

Moving on from the Summit, looking at what Paul said really happened.

THE PERILS
OF
PAULINE
IN TECHNICOLOR

Part 4

COPYRIGHT © 1935 BY PARAMOUNT PICTURES INC.



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.

The screenshot shows the website 'QUESTIONING SAUL' with a dark purple header. The main content area is white with a yellow border. The article title is 'The Truth About Paul' and the author is 'Questioning Paul Apostle or False Prophet ...Did Paul Contradict God?'. The article text discusses the reliability of Paul's promises and the author's critique of the Christian New Testament. The right sidebar contains a 'Chapters' list and a 'Books' section.

QUESTIONING SAUL

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.)

Chapters

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

Books

Yada Yah

Date range	Book Chapters	Book Verses	Event
50		Acts 15:2 Gal 2:1-9	Paul and Barnabus to the council in Yahrushalom (14 yrs after conversion)
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

Date range	Book Chapters	Book Verses	Event
52			After Paul leaves Corinth we no longer hear about Silas
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 Corinth 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 travel 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 prison after the meeting in Yahrushalom

In our time line we have Galatians pretty late in the game, but we are going to pickup in Galatians Chapter 2 to find out what Paul's take was on the Yahrushalom summit.

From Questioning Paul *Yaruwshalaim* – Source of Reconciliation-What Really Happened in Yaruwshalaim...

Sha'uwI continued his travelogue and autobiography with an inaccurate statement. With respect to the reason for and timing of the meeting in the heart of the Promised Land, the wannabe apostle lied when he wrote:

Later, through fourteen years also, I went up to Yaruwshalaim along with Barnabas, having taken along also Titus. (2:1)

“**Later** (*epeita* – thereafter in the sequence of events), **through** (*dia* – by) **fourteen** (*ekatessares*) **years** (*etos*) **also** (*palin* – furthermore, again, and additionally), **I went up** (*anabaino* – I ascended and rose) **to** (*eis*) **Yaruwshalaim** (*Hierosoluma* – transliteration of the Hebrew name *Yaruwshalaim*, meaning Source from which Guidance Regarding Reconciliation Flows) **along with** (*meta*) **Barnabas** (*Barnabas* – of Aramaic origin from *bar*, son of, *naby*, a prophet), **having taken along** (*symparalambano* – having brought) **also** (*kai*) **Titus** (*Titos* – of Latin origin meaning honorable).” (Galatians 2:1)

{2:1} Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with [me] also. KJV

Yaruwshalaim is the place Yahowsha' honored Yahowah's promises, and on behalf of the Covenant's children observed Passover, Unleavened Bread, FirstFruits, and Seven Sabbaths. It is the source from which guidance regarding reconciliation of the relationship flow. So it is incomprehensible that Sha'uwl would spend nearly two decades away from people who witnessed the most important four days in human history, and not stop by on occasion to soak it all in.

I went up, but then downward from uncovering an unveiling revelation which lays bare, laying down to them the beneficial messenger which I preach among the races down from my own, uniquely and separately, but then to the opinions, presumptions, and suppositions, not somehow perhaps into foolishness and stupidity, without purpose or falsely, I might run or I ran (2:2)

{2:2} And I went up by revelation, and communicated to them that gospel which I preach among the Gentiles, but privately **to them which were of reputation**, lest by any means I should run, or had run, in vain. KJV

“I went up (*anabaino*), but then (*de*) downward from (*kata* - down, toward, along with, according to, and through) an uncovering (*apokalypsis* – a disclosure or vision that makes the unknown known, an unveiling which lays bare; from *apokalupto* – to uncover and unveil) and set forth (*kai anatithemai* – set before and laid down) to them (*autos*) the beneficial messenger (*to euangelion* – the healing messenger) which (*o*) I preach (*kerysso* – I proclaim, announce, and herald) among (*en* – in) the races (*tois ethnos* – people from different races, places and cultures) down from (*kata*) one’s own (*idios* – uniquely and separately),...” (Galatians 2:2)

As we consider the *Nestle-Aland Greek New Testament, 27th Edition with McReynolds English Interlinear* rendition of this statement to further illustrate the deplorable quality of Sha’uwl’s writing, beware that I checked a dozen lexicons and all but one defined *kata* as “downward from,” not “by.” Not a single dictionary listed “by” as an option.

“I went up but by uncovering and I set up to them the good message that I announce in the nations by own...”

κατὰ <i>kata</i>	Now I went up there <u>because of</u> a revelation and laid out
κατὰ «» <i>kata</i>	according to; with respect to
	preposition preposition of reference
DBL Greek	down; along; throughout; facing toward; among; opposite; when; abo...
NASB Dictionaries	
LEH LXX Lexicon	down from; down upon; upon; id.; down into; down, under; after; by; a...

{2:2} And I went **up by** revelation, and communicated to them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest **by** any means I should run, or had run, in vain. KJV

We are pointing just how badly Paul's Greek is written. He is claiming divine inspiration. And keep in mind, the *Nestle-Aland* is the most universally respected textual resource.

Remember from past studies, this “unveiling” came “*kata* – downward,” Paul “*anatithemai* – set forth and laid down” his message as opposed to simply sharing it, and why he did so “*idios* – on his own, uniquely and separately” from anyone else. But between the attitude on display here and the quality of the writing, something remains seriously amiss.

Paul is lying again. He was compelled to go to Yaruwshalaim as a result of a conflict between his message and the Torah's instructions. This summit would include the most influential men on the planet at that time, Yahowsha's Disciples, in addition to the leadership of the Called Out in Yaruwshalaim. But if you just picked up Galatians to read without Acts you would not know the subject of the debate and the reason for the conflict.

2:2} And I went **up by revelation, and communicated to them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest **by** any means I should run, or had run, in vain. KJV**

This statement includes the Greek noun *euangelion*, (u-un-GEL-LE-ON)(not like hair gel- it's a hard G) which as a compound of “*eu* – well done, prosperous, and beneficial” and “*aggelos* – messenger,” literally means “beneficial messenger.” While plausible as an extension, it's a stretch to render it: “good news,” as is often the case in Christian bibles. Also, since the Greek verb *kerysso*, (K-rue-so)“I preach,” means “to announce, herald, or proclaim,” by having used *euangelion* and *kerysso* together, we can now be certain that if Sha'awl wanted to say “preach” he would have used *kerysso*, not *euangelizo*, here as well as in previous statements. **And this realization exposes the widespread and indefensible translation errors manifest throughout the *King James* and *New Living Translation* bibles. We think you could use beneficial message for G2098.**

Root Word (Etymology) G2098 - *euaggelion*

From the same as εὐαγγελίζω (G2097)

Root Word (Etymology) G2097 - *euaggelizō*

From εὐ (G2095) and ἄγγελος (G32)

As we are discovering, the epistle (letter) to the Galatians was Sha'awl's attempt to reestablish a tattered reputation—one that had been called into question because he alone, among those claiming to speak for Yahuah, was willing to contradict Yahuah.

2:2} And I went **up** by revelation, and communicated to them that **gospel** which I **preach** among the Gentiles, but privately to them which were of reputation, lest **by** any means I should run, or had run, in vain. KJV

The best way for him to appear credible while doing so, would be to tell us that he and his message had been approved and endorsed by Yahowsha's Disciples, and specifically by Shim'own, Ya'aqob, and Yahowchanan, the most influential. And if you believe Paul, they may have given it to him. But it would be a favor Paul would not reciprocate.

....but then to the opinions, presumptions, and suppositions, not somehow perhaps into foolishness and stupidity, **lacking truth**, without purpose or falsely, I might run or I ran (2:2)

“...but then (*de*) to the one's (*tois*) opinions (*dokei* – presumptions and suppositions) not (*me*) somehow perhaps (*pos* – in some way possibly) to (*eis* – into) foolishly and stupidly (*kenos* – without purpose and falsely, for nothing and vainly) I might run (*trecho* – I may have run in haste (present tense which portrays an action in process with no assessment of its completion, active voice which signifies that Sha'uwl is doing the running, and subjunctive mood which presents this action as a mere possibility)) or (*e*) I ran (*trecho* – I rapidly moved hastily (aorist active indicative which conveys a moment in the past performed by Sha'uwl).” (Galatians 2:2

2:2} And I went **up** by revelation, and communicated to them that **gospel** which I **preach** among the Gentiles, but **privately to them which were of reputation**, lest **by** any means I should run, or had run, in vain. KJV

This is nearly incomprehensible. So let's confer with the *Nestle-Aland Greek New Testament, 27th Edition with McReynolds English Interlinear* to ascertain whether this is what Sha'uwl actually wrote. “...but to the ones thinking not perhaps in empty I might run or I ran.”

I suspect the problem is with the quality of the writing rather than the merits of the translations.

Plunging into the words themselves, this is another of five times we will confront “*dokei* (DOE-K-O) – opinion” in the context of this letter. Its primary connotation is “to suppose and to presume,” as well as “to hold an opinion based upon appearances.” *Dokei* conveys the idea of “wanting to see something a certain way, or of someone being predisposed to a certain viewpoint.” It is neither flattering nor reassuring. And because it is not thoughtful, this isn't a ringing endorsement.

Galatians 2:2

ἀνέβην δὲ κατὰ ἀποκάλυψιν· καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσιν, κατ' ἰδίαν δὲ τοῖς δοκοῦσιν, μὴ πως εἰς κενὸν τρέχω ἢ ἔδραμον. | LEB NT RI

Now I went up there because of a revelation and laid out to them the gospel that I preach among the Gentiles, but in private to the influential people, lest somehow I was running, or had run, in vain. | LEB

There is no excuse for adding “people” into this translation!

Do you see any validity for adding in people? Even the Hebrew is Tob- or good among other definitions. Nothing points to adding "people". It is plural but would not validate it. There is a Greek word for people. This is Lexham Greek-English Bible in Logos! It as others can not be trusted! You must check them!

• **δοκοῦσιν** *dokousin* , but in private **to the influential people**, lest somehow I was r...

δοκέω *dokeō* seem; think; suppose

verb, present, active, participle, plural, dative, masculine | attributive participle

Sense: to be influential – to be or become considered as worthy of high esteem and sway.

DBL Greek suppose; be disposed to; choose; think

NASB Dictionaries

LEH LXX Lexicon to think that; to seem; to whom it may seem good, to whom it is a ple...

IGEL

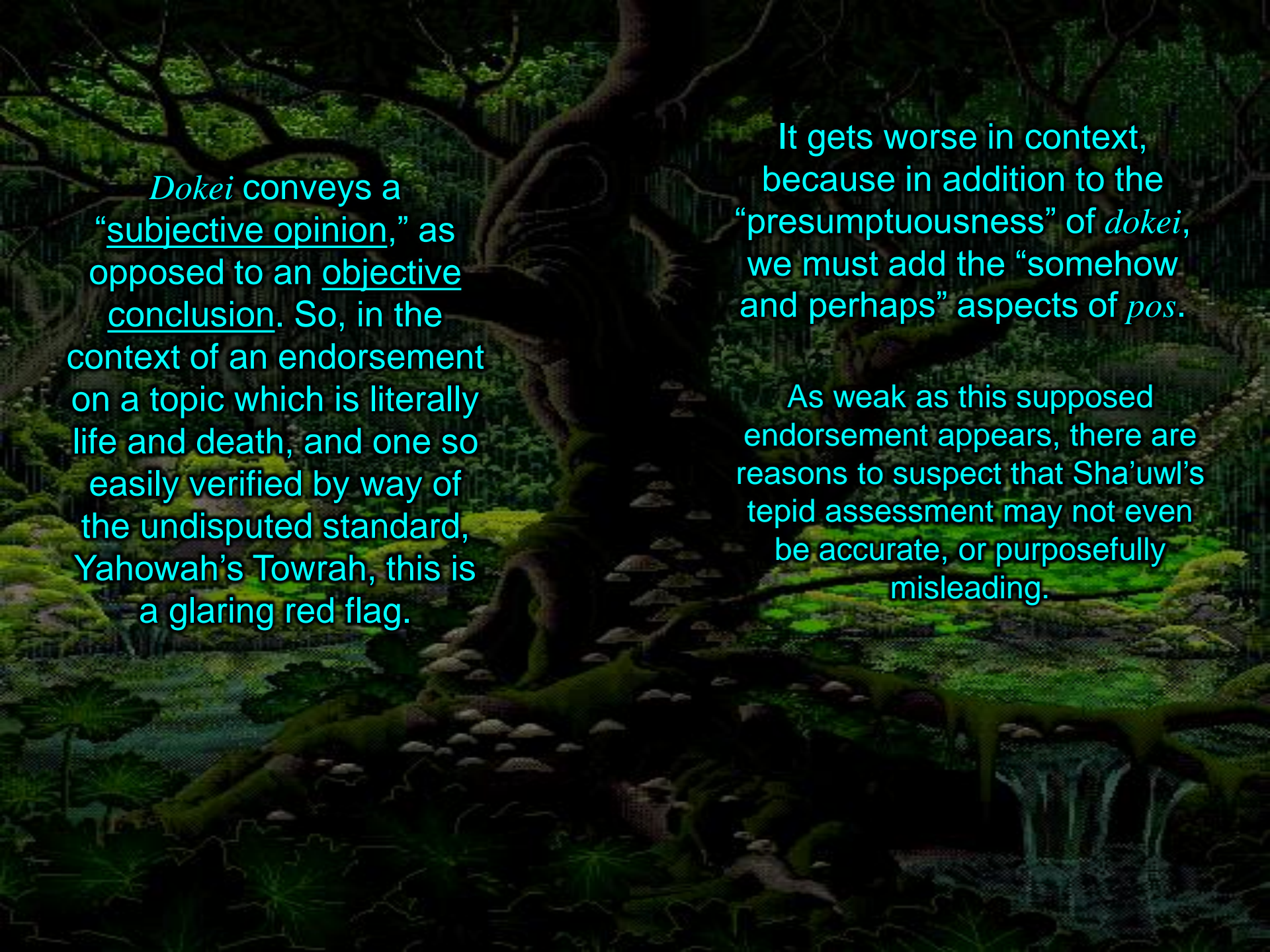
LXGRCANLEX think; to think; to be disposed; to seem best; to seem; to appear; to be...

BYNTGV3E I think, believe; I seem

LALS think; suppose; seem; טוב; good; חשב; plan; נדב; offer willingly; הי...

SNT

CDWGTHB



Dokei conveys a “subjective opinion,” as opposed to an objective conclusion. So, in the context of an endorsement on a topic which is literally life and death, and one so easily verified by way of the undisputed standard, Yahowah’s Towrah, this is a glaring red flag.

It gets worse in context, because in addition to the “presumptuousness” of *dokei*, we must add the “somehow and perhaps” aspects of *pos*.

As weak as this supposed endorsement appears, there are reasons to suspect that Sha’uwl’s tepid assessment may not even be accurate, or purposefully misleading.

The account in Acts, is more credible and detailed than this, expressing what actually occurred during this meeting. And that is why this may be what politicians would call “spin,” as opposed to an outright lie. And in that light, this is not actually an endorsement of Paul, his message, or his mission. This is more of an indication that something was seriously wrong:

“opinions not somehow perhaps to foolishly and stupidly I might run or I ran.”

We think it is Paul's way of saying he is running the race of life for his master. To see who will win. Him or the true message of the Torah. A race still being run today by Shatan.

I went up, but then downward from uncovering an unveiling which lays bare, laying down to them the beneficial messenger which I preach among the races down from one's own, uniquely and separately, but then to the opinions and presumptions, not somehow perhaps into foolishness and stupidity, without purpose and falsely, I might run or I ran,” 2:2CW

“And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.” 2:2 KJV

“I went up but by uncovering and I set up to them the good message that I announce in the nations by own but to the ones thinking not perhaps in empty I might run or I ran.”2:2 NA

“And I went up according to revelation, and I debated with them about the evangelium that I am preaching among the Gentibus/Gentiles, but away from those who were pretending to be something, lest perhaps I might run, or have run, in vain.” 2:2 Latin Vulgate

“I went there because God revealed to me that I should go. While I was there I met privately with those considered to be leaders of the church and shared with them the message I had been preaching to the Gentiles. I wanted to make sure that we were in agreement, for fear that all my efforts had been wasted and I was running the race for nothing.” 2:2 NLT

“And I went up by revelation, and communicated to them that **gospel** which I preach among the Gentiles, but **privately** to them **which were of reputation**, lest by any means I should run, or had run, in vain.” 2:2 KJV

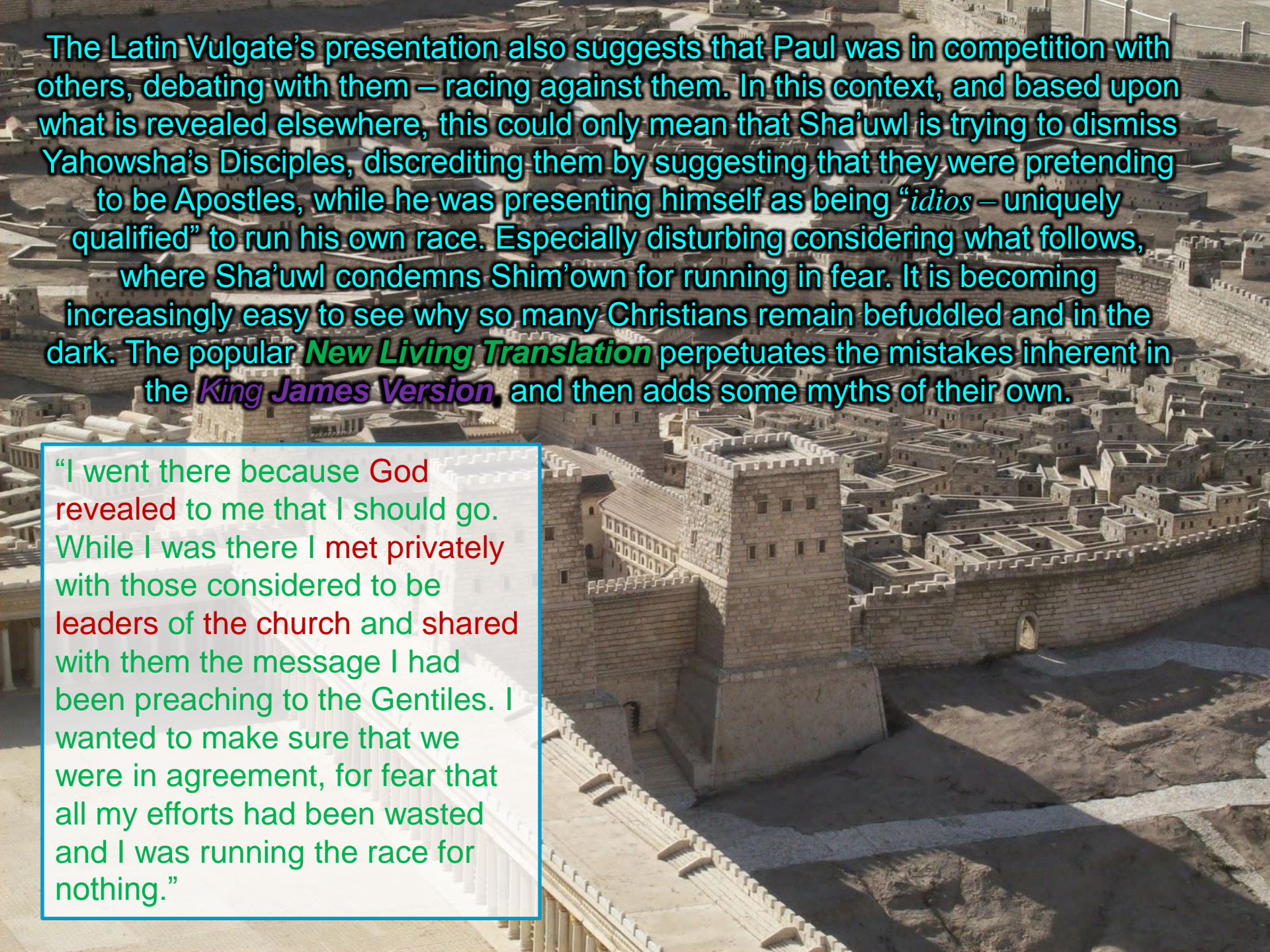
There is no basis for “Gospel,” “privately,” or “which were of reputation.” By adding “privately” to this text without justification, biblical scholars, inadvisably trusting their *KJV*, have tended to disassociate Paul’s description of this meeting in Yaruwshalaim from the detailed account of the very public “Apostolic Council” presented in Acts 15. I can only assume that they do so because when the testimonies are compared, Paul’s credibility is shattered—and, with it, their religion.

Yah’s message is never in vain – only man’s. So if Paul said these things, then Paul is providing us with a window into the origin of his message.

It is easy to see where the KJV went wrong. Rather than accommodate the Greek text, they twisted the Latin Vulgate, the translation which gave rise to Roman Catholicism.

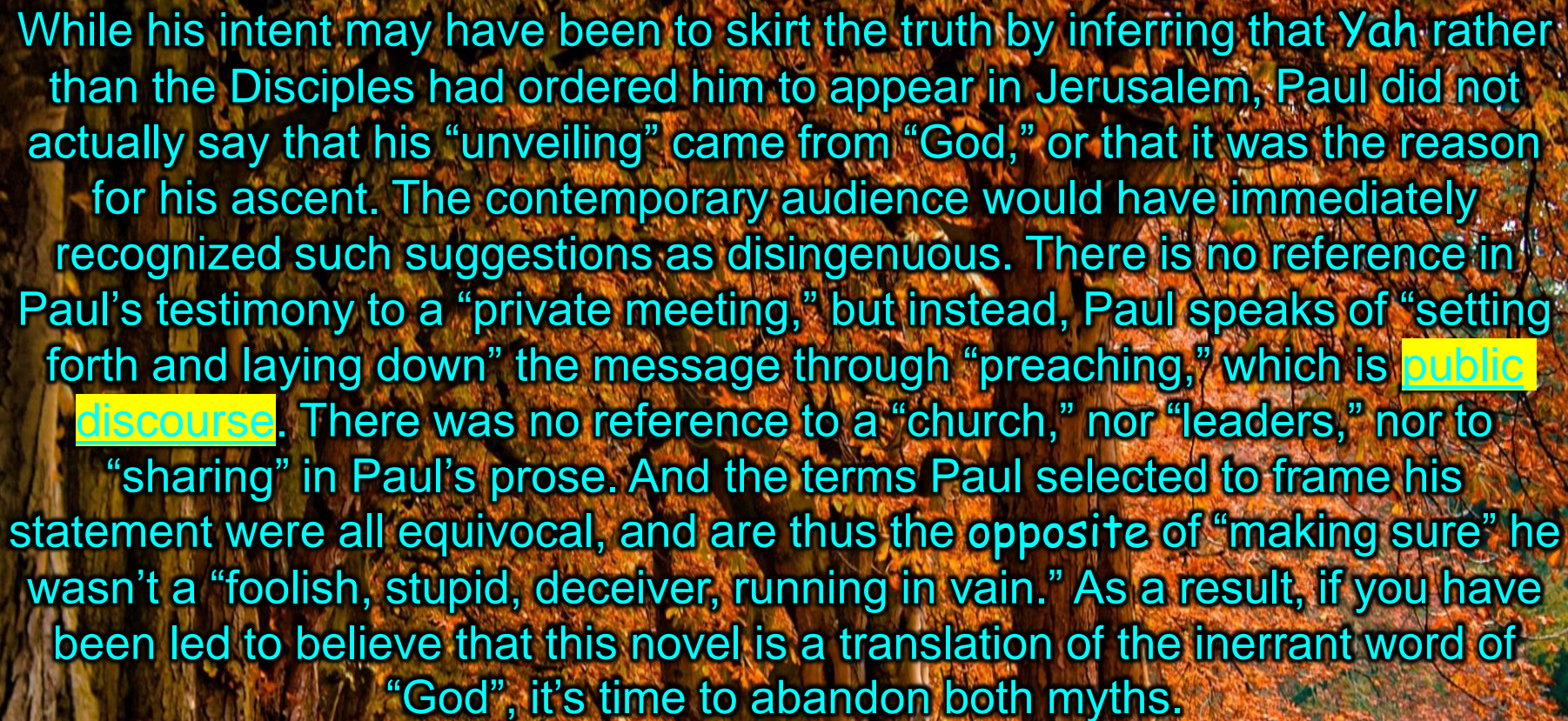
“And I went up according to revelation, and I debated with them about the *evangelium* that I am preaching among the *Gentibus*/Gentiles, **but away from those who were pretending to be something**, lest perhaps I might run, or have run, in vain.” 2:2 Latin Vulgate

Since it does not appear in the Vulgate or in the Greek, “privately” may have been deployed by Francis Bacon, the suspected coordinator of the KJV, to steer clear of the Latin translation “but away from those who were pretending to be something.” Such thoughts regarding those supposedly appointed by Yahuah are debilitating for kings and deadly for their subjects. However, by translating *dokei* “pretending to be something,” Jerome and the Roman Church were acknowledging that Paul was deliberately demeaning Yahowsha’s Disciples. And indeed he was.

An aerial photograph of a stone city, likely Jerusalem, featuring a prominent tower and battlements. The city is built on a hillside, and the stone is a light tan color. The tower in the foreground has a crenellated top and a small arched entrance. The surrounding buildings are smaller and more densely packed.

The Latin Vulgate's presentation also suggests that Paul was in competition with others, debating with them – racing against them. In this context, and based upon what is revealed elsewhere, this could only mean that Sha'awl is trying to dismiss Yahowsha's Disciples, discrediting them by suggesting that they were pretending to be Apostles, while he was presenting himself as being "*idios* – uniquely qualified" to run his own race. Especially disturbing considering what follows, where Sha'awl condemns Shim'own for running in fear. It is becoming increasingly easy to see why so many Christians remain befuddled and in the dark. The popular **New Living Translation** perpetuates the mistakes inherent in the **King James Version**, and then adds some myths of their own.

"I went there because God revealed to me that I should go. While I was there I met privately with those considered to be leaders of the church and shared with them the message I had been preaching to the Gentiles. I wanted to make sure that we were in agreement, for fear that all my efforts had been wasted and I was running the race for nothing."



While his intent may have been to skirt the truth by inferring that Yah rather than the Disciples had ordered him to appear in Jerusalem, Paul did not actually say that his “unveiling” came from “God,” or that it was the reason for his ascent. The contemporary audience would have immediately recognized such suggestions as disingenuous. There is no reference in Paul’s testimony to a “private meeting,” but instead, Paul speaks of “setting forth and laying down” the message through “preaching,” which is **public discourse**. There was no reference to a “church,” nor “leaders,” nor to “sharing” in Paul’s prose. And the terms Paul selected to frame his statement were all equivocal, and are thus the opposite of “making sure” he wasn’t a “foolish, stupid, deceiver, running in vain.” As a result, if you have been led to believe that this novel is a translation of the inerrant word of “God”, it’s time to abandon both myths.

Galatians 2:2

ἀνέβην δὲ κατὰ ἀπόκαλυσιν· καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσιν, κατὰ ἰδίαν· δὲ τοῖς δοκοῦσιν, μὴ πως εἰς κενὸν τρέχω ἢ ἕδραμον.

I went up there because of a revelation and laid out to them the beneficial message which I proclaim among the nations, extending downward unique and individually. And then those to seem of opinions, lest how or in what manner I was running in to foolish, empty, untrue and without result than the course of action.

Δρόμος, ου, ὁ, from δέδρομα perf. mid. of δρέμω.—A course. It properly denotes the act of running; and so the LXX apply it, 2 Sam. xviii. 27. et al. for the Heb. שָׁרַץ¹; but in the N. T. it is only used figuratively for a course of action or ministrations. occ. Acts xiii. 25. xx. 24. 2 Tim. iv. 7: in which last passage, as in many others, the apostle alludes to the Grecian games, and particularly to that of running in a race. See

The English-Greek Reverse Interlinear New Testament Lexham English Bible

Galatians 2:2

ἀνέβην δὲ κατὰ ἀπόκαλυσιν· καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσιν, κατὰ ἰδίαν δὲ τοῖς δοκοῦσιν, μὴ πως εἰς κενὸν τρέχω ἢ ἕδραμον. | LEB NT RI

Now I went up there because of a revelation and laid out to them the gospel that I preach among the Gentiles, but in private to the influential people, lest somehow I was running, or had run, in vain. | LEB

In addition to rebuking the *New Living Translation* for their contrived interpretation of Sha'awl's letter, it is important to reinforce the fact that those who know that they are presenting the Word of Yahuah do not seek the endorsement of others – ever. They rely exclusively on Yahowah.

His testimony is memorialized in writing, it is unambiguously and consistently stated, it is available to everyone, and it does not change – making it reliable and those who share it dependable. Further, no matter the response, the time we spend conveying our Heavenly Father's teaching is never “wasted.” Those who work alongside Yahowah, never “run [His] race for nothing.”

However, those lost in a world of “faith” don't know, so they are compelled to seek human approval. That is why believers congregate together. Perhaps the inadequate faith of these religious publishers, thereby, seeped into their prose. This is no small matter. It reveals why so many Christians get upset when others don't agree with them. The insecure nature of their faith can't handle the strain of knowing that informed and rational individuals don't support what they have been led to believe. It is as if they worry that the slightest chip on the veneer of their faith will cause everything to crumble. Questioning scares them, so they react by reinforcing one another and collectively pushing the perceived threat away.

And remember, opinions are to conclusions as faith is to trust. They are the opposite side of the coins! Since Yahowsha's Disciples had at their disposal a pair of unassailable tests to ascertain for absolute certain whether Sha'awl was speaking for Yahowah, for himself, or on behalf of the Adversary, there was no reason for them to presume anything. Yah's criterion is straight forward, and it is easily accessible because it is found at the conclusion of His Towrah Guidance. In the next verse out of nowhere, Paul brings up the matter of circumcision. Not like it was the whole debate but a passing comment about Titus.

What does Yahuah say about Circumcision?

Gen 17:9 Then Yahuah said to Abraham, "As for you, **(Shamar) observe My covenant**, you and your descendants after you for the generations to come.**10** This is My covenant with you and your descendants after you, the covenant you are to observe (shamar): **Every male among you shall be circumcised.****11** You are to undergo circumcision, **and it will be the sign of the covenant between Me and you.** **12** For the generations to come every male among you who is eight days old must be circumcised, including those born in your household or bought with money from a foreigner--those who are not your offspring.

13 Whether born in your household or bought with your money, they must be circumcised. **My covenant in your flesh is to be an everlasting covenant.****14** **Any uncircumcised male, who has not been circumcised in the flesh, will be cut off from his people; he has broken my covenant."**

Gen 17:23 And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as Yahuah had said to him. **Gen17:24** And Abraham **was ninety years old and nine, when he was circumcised in the flesh of his foreskin.** **Gen-17:25** And **Ishmael his son was thirteen years old** when he was circumcised in the flesh of his foreskin.

Gen 34:15 But in this will we consent to you: If you will be as we *be*, that every male of you be circumcised; Gen 34:17 But if you will not listen to us, to be circumcised; then will we take our daughter, and we will be gone. GEN 34:22 Only herein will the men consent to us for to dwell with us, **to be one people**, if every male among us be circumcised, as they *are* circumcised. Gen 34:24 And to Hamor and unto Shechem his son hearkened all that went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city.

Joshua-5:2 At that time Yahuah said to Joshua, you make sharp knives, and circumcise again the children of Israel **the second time**.

Joshua-5:4 And this *is the reason* why Joshua did circumcise: All the people that came out of Egypt, *that were* males, even all the men of war, died in the wilderness by the way, after they came out of Egypt.

Exodus 12:48 And when a stranger shall sojourn with you, and will keep the passover to Yahuah, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

Paul's revolting review of Yahowah's Covenant and his animosity towards His Towrah Teaching wouldn't engender love or respect for Yahuah who authored and offered them. Therefore, the only way to cling to Paul would be to let go of Yahuah.

What Yahowah has reinforced with us to test is consistent with our personal experience. It wasn't until we took the Towrah seriously, closely examining and carefully considering its guidance and teaching, that we came to realize that Paul was a false prophet. The god Paul was describing and the means to salvation he was presenting in his letters were completely different than Yahuah and path we know in the Towrah.

Many, if not all, of its instructions are vastly more valuable to us when we study and understand them than they are to us when we habitually do them irrespective of their intent. In this regard, the symbolism of circumcision is even more important than the act – although both are essential to our ability to respond to and engage in the Covenant relationship with Yahuah.

That is not to say that we should simply disregard our Heavenly Father's advice. If you want to be included in the Covenant, if you want to be adopted into His family, and if you want to be invited into heaven, if you are not currently circumcised, get circumcised, for example. As we saw, with Yahowah, male circumcision is a life and death decision, one in which He is unwilling to compromise. Therefore, my point is simply that we should seek to understand all of Yahowah's instructions regarding life in the Covenant and then respond rationally based upon what we have learned.

Yahuah,

I love you!

We have to ask "contrary" to what or whom? He just throws this in like he had been addressing circumcision.

– to the contrary, not even Titus, a Greek being, was compelled, forced or pressured, to be circumcised – (2:3)

“To the contrary (*alla* – by way of contrast and making a distinction), not even (*oude*) Titus (Titos – a Latin name meaning nurse), [*the one with (o syn) me (ego),*] a Greek (*Hellen*) being (*eimi* – existing (present tense, active, participle)), was compelled (*anagkazo* – was forced or pressured, necessitated or obligated (aorist, passive, indicative indicating he was acted upon in the past)) to be circumcised (*peritemno* – to be cut off and completely separated; from *peri*, concerning the account of, near, and all around, and *tomotos*, to cut something so as to create separation (aorist, passive, infinitive conveying that at that time he was influenced in this way by the verb which has properties of a noun)).” (Galatians 2:3) (The reason for bracketing the clause “the one with me” is that it isn’t found in Papyrus 46, the oldest witnesses of this statement.)

{2:3} But neither Titus, who was with me, being a Greek, was compelled to be circumcised: KJV

Those who may place greater confidence in the Nestle-Aland Greek New Testament, 27th Edition, here is that rendering for your convenience and consideration. “But not Titus the with me Greek being was compelled to be circumcised.” So much for the myth that the NA27 has been updated to reflect the oldest extant manuscripts. There is nothing posterior to P46 and they ignored it.

to the contrary, not even Titus, a Greek being, was compelled, forced or pressured, to be circumcised – (2:3)CW

“But not Titus the with me Greek being was compelled to be circumcised.” NAGNTI

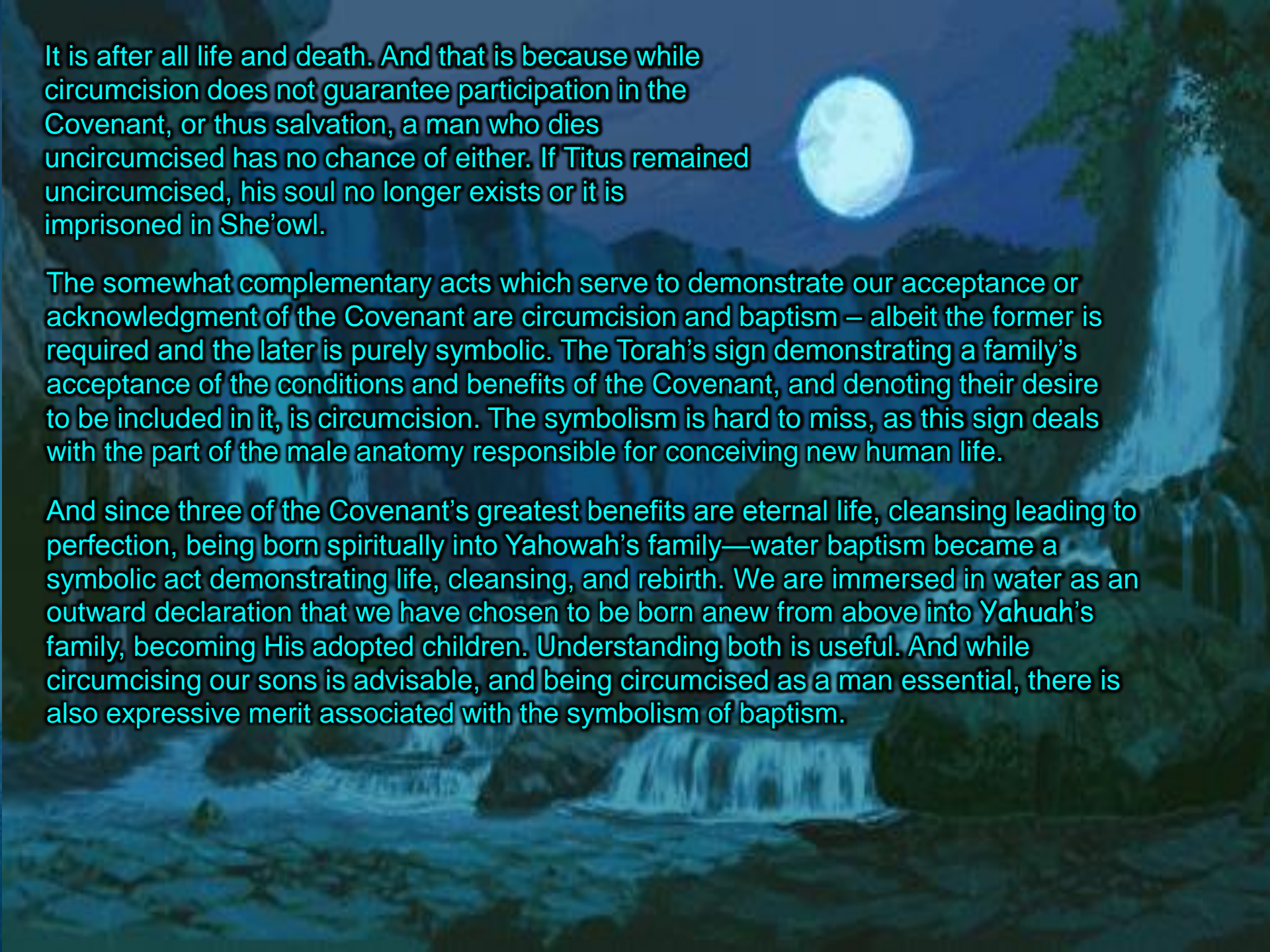
“But neither Titus, who was with me, being a Greek, was compelled to be circumcised:” KJV

But even Titus, who was with me, though he was a Gentilis/Gentile, was not compulsus /compelled to be circumcidi/circumcised,” Latin Vulgate

“And they supported me and did not even demand that my companion Titus be circumcised, though he was a Gentile.” NLT

Regardless of one’s preference or interpretation, someone actually trying to share Yahowah’s message would have provided some context and an explanation as to why it would have ever been appropriate to “force” anyone to do anything. Yahuah does not issue mandates and there are no obligations. We are all free to accept or reject the Covenant. The choice is ours, and it is offered under the auspices of freewill.

So while there is nothing associated with Yahuah which is obligatory, and no choice should ever be compelled, an explanation would have gone a long way toward helping people understand the symbolism involved in their decision regarding whether or not to be circumcised.

A night scene with a full moon, trees, and a waterfall. The background is dark blue and black, with a bright full moon in the upper right. A waterfall is visible on the right side, and there are some trees and foliage. The overall tone is dark and somewhat somber.

It is after all life and death. And that is because while circumcision does not guarantee participation in the Covenant, or thus salvation, a man who dies uncircumcised has no chance of either. If Titus remained uncircumcised, his soul no longer exists or it is imprisoned in She'owl.

The somewhat complementary acts which serve to demonstrate our acceptance or acknowledgment of the Covenant are circumcision and baptism – albeit the former is required and the later is purely symbolic. The Torah's sign demonstrating a family's acceptance of the conditions and benefits of the Covenant, and denoting their desire to be included in it, is circumcision. The symbolism is hard to miss, as this sign deals with the part of the male anatomy responsible for conceiving new human life.

And since three of the Covenant's greatest benefits are eternal life, cleansing leading to perfection, being born spiritually into Yahowah's family—water baptism became a symbolic act demonstrating life, cleansing, and rebirth. We are immersed in water as an outward declaration that we have chosen to be born anew from above into Yahwah's family, becoming His adopted children. Understanding both is useful. And while circumcising our sons is advisable, and being circumcised as a man essential, there is also expressive merit associated with the symbolism of baptism.

By consistently filling in words which aren't actually in the Greek text to improve readability, without designating them as being added by way of brackets or italics, translators have artificially elevated the status of this epistle, far beyond what the words deserve. But other than that, the KJV rendering is permissible: "But neither Titus, who was with me, being a Greek, was compelled to be circumcised:" LV: "But even Titus, who was with me, though he was a *Gentilis*/Gentile, was not *compulsus* /compelled to be *circumcidit*/circumcised," Jerome, a Roman, couldn't write "Greek," even though the text required it. That's funny in a way.

Arbitrarily putting words into Paul's mouth has lost its charm. There is no basis for the NLT's opening clause: "And they supported me and did not even demand that my companion Titus be circumcised, though he was a Gentile." Do you suppose that the team of scholars and religious leaders who compiled this supposed "translation" really thought that "*Hellen*" meant "Gentile"?

By putting in this non-sequiter, with no reason why, is to suggest that Paul and others were in a position to annul one of Yahowah's most essential instructions.

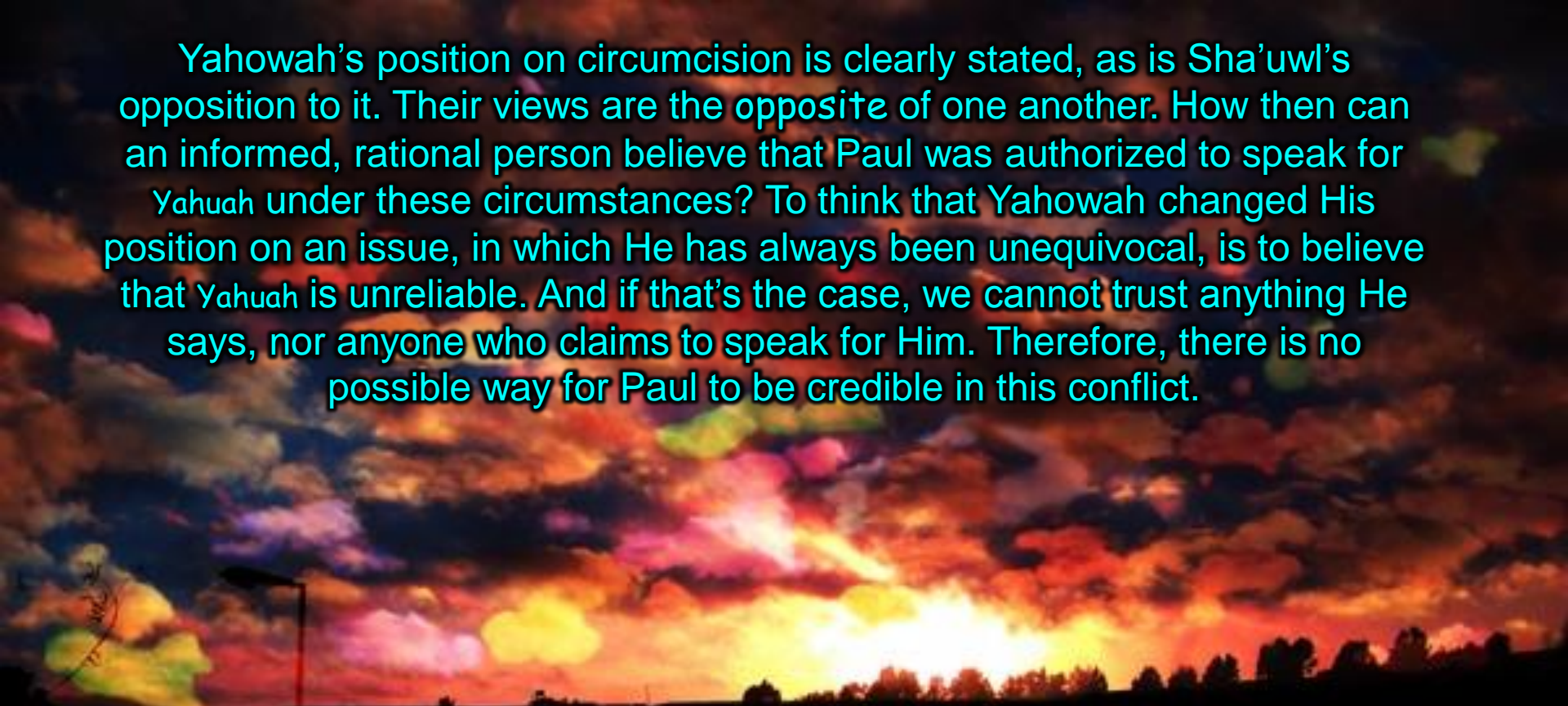
Rabbis would in fact claim this power for themselves, albeit never regarding something as clear as circumcision. Akiba, in particular, playing off Yahowah's penchant for volition, promoted the view that a majority vote by Rabbis ("sages") could override the Torah on any subject that was of interest to men. This arrogant assertion eventually became the basis of Judaism as it is practiced today, with rabbinical arguments in the Talmud superseding the Torah.

And in a roundabout way, it is also the basis of Roman Catholicism, whereby a Pope, elected by Cardinals, is seen as having the authority to establish new rules, even those which contradict Yah's guidance. Therefore, this is one of many places where Sha'awl's lack of specificity has become problematic.

Without any intervening explanation is a sure sign that:

- 1) The purpose of the Yaruwshalaim Summit was designed to deal with Paul's contrarian position regarding circumcising Greeks.
- 2) That Paul wanted it to appear as if the Disciples agreed with his position against circumcision even though this would place everyone in opposition to Yahuah.
- 3) That this decision not to encourage a man to be circumcised so that he could participate in the Covenant was so fresh in everyone's mind that no transition or introduction was required to remind the audience that the reason for the meeting had been the disconnect between Paul's message and Yahuah's position relative to circumcision.

And as such, for this reason and many more, it is apparent that Galatians was written immediately after the Yaruwshalaim Summit in 50 CE, which was before Sha'awl's first visit to Thessalonica, Corinth, or Rome—the other candidates for his initial epistle.



Yahowah's position on circumcision is clearly stated, as is Sha'awl's opposition to it. Their views are the opposite of one another. How then can an informed, rational person believe that Paul was authorized to speak for Yahuah under these circumstances? To think that Yahowah changed His position on an issue, in which He has always been unequivocal, is to believe that Yahuah is unreliable. And if that's the case, we cannot trust anything He says, nor anyone who claims to speak for Him. Therefore, there is no possible way for Paul to be credible in this conflict.

And speaking of credibility, what follows should give us pause. Regardless of whether you or I concur with Yahuah's position on the sign of His Covenant, the only way to justify the reference to Titus's lack of circumcision set awkwardly between Galatians 2:2 and 2:4 is to realize that, while this letter may have been addressed to the Galatians, it was not about them. Sha'awl went to Yaruwshalaim to undermine the competition: Yahowsha's Disciples. This letter was designed to discredit them so that Paulos could rise unchallenged.

Grammatically, the following clause isn't the start of a new sentence. And it has nothing whatsoever to do with Titus being a Greek or being uncircumcised (or so it would appear). And the problem with it, apart from the fact that the required transition is nonexistent, is that there is no reason to criticize someone or demean anyone without demonstrating that what they have said or have done was inconsistent with Yahowah's instructions. Paul didn't. And it won't be the last time. And worse, it's Paul who should actually be exposed and condemned for advocating the contrarian position.

With all of this in mind, Paul's statement transitions from being inappropriate to being devastating when seen flowing out of his opening salvo against the Torah. If you recall, Paulos claimed that "the old system which had been in place" was "disadvantageous, harmful, wicked, and worthless." And since the sign of that system was circumcision, it's hard to miss the association between this statement and Paul's underlining contention that the Torah enslaves.

Here is Galatians 2:4:



but then on account of the impersonators who faked their relationship joining in secretly, under false pretenses, who sneaked into the group to secretly spy upon and clandestinely plot against the freedom from conscience and liberation from the constraints of morality that we possess in Christo Iesou in order that us they will actually make subservient, controlling for their own ends, (2:4)

“...but (*de* – moreover then) on account of (*dia* – through, by, or because of) the (*tous*) false brothers (*pseudadelphos* – impersonators who faked their kinship, relationship, and affinity) brought in surreptitiously under false pretenses (*pareisaktos* – joining secretly, smuggled in), who (*hostis* – literally: whoever and whatever) sneaked into the group (*pareiserchomai* – crept in by stealth, slipping in) to secretly spy upon (*kataskopeo* – to closely investigate, evaluate, and consider but more typically: to lie in wait, to spy out, and to clandestinely plot against) the freedom and liberation (*ten eleutheria* – the liberty and release from conscience, from binding morality, from slavery and bondage, the emancipation from all constraints) that (*en* – which) we (*emon*) possess (*echo* – hold on to and experience) in (*en* – with or among) Christo (XPΩ – a placeholder used by Yahowsha’s Disciples to convey the title Ma’aseyah, but used here without the definite article) Iesou (IHY – a placeholder used by Yahowsha’s Disciples and in the Septuagint to convey Yahowsha’, meaning Yahowah Saves) in order that (*hina*) us (*emas*) they will actually make subservient (*katadouloo* – they will control for their own ends, making slaves and bringing into bondage (future tense, active voice, indicative mood)),...”
(Galatians 2:4)

So here Paul announces there was trouble in paradise and his story in Acts that he told to Luke, has whitewashed what really happened.

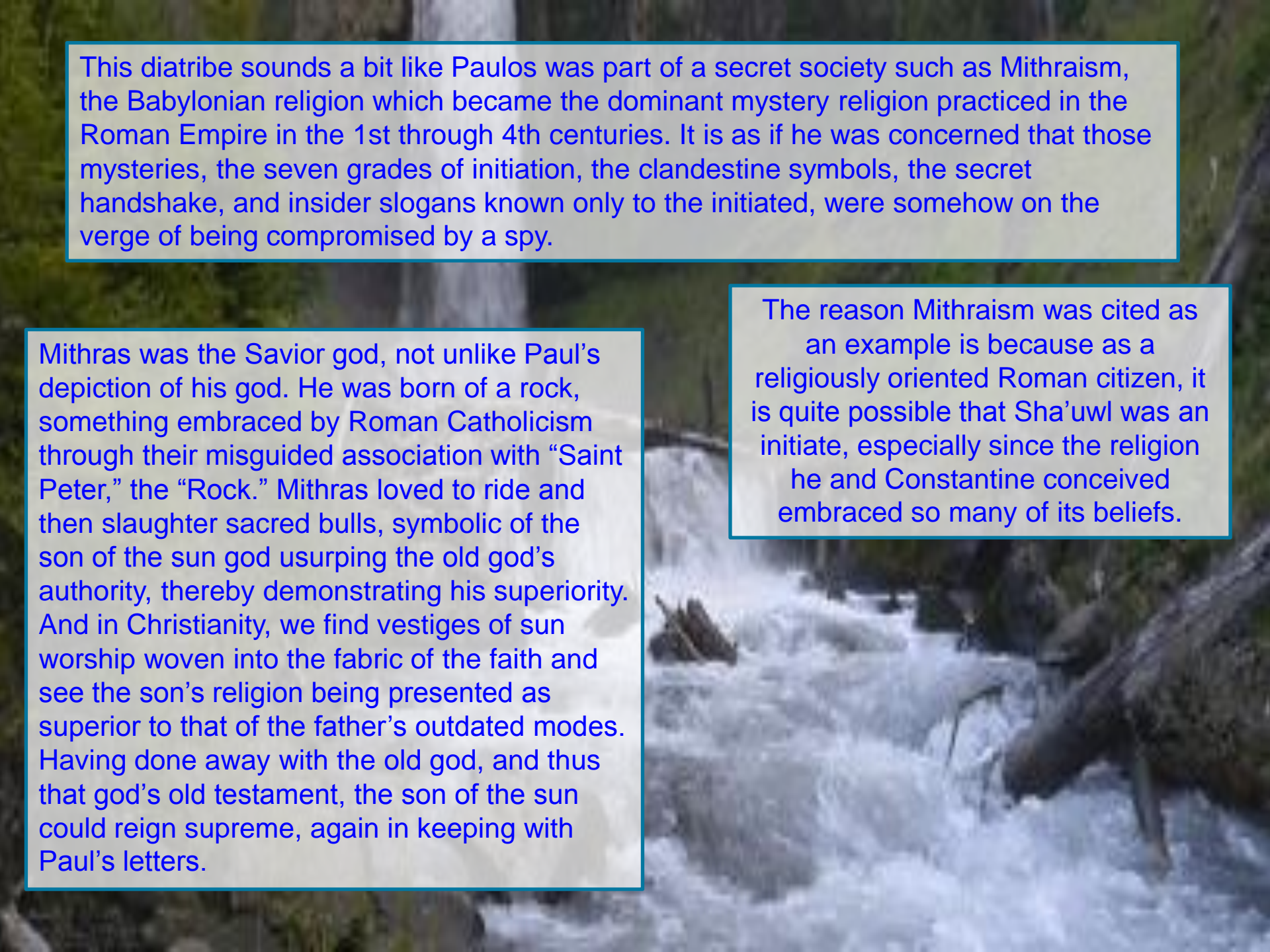
Therefore, we know that as a result of Paul's "separate and distinct" "message or messenger," it "became apparent" that he "had to go up to Yaruwshalaim" to confront the "presumptions, suppositions, and opinions" of others that he "might be running foolishly and in vain." We know that "not obligating" "Greeks" to be "circumcised" was the overriding issue, a topic so vital to Paul's credibility and mission, he felt compelled to deliberately demean the character and motives of the participants. Paul claimed that either Yahowsha's Disciples, or those they had invited into the Covenant, or both, were "impersonators who faked their relationship." He claimed that they had "secretly snuck into" this meeting "under false pretenses" "to spy upon and plot against" the "liberation from conscience and constraints" Paul and his followers claimed to "possess." And worse, the intent of the clandestine interference of the interlopers was "to make [Paul and associates] subservient, controlling them for their own means."

But at the very least, the lines of the debate have been drawn and we are all compelled to take sides.

If we are to believe Sha'awl, that someone who claimed to be born anew into our Heavenly Father's Covenant family, but who had not actually availed themselves of the adoption process (which is delineated in the Towrah), wanted to enslave Paul and his companions, making them subservient to them. But since the liberty the Ma'aseyah Yahowsha' provides comes from the Towrah, and since the benefits are eternal, this scenario isn't possible. And flowing out of an edict against circumcision, which is required to receive any of the benefits Yahowsha' is providing by observing the Towrah, **the freedom Paul is claiming for the likes of Titus isn't possible.**

While no person, spirit, government, or religious institution has the power or authority to revoke our liberties as part of Yahowah's Covenant family, in the culture of that day, at the time the letter to the Galatians was written, there were only two human agencies which sought temporal submission and which had the power to enslave individuals during their mortal existence: the Jewish Sanhedrin and the Roman government. But if these men had been representatives of these institutions, they would have been identified as such. Moreover, to associate the curtailment of the "liberty in Yahowsha," which is both spiritual and eternal, with human institutions like these, which are neither, is irrational.

And why even speak of "false pretenses, slipping in, and secrecy" in relationship to the "*ekklesia* – called out" Yahowsha' and His Disciples, especially Shim'own Kephas, had guided? These would have been the same individuals who had been empowered and enriched by the Set-Apart Spirit during the Miqra' of Shabuw'ah (discussed in Acts 2).



This diatribe sounds a bit like Paulos was part of a secret society such as Mithraism, the Babylonian religion which became the dominant mystery religion practiced in the Roman Empire in the 1st through 4th centuries. It is as if he was concerned that those mysteries, the seven grades of initiation, the clandestine symbols, the secret handshake, and insider slogans known only to the initiated, were somehow on the verge of being compromised by a spy.

Mithras was the Savior god, not unlike Paul's depiction of his god. He was born of a rock, something embraced by Roman Catholicism through their misguided association with "Saint Peter," the "Rock." Mithras loved to ride and then slaughter sacred bulls, symbolic of the son of the sun god usurping the old god's authority, thereby demonstrating his superiority. And in Christianity, we find vestiges of sun worship woven into the fabric of the faith and see the son's religion being presented as superior to that of the father's outdated modes. Having done away with the old god, and thus that god's old testament, the son of the sun could reign supreme, again in keeping with Paul's letters.

The reason Mithraism was cited as an example is because as a religiously oriented Roman citizen, it is quite possible that Sha'awl was an initiate, especially since the religion he and Constantine conceived embraced so many of its beliefs.

Mithras was emblazoned with scorpions and serpents, which is incriminating because the thorn and goad Paul referenced controlling and guiding him were synonymous with scorpion stingers, and the serpent is Satan, through whom Paul admitted being possessed and inspired. Rather than observing Yahowah's seven feasts, Mithras ate supper with Sol (the Sun), who is shown bowing to him. He is always depicted with a halo or sunburst above his head, and is commonly shown with torch bearers whose lanterns and staffs are upside down. Especially interesting considering Paul's inverted and twisted testimony, depictions of Mithras are most always double-faced.

This Roman god with a Babylonian pedigree is presented amidst flashing rays of light, even lightning bolts, just as Paul claimed to have seen him on the road to Damascus. He is depicted with the moon's blessing and approval after having defeated the sun god, Sol. Mithras then ascends through the seven heavens, something Paul claimed to have done as well. The caduceus, the symbol of Mercury, the "messenger of god," is universally associated with Mithras throughout these myths, which is telling because Paul's principle claim was to have been G's exclusive messenger to the world. Mithras is typically shown carrying keys, not unlike the Roman Catholic Church. He has a scepter in his hand, denoting his authority. He either holds a globe in his hand, or has one at his feet, conveying the notion that the world was his, again just as was the case with Sha'awl. These globes are even festooned with crosses – another Pauline fixation with a pagan past.

Especially telling, considering Paul's fixation on the death and bloodletting of his savior, in Mithraism souls are immersed and saved in their graves by the blood of their god so as to be bodily resurrected in harmony with Mercury's message – most of which undergirds Paul's testimony. Especially intriguing, Mithras always wore a conical Phrygian cap, which denoted freedom from the law in the pursuit of liberty – which is hauntingly familiar to those aware of Paul's penchant to preach freedom from the Towrah. Also interesting, the Roman Savior who defeated the old god was costumed in Anatolian robes, the official dress of the land of Paul's birth. He is even shown as a fountain, baptizing his initiates.

The birthday of Mithras was December 25th, which was celebrated as the Festival of "*Natalis Invicti* – the Birth of the Unconquerable." That means that he was conceived, and thus resurrected each year on Easter Sunday – nine months earlier. To be saved by him, the initiate simply swore an oath of devotion making salvation faith based. The rituals included recitals of a catechism, where believers in the mythical god were asked to provide the prescribed answers to rehearsed questions to receive the gift of salvation. The highest-ranking clerics were called "*Pater* – Father," carried a shepherd's staff, and wore elaborate robes emblazoned with sunbursts, a Phrygian cap covered in thunderbolts, and a ruby ring – most of which survive today in Roman Catholicism. Their hierarchy of participation and status are all echoed in Paul's writings as well as in Paul's legacy: the Roman Catholic Church. Believers were united and universal, which is what "catholic" means. They identified themselves through their special handshake – something Paul also introduced. Women were excluded, just as they were from Paul's personal life. Only men could participate and become clerics – also in keeping with Paul's theology.

Beyond the covert religious nature of mythology, and the fact that it plays no part of our relationship with Yahowah, we must also deal with the rather peculiar sequencing of statements and events. On one hand, he has implied that he assumed the Disciples were somewhat supportive of his message, and that no one suggested that a Greek be circumcised, strongly inferring that everyone was in agreement with his position.

But now, in the next breath, we discover that Paul is facing such severe opposition, that he is compelled to exclude and demean his foes—a sure sign that he could not effectively refute their message. And we cannot blame these incompatible associations on scribal error.

Papyrus 46 dates to within thirty-five to seventy-five years of the time Sha'awl connected these conflicting statements. Further, there is no discrepancy between **the Nestle-Aland** and the oldest surviving manuscript. Further, we cannot even blame these conflicting notions on the difficulty of translating words from one language into another. In this case the words are perfectly clear. There is no dispute regarding their meanings—only the message

And then we have the absurd transition from not compelling circumcision to spies intent on making Sha'awl subservient to them. It provides a window into this man's soul and affirm that Paul was insecure and evil. Demonstrating the resulting paranoia, he saw everyone as a potential adversary. And so he would abandon all moral constraints to undermine those he sought to rise above.

Also at issue is the fact that the men who attended this meeting were identified in the book of Acts. They were neither Romans nor members of the Sanhedrin. Some had been, but were no longer, Pharisees. They were all elders in the Yaruwshalaim Called-Out Assembly, which means that they were not “false brothers.” They did not sneak into the meeting; they were invited. And they were active participants, not secret observers.

but then on account of the impersonators who faked their relationship joining in secretly, under false pretenses, who sneaked into the group to secretly spy upon and clandestinely plot against the freedom from conscience and liberation from the constraints of morality that we possess in Christo Iesou in order that us they will actually make subservient, controlling for their own ends, 2:4 CW

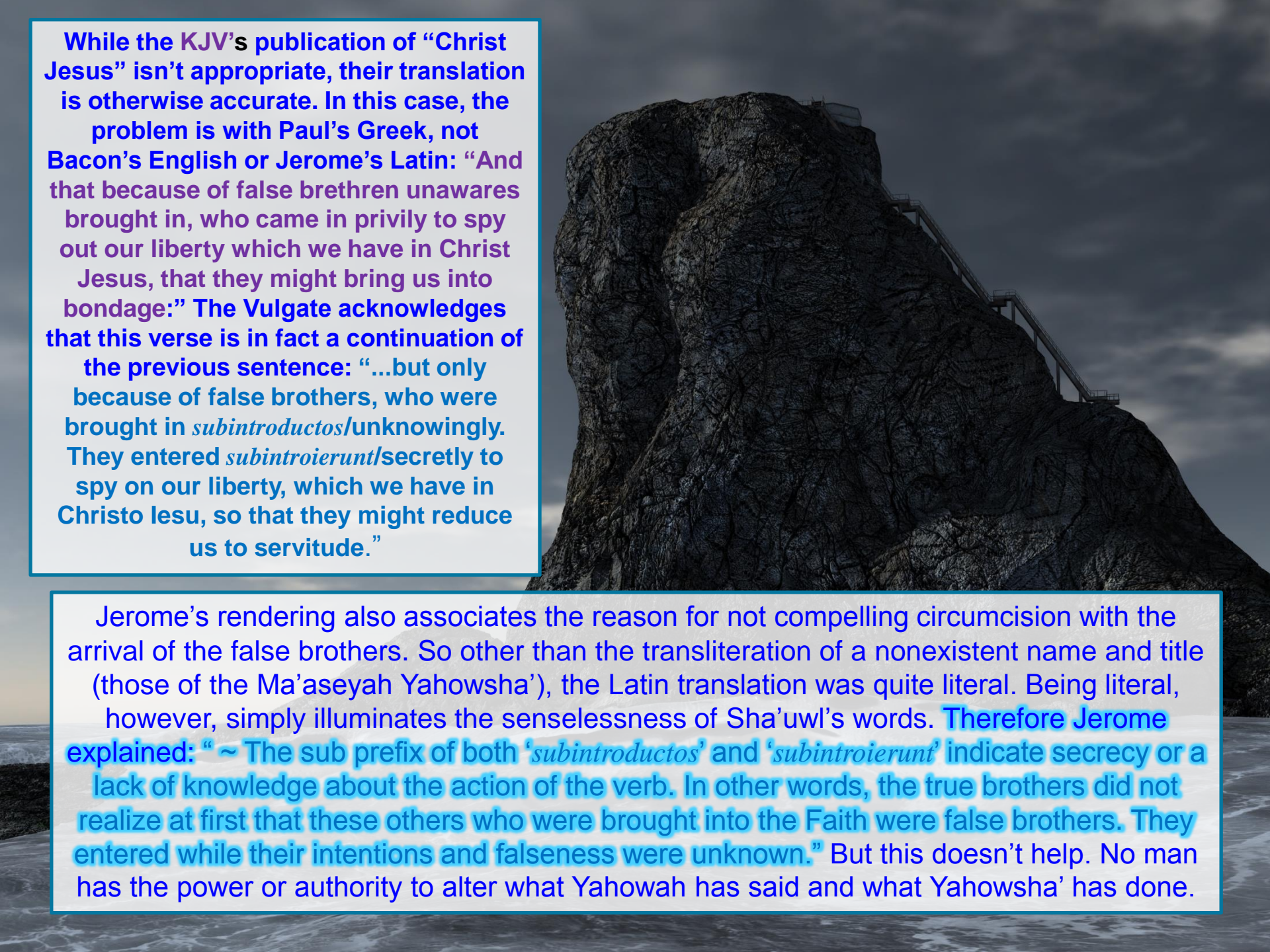
“through but the brought in secretly false brothers who came in along to look carefully the freedom of us that we have in Christ Jesus that us they will enslave thoroughly,...”NANTI

And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:” KJV

but only because of false brothers, who were brought in subintroductos/unknowingly. They entered subintroierunt/secretly to spy on our liberty, which we have in Christo Iesu, so that they might reduce us to servitude.” Latin Vulgate

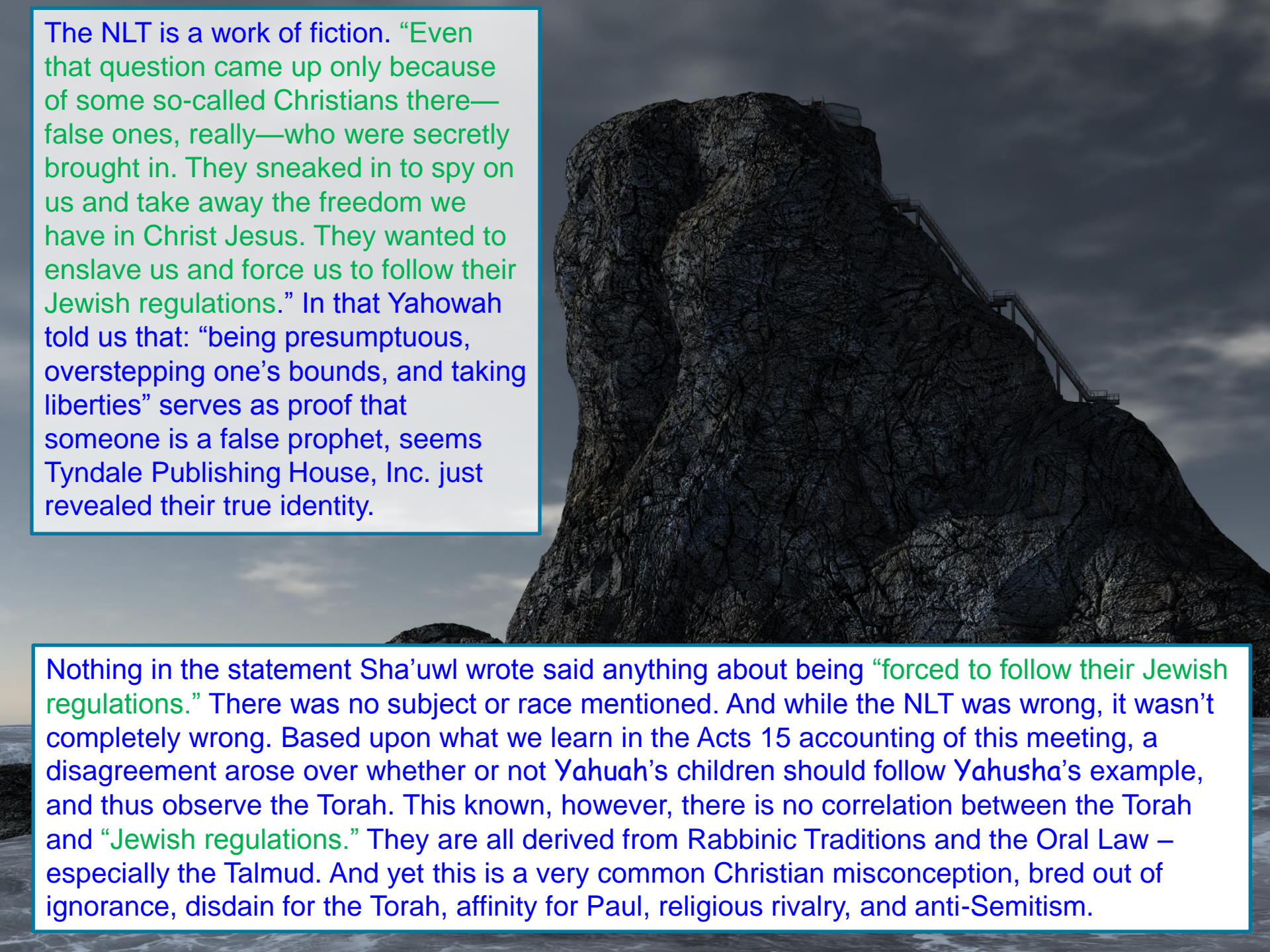
Even that question came up only because of some so-called Christians there—false ones, really—who were secretly brought in. They sneaked in to spy on us and take away the freedom we have in Christ Jesus. They wanted to enslave us and force us to follow their Jewish regulations.”NLT

The Nestle-Aland’s McReynolds Interlinear reads: “through but the brought in secretly false brothers who came in along to look carefully the freedom of us that we have in Christ Jesus that us they will enslave thoroughly,...”



While the KJV's publication of "Christ Jesus" isn't appropriate, their translation is otherwise accurate. In this case, the problem is with Paul's Greek, not Bacon's English or Jerome's Latin: "And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:" The Vulgate acknowledges that this verse is in fact a continuation of the previous sentence: "...but only because of false brothers, who were brought in *subintroductos*/unknowingly. They entered *subintroierunt*/secretly to spy on our liberty, which we have in Christo Iesu, so that they might reduce us to servitude."

Jerome's rendering also associates the reason for not compelling circumcision with the arrival of the false brothers. So other than the transliteration of a nonexistent name and title (those of the Ma'aseyah Yahowsha'), the Latin translation was quite literal. Being literal, however, simply illuminates the senselessness of Sha'awl's words. Therefore Jerome explained: " ~ The sub prefix of both '*subintroductos*' and '*subintroierunt*' indicate secrecy or a lack of knowledge about the action of the verb. In other words, the true brothers did not realize at first that these others who were brought into the Faith were false brothers. They entered while their intentions and falseness were unknown." But this doesn't help. No man has the power or authority to alter what Yahowah has said and what Yahowsha' has done.



The NLT is a work of fiction. “Even that question came up only because of some so-called Christians there—false ones, really—who were secretly brought in. They sneaked in to spy on us and take away the freedom we have in Christ Jesus. They wanted to enslave us and force us to follow their Jewish regulations.” In that Yahowah told us that: “being presumptuous, overstepping one’s bounds, and taking liberties” serves as proof that someone is a false prophet, seems Tyndale Publishing House, Inc. just revealed their true identity.

Nothing in the statement Sha’uwl wrote said anything about being “forced to follow their Jewish regulations.” There was no subject or race mentioned. And while the NLT was wrong, it wasn’t completely wrong. Based upon what we learn in the Acts 15 accounting of this meeting, a disagreement arose over whether or not Yahuah’s children should follow Yahusha’s example, and thus observe the Torah. This known, however, there is no correlation between the Torah and “Jewish regulations.” They are all derived from Rabbinic Traditions and the Oral Law – especially the Talmud. And yet this is a very common Christian misconception, bred out of ignorance, disdain for the Torah, affinity for Paul, religious rivalry, and anti-Semitism.

...to whom neither to a moment we yielded, surrendered, or submitted in order that the truth of the G may continue to be associated among you. (2:5)

As you contemplate Sha'owl's response to the alleged "false brothers," recognize that "submission," from *hypotage*, isn't found in Papyrus 46, the late first-century witness of this letter, even though it is included in more recently compiled texts (following *eiko*, meaning "yield"). Additionally, *euangelion*, rendered "Gospel" in most English translations, but more accurately translated "beneficial message," is not extant in the earliest manuscripts either. Further, in P46, we find a placeholder for Yahowah's title between "*e aletheias* – the truth" and "*diameno* – may continue to be associated" in the oldest Greek text, but not in the *Textus Receptus*, the *Novum Testamentum Graece*, nor the *Nestle Aland Greek New Testament*, even though the first claimed to be the "text received directly from God," and the other two have claimed to have corrected every error of the former by referencing older manuscripts.

So, the two things we know for sure are: we are not the first to be troubled by what Paulos said, and others have already tried to fix these problems. Therefore, at the very least, this response is the product of considerable meddling and copyediting – some of which may have been required just to make what follows appear lucid.

"...to whom (*ois*) neither (*oude* – not even and but no) to (*pros* – against, among, with regard to, or advantageously) a moment (*hora* – an occasion in time or an hour) we yielded (*eiko* – we surrendered, gave in, or submitted) [to the submission (*te hypotage* – to the obedience and subjection)] in order that (*hina* – as a result) the truth (*e aletheia* – that which is an eternal reality and in complete accord with history and the evidence) of the God (*tou ΘΥ*) [beneficial message and healing messenger (*euangelion*)] may continue to be associated (*diameno* – might remain and continue) among (*pros* – to against, or advantageously with regard to) you (*umas*)." (Galatians 2:5)

“...to whom but not to hour we yielded in the subjection that the truth of the good message might stay through to you.” NANTI

To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.” KJV

“We did not yield to them in subjection, even for an hour, in order that the truth of the *evangelii* would remain with you,” Latin Vulgate

“But we refused to give in to them for a single moment. We wanted to preserve the NLT

With regard to this statement, the Nestle-Aland’s McReynolds Interlinear, in direct denial of their claim to have corrected their text to reflect the oldest extant manuscripts, published: “...to whom but not to hour we yielded in the subjection that the truth of the good message might stay through to you.” The earliest witness of this statement reads: “to whom neither to a moment or hour we submitted in order that the truth of the God might continue to be associated among you.” (2:5)

Here is what the KJV says, not that I understand it: “To whom we gave place by **subjection**, no, not for an hour; that the truth of the **gospel** might continue with you.” If it is possible to make Paul sound worse than he already does, credit the English for revealing it.

Since the Latin Vulgate reads: “We did not yield to them in subjection, even for an hour, in order that the truth of the *evangelii* would remain with you,” we know why “subjection” and “gospel” were included in more recently compiled Greek texts, and in every subsequent translation. And yet, no one was trying to hold anyone in “subjection,” and Yahowah doesn’t have a “gospel.”

But you wouldn't know it by reading the New Living Translation. In another break from their "Essentially Literal and Dynamic Equivalent" philosophy, one which has consistently rendered *euangelion* as "Good News," this time they wrote "Gospel" (even though *euangelion* wasn't actually written in the Greek text). "But we refused to give in to them for a single moment. We wanted to preserve the truth of the gospel message for you." It's too bad the Tyndale brain trust wasn't as committed to "preserving the truth." (Not that it's found in Paul's epistles.)

This is pathetic. If the imposters had to be sneaky just to get into the room, and if their mission was simply to spy on Sha'awl, why is not surrendering to them being presented as a heroic and selfless stand which was required to bring us the truth?

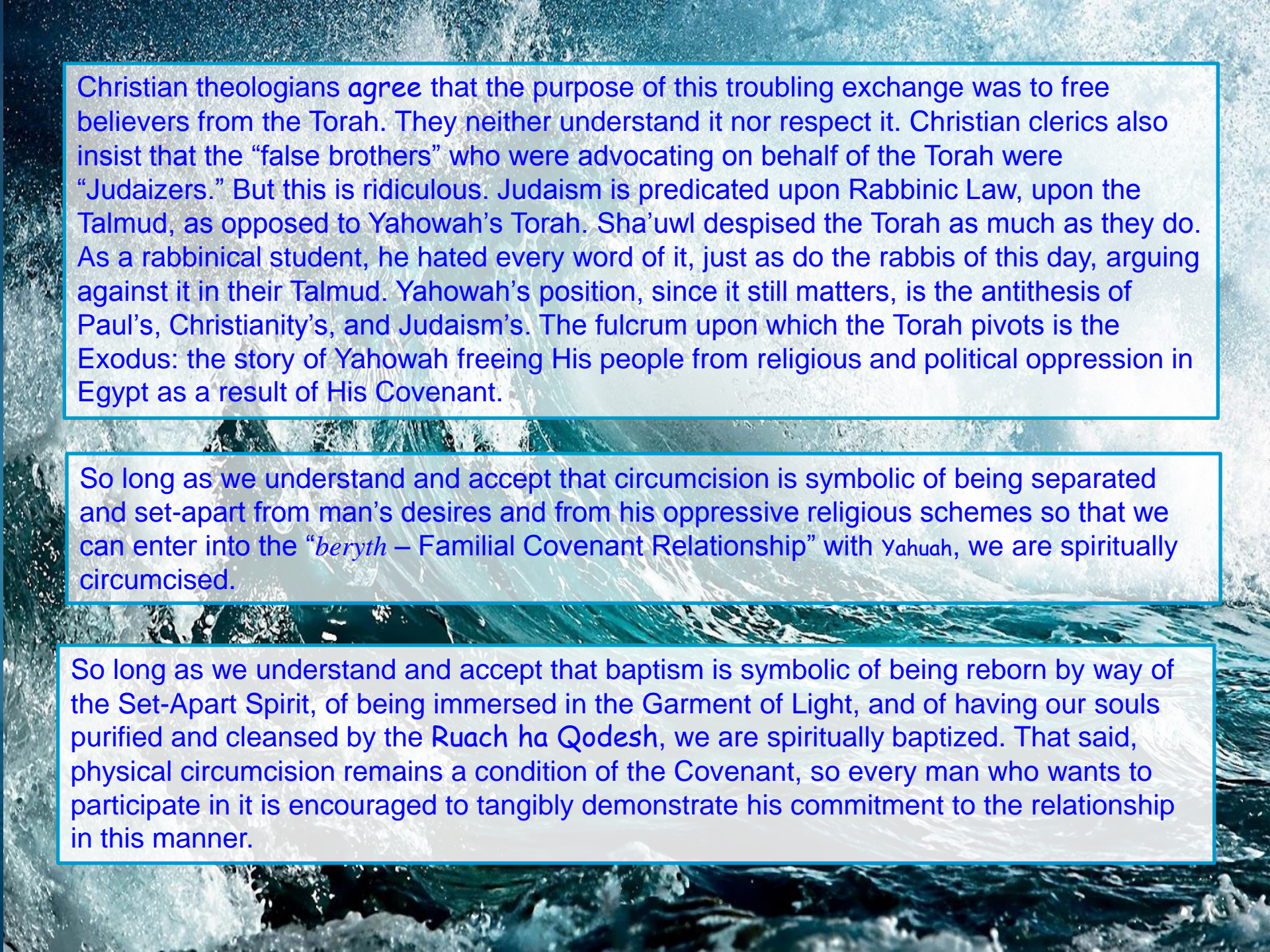
Couldn't we just read the Torah? Couldn't we listen to Yahowsha' by reading Mattanyah or Yahowchanan's eyewitness accounts? Couldn't we just ignore them – especially since nothing they said, if anything, is known? Why is everything being presented as if it is not only Paul against the world, but that without Paul's brave stand against the forces of darkness that we'd all succumb? And how is it that we are to believe that Paul is the arbitrator of "the truth of the Yahuah" when he began this letter telling us that His "old system was immoral and corrupt?"

The issue here is that since circumcision is required to participate in the Covenant, the inference is that you have to submit to and obey the Torah to benefit from the old system. But you should know that there is no Hebrew word for "obey." When it is found in English "translations" it is because they have misrepresented the meaning of the Hebrew verb, *shama*, which means "to listen."

Likewise, there is no Hebrew word for “submit.” The few times it is found in English bibles either “*kachash* – to deceive,” “*raphac* – to stamp down,” or “*‘anah* – to respond” were twisted to provide this errant connotation. At issue here is that Towrah is “teaching” that we should “listen and respond to,” rather than a set of “laws” to which we must “submit and obey.” No one can diminish Yahowah’s gift, so I am at a loss to see how Sha’uwl’s failure to yield to these men would have had any material effect on anyone.

Considering the audience, Paul is claiming that he is preventing the application of the same instructions Yahuah provided to the Children of Yisra’el in His Towrah. So by taking this stand, Sha’uwl is freeing believers from listening to Yahuah.

While it is irrelevant in this context, should you be curious, the only people with the authority to enslave Paulos, and thus silence him, would have been representatives of the Roman government. Not even the Sanhedrin could have done so because Paulos was a Roman citizen. Moreover, as a rabbinical student in Yaruwshalaim, Sha’uwl would have known the latter personally. And as we will discover, Rome allegedly imprisoning Paulos didn’t silence him. And if the Romans had incarcerated him to moot his message, and if he was actually speaking for Yahuah, Yahowah would have found another witness. So, Sha’uwl’s response was as flawed as was his proposition.



Christian theologians agree that the purpose of this troubling exchange was to free believers from the Torah. They neither understand it nor respect it. Christian clerics also insist that the “false brothers” who were advocating on behalf of the Torah were “Judaizers.” But this is ridiculous. Judaism is predicated upon Rabbinic Law, upon the Talmud, as opposed to Yahowah’s Torah. Sha’uwl despised the Torah as much as they do. As a rabbinical student, he hated every word of it, just as do the rabbis of this day, arguing against it in their Talmud. Yahowah’s position, since it still matters, is the antithesis of Paul’s, Christianity’s, and Judaism’s. The fulcrum upon which the Torah pivots is the Exodus: the story of Yahowah freeing His people from religious and political oppression in Egypt as a result of His Covenant.

So long as we understand and accept that circumcision is symbolic of being separated and set-apart from man’s desires and from his oppressive religious schemes so that we can enter into the “*beryth* – Familial Covenant Relationship” with Yahuah, we are spiritually circumcised.

So long as we understand and accept that baptism is symbolic of being reborn by way of the Set-Apart Spirit, of being immersed in the Garment of Light, and of having our souls purified and cleansed by the Ruach ha Qodesh, we are spiritually baptized. That said, physical circumcision remains a condition of the Covenant, so every man who wants to participate in it is encouraged to tangibly demonstrate his commitment to the relationship in this manner.

We observe the Towrah by closely examining and carefully considering Yahowah's teaching and guidance. We benefit from the Towrah when we respond to what we have come to learn and understand. Slavishly devoting oneself to a rigorous regime of doing everything the Torah says, however, at precisely the right time and in precisely the right way, and never doing anything contrary to its instructions, has never saved anyone. But coming to understand the *towrah*, and then capitalizing upon the means to reconciliation articulated therein, has ransomed and redeemed every child of the Covenant.

Moving on to the next plank in the Ark of the Deception, we find our handrail in this disorienting realm of Pauline verbosity,

But now from the ones currently reputed, presumed, and supposed to be someone important based upon some sort of unspecified past, they were actually and continue to be nothing, completely meaningless and totally worthless, to me. It carries through and bears differently the face of the Gd of man not take hold of, acquire, or receive, because to me, the ones currently presuming and supposing, presently dispensing opinions based upon reputed appearances, of no account, utterly meaningless and worthless, was their advice and counsel, their cause and contribution in the past. (2:6)

“**But** (*de* – and then now) **from** (*apo*) **those** (*ton* – the ones) **currently reputed and supposed** (*dokei* – presently presumed based upon opinions and appearances) **to be** (*eimi*) **someone important** (*tis* – something) **based upon some sort of** (*hopoios* – some kind of) **unspecified past** (*pote* – both former or present time), **they were actually** (*eimi* – they were in the past and continue to genuinely exist as (imperfect active indicative)) **nothing** (*oudeis* – of no account and completely meaningless and worthless) **to me** (*moi*). **It carries through** (*diaphero* – it currently actively and actually (present active indicative) spreads, really performs drifting different ways, it presently bears in alternate directions; from *dia* – through and *diaphero* – to carry a burden) **the face** (*prosopon* – head, person, individual, and appearance) **of the God** (*o ΘΣ* – a placeholder used by Yahowsha’s Disciples and in the Septuagint to convey ‘*elohym*, the Almighty) **of man** (*anthropou* – of a human) **not** (*ou*) **take hold of** (*lambano* – presently obtain, actually acquire, or actively receive (present active indicative)). **Because** (*gar* – making a connection) **to me** (*emoi*), **the ones** (*oi*) **currently presuming and supposing** (*oi dokei* – presently dispensing opinions based upon reputed appearances), **of no account** (*oudeis* – nothing and nobody, meaningless and worthless) **was their advice and counsel** (*prosanatithemai* – was their one time cause, additional comments, and limited contribution (in the aorist indicative this was a merely a moment in time having occurred in the past)).” (Galatians 2:6)

From but the ones thinking to be somewhat kind then they were nothing to me it differs face the God of man not receives to me for the ones thinking nothing conferred.” NANTI

“But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed to be somewhat in conference added nothing to me:” KJV

“and away from those who were pretending to be something. (Whatever they might have been once, it means nothing to me. God does not accept the reputation of a man.) And those who were claiming to be something had nothing to offer me.” Latin Vulgate

“And the leaders of the church had nothing to add to what I was preaching. (By the way, their reputation as great leaders made no difference to me, for God has no favorites.)” NLT

The Nestle-Aland's McReynolds Interlinear, suggesting that the troubadour of faith provided the following rebuttal to his critics: “From but the ones thinking to be somewhat kind then they were nothing to me it differs face the God of man not receives to me for the ones thinking nothing conferred.”

WOW! We don't feel bad we can't pronounce the Greek, because Paul can't write it!

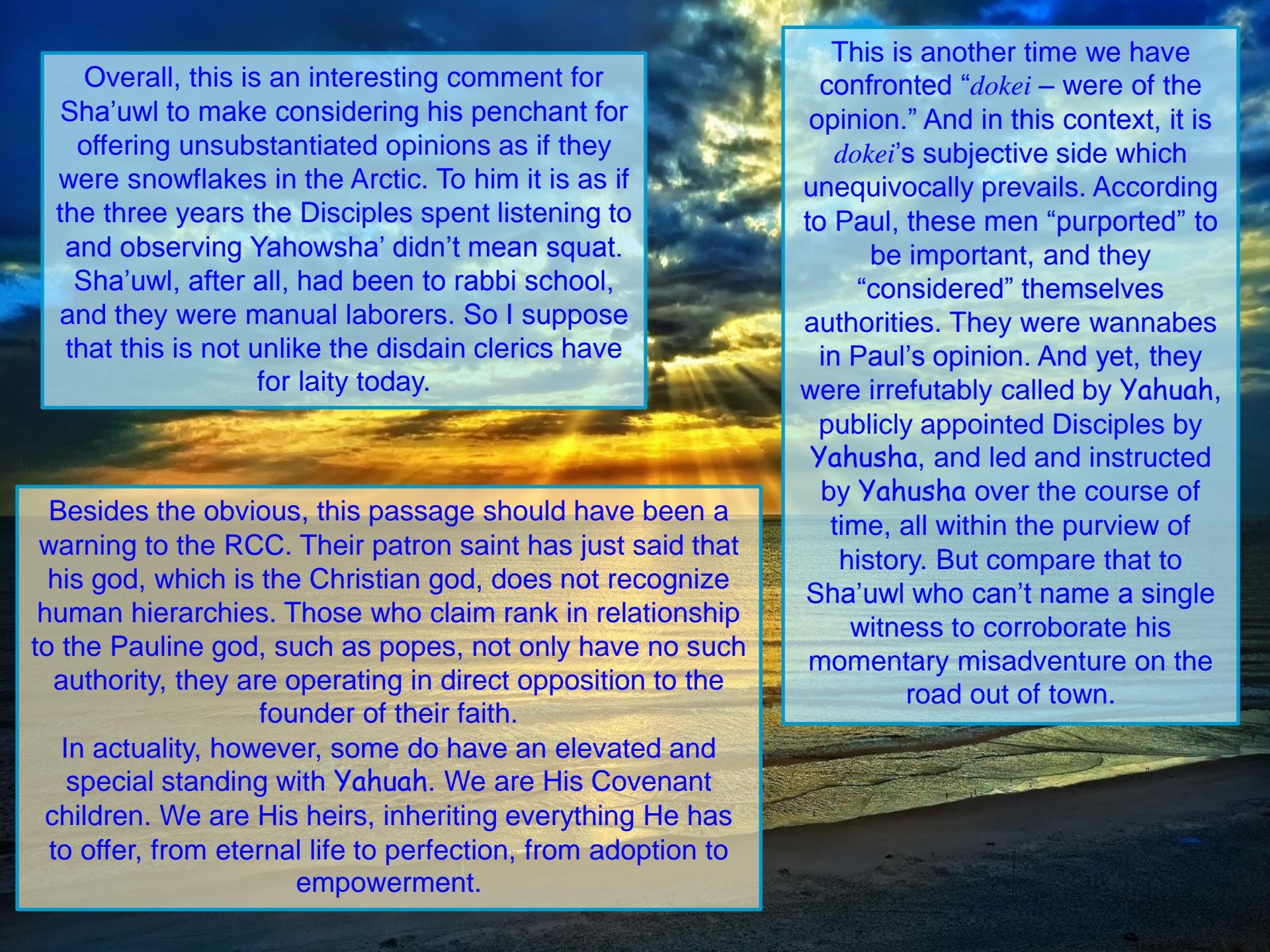
But in the context of a meeting with the Called Out in Yaruwshalaim, besides Yahowsha's Disciples, who else could have been in attendance who might have been “reputed and supposed to be someone important based upon something that occurred in past?” No one else could have been held to be especially important. But then to say that these men “were actually worthless” to Paul is gut wrenching. And since the Disciples are the only potential candidates for Paul's demeaning dismissal, why didn't this weasel have the courage to name them here while he is rebuking them? Fact is, he will name them three sentences hence, but only because he claims that Shim'own, Yahowchanan, and Ya'aqob granted him the right place of honor and authority.

But I must ask: why does Sha'awl's opinion matter? Why attend a meeting if the counsel of others is considered meaningless? Why did Paul respond by undermining the credibility of those who challenged him rather than by debating them? Typically, those who counter challenges in this manner do so because they realize that they cannot prevail on the merits of their argument.

We have to question whether Paul was even lucid. *Diaphero* speaks of "carrying different things, typically a burden, in various ways."

So how does one apply this activity to "the face of the God" or to the context of the discussion? Why wasn't a preposition added before "the face" and why was "*anthropou* – man" scribed in the genitive, making it "of man?" Furthermore, how does any of this relate to "*lambano* – taking, obtaining, acquiring, or receiving?"

If Paul was intending to say that "there are no distinctions in the presence of G which a man can receive," then that is what he should have written. But he didn't, and I suspect that is because he, himself, claimed to be different and distinct, to hold a status no one else had ever acquired – the lone chosen and appointed apostle to the Gentiles (and thus 99.9% of the world). Therefore, if the words are accurately translated, the statement is senseless. As a result, all we know for sure is that Paul writes poorly.



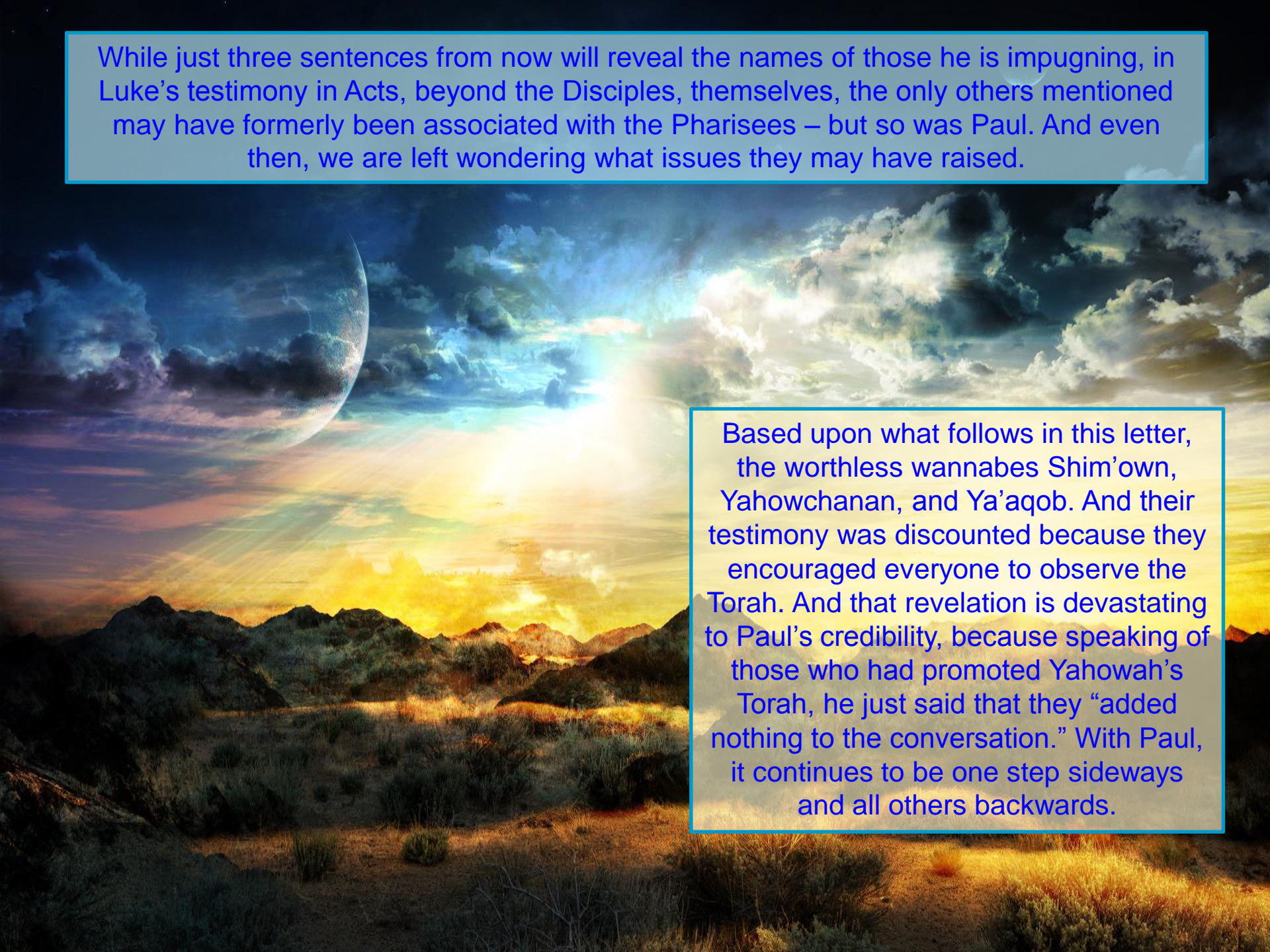
Overall, this is an interesting comment for Sha'uwl to make considering his penchant for offering unsubstantiated opinions as if they were snowflakes in the Arctic. To him it is as if the three years the Disciples spent listening to and observing Yahowsha' didn't mean squat.

Sha'uwl, after all, had been to rabbi school, and they were manual laborers. So I suppose that this is not unlike the disdain clerics have for laity today.

Besides the obvious, this passage should have been a warning to the RCC. Their patron saint has just said that his god, which is the Christian god, does not recognize human hierarchies. Those who claim rank in relationship to the Pauline god, such as popes, not only have no such authority, they are operating in direct opposition to the founder of their faith.

In actuality, however, some do have an elevated and special standing with Yahuah. We are His Covenant children. We are His heirs, inheriting everything He has to offer, from eternal life to perfection, from adoption to empowerment.

This is another time we have confronted "*dokei* – were of the opinion." And in this context, it is *dokei's* subjective side which unequivocally prevails. According to Paul, these men "purported" to be important, and they "considered" themselves authorities. They were wannabes in Paul's opinion. And yet, they were irrefutably called by Yahuah, publicly appointed Disciples by Yahusha, and led and instructed by Yahusha over the course of time, all within the purview of history. But compare that to Sha'uwl who can't name a single witness to corroborate his momentary misadventure on the road out of town.

A dramatic landscape featuring a large, detailed moon in the upper left, a bright sun or starburst in the center, and a range of mountains in the background. The sky is filled with colorful, glowing clouds, and the foreground shows a field of dry grass and shrubs.

While just three sentences from now will reveal the names of those he is impugning, in Luke's testimony in Acts, beyond the Disciples, themselves, the only others mentioned may have formerly been associated with the Pharisees – but so was Paul. And even then, we are left wondering what issues they may have raised.

Based upon what follows in this letter, the worthless wannabes Shim'own, Yahowchanan, and Ya'aqob. And their testimony was discounted because they encouraged everyone to observe the Torah. And that revelation is devastating to Paul's credibility, because speaking of those who had promoted Yahowah's Torah, he just said that they "added nothing to the conversation." With Paul, it continues to be one step sideways and all others backwards.

Since this allegation was utterly devastating to King James' claim to having divine authority to rule, which was the entire purpose behind the publication of the King James Bible, the passage was edited to say that "God accepteth no man's person." I kid you not. KJV: "But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed to be somewhat in conference added nothing to me:" Last time I checked, the purpose of salvation was so that Yahuah could "accept man's person." Jerome had the same problem with his pope, so he authored: "and away from those who were pretending to be something. (Whatever they might have been once, it means nothing to me. God does not accept the reputation of a man.) And those who were claiming to be something had nothing to offer me."

Sha'uwl's convoluted refutation of divine sanction was something they were unwilling to convey. So they copyedited the letter to suit their leader's agenda. But to his credit, Jerome accurately captured Paul's attitude and ego, if not also his underlying insecurity.

The NLT must have considered the words: "but then (*de*) from (*apo*) those (*ton*)" unimportant, so they omitted them from their rendering. And they evidently wanted Paul to be seen referencing "the leaders of the church," so they arbitrarily added this clause. Likewise, the NLT "translators" must have thought it would have been nice for Paul to have written "to what I was preaching," so they included this thought into the text of the epistle as well. And "by the way" must have seemed like the way Paul would have conveyed his thought had he been as articulate as the Tyndale team. Similarly the NLT's inclusion of "great leaders" and "favorites" was without textual support. So much for being Essentially Literal: "And the leaders of the church had nothing to add to what I was preaching. (By the way, their reputation as great leaders made no difference to me, for God has no favorites.)"

To the contrary, Yahuah has favorites. Adam, Chawah, Enoch, Noah and his family, Abraham, Sarah, Yitschaq, Ya'aqob, Lot, Moseh (through whom the Torah was revealed), Dowd / David, Shamow'el, and Yahowsha' immediately come to mind. And, of course, Paul has gone out of his way to tell us that he was preferred over all others.

Recapping from, “but now from the ones currently reputed, presumed, and supposed to be someone important based upon some sort of unspecified past, they were actually and continue to be nothing, completely meaningless and totally worthless, to me,” to “Petros” in this next sentence is concerning. Since Shim'own had been a Disciple, and was now one of the most respected member of Yaruwshalaim's Called-Out Assembly, it infers that Paul thought that Peter's “opinions added nothing to the conversation.” In support of this unflattering conclusion, Galatians 2:7 begins with a somewhat contrarian position. The Greek actually reads:



Contrariwise, nevertheless notwithstanding the objection, exception, or restriction, having seen and perceived that because namely I have been believed entrusted with the healing message and beneficial messenger of the uncircumcised inasmuch as Petros / Rock of the circumcised. (2:7)

“**Contrariwise** (*tounantion* – on the contrary), **nevertheless** (*alla* – however notwithstanding the objection, exception, or restriction), **having seen and perceived** (*horao* – having looked at, having been aware of, and having looked at) **that because** (*oti* – namely for the reason) **I have been believed** (*pisteuo* – I have been convinced to faithfully give credence to, thereby I have been entrusted (in the perfect tense this occurred in the past producing the state which exists in the present, in the passive voice, Sha’uwl had this done to him, and in the indicative mood, it actually occurred)) **with the** (*to*) **healing message and beneficial messenger** (*euangelion*) **of the uncircumcised** (*tes akrobystia*) **inasmuch as** (*kathos* – to the degree that and just as) **Petros** (*Petros* – rock or stone; typically transliterated “Peter;” the Greek equivalent of the Aramaic *kephas*) **of the circumcised** (*tes peritome*).” (Galatians 2:7)

Contrariwise, nevertheless notwithstanding the objection, exception, or restriction, having seen and perceived that because namely I have been believed entrusted with the healing message and beneficial messenger of the uncircumcised inasmuch as Petros / Rock of the circumcised. (2:7) CW

“But on the contrary having seen that I have been trusted the good message of the uncircumcision just as Peter of the circumcision.” NANTI

But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter;” KJV

“But it was to the contrary, since they had seen that the evangelium to the uncircumcised was entrusted to me, just as the circumcised to Petro.” Latin Vulgate

“Instead, they saw that God had given me the responsibility of preaching the gospel to the Gentiles, just as he had given Peter the responsibility of preaching to the Jews.” NLT

We cannot blame the scribes for the apparent deficiencies. The Greek text reads exactly this way in every ancient manuscript, including Papyrus 46—which dates to as early as 85 CE.

Therefore, should we believe Sha'uwl, Shim'own Kephas and Paulos were assigned the same mission, but to different people. But if this was the case, why was Paul so condemning of the Disciple's message? And while this statement is less grammatically deficient than the preceding six, it is barely literate and its message is contrarian and convoluted. For example, *tounantion* literally means “opposite or contrariwise,” although it can be rendered “rather” or “to the contrary.” And that begs the question, how and why was Paul's message so contrary to the presumed leaders of the Yaruwshalaim *ekklesia*?

Likewise, *alla* also conveys “to the contrary,” in addition to “nevertheless and notwithstanding,” indicating that there is a “significant contrast, objection, exception, distinction, or exemption” being made. But the problem with both of these terms, and most especially the use of *tounantion* in conjunction with *alla*, is that this clause isn't related to Yahuah's disdain for hierarchies, or to self-promoting types not adding anything to this conversation. They were deployed to demonstrate that Paul sharply disagreed with what was being said at the meeting.

And that means that Galatians 2:7 is not only about divvying up the world, with Paul taking a 99.99% share for himself, his use of *tounantion alla* screams that neither his power grab nor his disdain for the Torah were well received. So he was telling Yahowsha's Disciples to capitulate—to see things his way, to accept their fate and his, and to live with it.

And please don't miss the fact that Paul divided the world between the circumcised and the uncircumcised. So since male circumcision is an absolute requirement to participate in the Covenant, Paul's followers would remain estranged from Yahuah. And since Yahuah only saves His Covenant children, they would all die. But at least he has staked out his turf. Unfortunately, however, by doing so he has declared his animosity to everything Yahuah holds dear.

From henceforth, Sha'uwl would be the Torah's principle antagonist, and in pursuit of his new religion, he would do everything in his power to keep those who disagreed with him away from his target audience—the world apart from Jews. And in so doing, from Sha'uwl's perspective, Jews became competitors and opponents—his rivals and thus enemies. So while Yahowah's Chosen People had faced the wrath of the Egyptians, the Philistines, the Hittites, the Babylonians, Assyrians, Greeks, and Romans, Paul would be their most formidable foe.

Prior to this parting of the ways, the overwhelming preponderance of the followers of The Way had been Torah observant Yahuwdym who had come to know and trust Yahowah through the way the Ma'aseyah Yahowsha' lived and affirmed the Torah and Prophets. They had invited and welcomed Gowym into the Covenant family with open arms – but under the same terms

However, Paul's new faith would be a wedge driven between Jews and Gentiles creating a distinction where there had been none. Paul's "church" would henceforth view Yahowah's Chosen People as a conniving and ruthless enemy, and Christians would come to discount Yahuah, His Land, and Word.

Even the Shim'own bar Kochba revolt against Rome in 133 CE which led to the Diaspora was rooted in Sha'uwl's animosity for his own people. The false messiah's sponsor, Rabbi Akiba, was able to wage his revolt by completing the job Sha'uwl had begun, completely isolating and marginalizing the Yisra'elite members of The Way so that they had no safe harbor. Hated by everyone, they were destroyed before Akiba's loyalists were routed by Rome, severing the connection between Yahuwdym and the Land as well as The Way.

Jerome's take on the verse was astute. While he had to add the words "it was," "since," "they," "me," and "to," at least his definition of *pisteuo* as "was entrusted to" was reasonable. However, by doing so, he undermined his translation of *pisteuo* as "faith" elsewhere. Jerome also had to significantly alter the word order. Yet, these things aside, considering what he was working with, it was a respectable effort. At least he did not create a "new gospel for the uncircumcised." "But it was to the contrary, since they had seen that the *evangelium* to the uncircumcised was entrusted to me, just as the circumcised to Petro."

However, from the NLT: **"Instead, they saw that God had given me the responsibility of preaching the gospel to the Gentiles, just as he had given Peter the responsibility of preaching to the Jews."**

Even if it had been appropriately worded, it wasn't true. According to Acts 15, neither Shim'own nor Ya'aqob supported Sha'uwl's position. And since we are compelled to think, I want to deal openly and thoughtfully with what Sha'uwl has written. After all, we are encouraged to test messages, searching to know if they are from Yahuah or from man.

And while we cannot blame Paul for “Gospel,” we cannot excuse his replacement of Yahowah’s fortuitous gift with the Greek goddesses, “Charis,” or their Roman counterparts, the “Gratia.”

A possible justification for the defects in wording may have been because Sha’uwl was dictating this as a letter to a community of people he distrusted in response to an attack on his qualifications and on his message. The penman may have been one of Paul’s associates as opposed to a professional scribe. But the bigger issue was that Paul was angry, hurt, and overly emotional, and he let his ego get in the way.

It is hard to imagine that this as the product of a sane or rational mind. It serves to prove that Yahowah was right when He warned us not to trust this horrible individual. The realization that Galatians is not Scripture, however, does not infer that a spirit wasn’t engaged in Sha’uwl’s mission. By using *energeo* in the next statement, Sha’uwl was saying that something was “functioning” in him, “facilitating” the results the Christian world has come to acknowledge.

Because then namely, the one having previously functioned in Petro to an apostle for the circumcision, it actually functioned also in me to the nations and ethnicities. (2:8)

Since we don’t have much to work with when trying to translate Galatians 2:7, let’s consider how Bacon and Jerome dealt with Paul’s concluding statement. KJV: “But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter;” As we shall see, the King James Version is setting the stage for Paul’s “Two Covenant Theory.”

The KJV added “when they” without textual support. They errantly replaced *euangelion* with “Gospel.” The King James also added the clause “was committed to me” without justification in the Greek text. They repeated “gospel” a second time, even though there was no basis for doing so. Then they added, again without support in the Greek, “was and unto” before Petros. In other words, there is almost no correlation between the Greek manuscripts and the English found in the King James. But as a result of all of their contribution to Paul’s epistle, it was now: “the gospel of the uncircumcision” which “was committed unto [Paul].” So while this wasn’t an accurate translation, as an occultist, Sir Francis Bacon had no difficulty conveying the intended message. By discouraging circumcision, half of the world’s population was automatically and irrevocably excluded from the Covenant and thus could not be saved. If you were opposed to Yahuah, it was a brilliant move.

“**For indeed** (*gar* – because then namely), **the one** (*o* – article nominative singular masculine) **having previously functioned** (*energeo* – (scribed *energesas*) having operated and produced previously at work (in the aorist participle, this refers to a snapshot in antecedent time)) **in Petro** (*Petro* – in rock or stone; typically transliterated “Peter” from the Greek equivalent of the Aramaic *kephas*) **to** (*eis* – into and inside) **an apostle** (*apostolen* – one who is prepared to be sent out with a message) **for the** (*tes*) **circumcision** (*peritome*), **it actually functioned** (*energeo* – (scribed *energesen*) it truly operated and really worked (aorist active indicative) **also** (*kai*) **in me** (*emoi*) **to** (*eis*) **the nations and ethnicities** (*ta ethnos* – the people from different places and races).” (Galatians 2:8)

Stay tuned for Part 2 of :



Part 4

Because then namely, the one having previously functioned in Petro to an apostle for the circumcision, it actually functioned also in me to the nations and ethnicities. (2:8)

According to the testimony provided by Shim'own Kephas to Luke and presented in the opening chapters of Acts, this is wildly inaccurate. The expressed benefit of receiving the Set-Apart Spirit on Seven Sabbaths was the ability to share Yahowah's and Yahowsha's message with those who did not speak Hebrew – and thus to the ethnicities. A dozen or so nations were listed as the beneficiaries of the fact that the Called Out in Yaruwshalaim were now able speak whatever language was most familiar to the uncircumcised in nations as distinct as Greece and Rome, Persia and Arabia, Asia and Egypt, even Libya and Crete. (See Acts 2:1-12) Therefore, since Shim'own and all of Yahowsha's Disciples were among those empowered by the Set-Apart Spirit to specifically witness to ethnicities and nations, Sha'uwl's limitations on Shim'own are as errant and troubling as is his claim to the rest of the world. And just as he has lied about their relative territory, he has also misrepresented the commonality of the powers working in them.

One of the reasons that I prefer the insights we glean through amplification is because of words like *energeo*. By examining them, we not only plumb the depths of what's being conveyed, we also come to understand that words like *ethnos* convey a much broader, and more all-encompassing, idea than either "nations" or "Gentiles."

Energeo, when applied to Shim'own Kephas, was scribed in the aorist active participle, thereby, exhibiting the characteristics of a verb and an adjective as a moment in antecedent time. This grammatical form is used to say that this took place earlier in his life and that one thing preceded another. But when Sha'uwl applied *energeo* to himself, he used the aorist active indicative, whereby the mood of assertion proclaims that the state being presented by the writer was real.

So in this context, we can read Paul's statement to say: "there was a time, long before I took charge, that this other fellow did in a limited way what I've done and am doing in a massive way." Translated "having previously functioned" and "actually functioned," the two times it appears in Galatians 2:8, *energeo* speaks of "causing something to function or work, thereby producing an effect."

But it is an amoral term, without any inference as to whether the power is good or bad, whether the effect being produced is right or wrong, or whether the result is beneficial or harmful. And I suppose this is the reason that Yahowsha' is never translated using this verb.

Therefore, all we know for sure is that Paul wanted his audience to believe that there was no difference between the source and the result of his "power and ability," and that which had once been demonstrated long ago through Shim'own. But that false impression evaporates when we examine the Greek text even more closely. *Energeo* was written as *energesas*, which is masculine singular in reference to the subject, "o – the one," also written in the masculine singular. But the *ruwach godesh – Set-Apart Spirit of Yahowah is feminine in Hebrew and neuter in Greek* (although the neuter *pneuma* is universally rendered with a Divine Placeholder, effectively negating its Greek characteristics).

Therefore, the source of power Paul was claiming was masculine, and thus could not have been Yahowah's Set-Apart Spirit—which was most assuredly the source of Shim'own's power (as documented in Acts 2). Fortunately, as we have already seen, Sha'uwl wasn't mum on the identity of the spirit who possessed him.

Regarding this highly misleading and inaccurate statement, the Nestle-Aland Greek NT, Interlinear (NAMI) asserts that Paul wrote: **“The one for having operated in Peter to delegate the circumcision operated also in me to the nations.”** Therefore, these things known, save one glaring issue, the translations which follow are reasonable, albeit inadequate. **KJV: “(For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)”**

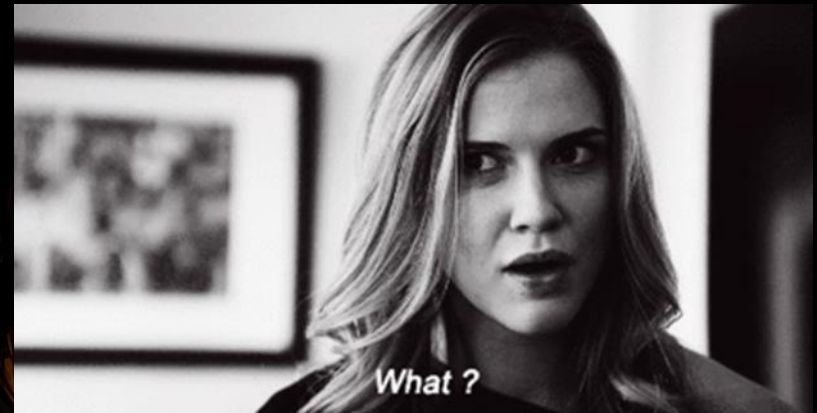
The adjective-verb, *energesas*, which we have been addressing, was accurately translated “wrought effectually” in its first occurrence, but even though it is singular and masculine in the Greek text, it was not rendered in the third person, making “For ‘he’ that” inappropriate, albeit telling

And while there was no basis for “he” in the Greek text because “o – the one” is an article and not a pronoun, it’s once again apparent that Jerome’s Latin Vulgate served as the basis of the King James: “For he who was working the *Apostolatium*/ Apostleship to the circumcised in Petro, was also working in me among the *Gentes*/Gentiles.”

As usual, the NLT has been presumptuous. Paul did not identify the source of his power: **“For the same God who worked through Peter as the apostle to the Jews also worked through me as the apostle to the Gentiles.”** Since the New Living Translation inappropriately associated the entity working with Paul as “God,” I am compelled to provide another option for your consideration. Remember this stunning confession?

“Because indeed if I might want or may desire to brag and boast, glorifying myself, honestly, I would not be unjustified or imprudent. But then I will say I am presently abstaining and currently refraining. But someone not approaching me might ponder beyond what he sees in me, or something he hears from me, (12:6) or of the extraordinary superiority of the preeminent and exceedingly great revelations.

Therefore it should be self-evident, in order that I not become overly proud and be lifted up, exalting myself beyond what would be justified, there was given to me a sharp goad and troubling thorn in the body, a messenger and spiritual envoy of Satan, in order to strike and restrain me, controlling me, so that as a result at the present time there is the possibility that I might not be conceited, currently exalting myself beyond what would be justified, lifting myself up.” (2 Corinthians 12:6-7)



This unequivocally and undeniably reveals the identity of Paul's power. And it explains why "the one" providing it was masculine, not feminine. But suffice it to say for now, Paul admitted that he was driven by his ego and controlled by a demon. Without the clutter of the Greek text, the Adversary's Apostle testified:

And having known and having recognized, becoming familiar with the Grace of the one having been given to me, Ya'aqob, and Kephas, and also Yahowchanan, the ones presently presumed, regarded, and supposed to be pillars, and thus leaders, the right place of honor and authority they granted to me, and to Barnabas fellowship as a result. We to the nations and ethnicities, but they to the circumcision. (2:9)



As we have come to expect with Paul, after stepping sideways, he stumbles backwards again. He is once again associating his message with his favorite pagan goddesses.

“**And** (*kai*) **having known and having recognized** (*ginosko* – having become familiar with and having acknowledged) **the Grace** (*ten Charis* – the name of the lovely and lascivious Greek goddesses of merriment, known to the Romans as the *Gratia*, from which “Grace” is derived) **of the one** (*ten* – article accusative singular feminine) **having been given** (*didomi* – having been offered and bestowed, having been assigned, experienced, and furnished) **to me** (*moi*), **Ya’aqob** (*Iakobos* – an inaccurate transliteration of *Ya’aqob*, meaning One who Digs in his Heels, Standing Steadfast), **and** (*kai*) **Kephas** (*Kephas* – a transliteration of the Aramaic word for stone, the nickname Yahowsha’ gave Shim’own), **and also** (*kai*) **Yahowchanan** (*Ioannas* – an inaccurate Greek transliteration of *Yahowchanan*, a compound of *Yahowah* and *chanan* meaning Yahowah is Merciful), **the ones** (*oi*) **presently presumed and regarded** (*dokei* – currently considered and supposed, of the opinion and assumed) **to be** (*eimi*) **pillars** (*stulos* – metaphorically used to symbolize an important, authorized, or authoritative leader, especially someone who establishes, upholds, and supports), **the right** (*dexias* – to take the right hand and place of honor and authority) **they gave** (*didomi* – they offered, granted, and extended) **to me** (*emoi*), **and** (*kai*) **to Barnabas** (*Barnabas* – meaning Son of a Prophet) **fellowship** (*koinonia* – association and participation) **as a result** (*hina*). **We** (*emeis*) **to** (*eis*) **the** (*ta*) **nations and ethnicities** (*ethnos* – people from different races and places), **but** (*de*) **they** (*autos*) **to** (*eis*) **the circumcision** (*ten peritome*).” (Galatians 2:9)

And having known and having recognized, becoming familiar with the Grace of the one having been given to me, Ya'aqob, and Kephas, and also Yahowchanan, the ones presently presumed, regarded, and supposed to be pillars, and thus leaders, the right place of honor and authority they granted to me, and to Barnabas fellowship as a result. We to the nations and ethnicities, but they to the circumcision. (2:9)

“And having known the favor the one having been given to me Jacob and Cephas and John the ones thinking pillars to be right they gave to me and Barnabas of partnership that we to the nations themselves but to the circumcision.” NANTI

And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.” KJV

“And so, when they had acknowledged the gratiam/grace that was given to me, Iacobus, Cephas and Ioannes, who seemed like pillars, gave to me and to Barnabæ the right hand of fellowship, so that we would go to the Gentes/Gentiles, while they went to the circumcisionem/circumcised,” LV

“In fact, James, Peter, and John, who were known as pillars of the church, recognized the gift God had given me, and they accepted Barnabas and me as their co-workers. They encouraged us to keep preaching to the Gentiles, while they continued their work with the Jews.” NLT

Conveying the meaning of the same words somewhat differently, the Nestle-Aland's McReynolds Interlinear reads: “And having known the favor the one having been given to me Jacob and Cephas and John the ones thinking pillars to be right they gave to me and Barnabas of partnership that we to the nations themselves but to the circumcision.”

While the Greek doesn't flow exceptionally well into English, the message translates that Sha'uwl claimed that the three men closest to Yahowsha', Ya'aqob, Shim'own Kephas, and Yahowchanan, all allegedly "granted the right place of honor and authority to" Paul. And then as an afterthought, they said that his pal, Barny, could tag along. Remember in Acts Barnabus was called beloved and was known to them way before Paul.

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

But at least now we know one thing for absolute certain. The men who Sha'uwl was demeaning with "*dokei* – presumed and supposed" have been named. And in this context, it is ironic because in 2:6 Paulos told us that their "advice and counsel was utterly worthless" and that they "meant absolutely nothing to him." But now that Paulos craves their endorsement, all of a sudden the "presumed pillars" are credible – at least when seen stepping aside and bowing to the ascendancy of Paul.

Paul lied. While it may be a smaller issue among much bigger ones, the distinction between how Paul says he was treated versus Barnabas is revealing. Based upon the way Paul worded this, associating "the right" with him and "fellowship" with Barnabas, it would be inappropriate to suggest that the "right hand of fellowship was extended to Paul and Barnabas."

And with this deliberate distinction, rendering *dexias* as "the right hand," when removed from "*koinonia* – fellowship," would be misleading. Therefore, Paul wants us to believe that the Disciples stepped aside to position Sha'uwl in "*dexias* – the place of honor and authority." And if you believe that...

While it is another small thing, you may have noticed that “the one” has changed genders from one sentence to the next.

He was masculine in 2:8, but in the shadow of the naked goddesses of licentiousness, she is now feminine in 2:9. This suggests, at least grammatically, that the Charities empowered Paulos.

It is true that Yahowsha’s Disciples would have recognized the Greek and Roman goddesses, and they most likely suspected that Paul was associating his faith with the Charities, but that’s not a good thing. Although, in a conversation between four Yahuwdayim, they all would have spoken Hebrew, so *charis* would have been *chanan*. But then, for there to be mutual familiarity and acceptance, they would have had to agree on circumcision, because without it there is no mercy. Beyond his associating with false gods, and taunting the First Statement Yahowah engraved on the First Tablet, that is why Paul’s declaration was another lie.

Even if the “*dexias* – the right” is extrapolated to be “the right hand” as in a “handshake” or “greeting” rather than “the right to take the place of honor and authority,” in Acts we learn that the greeting preceded the discussion, making this account, where “*ginosko* – recognition” precedes acceptance, invalid. In Galatians the inference is that the Disciples had listened to Paul’s presentation of his past preaching, and then approved of it, offering him the position of power and authority. Thereby, the use of “*ginosko* – knowing and recognizing” at this juncture portends that Ya’aqob’s, Shimon and Yahowchanan’s acknowledgement should be equated to an acceptance of his message.

Since this welcoming greeting occurred before, not after, Paul presented his case, therefore it did not serve as an endorsement of his ministry. On the less than admirable side of the ledger, while the metaphor being established here is uplifting, there is a disturbing tone to some of this which needs to be considered. While *dokei* can convey the idea of “choosing to think and of thought,” its primary meaning is more along the lines of “supposition and presumption,” and thus of “imagination and opinion.” That is not to say that *dokei* cannot be translated as “recognized and regarded,” as evidenced by the verb *dokimazo*, which means to “examine, to regard as worthwhile, and to judge as good, genuine, worthy.” But recognizing and acknowledging that Sha’uwl’s intent was to label Ya’aqob, Shim’own, and Yahowchanan “the supposed, presumed, and opinionated” pillars would be more accurate – especially since he has already equated this word to these men to say that they were meaningless and worthless.

So we must ask: why would Sha’uwl choose to refer to the three most important Disciples as the “*dokei* – assumed” pillars when he could have used “*epiginosko* – acknowledged” pillars? *Epiginosko* speaks of “a thoughtful conclusion which is formed after becoming thoroughly acquainted with the evidence.” *Epiginosko* is the “synthesis of knowledge and understanding, of having sufficient information and the ability to process it rationally.” *Epiginosko* is “objective” while *dokei* is “subjective.” *Epiginosko* speaks of “an informed conclusion” while *dokei* is “an unfounded opinion.” Therefore, in our search for truth, in our desire to know that which is trustworthy and reliable, *epiginosko* is the epitome of that quest, while *dokei* leads us backwards into the murky and mystical religious realm of faith. Further, *dokei* continues to pit Paul against the Disciples, as opposed to unifying them and their mission.

Think about it. Yahowchanan's mission wasn't limited. If anything, it was focused on the "uncircumcised," especially the Greco-Roman world. He lived in Ephesus—the largest, most influential Greco-Roman city in the world. And Yahowchanan was the leader of the *ekklesia* there, not Sha'awl.

Moreover, Yahowchanan's eyewitness account of Yahowsha's words and deeds was written in Ephesus, a city which lies well beyond the province of Galatia from the perspective of Yahuwdah / Judea. And it is interesting, that according to his second letter to Timothy, everyone who knew Paul intimately, ultimately rejected him. In this light, if we were to consider the Torah as the treasure in the chest of the Ark of the Covenant, then Yahowchanan's eyewitness account of Yahowsha's life helps illuminate many of its most profound truths. I have come to understand the Torah better because of what Yahowchanan recorded Yahowsha' saying and doing. And I'm sure I'm not alone.

As we have discovered, Paul's ego was so enormous the Devil had to prod him to control him—to keep him in line. But that was not only the thorn in Paul's side; it was just the reason for it. By comparison, Ya'aqob was a lowly stonemason from Nazareth, and Shim'own and Yahowchanan were fishermen from backwater towns in Galilee. So while Sha'awl protests (when it serves his interest) that men hold no rank with Yah, among men, Paulos seemed to rank himself well above others.

Continuing to deal with this controversial passage, we find the KJV affirming the “supposed” connotation of *dokei*: “And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the **right** hands of fellowship; that we should go unto the heathen, and they unto the circumcision.” But that is not what Paul wrote. The “right” was only associated with Paul and “fellowship” was all that was attributed to Barnabas.

Jerome’s Vulgate blend of Old Latin texts revealed: “And so, when they had acknowledged the *gratiam*/grace that was given to me, Iacobus, Cephas and Ioannes, who seemed like pillars, gave to me and to Barnabæ the right hand of fellowship, so that we would go to the *Gentes*/Gentiles, while they went to the *circumcisionem*/circumcised,” Jerome also picked up the less than flattering nature of *dokei* with “seemed to be” and “seemed like.” And while we may also see glimpses here into the secret handshake of fellowship associated with the Mithraism mysteries, Jerome is to blame for creating the myth of “the right hand of fellowship” being offered to both men. Writing their own bible, the New Living Translation authored the following verse, repeating every mistake while creating some of their own:



“In fact, James, Peter, and John, who were known as pillars of the church, recognized the gift God had given me, and they accepted Barnabas and me as their co-workers. They encouraged us to keep preaching to the Gentiles, while they continued their work with the Jews.” In this case, they weren’t even consistent with their beloved *charis* translating it as “gift,” rather than transliterating the Roman goddesses’ name. This malfeasance highlights the most serious problem with Galatians 2:9. This is the second of 107 times that Paul blurred the line between Yahowah and paganism. He said: “having known the *Charis* of the one given to me.” *Charis* is the name given to the Greek “Charities,” just as *Gratiam* identifies the Roman “Graces.”

Since Paul’s path has led so many souls away from the Torah, it’s important to recognize that the concept we have come to know as “grace” is advanced more aggressively in Yahowah’s Testimony than it is in Paul’s letters. While I’m sure that is shocking to Christians, the fact remains that Yah inspired His prophets to write *chen* and its verb form, *chanan*, the Hebrew words for “the unearned gift of mercy and loving kindness, of unmerited favor and acceptance,” twice as often as Sha’uwl scribed *charis*. So, the problem isn’t with the concept of “grace” as we know it today, but instead with Paul’s choice of words.

What we know for certain, however, is that Yahowsha’s words and deeds set an important example for us to follow. Therefore, we must recognize that we are called to nourish both body and soul. And that is why the stonemason and fishermen admonished the scholar:

Only alone by itself the lowly and poor, the worthless beggars of little value that we might remember and possibly think about which also I was eager and quick same this to do.” (Galatians 2:10)

“Only (*monon* – just, alone by itself) the (*ton*) lowly and poor (*ptochos* – worthless, of little value, beggars, destitute, and impoverished) that (*hina* – the purpose of) we might remember (*mnemoneuo* – we could call to mind, be mindful of, and possibly think about) which (*hos* – who) also (*kai*) I was eager and quick (*spoudazo* – I was giving the best effort, always ready) same (*autos*) this (*houtos*) to do (*poieomai* – to accomplish).” (Galatians 2:10)

Only alone by itself the lowly and poor, the worthless beggars of little value that we might remember and possibly think about which also I was eager and quick same this to do.”
(Galatians 2:10) CW

Alone the poor that we might remember that also I was diligent same this to do.” NANTI

Only they would that we should remember the poor; the same which I also was forward to do.”
KJV

“Their only suggestion was that we keep on helping the poor, which I have always been eager to do.” NLT

So what about the letter sent with Silas and Judas {15:29} That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication.. This doesn't mention anything about taking care of the poor? Paul is lying again!

This is funny in a way since Paulos means “lowly” in Latin. With tongue planted smugly in his cheek, I'm sure he was all too eager to profess that he was ever ready to serve his interests. He was doing so at this very moment. But alas, what are the chances that after spending three years walking in the footsteps of Yahusha, witnessing everything that He said and did, that these three men would distill His words and deeds down to: “alone, by itself, the lowly that we might remember?”

If this were true, Yahuah could have dispensed with the rest of the Torah, including the Covenant. The Prophets were a waste of time. And why bother with all of the pain associated with fulfilling Passover and Un-Yeasted Bread? For that matter, why did Paul trouble himself by writing thirteen letters? And how does doing this fit into **a faith-based religion where works are strictly forbidden?**

The NAMI reads: **“Alone the poor that we might remember that also I was diligent same this to do.”** But I’m not sure which was more impoverished, Sha’uwl’s Greek or Bacon’s English. KJV: **“Only they would that we should remember the poor; the same which I also was forward to do.”** LV: **“asking only that we should be mindful of the poor, which was the very thing that I also was solicitous to do.”** But for readability, the NLT is always smooth as silk: **“Their only suggestion was that we keep on helping the poor, which I have always been eager to do.”**


Paul was lying because the Yaruwshalaim Summit, presented in the book of Acts, dominating the 15th chapter, as Luke’s account stands in stark contrast to what Paul has written. Luke may have written it but Paul dictated it to him. So it’s not Luke against Paul, it’s Paul against Paul.

“And some having come down from Yahuwdah were teaching the brethren that if you might not be circumcised as prescribed by Moseh, you are not able to be saved).” (Acts 15:1)

Luke just did two things Paul has been unable, or at least unwilling, to do. He not only identified Moseh as the author of the book Paul was assailing, thereby identifying it as Yahowah’s Towrah, he unambiguously told us what they were arguing about. Specifically, and recognizing that this was directed at “the brothers,” the question before us is: can a man who is not circumcised in accordance with the Towrah’s prescriptions be saved?

“And Yahuah Almighty said to Abraham, ‘And as for you, you should actually and continuously observe My Family-Oriented Covenant, you and your seed after you throughout their generations, dwelling places, and eras of time.’” (*Bare’syth / In the Beginning / Genesis 17:9*)

“And (*wa*) God Almighty (*‘elohym*) said (*‘amar* – promised) to (*‘el* – as God to) Abraham (*‘Abraham* – Loving, Merciful, and Enriching Father), ‘And (*wa*) as for you (*‘eth ‘atah* – regarding you), you should actually and continuously observe (*shamar* – you should carefully consider, diligently paying especially close attention to the details so that you understand and you should literally keep your eyes focused upon (scribed in the qal stem which addresses that which is literal and relational and in the imperfect conjugation which speaks of that which is ongoing)) My Family-Oriented Covenant Relationship (*beryth* – My mutually binding agreement, relational accord, and promise based upon home and family (feminine singular, scribed in the construct form, associating the *beryth* – covenant with *shamar* – observation; written with the first person singular, My, revealing that the Covenant is God’s)), you (*‘atah*) and (*wa*) your seed (*zera’* – your offspring (singular)) after you (*‘achar* – following you) throughout (*la*) their generations, dwelling places, and eras of time (*dowr* – their families, related births, and lives (plural)).” (*Bare’syth / In the Beginning / Genesis 17:9*)



It should be noted that “*zera’* – seed” and “*dowr* – generations, dwelling places, lives, and epochs of time,” were both scribed in the construct form, not only linking the *zera’* and *dowr* together, but also both with *beryth*. Therefore, the “Covenant” is the “seed” from which “generations come to dwell throughout time” with Yah. Christians, either unaware of this Towrah teaching, or opposed to it, fool themselves into believing that “Jesus Christ” was the singular seed.

According to Yahuah, our responsibility regarding His Covenant is to “*shamar* – observe” it – literally and continually. It is the same instruction He provides regarding His Towrah—which not so coincidentally represents the only place where we can go to “observe” Yah’s Covenant, because its terms and conditions are recorded there and nowhere else.

The means to become a “*zera*’ – offspring” of the “*beryth* – family-oriented covenant relationship,” and thereby “*dowr* – live throughout time in Yahuah’s dwelling place” is breathtakingly simple: *shamar* – actually and consistently, carefully and diligently, observe the terms and conditions of the Covenant, closely examining and carefully considering every detail as it is presented in Yahowah’s Towrah. We should do this, as should our fathers and our children, no matter where or when we live or with whom we are related.

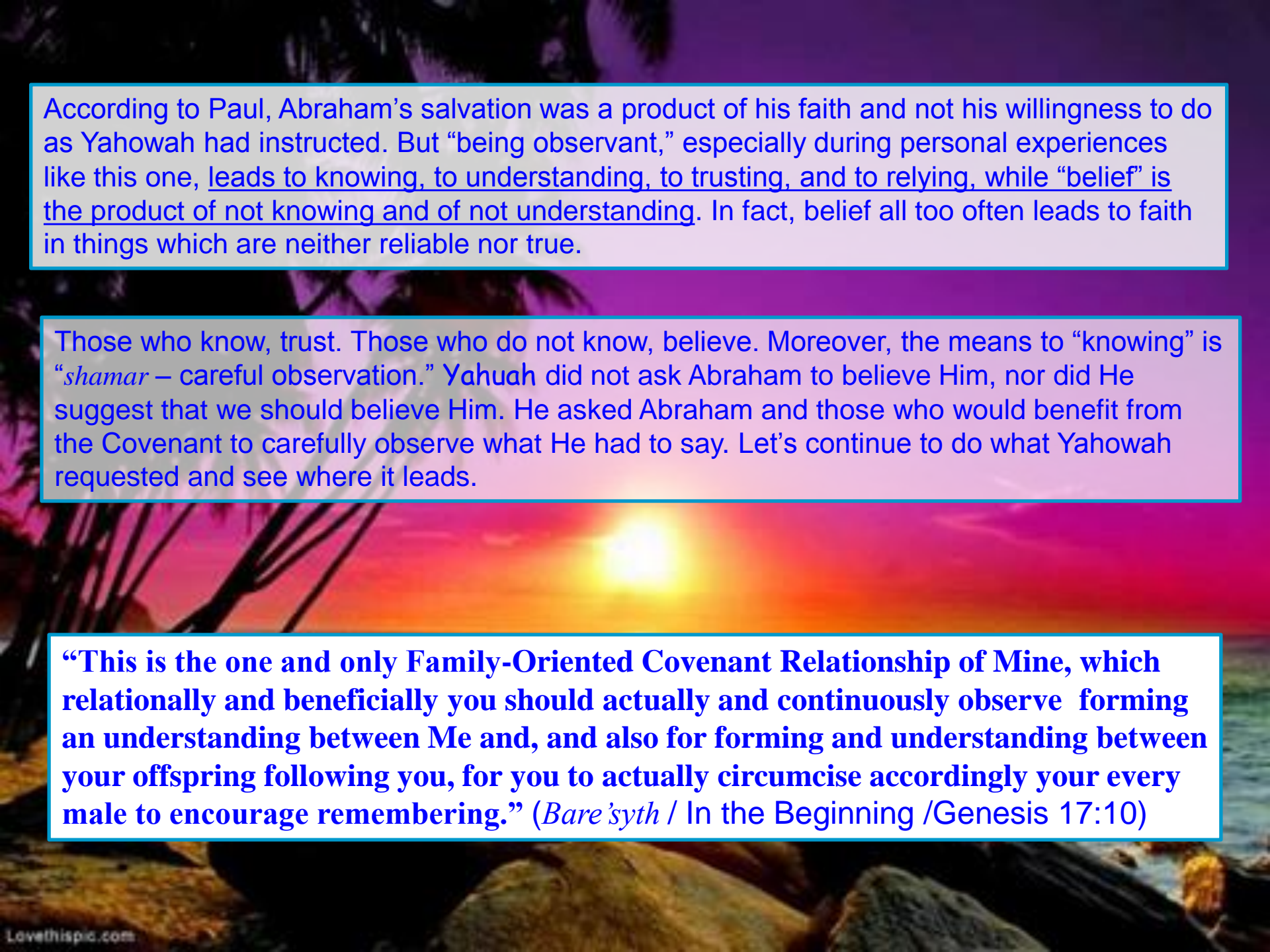
And although “*shamar* – observe” serves as the operative verb with respect to our participation in the Covenant, *shamar* is among the least understood words in the Towrah. It speaks of “being focused and visually alert by keeping one’s eyes open,” and of “overseeing things from the proper perspective so as to be aware of what is occurring.” The linguistic inference is that those who “carefully observe and diligently examine everything within their purview will come to understand what they are seeing,” and that “through this understanding they will be able to protect that which they value and those whom they love, keeping them safe by responding properly.” *Shamar* conveys the idea that “people should keep their eyes open, that they should always be on guard, and that they should be focused, alert, aware, and perceptive.” The message of “shamar – observation is: look and you will see. See and you will know. Know and you will understand. Understand and you are empowered to respond appropriately.

Therefore, *shamar* is being used to encourage us to “observe” the terms and conditions of the Covenant by using our eyes to read, indeed, to focus upon what is written in the Towrah. Yah wants us to “examine and consider” the requirements and benefits of the Covenant as they are delineated in His Towrah so that we are secure, protecting those we love.

Shamar is related to *shama*’, “whereby we are encouraged to use our sense of hearing to listen” to what Yahuah has to say to us. Collectively then, the senses of sight and hearing enable us to know Yahowah and understand His Towrah by “*qara*’ – reading and reciting” it. But there is more: by observing Yahowah’s Guidance, by listening to Yahuah’s Instructions regarding His Covenant, by coming to know and understand His Teaching regarding this relationship and our salvation, we come to trust Yahowah and rely upon His Directions, thereby enabling Yahuah to adopt us and save us.

Simply stated: *shamar beryth* is a requirement. If you want to have a relationship with Yahuah, you do so by carefully and continually observing His written Towrah testimony regarding His Covenant. At least, that is what Yahuah, Himself, had to say regarding our participation, and He ought to know.

What many miss, and especially those who are religious, is that this statement from Yahuah is utterly devastating to Pauline Doctrine. Paul’s thesis, better known as the “Faith in the Gospel of Grace,” is based upon the notion that Abraham was saved, not because He closely examined and carefully considered what Yahowah had personally revealed to him regarding His Towrah Teaching and Covenant Relationship, but instead because he “believed Yahuah.”



According to Paul, Abraham's salvation was a product of his faith and not his willingness to do as Yahowah had instructed. But "being observant," especially during personal experiences like this one, leads to knowing, to understanding, to trusting, and to relying, while "belief" is the product of not knowing and of not understanding. In fact, belief all too often leads to faith in things which are neither reliable nor true.

Those who know, trust. Those who do not know, believe. Moreover, the means to "knowing" is "*shamar* – careful observation." Yahuah did not ask Abraham to believe Him, nor did He suggest that we should believe Him. He asked Abraham and those who would benefit from the Covenant to carefully observe what He had to say. Let's continue to do what Yahowah requested and see where it leads.

“This is the one and only Family-Oriented Covenant Relationship of Mine, which relationally and beneficially you should actually and continuously observe forming an understanding between Me and, and also for forming and understanding between your offspring following you, for you to actually circumcise accordingly your every male to encourage remembering.” (*Bare'syth* / In the Beginning /Genesis 17:10)

“This is the one and only (*ze’th* – this particular, singular, unique, and specific) **Family-Oriented Covenant Relationship of Mine (*beryth-y* – mutually binding agreement of Mine, My promise and relational accord based upon home and family), **which relationally and beneficially** (*‘asher* – by way of making a connection, developing an association, benefiting and blessing) **you should actually and continuously observe** (*shamar* – you should carefully and literally consider, you should diligently and consistently pay especially close attention to the details) **forming an understanding between Me and you** (*byn wa byn* – for the purpose of coming to know and understand Me as a result of you being perceptive, prudently considering the insights which are discernible), **and also for forming and understanding between** (*wa byn* – for the purpose of coming to know) **your offspring** (*zera’* – your seed (singular construct)) **following you** (*‘achar* – after you), **for you to actually circumcise** (*muwl* – so that you literally cut off and remove the foreskin of the penis (scribed using the niphal stem which is used to convey the voice of genuine relationships where the subject, which is you, receives the action of the verb, which is circumcision, and the infinitive absolute, which intensifies the action of the verb)) **accordingly your every** (*l-cmkol*) **male to encourage remembering** (*zakar* – masculine human individual who recalls and remembers (singular and absolute)).” (*Bare’syth* / In the Beginning /Genesis 17:10)**

Not only was this request clear and unequivocal and affirms Yahowah’s previous appeal, it reinforces the uniqueness of the one and only Covenant. It encourages us to be observant and to think so that we come to understand precisely what Yahwah is asking of us and offering to us. But also, this verse is additive, providing us with another requirement: circumcise our sons so that we and they remember the Covenant. So, I ask you, when Paul screamed out against circumcision in his letter to the Galatians, demeaning it while promoting a second and different Covenant, why did anyone believe him? His position and Yahwah’s are irreconcilable.

Sometimes, if we pause long enough, if we dig deep enough, we learn something we would otherwise miss. Such is the case here. You see, “*muwl* – circumcise” was scribed using the niphah stem. The niphah, as the passive form of the qal, conveys three ideas. First, it is a relational stem, affirming the fact that circumcision is germane to our relationship with Yahuah. Second, it requires a literal interpretation of the testimony, meaning that these circumcisions are actual and not merely symbolic. And third, the niphah, as the reflexive counterpart of the qal, indicates that the subject, which is us as parents, receive the benefit of the verb’s action, which is circumcision.

We discover that by actually circumcising our sons, we as parents benefit from the act. It is as if we, ourselves, are being circumcised. And that is a very good thing as we give our sons the opportunity to be accepted if they choose the covenant in the future. It affirms our acceptance, validating our willingness to be cut into this relationship with Yahuah. We are in essence saying: we will raise our children to become His children.

When we bring this all together, and consider everything Yahuah said to Abraham from the beginning, we discover that through their relationship Yahowah systematically presented the guidance and instructions necessary for us to know Him, for us to relate to Him, and for us to be saved by Him.

After asking us to walk away from all forms of “*babel* – confusion,” including family traditions, national allegiances, and religious corruption, Yahowah encouraged us to trust and rely upon Him instead. He then asked us to walk to Him to become perfect, with His Towrah providing the directions and means. Yahuah’s fourth request of us, indeed, His requirement with respect to our participation in His Covenant, was presented in the previous two statements.

He knows that when we come to appreciate what He is offering that we'll respond appropriately. And so now to demonstrate our understanding, to help us remember everything He has shared with us, Yahuah is asking us to circumcise our sons. Consider it a signature, a vow to accept and embrace this extraordinary gift. Written in the infinitive absolute, and followed by "*kol* – all," there is no room for negotiation or interpretation. We can either accept Yahowah's terms or reject them – but we cannot alter them to suit us which is what Pauline Doctrine has done.

“And you all shall cut off and your foreskin's association with the flesh . And this will exist as the sign to remember the Family-Oriented Covenant forming an understanding between Me any you.” (*Bare'syth / In the Beginning /Genesis 17:11*)

“And (*wa*) you all shall cut off and separate (*muwl* – you shall circumcise (scribed in the niphil stem which is used to convey the voice of genuine relationships where the subject, which is us as parents, receive the benefit of the verb, which is circumcision, in the perfect conjugation designating that this instruction shall be followed wholly and completely, and in the consecutive thereby associating it with our *basar* – flesh) **your foreskin's (*'aralah* – the fold of skin covering the conical tip of the penis) **association with** (*'eth*) **the flesh** (*basar* – the physical body and animal nature). **And (*wa*) this will exist** (*hayah* – this was, is, and forever will be (scribed in the qal perfect, signifying something associated with a relationship which is unchanging and unending) **as (*la*) the sign to remember** (*'owth* – the *owth* and example to visually and verbally illustrate and explain, the symbol and standard, the pledge and attestation of the miraculous nature of (singular, as in there is only one sign, construct form, linking the sign to...)) **the Family-Oriented Covenant Relationship** (*beryth* – mutually binding agreement, household promise, relational accord, marriage vow based upon home and family (feminine singular, scribed in the construct form, eternally associating the *beryth* – covenant with *'owth* – the sign of *muwl* – circumcision)) **forming an understanding between Me any you** (*byn wa byn* – for the purpose of coming to know and understand Me as a result of you being perceptive, prudently considering the insights which are discernible).”** (*Bare'syth / In the Beginning / Genesis 17:11*)

Yahowah wants us to “*muwl* – be cut off and separated from” our “*‘eth* –association with” our “*basar* – physical bodies and animal nature.” Therefore, “*‘owth* – sign” of the “*beryth* – covenant” a reminder that we must walk away from Babylon before we can walk to Yahuah.

Further, *hayah*, which was scribed in the third person masculine singular, and was rendered “this will exist,” in the passage, was actually scribed “he shall exist” as the sign. Therefore, when we accept the terms of Yahowah’s Covenant, we become its living symbols.

Hebrew verbs do not designate the past, present, or future, as is the case with English tenses, but instead they reflect truths which remain unchanged throughout all time. Such is the case with *hayah*, meaning “was, is, and will be” all at the same time. Therefore, we were, we are, and we will always be signs of the Covenant.

“*‘Owth* – sign to remember” and “*‘uwth* – to consent and agree” are written identically in Hebrew. So not only is circumcision, this separation from our physical and animal nature, a “visual means to illustrate and explain the miraculous nature” of the Covenant, it is our way of showing our “consent and agreement” to raise our children in harmony with the conditions Yahowah has outlined. And not so coincidentally, the best way to accomplish this is to recite the Towrah to our children and thereby expose them to its Covenant, sharing its prerequisite, requirements, and benefits.

“And a son of eight days you shall circumcise with regard to your every male throughout your dwelling places and, those naturally born in the home, and also those really wanting to acquired and included of every son of foreign lands who are not from your seed.”

(Bare'syth / In the Beginning / Genesis 17:12)

“And (*wa*) a son (*ben* – a male child) of eight (*shamonah* – from *shamen*, meaning olive oil, which is symbolic of the Spirit, of light, and of being rooted in the land) days (*yowmym*) you shall circumcise (*muwl* – you shall cut off and separate his foreskin (scribed using the niph'al stem denoting a relationship which is genuine and indicating that parents benefit from doing as God has requested, and in the imperfect conjugation which tells us that this must continue to occur over time and that it is designed to produce ongoing results)) with regard to your (*la*) every (*kol*) male (*zakar* – masculine individual; from *zakar*: to commit to memory, to remind, and to remember) throughout (*la*) your dwelling places and generations (*dowr* – your protected households and extended families, elevating and extending your lives), those naturally born (*yalyd* – those naturalized as a member of an extended family through natural childbirth) in the home (*beyth* – into the household and family), and also (*wa*) those really wanting to be (*kasap* – those deeply desiring, strongly yearning, and passionately longing to be) acquired and included (*miqnah* – adopted) of (*min*) every (*kol*) son (*ben* – male child) of foreign lands (*nekar* – of places where they are not properly valued and appreciated) who relationally (*'asher* – by way of making a connection) are not (*lo'*) from (*min*) your seed (*zera'*).” *(Bare'syth / In the Beginning / Genesis 17:12)*

In Scripture, eight symbolizes eternity, which is why the symbol for infinity and the numeral itself are so similar. It is why there is an eighth day of celebration associated with the *Miqra'* of *Sukah* – Shelters, which is symbolic of us camping out with Yah for all eternity. Additionally, the Hebrew word for “eight,” *shamonah*, is based upon *sheman*, meaning “olive oil,” which is used as a metaphor for the Set-Apart Spirit who makes us eternal.

Further, the olive tree is not only one of the world’s longest living, it is native to Yisra’el. We ought not be surprised in that we were designed by the Author of this instruction, but it should be noted that the eighth day is the perfect time to perform this minor procedure. Excessive bleeding is minimized, as is infection, because human blood coagulates most effectively at this time because the major clotting agents, prothrombin and vitamin K, do not reach peak levels in the blood until the eighth day.

You may have noticed that this is the second time Yahowah has used “*zakar* – male” in association with circumcision. Since the instruction is directed toward, although not exclusive to, young boys, literally “*ben* – sons,” the reason for using *zakar* only becomes obvious when we study the word’s etymology. *Zakar* means: “to establish in one’s memory, to remind, to remember, to reflect, to recall, and to memorialize something important, making it known.” It also conveys the idea that “truth can cleanse and purify, causing us to shine brightly and brilliantly.” When we are enveloped in the Set-Apart Spirit’s Garment of Light, we are cleansed and purified so that we can radiate Yahowah’s pure and brilliant light.

Relevant in light of Paul's argument with Yahowsha's Disciples, and his claim to the uncircumcised world, is that there are two different classes of individuals described in this statement. And both are to be circumcised, which signifies that two distinct groups of people can become part of Yahowah's Covenant Family. Abraham's direct descendants through Yitzchaq and Ya'aqob (who became Yisra'el) are "*yalyd* – naturally born" into Yahowah's "*beyth* – family." But since Yahowah has routinely promised that the benefits of the Covenant would also be available to "*gowym* – people from different races and places," He has provided a provision for adoption. That is what "*kasap miqnah* – those deeply desiring to be acquired and included" from "*nekar* – foreign lands" represents. These are adopted children—gowym.

Hiding this reality, most English bibles base their translations of this verse on the Masoretic Text, where the *ksp* root of "*kasap* – longing" is pointed "*kesep* – money." As *kasap miqnah*, the clause speaks of those who "really want to be acquired and included." But as *kesep*, the order of things has to be reversed and *miqnah kesep* becomes a string of nouns: "acquisition money," which is then corrupted to read "purchased with money."

And yet while the "*kasap miqnah* – really wanting to be acquired and included" translation is more consistent with the Covenant and more informative, the *miqnah kesep* vocalization does address adoption, and thus provides us with two distinct ways to be included in the Covenant: natural childbirth as a literal descendant of Abraham, and by choice through adoption. Therefore, both renderings are acceptable when viewed from this perspective. By chance, should you have an aversion to adoptive parents, who value a child more than its natural parents, "purchasing" a child, be aware that this is how Yahowah adopts us. Yahusha paid the price for us to live with Yahuah as His children.

This is what Passover, Unleavened Bread, and First Fruits represent. As we return to Yahuah's Covenant testimony, it is important that we consistently approach Yahowah's Word from the proper perspective and with an open mind. In this light, when a word is repeated in Hebrew, it serves to substantially increase its importance. Such is the case with "*muwl muwl*" in this next passage. Also, while its primary definition is "to circumcise", you may be surprised by *muwl*'s secondary and tertiary definitions. Additionally, because of what we learned about *kasap* versus *kesep*, the following translation includes both renderings.

“He must absolutely circumcise him, definitely cutting off the foreskin of the naturally born in your home and also those really wanting to be included as well as those who are acquired with your money. This shall be My Family-Oriented Covenant Relationship, in the flesh, serving as an everlasting and eternal Family-Oriented Covenant Relationship (*beryth*).”
(Bare'syth / In the Beginning / Genesis 17:13)

“He (*huw*’) must absolutely circumcise him, definitely cutting off the foreskin (*muwl muwl* – he must cease what he is currently doing, he must turn him around to face the opposite direction, to ward off threats to his wellbeing by changing his priorities while making a binding promise (scribed with the niphath stem denoting the genuineness of this relationship while stressing the benefit accrued to the parent, in the infinitive absolute which intensifies the importance of the act, and in the imperfect conjugation telling us that this instruction on circumcision will endure uninterrupted throughout time)) of the naturally born (*yalyd* – naturalized as a member of an extended family through natural childbirth) in your home (*beyth* – into your household and your family (singular construct)) and also (*wa*) those really wanting to be (*kasap* – those deeply desiring, strongly yearning, and passionately longing to be) included (*miqnah* –acquired, purchased, and obtained) / as well as those who are acquired (*miqnah* – purchased, obtained, and included, i.e., adopted) with your money (*kesep* – your precious metals; born out of a deep longing and love). This shall be (*hayah* – this was, is, and always will be, this exists as (scribed with the qal stem, denoting a genuine relationship between the subject and the action of the verb which is existence, in the perfect conjugation telling us that this shall endure completely unchanged, in the singular conveying that there are no other options or contingencies, and in the consecutive form, associating our existence with the *beryth* – family-oriented covenant relationship and its sign *muwl* – circumcision)) My Family-Oriented Covenant Relationship (*beryth-y* – My mutually binding agreement and promise, My relational accord based upon home and family), in (*ba*) the flesh (*basar* – physical realm with humanity), serving as (*la* – toward the goal of) an everlasting and eternal (*‘owlam* – forever existing and never ending) Family-Oriented Covenant Relationship (*beryth*).” (*Bare’syth* / In the Beginning / Genesis 17:13)

Based upon Yahuah's testimony, a "New Covenant" of any kind, much less one where circumcision is not required, is therefore a nonstarter. Don't believe anyone who tells you otherwise, and that includes Paul. Also, if someone condemns "the flesh," calling it evil, as Paul is wont to do, please note that Yahowah's Covenant was cut with us in the flesh. In addition, in Bare'syth 1:31, we read: "And Yahuah saw all that He had made, and saw that it was good. And there came to be evening and there came to be morning, the sixth day." It is mostly in Gnosticism and Pauline literature where the flesh is considered bad.

This next statement is as enlightening as it is unequivocal. And especially relevant is *'arel*, a word which when fully amplified explains the nature of those who are uncircumcised.

"And the male who relationally is not circumcised with regard to the flesh of their foreskin, those souls shall be cut off, be excluded, and from Her family. By way of association, they violated and disassociated themselves from My Family-Oriented Covenant Relationship."

(Bare'syth / In the Beginning / Genesis 17:14)

“And (*wa*) the uncircumcised (*‘arel* – the stubborn, unresponsive, untrusting and un-reliant, the un-listening and un-observing, the un-cut-off, unset- apart and un-separated) male (*zakar* – man who fails to remember to do this) who relationally (*‘asher* – who by association beneficially) is not (*lo*’) circumcised (*muwl* – willing to change his direction and priorities and make this inding promise) with regard to (*‘eth*) the flesh (*basar* – physical, human, and animal nature) of their foreskin (*‘aralah*), those souls (*nepesh* – speaking of what makes us unique individuals, alive, aware, and conscious) shall be cut off, be excluded, and banished (*karat* – shall be severed and cut down, shall be uprooted, die, perish, be destroyed, and cease to exist) from (*min*) Her (*huw*’) family (*‘am* – people who are related biologically and through language). By way of association (*‘eth*), they violated and disassociated themselves from (*parar* – they nullified the agreement, revoking its promises, tearing asunder and thwarting its benefits, splitting away and injuring themselves in the process by severing) My Family-Oriented Covenant Relationship (*beryth-y* – My mutually binding agreement, My household promise, My relational accord, My marriage vow based upon home and family (feminine singular, scribed in the construct form, connecting and associating the *beryth* – covenant with God’s *‘am* – family)).” (*Bare’syth* / In the Beginning / Genesis 17:14)

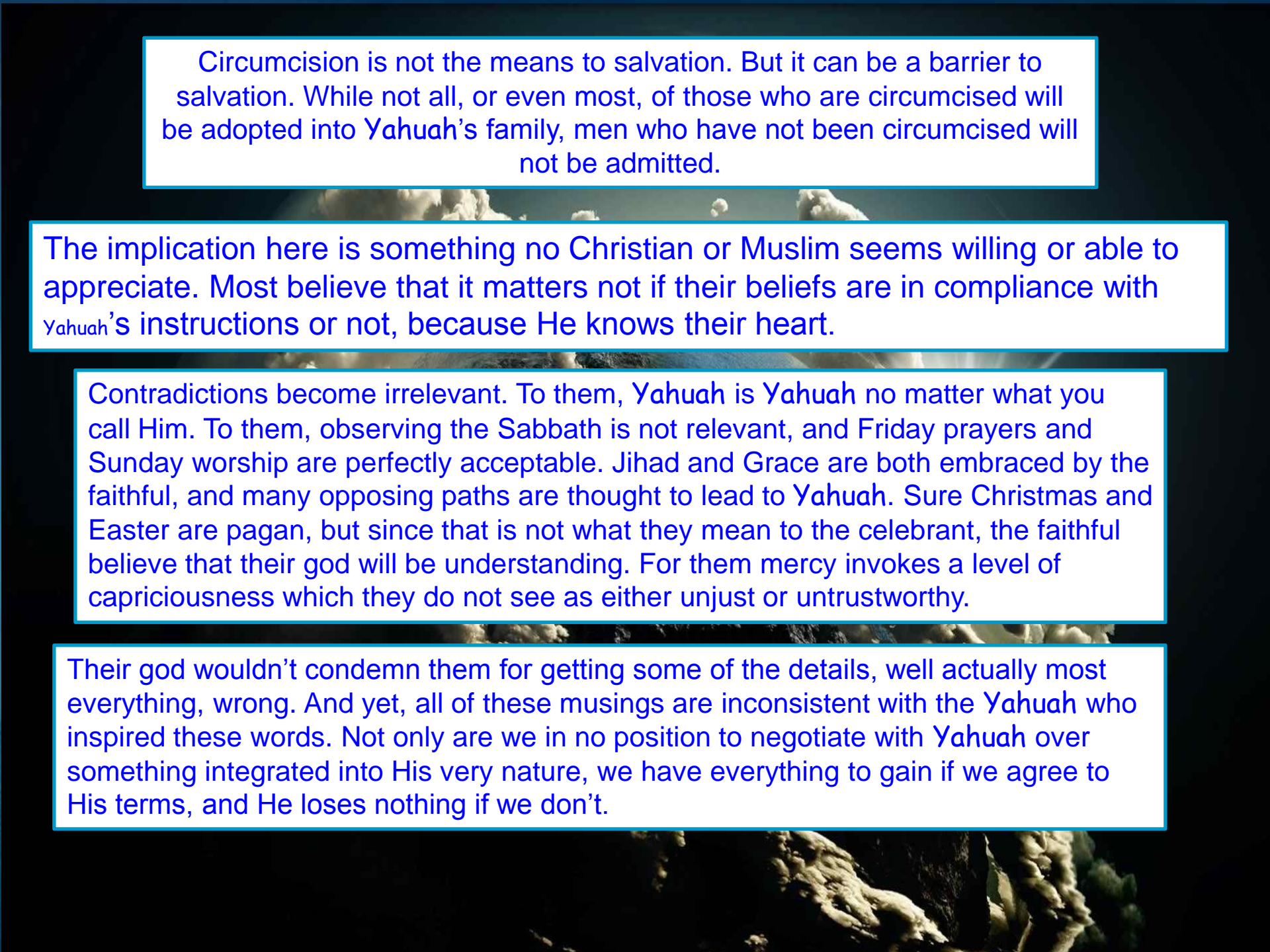
Yahuah has a Paternal and a Maternal nature. (“So Yahuah created the man in His image, in the image of Yahuah, He created him – male and female He created them.” (Bare’syth 1:27))

The Set-Apart Spirit (the feminine *Ruwach Qodesh* in Hebrew) performs Yahowah’s maternal responsibilities with regard to His family. Second, “*beryth* – covenant” is a feminine noun, as is the Greek “*ekklesia* – Called-Out Assembly,” confirming the role the Ruach Ha Qodesh plays in the conception of both.

By using “*hy*’ – Her” in association with “*nepesh* – souls” being “*karat* – cut off and separated” from Yahuah’s “*’am* – family,” as a result of not accepting His advice, we are provided with yet another insight into the reason the souls of those who ignore Yahowah’s Invitations to be Called Out and Meet with Him, especially Passover, Un-Yeasted Bread, and Day of Reconciliations summons, are estranged from His family and cut off and destroyed – ceasing to exist. This occurs because they have rejected the Ruach Ha Qodesh’s provision.

For those of you who cringe at the notion that Yahowah might have established a “requirement,” which somehow negated freewill, relax. Circumcision is optional. The choice is ours to make. All Yahowah is saying is that it is His “*beyth* – home,” His “*beryth* – covenant,” and His “*’am* – family,” and that if we want to participate and to be included then we must make the choice to be circumcised—spiritually and physically.

As with all fathers, it is His Home, and therefore: His rules. You don’t have to do what He says unless you want to live under His roof. There are so many questions which are answered by this passage, let’s pause here a moment longer even at the risk of being a bit redundant



Circumcision is not the means to salvation. But it can be a barrier to salvation. While not all, or even most, of those who are circumcised will be adopted into Yahuah's family, men who have not been circumcised will not be admitted.

The implication here is something no Christian or Muslim seems willing or able to appreciate. Most believe that it matters not if their beliefs are in compliance with Yahuah's instructions or not, because He knows their heart.

Contradictions become irrelevant. To them, Yahuah is Yahuah no matter what you call Him. To them, observing the Sabbath is not relevant, and Friday prayers and Sunday worship are perfectly acceptable. Jihad and Grace are both embraced by the faithful, and many opposing paths are thought to lead to Yahuah. Sure Christmas and Easter are pagan, but since that is not what they mean to the celebrant, the faithful believe that their god will be understanding. For them mercy invokes a level of capriciousness which they do not see as either unjust or untrustworthy.

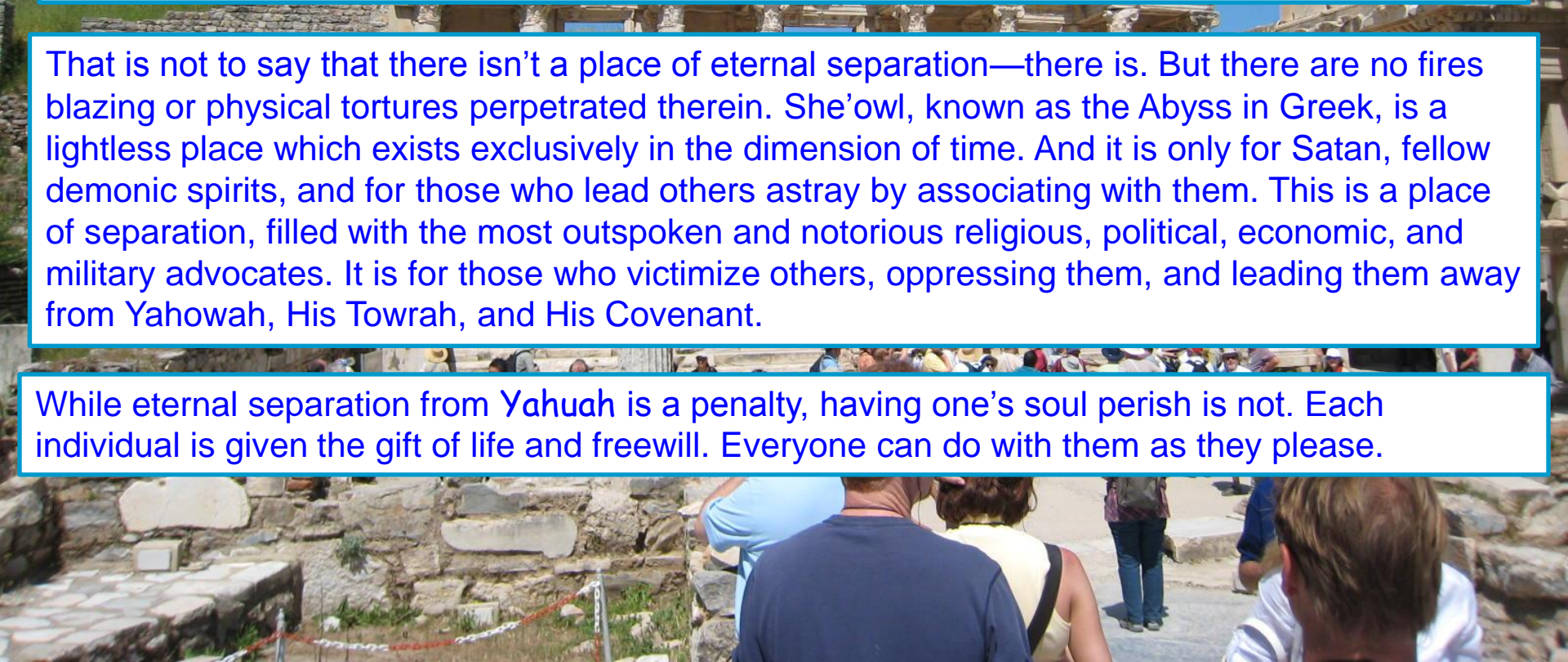
Their god wouldn't condemn them for getting some of the details, well actually most everything, wrong. And yet, all of these musings are inconsistent with the Yahuah who inspired these words. Not only are we in no position to negotiate with Yahuah over something integrated into His very nature, we have everything to gain if we agree to His terms, and He loses nothing if we don't.

The “*nepesh* – souls” of those who do not rely upon Yahuah’s instructions “*karat* – die and are permitted to perish, ceasing to exist.” This is the prevailing outcome for the vast preponderance of human souls. But this is not a penalty or a Divine punishment. In fact, Yahowah has little to do with this eventuality. It is by “*karat* – disassociating from” Yahuah that this fate occurs naturally. You see, eternal life with Yahuah requires us to associate with Him in the specific manner He has delineated.

If we don’t accept His terms, if we don’t avail ourselves of the path He has provided, then our souls remain disconnected from the source of life, which means that they will perish, the individual consciousness ceasing to exist.

That is not to say that there isn’t a place of eternal separation—there is. But there are no fires blazing or physical tortures perpetrated therein. She’owl, known as the Abyss in Greek, is a lightless place which exists exclusively in the dimension of time. And it is only for Satan, fellow demonic spirits, and for those who lead others astray by associating with them. This is a place of separation, filled with the most outspoken and notorious religious, political, economic, and military advocates. It is for those who victimize others, oppressing them, and leading them away from Yahowah, His Towrah, and His Covenant.

While eternal separation from Yahuah is a penalty, having one’s soul perish is not. Each individual is given the gift of life and freewill. Everyone can do with them as they please.



There isn't a single discrepancy between the Dead Sea Scrolls, dating to the second century BCE, and the Masoretic Text from *Bare'syth* 17:12 through the end of the chapter. And on the other end, we have a complete copy of Paul's letter to the Galatians dating to the late first century CE.

This means that the conflict between Yahowah and Paul cannot be resolved.

We can learn from this passage is not to trust English bible translations.

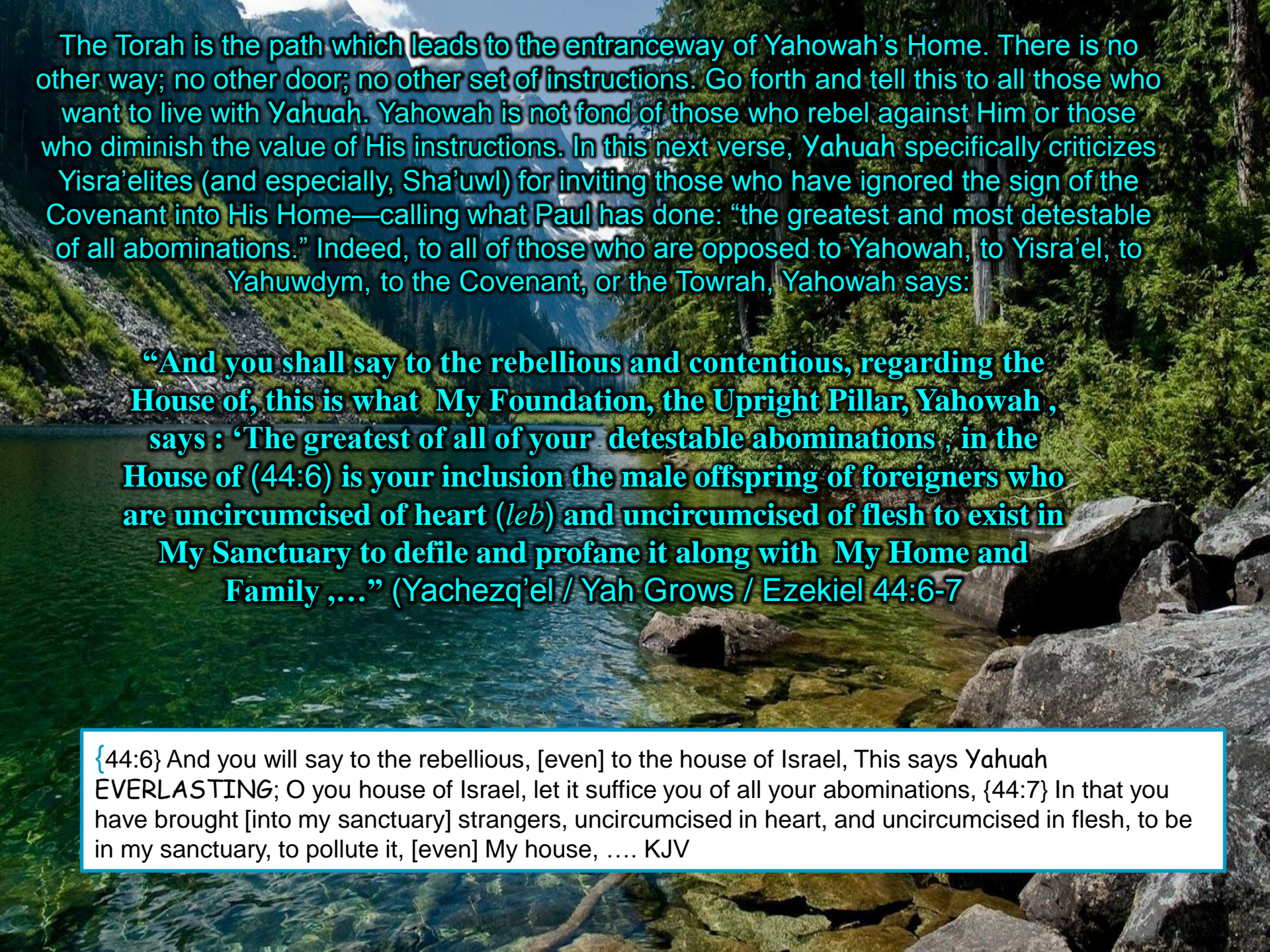
Yahowah actually said: “And (*wa*) the uncircumcised and unresponsive (*'arel*) male who fails to remember this (*zakar*), who relationally (*'asher*) is not (*lo*) circumcised or changed (*muwl*) with regard to (*'eth*) the flesh (*basar*) of his foreskin (*'aralah*), that soul (*nepesh*) shall be cut off, be excluded, be banished, and be uprooted, ceasing to exist (*karat*) from (*min*) Her (*huw'*) family (*'am*). By way of association (*'eth*) he violated, disassociating himself from (*parar*) My Family-Oriented Covenant Relationship (*beryth-y*).” (*Bare'syth* 17:14)

Yachezq'el was given a prophetic preview and received the following instructions regarding the Torah and, by association, circumcision...

“And Yahowah said to me, ‘Son of man , place upon your heart, look with your eyes, and listen with your ears, accordingly, to everything which, relationally and beneficially I have spoken with regard to all of the clearly communicated and inscribed prescriptions for living in Yahowah’s Family Home .’ And so with all of His Towrah , therefore indeed, you should choose to place them on your heart in order to approach the entrance the Family and Home with regard to every stage of the journey to this set-apart place .” (Yachezq’el / Yah Grows / Ezekiel 44:5)

{44:5} And Yahuah said unto me, Son of man, mark well, and behold with your eyes, and hear with your ears all that I say to you concerning all the ordinances of the house of Yahuah, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary. KJV

“And (*wa*) Yahowah said to me (*‘amar ‘el* – shared with me), ‘Son of man (*ben ‘adam* – child of Adam), place upon your heart (*sym leb*), look with your eyes (*ra’ah ba ‘ayn*), and listen with your ears (*wa shama’ ba ‘ozen*), accordingly, to (*‘eth*) everything (*kol*) which, relationally and beneficially (*‘asher* – as a blessing) I (*‘any*) have spoken (*dabar* – have communicated orally and in writing using words) with regard to (*‘eth la*) all of (*kol*) the clearly communicated and inscribed prescriptions for living (*wa chuwqah* – the written arrangements regarding life and abiding; from *choq* – the shared and nourishing thoughts associated with an allocation of something from one who is set apart which is designed to cut us into a relationship) in Yahowah’s Family Home (*beyth* – the household, temple, and tabernacle of ahowah).’ And so with all of (*wa la kol*) His Towrah teachings (*Towrah towrah* – His Towrah instructions, His Towrah guidance, and His Towrah directions (scribed in the singular as a specific and unique title and then in the plural as a word to indicate that the Towrah is comprised of many teachings, directions, and instructions)), therefore indeed (*wa*), you should choose to place them on your heart (*sym leb* – you should decide to set and examine them in your core (qal stem indicating a literal reading is preferred, perfect conjugation telling us that this should be done without reservation, and consecutive form indicating volition)) in order to approach the entrance (*la mabow’* – so that you gain entrance into) the Family and Home (*ha beyth* – the house and household, the temple and tabernacle) with regard to (*ba*) every (*kol*) stage of the journey (*mowtsa’* – step along the way) to this set-apart place (*ha miqdash* – the separated and dedicated sanctuary).” (Yachezq’el / God Grows / Ezekiel 44:5)



The Torah is the path which leads to the entranceway of Yahowah's Home. There is no other way; no other door; no other set of instructions. Go forth and tell this to all those who want to live with Yahuah. Yahowah is not fond of those who rebel against Him or those who diminish the value of His instructions. In this next verse, Yahuah specifically criticizes Yisra'elites (and especially, Sha'uwl) for inviting those who have ignored the sign of the Covenant into His Home—calling what Paul has done: “the greatest and most detestable of all abominations.” Indeed, to all of those who are opposed to Yahowah, to Yisra'el, to Yahuwdym, to the Covenant, or the Towrah, Yahowah says:

“And you shall say to the rebellious and contentious, regarding the House of, this is what My Foundation, the Upright Pillar, Yahowah, says : ‘The greatest of all of your detestable abominations , in the House of (44:6) is your inclusion the male offspring of foreigners who are uncircumcised of heart (*leb*) and uncircumcised of flesh to exist in My Sanctuary to defile and profane it along with My Home and Family ,...” (Yachezq'el / Yah Grows / Ezekiel 44:6-7

{44:6} And you will say to the rebellious, [even] to the house of Israel, This says Yahuah EVERLASTING; O you house of Israel, let it suffice you of all your abominations, {44:7} In that you have brought [into my sanctuary] strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, [even] My house, KJV

“And you shall say to (*wa ‘amar ‘el*) **the rebellious and contentious** (*mary* – the revolting and embittered who resist My position and guidance, and those displaying animosity who are insubordinate and opposed), **regarding** (*‘el* – to and about) **the House of Yisra’el** (*beyth yisra’el* – the home of those individuals who strive, engage, and endure with God), **this is what** (*koh*) **My Foundation, the Upright Pillar, Yahowah** (*‘edon* , **says** (*‘amar*): ‘**The greatest of all of your** (*rab la min kol*) **detestable abominations** (*tow’ebah* – your repulsive, loathsome, immoral, and abhorrent practices) **in the House of Yisra’el** (*ba beyth yisra’el* – home of those individuals who strive, engage, and endure with God) (44:6) **is your inclusion** (*bow’* – bringing in) **the male offspring** (*ben* – sons) **of foreigners** (*nekar* – strangers) **who are uncircumcised** (*‘arel* – stubborn and forbidden, unobservant and unresponsive) **of heart** (*leb*) **and uncircumcised** (*wa ‘arel* – unobservant, unresponsive, and forbidden) **of flesh** (*basar* – body) **to exist** (*hayah*) **in My Sanctuary** (*ba miqdash* – in My Home, from *qadash* – purifying place which is set apart) **to defile and profane it** (*la halal huw’* – to desecrate and pollute it, treating Him with contempt (written with the third person masculine singular suffix this refers to “Him,” serving to unify Yahowsha’ and the Temple)) **along with** (*‘eth*) **My Home and Family** (*beyth* – House and Household),...” (Yachezq’el / YahGrows / Ezekiel 44:6-7)

It isn't that Yahwah is opposed to foreigners entering His Home. But instead, the message here is that we *Gowym* must follow the same path to Yahowah's Household that *Yahuwdym* do—and that is by way of the Covenant and Called- Out Assemblies.



The inference here is that by ignoring and rejecting the sign of the Covenant—circumcision—some Yisra'elites have treated Yahowah's Home, with contempt. And considering that Sha'uwl's principle argument with the Torah has been and will be circumcision, his ministry and letters sit at the crosshairs of this prophetic warning. It's hard to imagine Yahowah's disgust being directed at anyone other than Sha'uwl in this regard. No one else in all of human history even came close to Paul's influence regarding the specific topic of disassociating circumcision from salvation

This is one of the most specific, and yet devastating passages on the topic of disrespecting the Torah, and especially the sign of the Covenant. And in the context of bringing the Tribulation to a close, the one thing that He wants Yachezq'el to tell His people above all else is that inviting non-circumcised Gentiles into His Sanctuary (which serves as a metaphor for *Sukah* and thus heaven) is the single most repulsive and immoral thing any Yisra'elite has ever done. This does not bode well for Paul's letters and for the masses of Christians who read them as an invitation to heaven. Yahowah is predicting that there will be a devastating consequence associated with Paul's position on this matter.

By profaning the human sign, or signature, of the Covenant, the Spiritual signs, or metaphors, of the Covenant would also be defiled: bread, oil, wine, and blood.

“..in your coming near and approaching My finest oil, bread, and My chosen blood. And also they broke My Familial Covenant Relationship by way of all your detestable abominations.”
(Yachezq’el / Yah Grows / Ezekiel 44:7)

..when you offer My bread, the fat and the blood, and they have broken My covenant because of all your abominations. KJV

“...in your coming near and approaching (*ba qarab*) My finest oil, bread, and My chosen blood (*cheleb lechem wa dam* – symbolic of His fulfillment of *Pesach* and *Matsah*). And also (*wa*) they broke (*parar* – they severed, violated, and nullified, you revoked, frustrated, and thwarted) My Familial Covenant Relationship (*beryth*) by way of all your detestable abominations (*‘el kol tow’ebah* – all of your repulsive, loathsome, and abhorrent acts of idolatry),...”
(Yachezq’el / God Grows / Ezekiel 44:7)

Our collective unwillingness to take Yahowah and His Word seriously has led to the nullification of the Covenant for many. And this problem has become ubiquitous as a result of Galatians and its byproduct: Christianity.

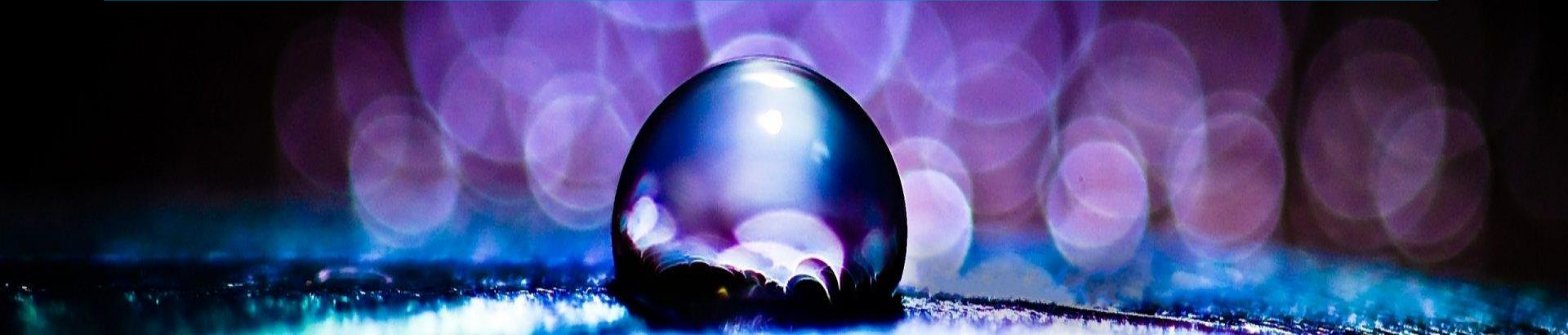
For Yahowah to be this angry at this one thing—inappropriately inviting uncircumcised Gentiles into His family and home —it strongly suggests that Yahwah is using Sha’uwl’s most notorious single act of rebellion against His Torah to alert us all to the consequence of the man’s message.

While Sha'awl has invited people of every race and place into Yahuah's family and home, Yahowah has put us on notice that his invitation was a fraud, and that the self-acclaimed messenger of Yahuah was the greatest abomination in human history. And this is not the first, nor will it be the last time Yahowah lashes out at Sha'awl prophetically.

“...and by not observing, closely examining and carefully considering the requirement and Responsibility of My Set-Apart Ones.” (Yachezq'el / Yah Grows / Ezekiel 44:8)

{44:8} And you have not kept the charge of Mine Set Apart things..... KJV

“...and (*wa*) by not observing, closely examining and carefully considering (*lo' shamar* – by not focusing upon being aware of, paying especially close attention to and contemplating) the requirement and responsibility (*mishmereth* – function and purpose, the expression, condition, and accountability) of My Set-Apart Ones (*qodesh* – set apart ones includes God's Home, His Temple, the Children of the Covenant, Yahowsha', and the Set-Apart Spirit in addition to Yisra'el, the Shabat, and the Miqra'ey).” (Yachezq'el / Yah Grows / Ezekiel 44:8)



“...And you were appointed to observe My conditions and requirements in My Set-Apart Home **for you to draw near.**”
(Yachezq’el / Yah Grows/ Ezekiel 44:8)

... but you have set keepers of My charge in My sanctuary for yourselves KJV

“And you were appointed (*wa sym* –and you were put in place and established) to (*la* – to approach, to come near, and to) observe (*shamar* – to closely examine and carefully consider) My conditions and requirements (*mishmereth* – My purpose, expression, and terms) in (*ba*) My Set-Apart Home (*miqdash* – My Set-Apart Sanctuary and Place) **for you to draw near** (*la* – on your behalf for you to approach).” (Yachezq’el / Yah Grows / Ezekiel 44:8)

What follows is revealed in Yahuah’s voice. It is unequivocal...

“Thus says My Foundation, the Upright Pillar (*’edon* – the Upright One of the Tabernacle), Yahowah : **‘Every foreign male who is uncircumcised of heart and uncircumcised in the flesh, he shall not come to or be included inside My Set-Apart Home - this concerns the approach of every non-native son of the Children of Yisra’el.’**” (Yachezq’el / Yah Grows / Ezekiel 44:9)

44:9} Thus saith Yahuah ETERNAL; No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that [is] among the children of Israel. KJV

“Thus says (*koh ‘amar* – this is what is communicated by) **My Foundation, the Upright Pillar** (*‘edon* – the Upright One of the Tabernacle), **Yahowah**: ‘Every (*kol* – completely all) **foreign male** (*nekar ben* – non-native son) **who is uncircumcised** (*‘arel* – stubborn, unhearing, And forbidden) **of heart** (*leb*) **and uncircumcised** (*‘arel* – stubborn and forbidden) **in the flesh** (*basar*), **he shall not come to or be included inside** (*lo’ bow’ ‘el* – he shall not arrive at or be brought to) **My Set-Apart Home** (*miqdash* – My Set-Apart Sanctuary and Place) – **this Concerns the approach of** (*la*) **every non-native son** (*nekar ben* – foreign male) who is in the midst (*‘asher ba tawek*) **of the Children of Yisra’el** (*beny Yisra’el* – sons who engage and endure with God).” (Yachezq’el / Yah Grows / Ezekiel 44:9)

And keep in mind, the second half of Yachezq’el / Ezekiel is devoted to the our future life with our Heavenly Father in His home. This comment from Yahuah, therefore, cannot be relegated to a previous time, a prior relationship, a people long ago dismissed, or to a different place.

Therefore, since Yahowah’s “*miqdash* – set-apart Home and Sanctuary, His purifying place, His Temple and Tabernacle” then this is the second time that Yahowah has told us that He is so serious about the significance of circumcision that He will not associate with anyone who has rejected His instruction in this regard. And yet regardless of what Yahowah’s Sanctuary symbolizes here, Yahuah has already told us in *Bare’syth* / Genesis that the souls of males who are not circumcised will die, separated from Him and thus from Heaven.

Also, while some may protest and say that this is just an advisory notice regarding the Millennial Temple, you’ve got three things working against you. First, Revelation 3:12 tells us:

“All who are victorious will become pillars in the Tabernacle of My Yahuah and will never have to leave it. And I will write on them the name of My Yahuah...”

{3:11} Behold, I come quickly: hold that fast which you have, that no man take your crown. {3:12} Him that overcomes will I make a pillar in the temple of my Yahuah, and he shall go no more out: and I will write upon him the name of my Yahuah, and the name of the city of my Yahuah, [which is] new Jerusalem, which comes down out of heaven from my Yahuah: and [I will write upon him] my new name. KJV

“All” means “all,” that’s all “all” means.

These things known, I am haunted by two questions. With Yahowah’s position on circumcision being so clearly stated, so vital, unequivocal, and nonnegotiable, why did Sha’uwl choose this issue to pick a fight with the Disciples and with Yahuah? And with Yahowsha’s position on the Torah being so clearly stated, so vital, and nonnegotiable, how is it that Sha’uwl thought he could contradict Him and not be repudiated and dismissed for having done so?

Having proven that the Yahuwdym depicted in Acts 15:1 were correct with regard to the connection between circumcision and salvation, our mission at the moment is to determine whether or not Paul was telling the truth regarding the Yaruwshalaim Summit. So, let’s return to the book of Acts.

Recognizing that the testimony the Yahuwdym from Yahuwdah (Jews from Judea) had delivered in Antioch regarding the connection between circumcision and salvation was accurate, Let's recap Luke's historic depiction began, saying:

“And some having come down from Yahuwdah were teaching the brethren that if you might not be circumcised as prescribed by Moseh, you are not able to be saved.” (15:1) “So a rebellion and also a disputed argument which were neither limited in scope, degree, or time, pertained to the individual Paulos and to Barnabas. Against and regarding them, they gave the order and assigned the task to come up to Paulos and Barnabas and some others among them on behalf of the Apostles and elders in Yaruwshalaim with regard to this controversy and question.” (Acts 15:2)

So much for the notion of Sha'uwl going to Yaruwshalaim because of a “revelation.” It was actually an all out rebellion which prompted this inquisition. Paul's message denouncing circumcision and the Torah was under attack by those who knew better.

But some important individuals steadfastly stood up, the ones from the religious party of the Pharisees, who having come to trust and to rely, said that it is a necessary requirement to circumcise individuals not only to provide instruction as a messenger, but also to observe the Towrah of Moseh .” (Acts 15:4-5)

If it is not obvious to all by now that Paul's message is dangerous and will not lead anyone to Yahuah but to death, then nothing further that can be said will convince those. We must look at the evidence and weight on the scales of the Torah. His religion and doctrine fail at every turn.

What do you see?

Next week we are going to have Yahuah pound a few more nails in Paul's coffin as we Shama and Shamar His words from Habbakuk before we continue on.

The Prophecy of Habakkuk



A close-up photograph of a wooden cross. A rusty nail is driven into the wood. A small, rectangular piece of aged, yellowed paper is pinned to the cross with 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.
- ☞ Said that circumcision was not required by Yahuah to enter His home.

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
- ❑ Said that circumcision was not required by Yahuah to enter His home.

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 Galelee
- 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'el, Yahuæh is our Almighty, Yahwæh Alone

- | | | | | | | | |
|-----|---|---------------------|---|----|-------------------------------------|----|--|
| (1) | $\overline{\text{KC}}, \overline{\text{KY}}, \overline{\text{KN}},$
$\overline{\text{KW}}, \overline{\text{KE}}$ | stand for
Hebrew | יהוה Yahwæh
who was, who is
who is to come
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) | $\overline{\text{θC}}, \overline{\text{θN}},$
$\overline{\text{θΩ}}, \overline{\text{θΥ}}$ | stand for
Hebrew | אֱלֹהִים Elohim
Almighty
אֵל El
Mighty One | | | | All the nomina sacra markings in the Early Greek Papyri show that the person is part of the One Elohim, and that the names and titles should be respectfully said in Hebrew. |
| (4) | $\overline{\text{XΩ}}, \overline{\text{XN}}$
$\overline{\text{XC}}, \overline{\text{XY}}$ | stand for
Hebrew | מָשִׁיחַ
Mashiakh
Anointed | | | | |
| (5) | $\overline{\text{ΠTP}}, \overline{\text{ΠTC}}$ | stand for
Hebrew | אָב Av
Father
אָבָא Abba,
Papa | | | | $\text{הָאֱלֹהִים אָבִינוּ}$
The Almighty our Father |
| (6) | $\overline{\text{YY}}, \overline{\text{YC}}, \overline{\text{YΩ}}, \overline{\text{YN}}$ | stand for
Hebrew | בֶּן Bæn
Ben
Son | | | | בֶּן־אֱלֹהִים
Almighty Son |
| (7) | $\overline{\text{ΠNA}}, \overline{\text{ΠNC}}, \overline{\text{ΠNI}}$ | stand for
Hebrew | רוּחַ
Ruakh
Spirit | | | | רוּחַ אֱלֹהִים
Almighty Spirit |

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

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

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

We just read verses with Qalalah

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

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,

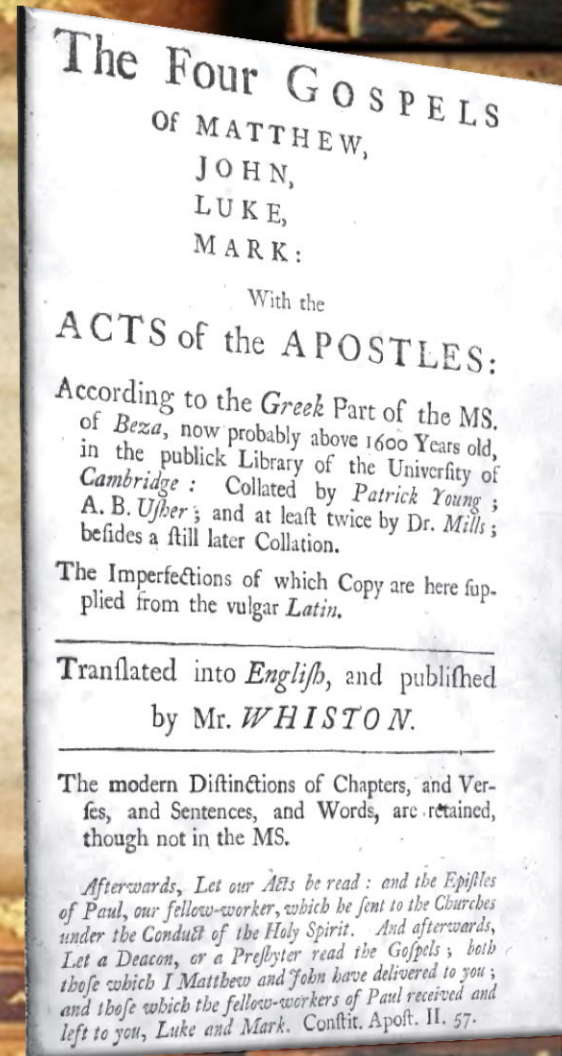
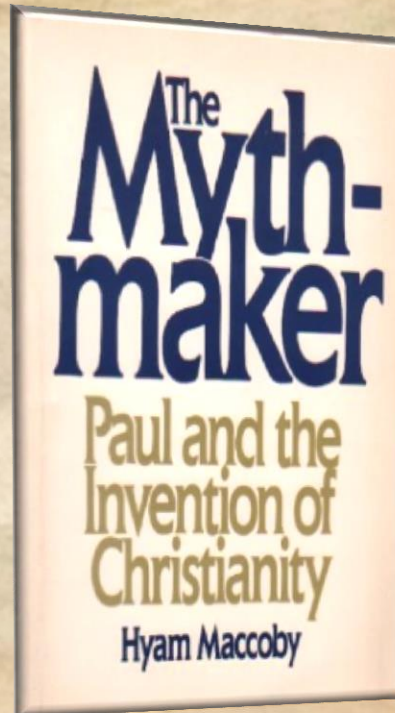
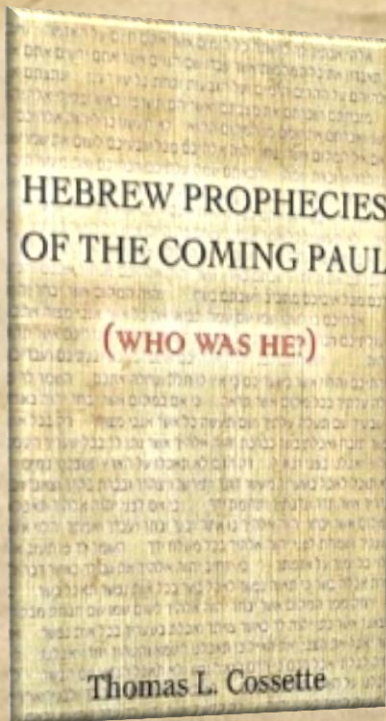
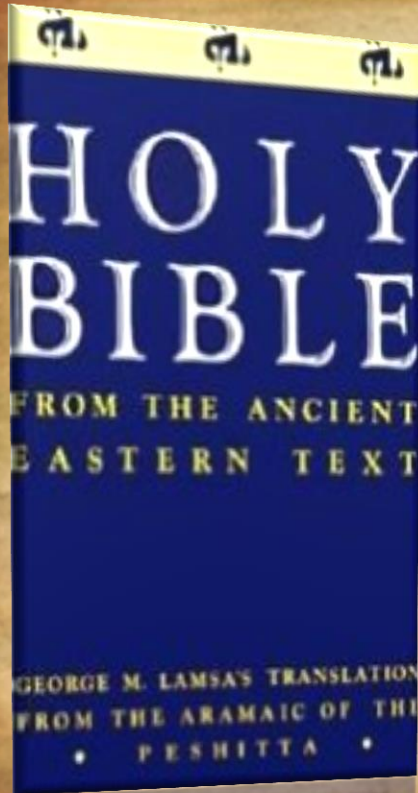
Date range	Book Chapters	Book Verses	Event
63-67		1Tim 1:3 acts 19:33	Ephesus told Timothy to stay and teach when Paul went to Macedonia
63-67		1Tim 1:3, 3:14-15	Macedonia after Paul said he was coming back to Timothy
63-65?		After Acts	Titus
63-65?		After Acts	First Timothy written in Macedonia
64	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

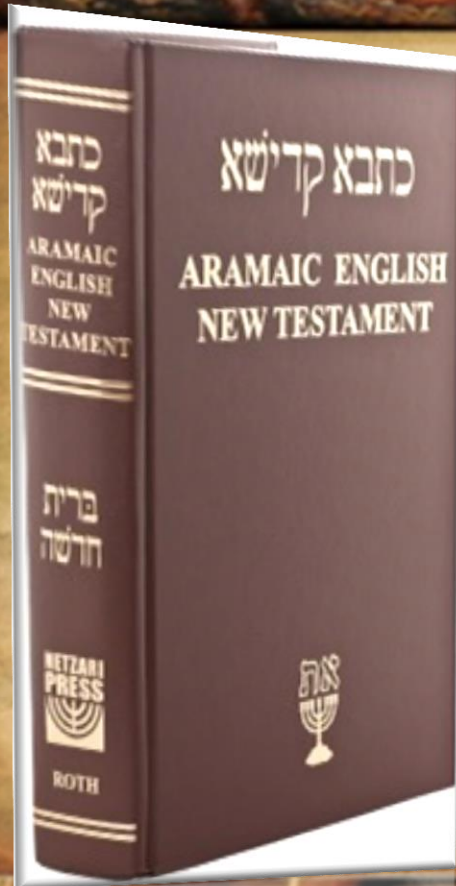
Galatians 1:15-17

<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 Bless Yahowah website interface. At the top, there is a navigation bar with links: Start Here, Contents, No Donations!, Sukah/Shelters, 10 What?!, SM Archives, Yah's Feasts, and WARNING!. Below the navigation bar is a large image of a purple and white flower. Underneath the image is a table with four columns providing information about the current feast.

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

The Bless Yahowah Web Site

REFERENCES

csntm.org/manuscript



THE
CENTER FOR THE STUDY
OF NEW TESTAMENT
MANUSCRIPTS

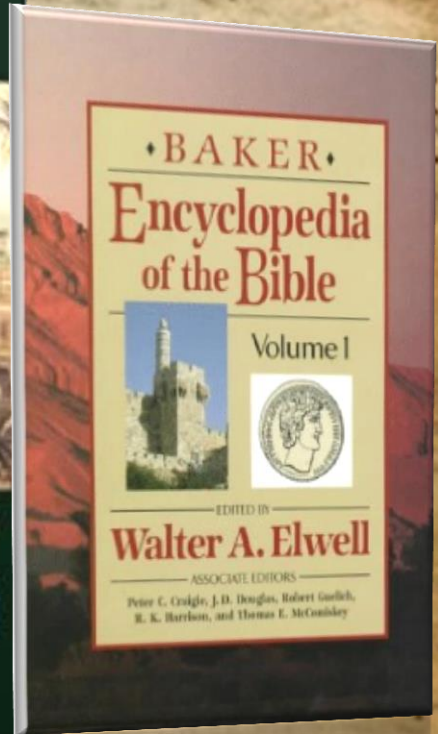
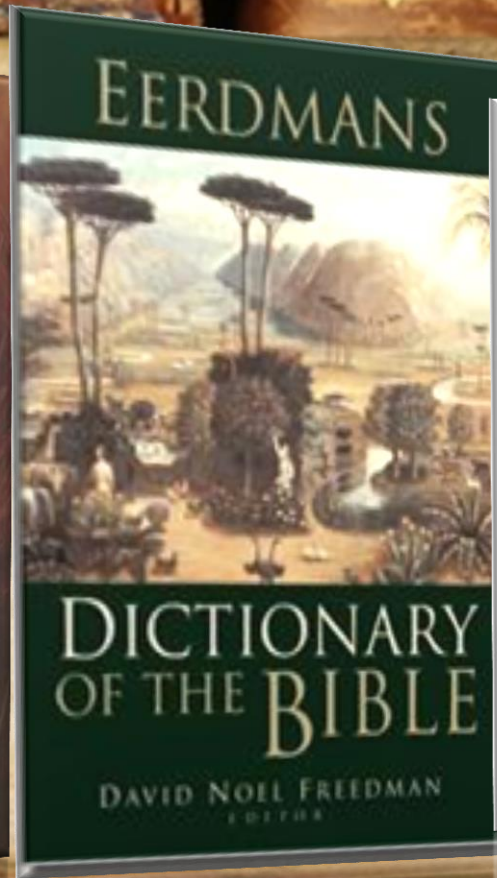
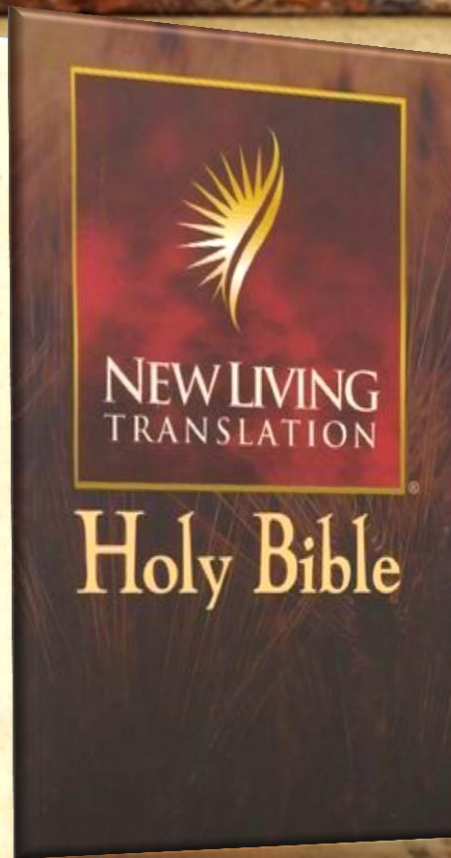
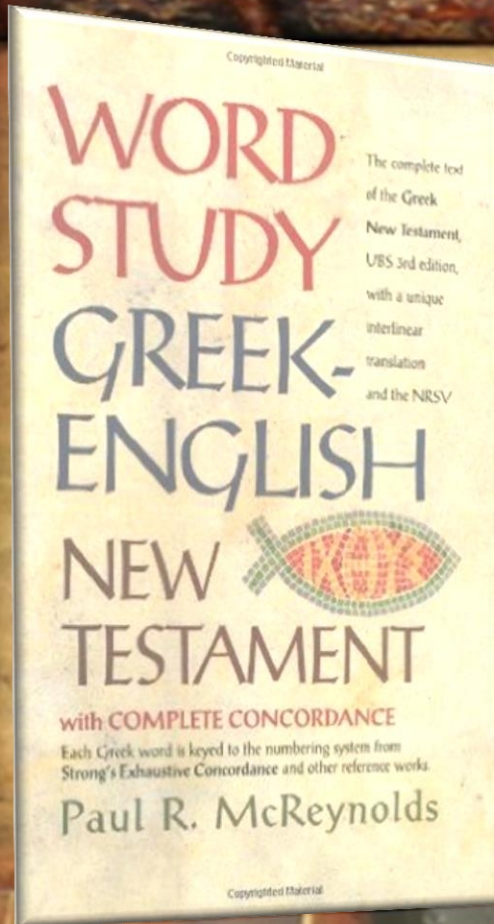


- Home
- Manuscripts
- Printed Books
- About the Center
- News & Notes
- Resources
- Donations
- Contact

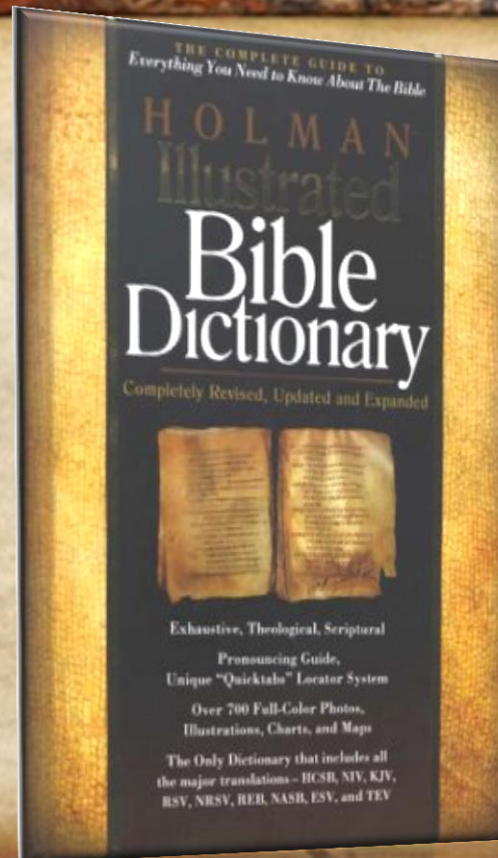
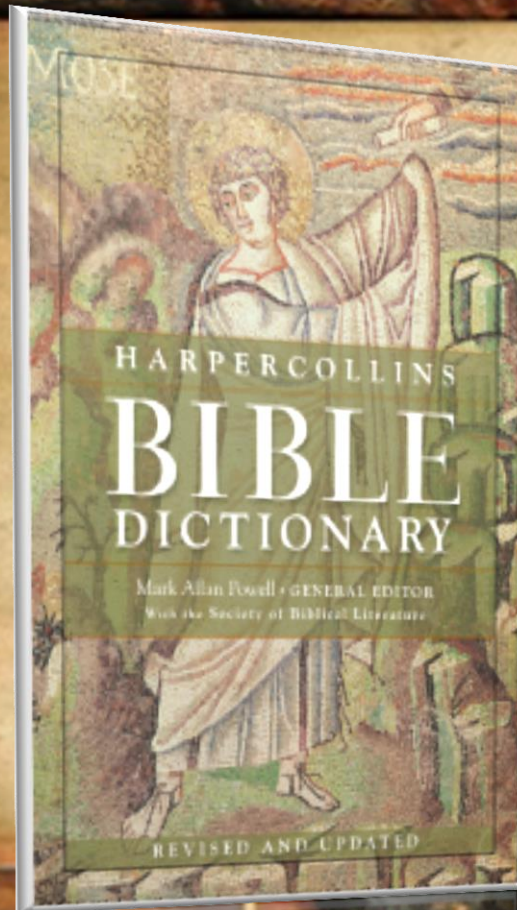
Google Custom Search



REFERENCES



REFERENCES



PLUTARCH'S PARABLE
LUX GOSPEL
AND
THE AXE OF THE APOSTLE
By
Copyright Gott, 2004, Highlandville,
Missouri

REFERENCES

