none are. You cannot have one church, as the expression of the One Body of C, within it two lifestyles so divergent from each other as the Mosaic and the Noahide ones. This simply doesn't work. It can only lead to a complete separation of Gentile and Jewish Christians, which is what happened historically.-Onesimus reply to article

BREAKING ISRAEL NEWS

Latest News Biblical Perspective



200-Year-Old “Messiah Clock” Sets Last Possible Date for Final Redemption - and the Timing Will Surprise You!

<u>MESSIAH CLOCK</u>	<u>MODERN TIME</u>
1 DAY	1,000 YEARS
12 NIGHT HOURS (1/2 DAY)	500 YEARS
12 DAYLIGHT HOURS (1/2 DAY)	500 YEARS
1 HOUR	41 YEARS AND 8 MONTHS, OR 500 MONTHS
1 MINUTE	8 MONTHS AND 10 DAYS
1 SECOND	LITTLE OVER 4 DAYS

By Adam Eliyahu Berkowitz August 17, 2015 , 1:00 pm

Currently, based on the time of the Messiah clock, the year 6000 will occur in **2239 of the Gregorian calendar**, indicating that the Messiah must arrive before then.

For the Jewish nation, thousands of years have been spent in counting down to a time period that will ultimately usher in the final redemption. A special clock, known as the Messiah clock, has been counting down the final arrival of the Messiah for the last 200 years, giving hope and inspiration to generations of Jews during turbulent times.

RABBI KANIEVSKY AGAIN HINTS AT LOOMING ARRIVAL OF THE MESSIAH

By Adam Eliyahu Berkowitz August 19, 2015 , 2:24 pm

BREAKING ISRAEL NEWS Latest News Biblical Perspective



**Leading Israeli Rabbi Chaim Kanievsky Gives
New Clue to Final Messianic Coming**



Rabbi Sets Out on Mission to Write Torah Scroll to Present to the Messiah Upon His Arrival

Israel: A Tiny Country with a Huge Impact

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BREAKING ISRAEL NEWS
Latest News Biblical Perspective

TORAH SCROLL BEING WRITTEN TO PRESENT TO MESSIAH UPON HIS ARRIVAL

By Adam Eliyahu Berkowitz December 15, 2015 , 11:30 am

BREAKING ISRAEL NEWS

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Storm of Controversy Swirls Around Orthodox Rabbinic Statement Promoting Interfaith Relations

Those who don't want to sign on the statement because of a certain phrasing, or specific line, where are they? Why can't they put out an alternative? It doesn't have to be all or nothing. **Everybody has a role to play,**" he told *Breaking Israel News*.

Fifty years after the Nostra Aetate, their astonishing **announcement** this past December against missionizing Jews transformed 1,500 years of Vatican policy towards Jews and Judaism. Rabbi Korn cited the Vatican's about-face as heralding in a new era in Judeo-Christian relations, **requiring Jews to move forward in ways that are really not so foreign to classical Judaism.**



At SkyWatch TV's website today an astonishing headline reads: **"New Age Superstar Deepak Chopra Believes Petrus Romanus Will Become "The Holy Man Of The World" In 2016 Through Manifesting A "Third Form Of Jesus"**. What in the world is he talking about? Find the link to this spectacular article now at: <http://skywatchtv.com/>

Pope promise forgiveness in his "holy doors"

Pope grants 5,000 immigrants forgiveness as they pass through a "holy door" in the Vatican.



The group will be accompanied by pilgrims carrying a cross made from the wood of wrecked migrant boats that was crafted on the Italian island of Lampedusa. The cross is to be carried by pilgrims from the island, which has witnessed some of some of southern Europe's deadliest sinkings of the ongoing migrant crisis.

Pope Francis has invited 5,000 migrants to pray with him and attend a special mass at St Peter's to mark the world day of migrants and refugees, the Migrantes Foundation announced Friday.

In Catholic tradition, passing through a holy door in a spirit of repentance enables a believer to be cleansed of his or her sins

The January 17, 2016 event, which is also part of the Catholic church's Jubilee Year, will see a group of asylum seekers and migrants listening to Francis's Sunday address in St Peter's Square before entering the basilica through one of the 'holy doors' opened for the special year which is dedicated to the theme of mercy.

So we have a couple of choices.

1. Kepha and Yac'cob had strayed from the pure Torah message of one Torah for all people and were following Talmudic Judiasim of Two Torah's which may not have yet been in play during that time.
2. Kepha and Yac'cob were not following Talmudic Judaism but were confused as to what to do with the Gentiles that were coming into the fold. Creating a second stepping stone path that merged the Gentiles and 'God-fearers' by not teaching all the instructions as a single path home. Giving Gentiles and 'God-fearers' time to learn before making the decision to "go all in", and addressing the Idol worship first as Moshe read every Shabbat would provide the rest.
3. Kepha and Yac'cob did not sway the course and stayed with the teaching of the one Torah for all, the same way for all and Paul lied to Luke about what they said and sent in the letter. We do not have that letter, by the way to check it. What we do have is a multitude of different versions of what Yac'cob actually said. Who is to really know?
4. Kepha and Yac'cob did not sway the course but there was severe copyedits to convince Christians that they did not have to follow Torah and the Talmudic Jew would push the Noahide Laws both of which keep Gentiles from the true path to Yahuah and satisfy Satan and his minions on both sides-RCC and Talmudic Jews.

We can only use reason and evidence so at this juncture we may not be able to make a rational choice. We, for the record go with #3 or 4, for the simple fact that had Yac'ob and Kepha done this, they would be as guilty as Paul in leading millions away from the true path and would have disqualified themselves for everlasting life. Kepha would not be foundation stone in the city to come (if that is a true part of Revelation). Yahusha and Yahuah would have been able to see that and not tell them of the 12 stones with each of their names and they would judge each of the tribes. We would be one man - at least - short.

Rev 21:12 and having a great and high wall, having twelve gates, and at the gates twelve messengers, and names written on them, which are *those* of the twelve tribes of the children of Yisra'el: Rev 21:13 three gates on the east, three gates on the north, three gates on the south, and three gates on the west. **Rev 21:14 And the wall of the city had twelve foundations, and on them were the names of the twelve emissaries of the Lamb.**

If Yac'ob led them astray in this manner they would have all gone. So from Yac'ob's reputation and the fact that prophecy shows they are still regarded as worthy judges in eternity, we will go with the ever believable copy edit or lying wonder of Paul.

RED FLAGS

Beware, some people will sell you a dream and deliver a nightmare.

So with everything else going on in the world be very aware of this issue as well. If the RCC imposes a Sunday law and the Noahide laws restricts Sabbath observance just for Jews-This could prove very interesting in the future. Add in the Islam mess and we have a very toxic soup!

So in Acts we have a problem. But only if you do not read it closely and in the context of Bizarro World.

US Postal Service Stamp Celebrates Islam in 2016

Posted on January 4, 2016 by creeping



Remember, the USPS [won't ship unIslamic content to US troops](#). That's right, they enforce sharia on shipments to troops.

TALES OF THE
BIZARRO
WORLD

Next week, looking at the Summit and seeing what Paul really thought about what happened.

THE PERILS OF PAULINE IN TECHNICOLOR

Part 4

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A close-up photograph of a wooden cross. A rusty nail is driven through the horizontal beam. A small, rectangular piece of aged, yellowed paper is pinned to the nail. The paper has handwritten text in black ink. The background is a blurred, light-colored wall.

**NAILING
PAVLS**

**GOSPEL
TO THE
CROSS**

PAVL/SAVL
**Record
of
Sins**

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
- Gamaliel was given permission to teach Greek to his students
- Ok to heal on the Shabbat
- Only the sages who followed "the Law" of Yah were His true people
- Hillel hoped the sinful masses could be saved
- Believed Yah approved of the rich over the poor.
- Became the "thought police"
- Said oral law came from Mt Saini
- Required implicit submission to their decisions
- Wicked would get eternal life after having been purged by hells fire



**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 (kä-tä-rä'-o-mī)

curse
cast a spell
ban from benefits

קָכוֹלוֹגְאוּ (kä-ko-lo-ge'-ō)

Revile
Slander
insult.

H422-H423

אָלַה (A'lah)

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

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

make anathema

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

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

- | | | | | | | | | |
|-----|---|---------------------|--|--|--|--|--|----------------------------|
| (1) | $\overline{\text{KC}}, \overline{\text{KY}}, \overline{\text{KN}},$
$\overline{\text{KW}}, \overline{\text{KE}}$ | stand for
Hebrew | אָיִאָ
who was, who is
who is to come | יהוה Yahwæh
יהוה Yahuæh | or | אֲדֹנָי
Adonai
L-ord | or | אֲדֹן 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, | Father
Papa | $\text{הָאֱלֹהִים אָבִינוּ}$
The Almighty our Father | | | |
| (6) | $\overline{\text{YY}}, \overline{\text{YC}}, \overline{\text{Yω}}, \overline{\text{YN}}$ | stand for
Hebrew | בֶּן
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 d 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

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		Acts11:28	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 befor 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,

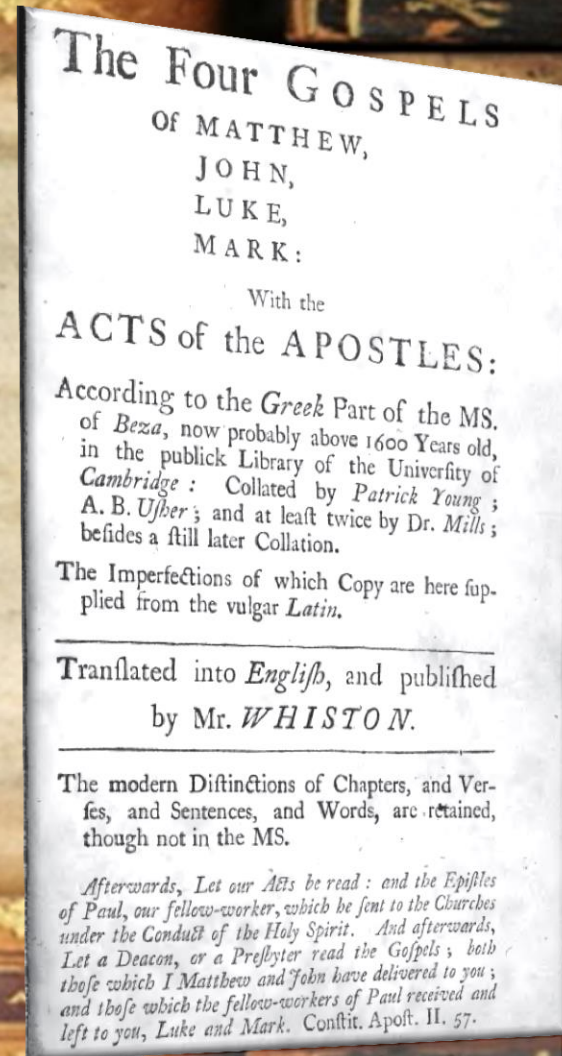
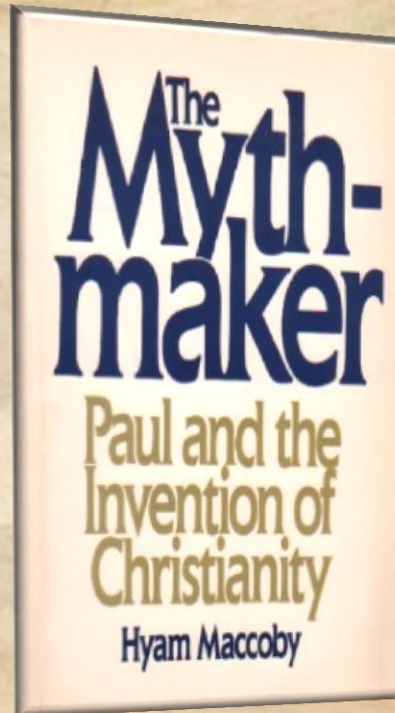
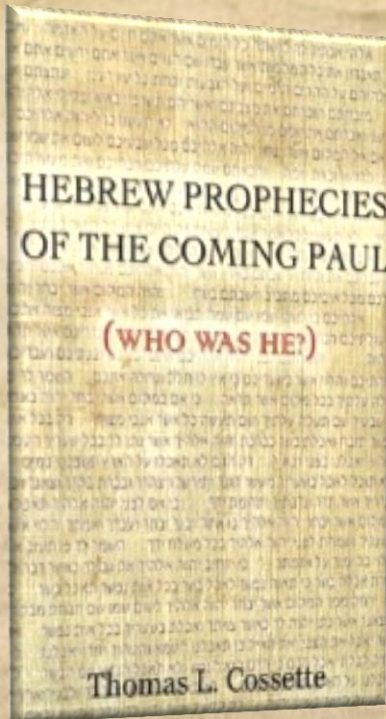
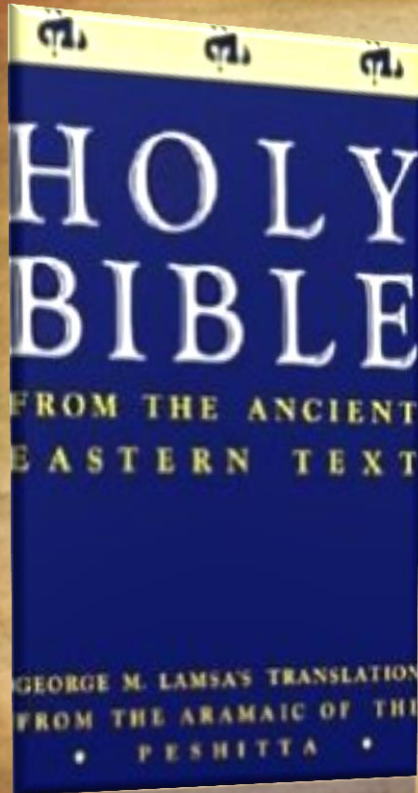
Date range	Book Chapters	Book Verses	Event
63-67		1Tim 1:3 acts 19:33	Ephesus told Timothy to stay and teach when Paul went to Macedonia
63-67		1Tim 1:3, 3:14-15	Macedonia after Paul said he was coming back to Timothy
63-65?		After Acts	Titus
63-65?		After Acts	First Timothy written in Macedonia
64			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

Paul lets us know the following truths and contradictions in

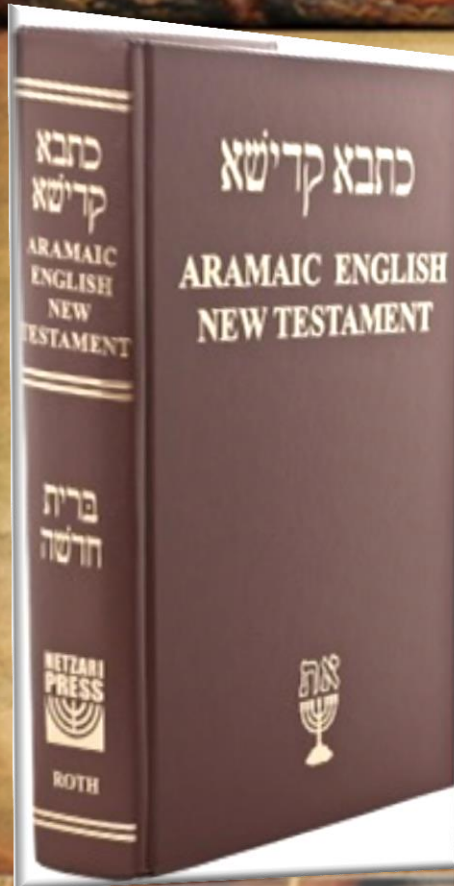
Galatians 1:15-17

<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 <i>are</i> 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>

REFERENCES



REFERENCES

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

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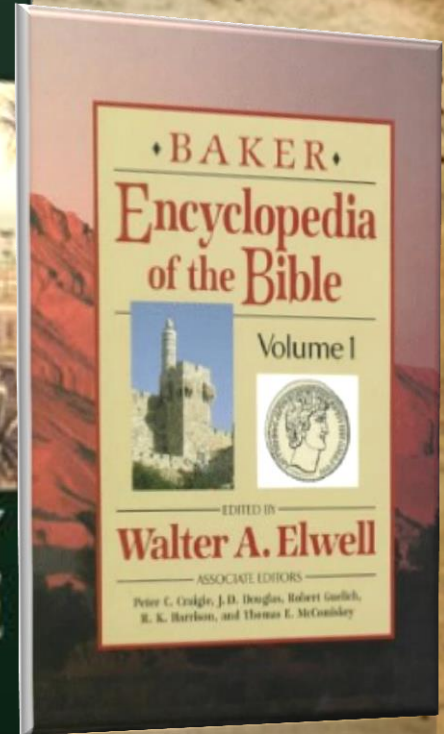
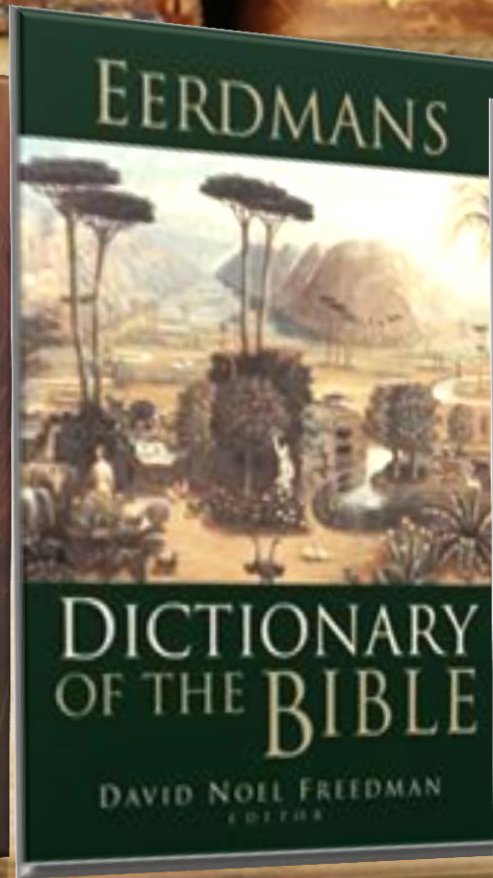
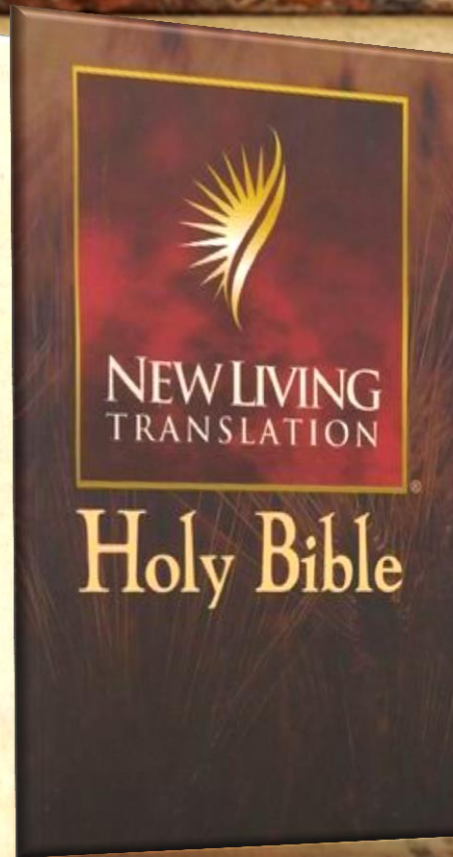
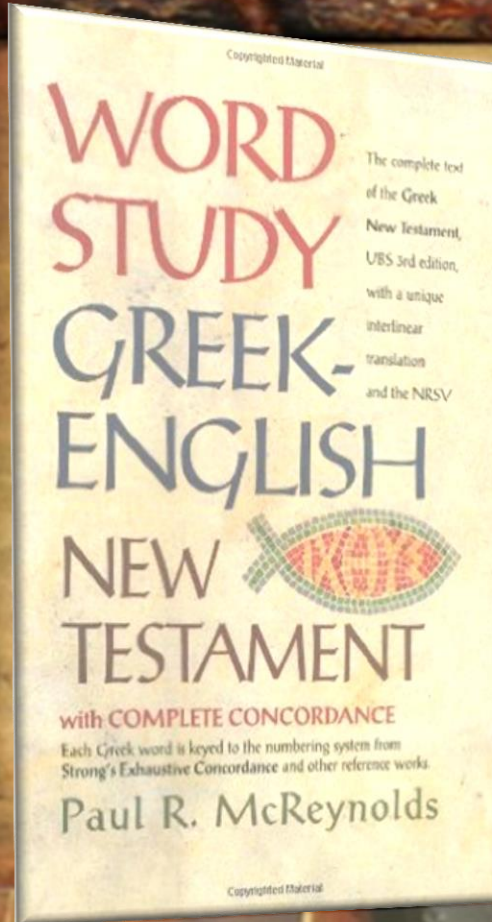


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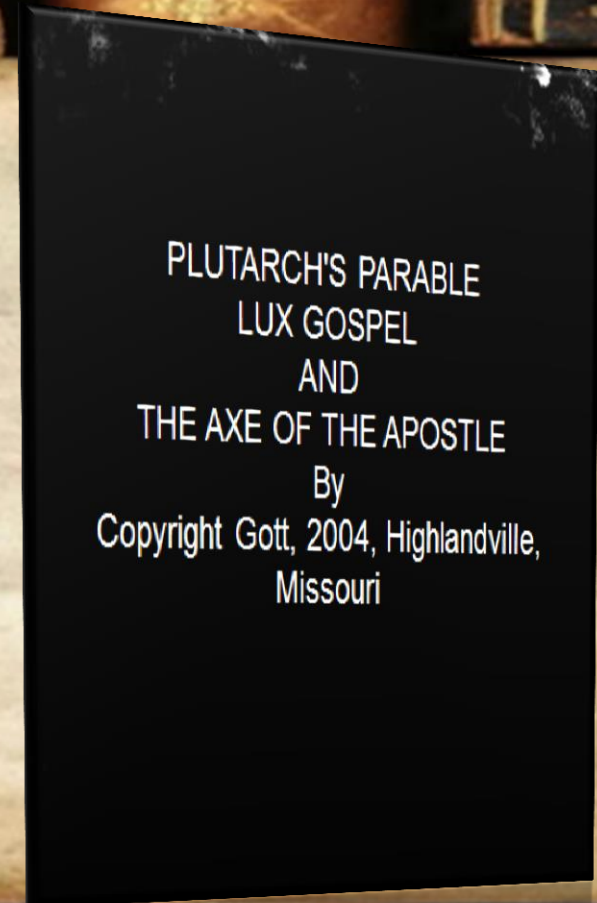
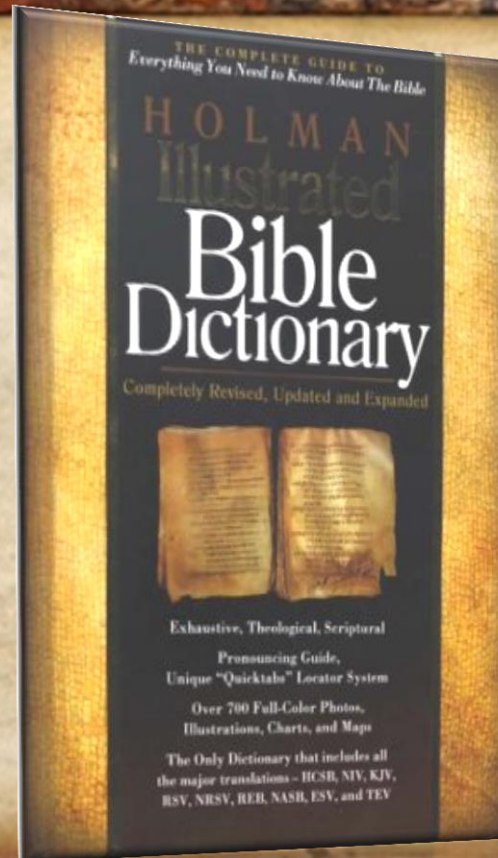
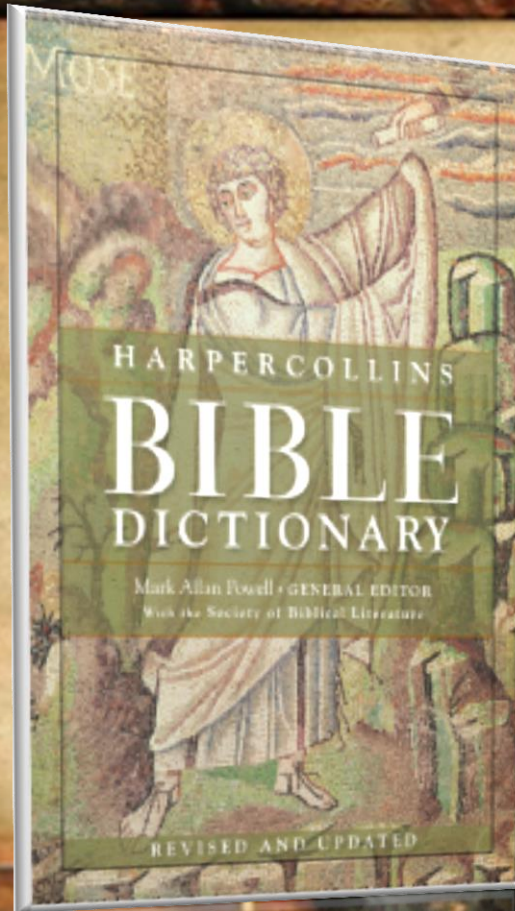
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