

What do you see?



The Prophecy of Habakkuk

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 Paul' with a search bar and a navigation menu. The main content area displays the article 'The Truth About Paul' with a sub-header 'Questioning Paul Apostle or False Prophet ...Did Paul Contradict God?'. The article text discusses the reliability of Paul's letters and the author's perspective on the Christian New Testament. The website also features a 'Chapters' section with a list of 12 items, including 'The Truth About Paul', 'She'awl', 'Euangelion', 'Yaruwshalaym', 'Anomos', 'Kataginosko', 'Pistis', 'Towrah', 'Echthros', 'Doulkeia', 'Pharmakeia', 'Prautes', and 'Metanoeo'. A 'Books' section is also visible at the bottom.

We will be double checking Craig's choices in Hebrew with Logos (he also uses Logos) and see if there is any issue or more that can be gleaned. We can tell you right now the KJV and Lexham English-Hebrew Reverse Interlinear has questionable choices, especially obvious if you know anything about Yah's character.

It's important as we come to a close to our current study of Paul to not just jump into the middle of the study if you are watching on line but to go back and soak in all the details of the information presented. A much fuller picture of Paul and times he lived in will add support to our conclusions. We could go on with this study for quite some time, and it is an interesting and important subject. How could this man's false teaching lead millions of souls to extinction and yet they think they are on the narrow path to "god". But really how many times do you need to find a criminal guilty of the same crime before you recognize that HE IS GUILTY!

The crime is leading others away from Yahuah and twisting His words which has sealed Paul's existence in the abyss separated from Yahuah for eternity. If that is where he went, where do you suppose those who continue to teach Paul's words are going?

They will not be so fortunate as the ones being lead who will just cease to exist, per Yahuah. Fair enough. They lived the life He gave them and when it's gone, they are gone. They did not opt for the Covenant that would have extended their time. Again, fair enough. No one hid the Torah from them and it was their choice to not study or think for themselves. Free will is a double edged sword. We must use it wisely.

So Yahuah once again is warning us in Habakkuk- (meaning embrace this) about Paul and others so we are without out excuse. Those with eyes to see and ears to hear-will be amazed. Let's Shama and Shamar.

Since this has been Sha'uw'l's personal revelation, his testimony, and his race against Yahowsha's Disciples, and, indeed, his pursuits against everything Yahowah has established and offered, in the context of him running this race, it is time we return to Chabaquwq / Habakkuk. While we briefly considered Yahowah's foreboding testimony through this largely unknown prophet, this time we will linger and be more thorough.

“The prophetic pronouncement which beneficially was received as a revelation by Chabaquwq, the prophet.” (Chabaquwq / Embrace This / Habakkuk 1:1)

{1:1} The **burden** which Habakkuk the prophet did see. KJV

Psychologically, notice the KJV is trying to convey Yahuah is a burden, by choosing this definition instead of revelation or something uttered!. Very disrespectful at the least with deadly consequences. How many times does Yah say not to call anything related to Him a burden? Very unwise for them.

The prophetic pronouncement (*ha masa'* – the published prophecy) **which beneficially** (*'asher*) **was received as a revelation by** (*chazah* – was revealed and witnessed by way of a prophetic vision to (the qal stem is the voice of genuine relationships and of literal truth while the perfect conjugation reveals that this revelation was totally complete, lacking nothing)) **Chabaquwq** (*Chabaquwq* – Embrace This, which is to receive, accept, and act upon what is being revealed), **the prophet** (*ha naby'* – the individual who proclaims the message of Yah regarding future events).” (Chabaquwq / Embrace This / Habakkuk 1:1)

For how long ,Yahowah, shall I plead for relief? But You will not actually listen to my genuine and continuous appeal for help. Toward You, there are cruel lies and great injustice, error leading to death and destruction, so You continuously withhold salvation.” (1:2)

{1:2} O YAHUAH, how long shall I cry, and you will not hear! [even] cry out to you [of] violence, and you will not save! KJV

“For how long (*'ad 'an* – where and when will the ancient and continual), **Yahowah , shall I plead for relief** (*shawa'* – should I vocalize this request for help during a desperately horrible and dangerous situation (in the piel stem the object (those observing this prophecy) are affected by the plea while the perfect conjugation reveals that the call for help is sufficient, lacking nothing))? **But** (*wa*) **You will not actually listen** (*lo' shama'* – You will not actually hear for an ongoing period of time (the qal stem is the voice of reality and imperfect conjugation conveys that this condition endures)) **to my genuine and continuous appeal for help** (*za'aq* – to my cry and summons as a result of this emotional anguish (qal imperfect)). **Toward You** (*'el* – toward the Almighty) **there are cruel lies and great injustice** (*chamac* – there is Towrahlessness as a result of unrighteousness and error leading to death and destruction, ruining and wronging the people, plundering them), **so** (*wa*) **You continuously withhold salvation** (*lo' yasha'* – You do not provide deliverance (in the hiphil stem the subject (Yahowah) causes the object (in this case those influenced by the promotion of the lies) to suffer the effect of the verb, which is the denial of salvation and in the imperfect, **this condition is ongoing**)).” (Chabaquwq / Embrace This / Habakkuk 1:2)

Habakkuk 1:2

עַד־אָנָּה יְהוָה שׁוֹעֲתִי וְלֹא תִשְׁמָע אֶזְעָק
אֲלֵיךָ חֲמָס וְלֹא תוֹשִׁיעַ: | LEB OT RI

O Yahweh, how long shall I cry for help and you will not listen? How long will I cry out to you, "Violence!" and you will not save? | LEB

{1:2} O YAHUAH, how long shall I cry, and you will not hear! [even] cry out to you [of] violence, and you will not save! KJV

2. O Lord! How long will I cry and You will not hear! I cry out to

ב עַד אָנָּה יְהוָה שׁוֹעֲתִי וְלֹא תִשְׁמָע אֶזְעָק

You of violence, and You will not save!

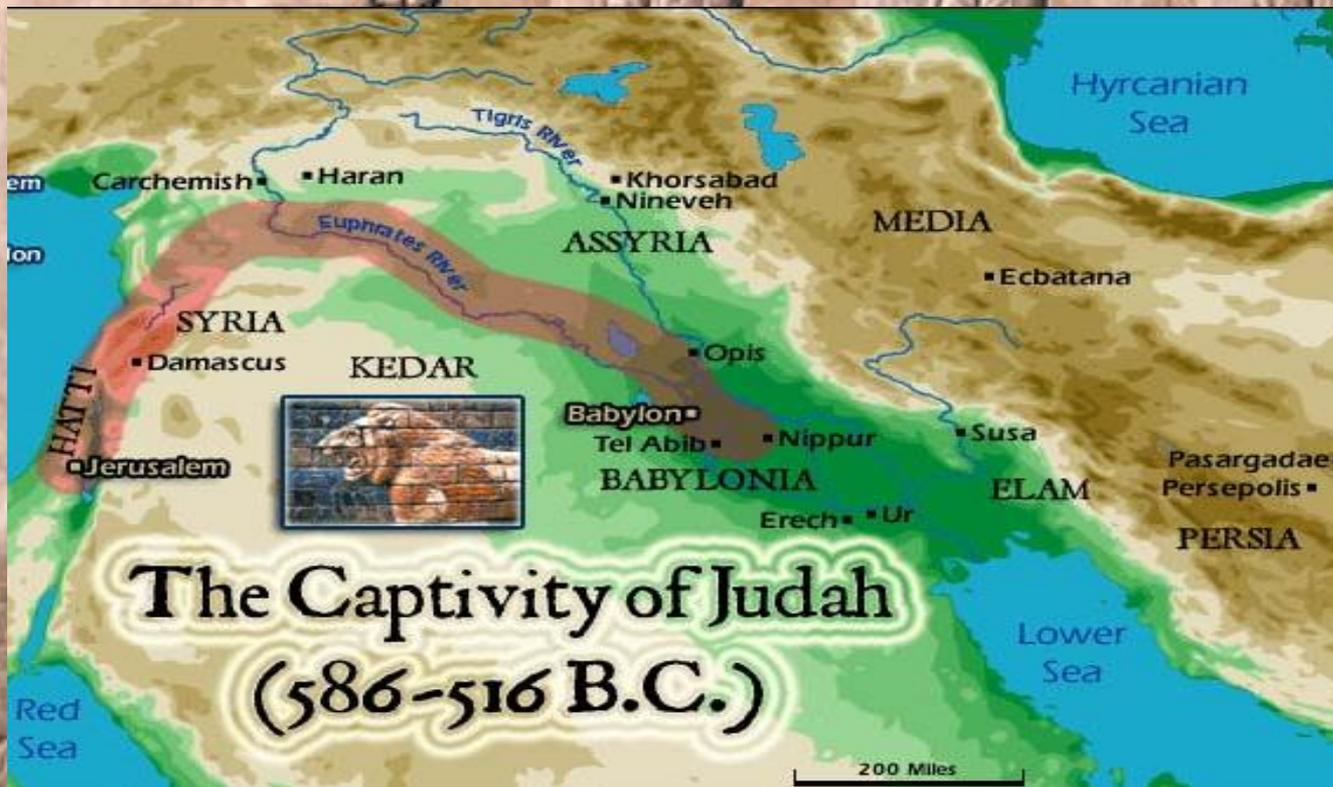
RASHI'S COMMENTARY:

אֲלֵיךָ חֲמָס וְלֹא תוֹשִׁיעַ:

For how long ,Yahowah, shall I plead for relief? But You will not actually listen to my genuine and continuous appeal for help. Toward You, there are cruel lies and great injustice, error leading to death and destruction, so You continuously withhold salvation.” (1:2)

Shama, (closely examine) the difference in these 3 versions. Be aware there are no question marks or periods or commas in the text. Those are supplied by the translators. Shama that the top 2 decided to start a new sentence using a word from the first line with no apparent space to indicate a new sentence thus putting Yah in a view of being negligent. Craig's translation does not do that and in fact actually indicates the true nature of sin! It is always directed toward Yah and thus also gives a reason why salvation is slow in coming. Evil toward Yah is the reason, not that He is being negligent towards His children!. The Wah can be "and" or "so".

There are those who will say that Habakkuk's lament was over the treatment of Yisra'elites in Babylon after they were drug off into captivity. But since that horrific reality was imminent and would become a current event in Chabaquwq's lifetime, something he could have witnessed with his own eyes, there would have been no reason for Chabaquwq to use "masa' – prophetic pronouncement," "chazah – prophetic vision received as a revelation," or "naby' – prophet who Proclaims Yahuah's testimony regarding future events" in his introductory statement.



In addition, Yahowah had been clear, revealing to other prophets precisely why the Yisra'elites would be taken from the Land. But also keep in mind that Yahowah is prone to foreshadowing, to using contemporary events to shine a light on those which are of even greater significance in the future. And in this light, Babylon represents corruption, and thus religion.

To this day, it remains the greatest impediment to salvation. It is the first thing Yahowah asks us to leave in the Towrah before engaging in His Covenant. And it is the last plea Yahowsha' makes to humankind, asking us in the waning chapters of the Revelation to Yahowchanan to come out of Babylon, which is the realm of religion – and most obviously, Christianity. Seeking the answer to the questions we have been pondering, Chabaquwq, asks...

“For what reason are You having me witness this evil and distressing and miserable labor that You are considering? Lies and injustice are present before my eyes and they related to one another from my perspective. So he has been and continues to be contentious, taunting, and quarrelsome, insulting in a dispute, and hostile in opposition, harboring a different perception regarding the proper standard which put Yahuah and man in conflict. And also, strife and dissention, even argumentative objections with regard to vindication, he brings, actually lifts up, and continuously advocates. (1:3)

{1:3} Why do you show me iniquity, and cause [me] to behold grievance? for spoiling and violence [are] before me: and there are [that] raise up strife and contention.

“For what reason (*mah* – for whom and why) **are You having me witness** (*ra’ah* – are You showing me, revealing to me, and having me look at and consider (in the hiphil imperfect Yah wants this revelation to influence the witness forever)) **this evil corruption** (*‘awen* – the vain and wicked injustice, this immoral iniquity that has been perpetrated, this misfortunate act of deceit, this troubling presentation of idolatry (from an unused root meaning to pant, exerting oneself in vain)) **and** (*wa*) **distressing and miserable labor** (*‘amal* – abysmal situation brought about as a result of birth pangs) **that You are considering** (*nabat* – You are evaluating (hiphil imperfect))?”

Cruel lies and great injustice (*chamac* – Towrahlessness as a result of unrighteousness and error leading to death and destruction, ruining and wronging the people, plundering them) **are conspicuous to me and are related** (*la neged* – are present before my eyes and they correspond to one another from my perspective). **So he has been and continues to be** (*wa hayah* – so he is continuously (imperfect conjugation scribed in the third person masculine singular)) **contentious, taunting, and quarrelsome** (*ryb* – insulting in a dispute and hostile in opposition, harboring a different perception and opinion regarding the proper standard which put Yah and man in conflict). **And also** (*wa*), **strife and dissention** (*madowan* – a source of contention regarding judgment and argumentative objections with regard to vindication) **he brings, actually lifts up, and continuously advocates** (*nasa’* – he consistently raises, carries forward and actually advances, he desires, honors, and exalts (qal stem imperfect conjugation scribed in the third person masculine singular)).”
(Chabaquwq / Embrace This / Habakkuk 1:3)

If Yahowah had taken Chabaquwq to Babylon to view his immediate future, he would not have questioned why he was there. He could warn his contemporaries because much had already been revealed to explain the justifications behind the “timeout.” Chabaquwq knew that it was coming, and that it was both required and deserved.

However, if we move about 666 years forward in time to witness the quarrelsome contentiousness of Sha’uwl, it would be natural for Chabaquwq to ask Yahuah this question, realizing that the people who would benefit from this warning wouldn’t be born for another six centuries.

Babylon is based upon the Hebrew word for “corruption,” and clearly, the Babylonian religion was “perverted.” But the Yisra’elite captivity in Babylon was not an injustice. The people deserved what befell them. So while “*chamac (ha-mas- but with a hcet sound in front)*– the cruel lies and great injustice” that grow out of “Towrahlessness” leading to “error, death, and destruction” was prominent in Babylon, including a steady diet of “*ryb (RREEB –or RREB)*– contentious taunts and quarrelsome insults,” this vision is directly analogous to Sha’uwl and his derisive arguments against the Towrah.

And that is why *hyh ryb*, speaking of this “existing insulting dispute and hostile opposition” was scribed in the third person masculine singular, and thus identifying a lone individual man who would be responsible for “harboring a different perception and opinion regarding the proper standard which ultimately put mankind in conflict with Yahuah.” Similarly, this “*madowan (ma-DOAN)*– source of contention and dissention regarding the means to vindication” was “*nasa’ (na-SAH)*– advocated and advanced” by one solitary soul.

Babylon was a nation of millions. And the only named perpetrator will be Sha’uwl, and no one named Sha’uwl reigned over Babylon, not then or ever. From what we saw in *Galatians*, we will come to know that Chabaquwq 1:3 is a fitting summation of it.

So likewise, therefore, based upon this, he consistently incapacitated and genuinely paralyzed the purpose of the Towrah (the source from which teaching, instruction, direction, and guidance flows). So he did not bring forth the glorious and eternal approach to vindicate by justly resolving disputes. For indeed, wickedness encompasses and guilt abounds, hemming in the hopeful against the righteous and innocent. So therefore, in this manner, his judgment regarding his ongoing means to vindication is perverted and distorted, twisted and false. (1:4)

{1:4} Therefore the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceeds.

“So likewise, therefore (*ken*), based upon this (*‘al*), he consistently and completely incapacitated and genuinely paralyzed the purpose of (*puwg* – he invalidated the function, weakening by causing a numbness toward (qal imperfect)) the Towrah (*Towrah* – source from which teaching, instruction, direction, and guidance flows). So he did not bring forth (*wa lo’ yatsa’* – then he did not bring out or extend (qal imperfect)) the glorious and eternal approach (*la netsah* – the unending and everlasting means) to vindicate by justly resolving disputes (*mishpat* – to exercise good judgment regarding the Judge’s plan and prescriptions to resolve relational issues). For indeed (*ky* – rather because), wickedness encompasses and guilt abounds (*rasha’ kathar* – hostile and unrighteous criminality surrounds and encircles, hemming in the hopeful (hiphil participle)) against (*‘eth*) the righteous and innocent (*ha tsadyq* – the upright who are vindicated and acquitted). So therefore in this manner (*‘al ka*), his judgment regarding his ongoing means to vindication (*yatsa’ mishpat* – his angry expression to actually bring forth justice and to continuously resolve disputes (qal imperfect)) is perverted and distorted (*‘aqal* – is twisted and false (in the pual stem the object, which is judgment, suffers the effect of the verb’s action which is to change, misrepresent, and twist)).” (Chabaquwq / Embrace This / Habakkuk 1:4)

The Babylonians were never a party to the Towrah. The nation did nothing to incapacitate Yahowah's Guidance nor twist His purpose. But the modern incarnation of Babylon that grew out of Sha'uwl's relentless assault against Yahowah's Towrah has done these very things. Moreover, throughout Galatians, Sha'uwl's hostility abounded against Yahowsha's Disciples, represented here as the "tsadyq – righteous and innocent." There were no such souls in Babylon.

מַעֲקָלִים *me'ûq-qāl'* ; therefore justice goes forth **perverted**.
עֲקַל 'ql (pt.) **crazy, confused**
verb, Pu'al, masculine, singular, absolute ± passive participle, passive, pure noun
participle
Sense: to be perverted – **to be changed for the worse in inherent purpose or function.**
BDB bend, twist
GHCLOT **TO TWIST, TO WREST, TO PERVERT**
CHALOT distorted
DBL Hebrew be perverted

Furthermore, if we were to distill Galatians down to core, we find Sha'uwl "attempting to invalidate the Towrah's eternal means to vindicate by justly resolving disputes." And as we know, he did so by assaulting the innocent, expressly Yahowah and Yahowsha', Abraham and Moseh, Shim'own and Yahowchanan. Throughout his letter, the means to Sha'uwl's madness was consistently "'aqal (a-CALE)– perverting and distorting, twisting and falsifying" the "Towrah – Teaching and Guidance" of Yahuah. You can't take a few words of a verse from Yahuah and then twist it with other verses to make a new idea and say that it was endorse by Yahuah and that is what we have seen Paul consistently do.

That is not to say that Yahowah wasn't adverse to Babylon. He was. He is. The nation became His eternal metaphor for religious and political corruption, for the negative influence of militarism and bad economic schemes, for the integration of religion and politics. It is the state of mind from which He most wants us to disassociate. Leaving Babylon, even for those who live two-thousand years after the nation was destroyed, remains His prerequisite for participating in His Covenant, and thus for salvation. Throughout Yirmayah / Jeremiah, Yahuah's most sweeping prophetic revelation to Gentiles, replete with denouncing Christmas, Easter, Sunday Worship, and calling Him "Lord," Yahowah consistently paints Babylon as Christianity.

And He methodically presents all of the reasons He is adverse to the religion and culture predicated upon Paul's New Testament.

Witness among the Gentiles, observing, considering and evaluating, so as to be astonished and astounded, amazed and surprised, that indeed, a work will be done in your days that you will not find credible even when it is written down and he is held accountable. (1:5)

1:5 Behold ye among the heathen, and regard, and wonder marvelously: for [I] will work a work in your days, [which] you will not believe, though it be told [you.]KJV

In our study of Paul, have we not been amazed and surprised as we held Paul accountable and those who have perpetrated his lies?! The work of exposing Paul is important and must be done.

“Choose to witness (*ra’ah* – elect of your own volition to actually view and consider (the qal stem denotes reality while the imperative mood expresses the volition and will of all parties) **among the Gentiles** (*ba ha gowym* – in the people from different races and places), **and elect to be consistently observant, carefully considering and evaluating** (*wa nabat* – pay attention (hiphil imperative)), **and be astonished and astounded, amazed and surprised** (*tamah tamah* – bewildered and stunned (hithpael and qal imperative)), **that indeed** (*ky*), **a work will be done** (*po’al pa’al* – to be carried out (qal participle)) **in your days** (*ba yowmym*) **that you will not find credible** (*lo’ ‘aman* – you will not find reliable (hiphil imperfect)), **even when it is written down and he is held accountable** (*ky caphar* – even if what is known about him is recorded and reported (the pual stem and imperfect conjugation addresses the continual consequence that befalls the object of the verb, also scribed in the third person masculine singular)).” (Chabaquwq / Embrace This / Habakkuk 1:5)

Rather, look to Me, paying attention to Me, standing upright, established, and restored against the Chaldeans (a synonym for the Babylonians), the nation of heathens and pagans that is disagreeable and poisonous, impetuous and senseless. He makes his way to the vast expanses of the world as if an inheritance, taking possession of inhabited places that are not his. (1:6)

{1:6}For, lo, I raise up the Chaldeans, [that] bitter and hasty nation, which shall march through the breadth of the land, to possess the dwelling places [that are] not theirs.

Wow they missed the whole “look at Me” part! Shatan does not want anyone to look to Yah! This speaks of not only Paul’s Christianity but America as well. We are a nasty nation taking what is not ours like it’s owed to us. Christianity tries to replace Yasharal with dispensation theology. Trying to take the inheritance Yah is providing for His covenant children without any right to it since they abhor the covenant and nailed it to the cross.

“Rather (*ky* – indeed), **look to Me, and pay attention to Me** (*hineh* – look up and notice Me), **standing upright** (*quwm* – take a stand and become established, rising up restored (hiphil participle)) **against** (*‘eth* – regarding) **the Chaldeans** (*ha Kasdym* – a synonym for the Babylonians), **the nation of Gentiles** (*gowy* – the heathen and pagan from different races and places) **that are disagreeable and poisonous** (*mar* – bitter and anguished), **impetuous and senseless** (*mahar* – the rash and disturbed (niphil participle)). **He makes his way** (*ha halak*) **to the vast expanses of the world** (*la merchab ‘erets*) **as if an inheritance, taking possession of** (*la yarash*) **inhabited places that are not his** (*mishkan lo’ la*).” (Chabaquwq / Embrace This / Habakkuk 1:6)

Terrible, dreadful, and intimidating: this from his decision, his plan, and lofty status which he brings forth, advances and spreads.” (1:7)

{1:7} They [are] terrible and dreadful: their judgment and their dignity shall proceed of themselves.

“Terrible, dreadful, and intimidating (*‘aym yare’* – frightening through shock and awe (the niphil stem indicates genuinely but passively)): **this from his decision, his plan, and lofty status** (*huw’ min mishpat wa se’th*) **which he brings forth** (*yatsa’* – which he advances and spreads (qal imperfect)).” (Chabaquwq / Embrace This / Habakkuk 1:7)

Think crusades, and all the seen and unseen evil things that in the name of Christianity, Paul’s church and this country has done. The Poop is acting pretty lofty these days isn’t he?

A photograph of a path through a forest with autumn foliage. The path is covered in fallen orange and yellow leaves. There are several large trees with thick trunks on either side. A wooden bench is visible on the left side of the path. The background shows more trees and a slightly hazy sky.

In that our goal is to align our perspective so that we are standing in a place where our viewpoint is the same as Yahuah's, the inclusion of "*Kasdym – Chaldeans*" makes an essential contribution. Immediately before Yahowah asked Abraham "to walk away from his country," establishing the Covenant's lone prerequisite, Yahuah told us that Abraham was living in "Ur of the Chaldeans." Therefore, by negating the Towrah's Covenant, Sha'uwl took believers back to the religious and militaristic realm Yahuah wanted His children to leave. And that is why, in the Revelation of Yahowchanan, Yahowsha' concludes His prophetic message to humankind asking those enduring the Tribulation to come out of Babylon.

And while there are a handful of nations which could claim the title of most Christian, such as Italy, Greece, Spain, Mexico, Brazil, and America, Babylon was condemned for more than just being religious. Their relentless deployment of their military, one which was overwhelming in its day, and their corrupt mercantilism where the empowered cheated and controlled the masses, were also hallmarks of Babylonian influence. So when we bring these elements together, today one nation stands naked and exposed before Yahuah – America.

Finally transitioning from "he" to "they," at least for a moment, Yahowah temporarily broadens the scope of His warning from the man we know as Sha'uwl to the warmongering nations and lethal institutions he inspired.

“And they recede more swiftly than the dregs of a scummy remainder. His horsepower is as fierce and menacing as wolves at dusk. His dispersed and fast running chariots and mobile weaponry come from afar flying and darting about, even hovering, like birds of prey, swooping down to consume and destroy.”
(Chabaquwq / Embrace This / Habakkuk 1:8)

1:8 Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle [that] has to eat.



“And they recede more swiftly (*wa qalal* – they are disdained and despised because they are vile in the contempt (*qal* perfect)) than the dregs of a scummy remainder (*namer* – a filtrate or panther). His horsepower (*cuwc*) is as fierce and menacing as wolves (*wa chadad min ze’d* – is harmful, destructive, and predatory (*qal* perfect)) at dusk (*‘ereb* – following sundown in the darkness of night). His dispersed and fast running (*puwsh* – his spread out and swift (*qal* perfect)) chariots and mobile weaponry (*parash wa parash* – mechanized weapons of war which pierce and separate) come from afar (*min rachowq bow’* – arrive from a great distance, pursuing by (*qal* imperfect)) flying and darting about, even hovering (*‘uwp* – continually and actually airborne (*qal* imperfect)), like (*ka*) birds of prey (*nesher*), swooping down (*chuwsh* – moving very rapidly (*qal* participle)) to consume and destroy (*‘akal*).” (Chabaquwq / Embrace This / Habakkuk 1:8)



DRONE WARS

Since this warning has focused on the most vicious weapons of war, and especially on fighters, bombers, helicopters, and drones, it is all too easy to see America's immense war machine, particularly its menacing birds of prey, in these words. The nation has been in a continual state of war, dispatching its military horsepower far and wide to swoop down, destroying nations around the world, most recently focusing on the Muslim fiefdoms of the Middle East while engendering shock and awe. And sadly, no nation on earth is more Babylonian, more influenced by the vicious wolf known as Paul. No other nation has engaged in fifteen wars in sixty years. No other nation has a military so enormous, it exceeds the cost of all others combined. And that is sobering considering the fact that Babylon was never duped by Sha'awl and Rome never deployed aircraft.

“With all of his violent and destructive pursuits, he eagerly assembles and consistently brings vast hordes. Facing east, he assembles together and then moves like the sand to control other countries.” (Chabaquwq / Embrace This / Habakkuk 1:9)

{1:9} They shall come all for violence: their faces shall sup up [as] the east wind, and they shall gather the captivity as the sand.

“With all of his (*kol*) violent and destructive pursuits (*la chamas* – terror and killing without restraint), he eagerly assembles and consistently brings vast hordes (*bow’ magamah* – eagerly arriving and assembling in mass (*qal* imperfect)). Facing east (*paneh*), he assembles together and then moves (*wa ‘acaph*) like the sand (*ka ha chowl*) to control other countries (*sheby* – to capture territory).” (Chabaquwq / Embrace This / Habakkuk 1:9)

This still sounds an awful lot like America, which facing east has fought on behalf of and supplied twenty-five times more weaponry to Israel’s Islamic foes than it is to Yahuah’s Chosen People, even right down to the nation’s cobbled together coalitions and insatiable desire to impose its will on other countries.



The US Government Destroyed Damascus/Isaiah 17



CHAPTER 17

THE^R burden of Damascus. Be-
hold, Damascus is taken away
from *being* a city, and it shall be
a ruinous heap. Zech. 9:1

2 The cities of A-rō'-ēr are for-
saken: they shall be for flocks,
which shall lie down, and^R none
shall make *them* afraid. Jer. 7:33
fortress also shall cease





“And he at the kings mocks, and the governors scoffs in scorn, toward them and to all their fortifications and defenses he laughs in amusement . Piling up rubble, he seizes them.” (Chabaquwq / Embrace This /Habakkuk 1:10)

{1:10}And they shall scoff at the kings, and the princes shall be a scorn unto them: they shall deride every strong hold; for they shall heap dust, and take it.

“**And he at the kings** (*wa huw' ba ha melek*) **mocks** (*qalac* – he makes fun of, scoffing at, deriding (the hithpael stem reveals that the mocker causes others to scoff at and deride him (as we are doing with Sha'uwl) and the imperfect conjugation speaks of ongoing behavior)), **and the governors** (*rozen* – rulers) **scoffs in scorn** (*mischaq* – as if at an object to be derided), **toward them and to all their fortifications and defenses** (*la huw' la kol mibtsar*) **he laughs in amusement** (*sachaq* – he considers a joke (qal imperfect)). **Piling up rubble** (*wa tsabar 'aphar* - making a massive mess (qal imperfect)), **he seizes them** (*lakad* – seeking to control them (qal imperfect)).” (Chabaquwq / Embrace This / Habakkuk 1:10)



America as a living embodiment of Babylon, has made a habit of vilifying world leaders while ridiculing their alleged weapons of mass destruction. America has amused itself with inferior fortifications, all while turning one nation after another into piles of rubble. So while our focus is on the natural extension of Pauline Christianity, for those who might also be looking for references to America in prophecy, perhaps we have found common ground.

A fundamental principle [of ancient Greek tragedy], often overlooked, is that the double and the monster are one and the same being.

-René Girard



Affirming what became obvious when Galatians turned Gnostic, Yahowah warned us that Sha'uwl would promote the wrong spirit in his attempt to elevate Babylon's god. And in this next statement, our brief exposure to the consequence of the Pauline epistles is over so that Yahwah can focus His condemnation on the culprit, himself.

“Then at that time, he will actually go with a new and completely different spirit, exchanging the existing Spirit for a totally dissimilar spirit. He will become arrogant, meddling, intoxicating, and alienating. He is totally guilty and will actually suffer punishment, genuinely enduring recompense for his acknowledged offenses. For this is the influence of his god. (1:11)

{1:11} Then shall [his] mind change, and he shall pass over, and offend, [imputing] this his power to his god.

“Then at that time (‘az), he will actually go with a new and completely different spirit (*chalaph ruwach* – he will discard the Spirit, sweeping Her aside, actually exchanging the existing Spirit for a totally dissimilar spirit (qal perfect)). He will become arrogant, meddling, intoxicating, and alienating (*wa ‘abar* – he will transgresses and take away (qal imperfect)). He is totally guilty and will genuinely suffer punishment (*‘asham* – he is liable for complete wrongdoing and will endure recompense for his acknowledged offenses (qal perfect)). For this is (*zu* – because this is regarded as) the influence (*koah* – the power and might, the resources and qualifications) of his god (*la ‘elowah*).” (Chabaquwq / Embrace This / Habakkuk 1:11)

Paul was “arrogant” to a fault. Rather than create his religion out of whole cloth, he cut, redyed, twisted, and rearranged snippets of Yahowah’s Word, “meddling” with His Covenant. He thereby “alienated” believers from Yahuah, “intoxicating” them.

But more than anything, Christianity was born out of the spirit Paulos admitted possessed him – “a messenger from Satan.” The resulting religion was, therefore, “*koah (KO-ACHCK) la ‘elowah* – the influence of his god,” a wannabe deity known as the Adversary. And while we are addressing his “*chalaph (chk-LAUF) ruwach* – different and newly conceived alternative spirit” “*la ‘elowah* – of his god,” be aware that like the perpetrator of evil being prophetically exposed and condemned in these words, both were singular. The Babylonians were not “spiritual” and they worshiped a plethora of deities, further isolating this Divine sanction to a lone individual, named Shaul in the second chapter of Habakkuk.

While Paul’s Christianity, and especially its expression in America, represents Babylon today, there is still a distinction between Sha’uwl and his faith and between ancient Babylon and its modern incarnation.

Also, while there were many rulers and many gods in Babylon, Sha’uwl was a lone individual who had but one false god. So this condemnation continues to fit Paul perfectly while also prophetically predicting the consequence of his faith and spirit on the world – all while using the negative aspects of Babylon as a metaphor for the havoc the integration of religion, politics, economics, and militarism unleashes on an unsuspecting world.

At this point, we find Chabaquwq wondering why anyone would oppose Yahowah, especially by proposing a religion based upon His/or more accurately, His son’s (as a god) death, as is the case with Pauline Christianity.

Are You not from eternity, an unlimited duration of time, Yahowah, My Eternal, My Set-Apart One? You cannot die and cannot be killed, Yahowah. Concerning this, judgment You have appointed for him. **The ROCK**, You have established to argue against and rebuke him, You have positioned, appointed, and ordained to prove that he is wrong, to chide him, accusing and judging him. (1:12)

“Are You not from eternity, an unlimited duration of time (*ha lo' 'atah min qedem*), Yahowah, My Eternal (*'elohym*), My Set-Apart One (*qodesh*)? You cannot actually die (*lo' muwth* – who cannot be killed (*qal* imperfect)), Yahowah . Concerning this (*la*), judgment (*mishpat*) You have actually appointed for him (*sym* – You have placed upon him upon examining him (*qal* perfect)). And the ROCK (*wa suwr*), You have established to argue against and rebuke him (*yacad yakach* – You have positioned, appointed, and ordained to prove that he is wrong, to chide him, accusing and judging him (the *hiphil* stem causes the object, *Sha'uwl*, to respond while the infinitive construct presents a verbal noun, making *Sha'uwl* argumentative)).” (Chabaquwq / Embrace This / Habakkuk 1:12)

1:12 [Are] you not from everlasting, ○ YAHUAH my Eternal, mine Holy One? **We shall not die.** ○ YAHUAH, you have ordained them for judgment; and, ○ mighty Yahuah, you have established them for correction.

Again this is pretty twisted, from Yahuah can not die to “we” can not die? And no mention of The Rock, hmm would including that be too obvious?

Paul was constantly focused upon the alleged “death” of his god on a pagan cross. And yet Yahuah “lo’ muwth (mooth) – cannot die.” This is a blow to the heart and soul of Christianity. It is why Sha’uwl has already been judged and found guilty.

Habakkuk 1:12

הֲלוֹא אַתָּה מִקֶּדֶם יְהוָה אֱלֹהֵי קְדוֹשֵׁי לֹא
נִמּוֹת יְהוָה לְמִשְׁפָּט שִׁמְתָּו וְצוּר לְהוֹכִיחַ

LEB OT RI | יִסְדָּתוֹ:

Are you not from of old, O Yahweh my God, my Holy One? You shall not die. O Yahweh, you have marked them for judgment; O Rock, you have established them for reproof.
| LEB

- ה

ie. O Yahweh, you have marked **them** for judgment; O Rock, you ha

הוא *hû(ʾ)* he, it; this, that; this same; the same

pronoun, suffixed, **third person, masculine, singular**

BDB he, she; he (she, it, they); **him**self (herself, itself, themselves); that (those)

GHCLOT HE; IT

CHALOT he, she, it they; that; precisely; the same

more »

Too flawless and clean are eyes to witness such malignant and displeasing evil. To look upon, consider, and evaluate such grievous and perverse labor, the travail of childbirth this painful and full of iniquity, You cannot endure. Why would You look at or consider treacherous betrayal that is neither trustworthy or reliable? You are silent and still, inactive, neither listening, speaking, nor taking action in devouring the wicked more righteous than him.” (1:13)

1:13 (You are) of purer eyes than to behold evil, and can not look on iniquity: wherefore looks you upon them that deal treacherously, [and] holds your tongue when the wicked devour [the man that is] more righteous than he?

“**Too flawless** (*tahowr* – too pure and clean) **are eyes to witness** (*‘ayn min ra’ah* – is understanding from observation to see (qal infinitive)) **such malignant and displeasing evil** (*ra’* – such saddening and troubling wickedness, such distressful and miserable, disagreeable and unpleasant injustice). **To look upon and consider** (*wa nabat* – or to observe and evaluate (hiphil infinitive)) **such grievous and perverse labor** (*‘amal* – the travail of childbirth this painful and full of iniquity), **You cannot endure** (*lo’ yakol* – You are unable because it is opposed to Your nature (qal imperfect)). **Why would You look at or consider** (*mah nabat* – why would You pay attention to, attend to, or show any regard for (hiphil imperfect)) **treacherous betrayal that is neither trustworthy or reliable** (*bagad* – the adulterous transgressors and offensive deceit (qal participle))? **You are silent and still** (*charash* – You are inactive, neither listening, speaking, nor taking action (hiphil imperfect)) **in (ba) devouring** (*bala’* – swallowing and destroying) **the wicked** (*rasha’* – the unrighteous guilty of violating the standard) **more righteous than him** (*tsadyq min* – more upright and proper than him, less wrong and guilty than him).” (Chabaquwq / Embrace This / Habakkuk 1:13)

Yahuah reveals that He isn’t about to alter any of the requirements to participate in His Covenant nor change the approach that He has taken to facilitate our salvation by way of His Invitations-feasts. This alone is sufficient to put Sha’uwl in opposition to Yahowah.

This is to say that that the founder of the Christian religion was so vile, so wicked, that Yahowah could not remain silent regarding his treacherous betrayal. It also reveals that a copy of Sha'owl's letter made it to the Almighty, because Yahwah is taking exception to the wannabe apostle's claim to having endured a painful labor to give birth to the faithful.

For the most part, however, Yahowah pays no attention to those who pay no attention to Him. Live and let die is His motto in this regard. The malignant and displeasing victims of religion are unknown to Yahwah, and thus when they die apart from the source of life, their souls simply cease to exist. That is the reason Yahowah is reporting that the promises manifest in religions like Christianity are not reliable, making the faith a treacherous betrayal of trust.

Paul was fixated upon presenting himself as second to none, as not taking a backseat to anyone, including Yahowah, Yahowsha', or the Disciples. He pronounced himself to be the lone authorized apostle to the Greek and Roman world. He ordered the faithful to follow him and obey him. And he spoke on behalf of his Lord, the Adversarial spirit, who sought to possess and control humankind as if we were slaves. Therefore, Yahowah had His prophet write...

“So You act and engage with humankind in similar fashion to fish of the sea, as creatures which move freely about without a ruler in control claiming dominion over them .” (Chabaquwq / Embrace This / Habakkuk 1:14)

1:14 And makes men as the fishes of the sea, as the creeping things, [that have] no ruler over them?

“So You act and engage with (wa ‘asah – You fashioned (qal imperfect consecutive)) humankind (‘adam – men and women who have a nesamah / conscience) in similar fashion to (ka – as and according to) fish (dag) of the sea (ha yam – in the water), as creatures which move freely about (ka remes – like the multitude of highly mobile animals) without a ruler in control claiming dominion (lo’ mashal – without a controlling governor who claims to be in charge (qal participle)) over them (ba – among them).” (Chabaquwq / Embrace This / Habakkuk 1:14)

Fish don’t have lords, and they don’t submit to governmental authority, nor should we. And fish are free to swim wherever they like, even at different levels, some in the depths of darkness and others near the glistening waves of light. They even swim in schools, which symbolically suggests that they, unlike the religious, are receptive to proper instruction.

I suppose that it would be naïve to suggest that it is just a coincidence that each and every criticism fits Sha’uwl as if each one was written to indict him. And it is just per chance that nary a statement has been made that does not apply to the author of half of the “Christian New Testament.” Baiting and hooking his audience, and netting vast numbers of souls, Sha’uwl killed everyone who took his bait. Worse, he was so depraved that he rejoiced in what was nothing less than mass murder.

“In everything associated with him, a fishhook is used to withdraw, and he catches and drags away in nets designed to trap, and he gathers them in his dragnets. But concerning this, he actually and continually rejoices and he is glad and exults.” (Chabaquwq / Embrace This /Habakkuk 1:15)

{1:15} They take up all of them with the angle, they catch them in their net, and gather them in their drag: therefore they rejoice and are glad.

“In everything associated with him (*kol ba*), a fishhook (*chakah* – a small, sharp implement used as a lure to snag, bait, and catch fish) is used to withdraw (*‘alah* – lift up, sacrificing (hiphil perfect)), and (*wa* – found in the DSS but not MT) he catches and drags away (*garar* – in a whirling fashion, he tears apart) in nets designed to trap (*ba cherem* – he ensnares, bans, and utterly destroys), and he gathers them (*wa ‘acaph* – so he harvests, collects, and removes them (qal imperfect)) in his dragnets (*ba mikmereth* – in his fishing nets designed to trap and snare). But concerning this (*‘al ken* – so therefore in this way), he actually and continually rejoices (*samach* – he consistently delights and is genuinely elated (qal imperfect)) and he is glad and exults (*wa gyl* – he shrieks and shouts as if this was favorable and good (qal imperfect)).”
(Chabaquwq / Embrace This / Habakkuk 1:15)

Considering the hundreds of millions of people Islam has slaughtered in religious rage, it’s sad to report that Sha’uwl was more murderous still when one considers the number of souls he lured to their demise. And keep in mind, not only does religion constrain our freedom, similar to a net with fish, the reference to “ensnaring fish” is indicative of Christianity, where the faithful used the image of a fish to identify themselves with their religion. This symbol remains prevalent today in the Christian Ichthus, the Greek for “fish,” where the letters IXΘΥΣ were formed inside the “sign of the fish.” It purports to be an acronym for “*Iesous Christos, Theou Yios, Soter* – Jesus Christ, God’s Son, Savior.”

“So therefore in this way, he kills every living thing, those approaching and ensnared in his trap. And he blows smoke to illicit worship for them to move toward his dragnet. For indeed, with them he shares seductive words regarding an easy life without any work . And so his food is fashioned to be consumed leading to obesity.” (Chabaquwq / Embrace This / Habakkuk 1:16)



{1:16} Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion [is] fat, and their meat plenteous.

“So therefore in this way (*‘al ken* – so concerning this), **he kills every living thing** (*zabah* – he sacrifices and butchers, slaughtering (piel imperfect)), **those approaching and ensnared in his trap** (*la cherem* – accordingly those devoted to and destroyed in his snare which banishes). **And he blows smoke to illicit worship** (*qatar* – he kindles aromatic incense in a religious setting, encouraging offerings; from *qatar* – to bind and shut in, fumigating a living space to drive out the occupants (piel imperfect)) **for them to move toward his dragnet** (*la mikmereth*). **For indeed** (*ky*), **with them he shares seductive words regarding an easy life without any work** (*ba hem cheleq* – he offers a persuasive plot which appears satisfying but is fattening so with him they share the same fate). **And so his food** (*wa ma’akal* – then his fruit) **is fashioned to be consumed leading to obesity** (*bary’* – is created to be fattening and rank; from “*bara barah* – created to be devoured”).” (Chabaquwq / Embrace This / Habakkuk 1:16)

Among the Dead Sea Scrolls, the 8HevXII rendering of Habakkuk 1:16 suggests that Sha’uwl’s “bread grew large.” And if that is what the prophet was inspired to write, it means that it retains its yeast, and thus is rife with sin. This could well be a reference to Paul’s “a little yeast the whole loaf of bread yeasts.” Muhammad inspired the massacre of millions with sharp swords while Paul used seductive slogans. But with both, their religions became deadly.

How can one miss the connection to the blowing smoke to how they announce the new poop? Yahuah is amazing once He is properly translated. Very to the point! And saying the sinners prayer to be saved is about the easiest concept of salvation there is! And I would agree that the leaven in Paul’s writing on top of leavening the translations has made people full of killer yeast. One that leads them not to study and find the truth for themselves. To not seek our Yah’s words but to settle on the words that keep them drugged-um Christians.

“So how is it that he continues to pour out his ensnaring net, only to constantly kill Gentiles , showing no mercy.” (Chabaquwq / Embrace This / Habakkuk 1:17)

1:17 Shall they therefore empty their net, and not spare continually to slay the nations?

“So how is it (*ha ‘al ken*) that he continues to pour out (*ryq* – he consistently brings out and dumps (hiphil imperfect)) his ensnaring net (*cherem* – his trap used for netting the devoted, banning and destroying them), **only to (*wa*) **constantly** (*tamyd* – continually and regularly into perpetuity) **kill** (*la harag* – slay, commit murder, and destroy out of hand (qal infinitive)) **Gentiles** (*Gowym* – people from different races and places, the heathens and pagans), **showing no mercy** (*lo’ chamal* – sparing none while incapable of pity or compassion).” (Chabaquwq / Embrace This / Habakkuk 1:17)**

Once again we are confronted by a discrepancy between the Masoretic Text, first compiled in the 11th century CE, and the Qumran Scrolls, dating to the 2nd century BCE. According to the DSS, Chabaquwq queried: **“So how is it that he continues to bring out his sword, only to continually kill the Gentiles, showing no mercy.”** Sha’uwl indeed targeted Gentiles. And while professing his “Gospel of Grace,” he showed “*lo’ chamal* – no mercy.” The means Yahowah had provided to mercifully save His children was rejected, and a deadly religion was put in its place.

There are a number of reasons that we have returned to consider a wider swath of Yahowah’s prophetic pronouncement against Sha’uwl, and association, against Christendom. But foremost among them was to forestall the inevitable gymnastic apologetics that would otherwise be brought to bear against such compelling evidence in opposition to the world’s most popular religion. So since Paul’s devotees have no hope of refuting the universal condemnation that Yahowah levels against Sha’uwl in the second chapter of Chabaquwq / Embrace This / Habakkuk, their only hope is to dissuade Christians from considering it by protesting that the prophet was speaking exclusively of Babylon. Therefore, by closely examining and carefully considering the preamble to the most damning prediction found anywhere in the prophets, we have proven that Yah had Paul’s number – a wrong and disconnected number out of touch with the truth.

With this in mind, I’ve taken the liberty of color coding the first chapter of Chabaquwq, with burgundy pointing to Sha’uwl and blue addressing Babylon. I suspect that you will enjoy the specificity of Yahwah as He lowers His sights and takes direct aim at the world’s single most hideous person.

“The prophetic pronouncement which beneficially was received as a vision and revelation by Chabaquwq (Embrace This), the prophet who proclaims the message of God regarding future events. (1:1) For how long, Yahowah, shall I plead for relief? But You will not actually listen to my genuine and continuous appeal for help. **Toward You, there are cruel lies and great injustice, error leading to death and destruction, so You continuously withhold salvation. (1:2) For what reason are You having me witness this evil corruption, wicked injustice, and distressing and miserable situation brought about as a result of considerable labor that You are evaluating and considering? Cruel lies and great injustice are conspicuous to me and are related. So he has been and continues to be contentious, taunting, and quarrelsome, insulting in a dispute, and hostile in opposition, harboring a different perception regarding the proper standard which put Yah and man in conflict. And also, strife and dissention, even argumentative objections with regard to vindication, he brings, actually lifts up, and continuously advocates. (1:3) So likewise, therefore, based upon this, he consistently incapacitated and genuinely paralyzed the purpose of the Towrah (the source from which teaching, instruction, direction, and guidance flows). So he did not bring forth the glorious and eternal approach to vindicate by justly resolving disputes. For indeed, wickedness encompasses and guilt abounds, hemming in the hopeful against the righteous and innocent. So therefore, in this manner, his judgment regarding his ongoing means to vindication is perverted and distorted, twisted and false. (1:4)**

Witness among the Gentiles, observing, considering and evaluating, so as to be astonished and astounded, amazed and surprised that indeed, a work will be done in your days that you will not find credible even when it is written down and he is held accountable. (1:5) Rather, look to Me, paying attention to Me, standing upright, established, and restored against the Chaldeans (a synonym for the Babylonians), the nation of heathens and pagans that is disagreeable and poisonous, impetuous and senseless. He makes his way to the vast expanses of the world as if an inheritance, taking possession of inhabited places that are not his. (1:6) Terrible, dreadful, and intimidating: this from his decision, his plan, and lofty status which he brings forth, advances and spreads. (1:7) And they recede more swiftly and are despised because they are more vile in the contempt than the dregs of a scummy remainder. His horsepower is as fierce and menacing as wolves, harmful, destructive, and predatory at dusk in the darkness of night. His dispersed and fast running chariots and mobile weaponry come from afar flying and darting, continually and actually hovering about like birds of prey, swooping down to consume and destroy. (1:8) With all of his violent and destruction pursuits, killing without restraint, he eagerly assembles and brings vast hordes. Facing east, he assembles together and then moves like the sand to control other countries and capture territory. (1:9) And he at the kings mocks, deriding, and the governors scoffs in scorn, toward them and to all their fortifications and defenses, he laughs in amusement. Piling up rubble, he seizes them. (1:10)

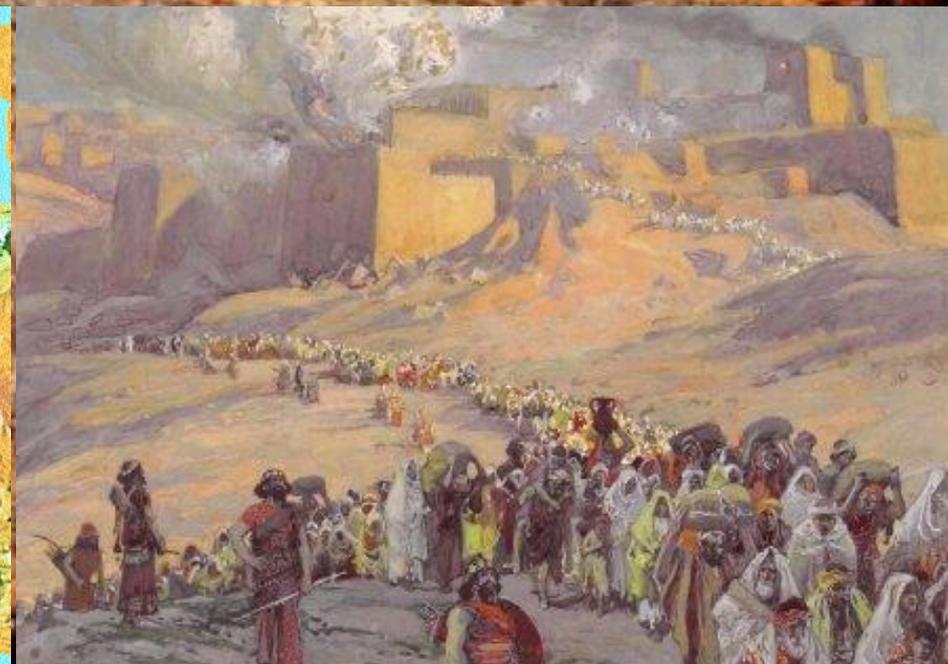
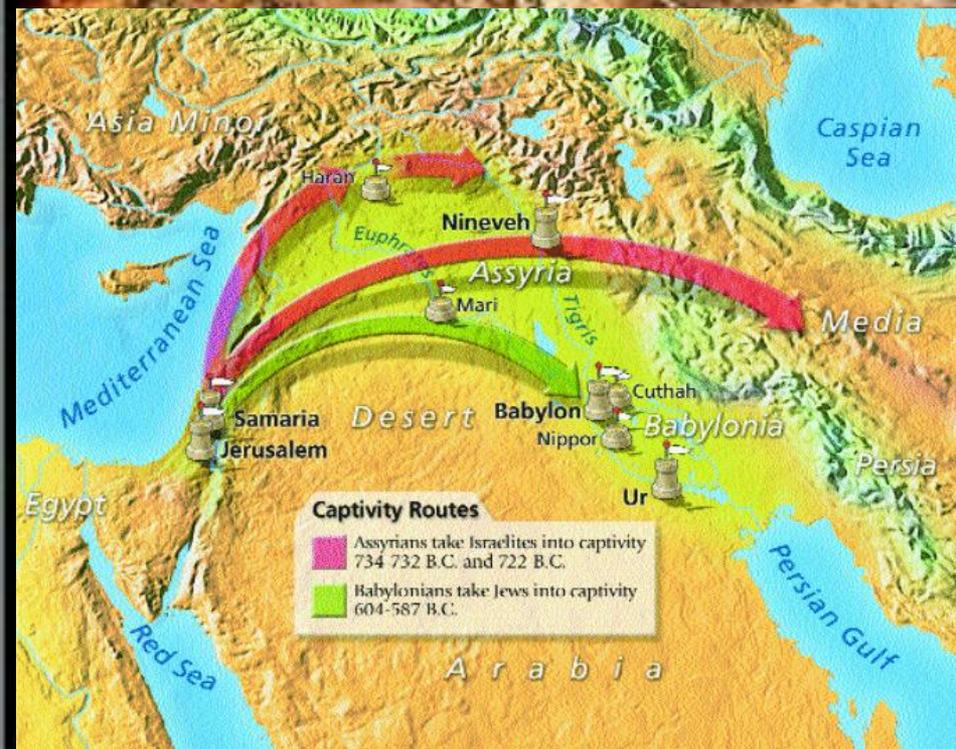
Then at that time, he will actually go with a new and completely different spirit, exchanging the existing Spirit for a totally dissimilar spirit. He will become arrogant, meddling, intoxicating, and alienating. He is totally guilty and will actually suffer punishment, genuinely enduring recompense for his acknowledged offenses. For this is the influence of his god. (1:11) Are You not from eternity, an unlimited duration of time, Yahowah, My God, My Set-Apart One? You cannot die and cannot be killed, Yahowah. Concerning this, judgment You have appointed for him. And the Rock, You have established to argue against and rebuke him, You have positioned, appointed, and ordained to prove that he is wrong, to chide him, accusing and judging him. (1:12) Too flawless and clean are eyes to witness such malignant and displeasing evil. To look upon, consider, and evaluate such grievous and perverse labor, the travail of childbirth this painful and full of iniquity, You cannot endure. Why would You look at or consider treacherous betrayal that is neither trustworthy or reliable? You are silent and still, inactive, neither listening, speaking, nor taking action in devouring the wicked more righteous than him. (1:13) So You act and engage with humankind in similar fashion to fish of the sea, as creatures which move freely about without a ruler in control claiming dominion over them. (1:14) In everything associated with him, a fishhook, a small, sharp implement used as a lure to snag, bait, and catch fish, is used to withdraw, and he catches and drags away in nets designed to trap and destroy, and he gathers them, harvesting and removing them in his dragnets. But concerning this, he actually and continually rejoices, and he is glad and exults, shrieking and shouting as if this was favorable and good. (1:15)

So therefore in this way, he kills every living thing, slaughtering those approaching and ensnared in his trap. And he blows smoke to illicit worship; fumigating a living space to drive out the occupants for them to move toward his dragnet. For indeed, with them he shares seductive words regarding an easy life without any work, offering a persuasive plot which appears satisfying but is fattening, so that his bread grows, therefore with him they share the same fate. And so his food is fashioned to be consumed leading to obesity. (1:16) So how is it that he continues to bring out his sword and ensnaring net, banning and destroying the devoted, only to constantly and continually kill Gentiles, showing no mercy, sparing none while incapable of pity or compassion.” (1:17)

I don't suppose that it would be possible for a rational individual who has carefully considered these words to think that this was all about Babylon circa 609 to 538 BCE instead of Sha'awl's ongoing influence commencing in 52 CE. But if you are predisposed to see all of this as **Yahuah's** fixation on the brief and flickering history of the nation of Babylon, a brief history may be in order. In that Chaldea includes Assyria, this story begins with the initial Assyrian conquest of Yisra'el which was led by Tiglath-Pileser III and Shalmaneser V. It began around 740 BCE, more than a century before this prophecy was written.

Sargon II and his son, Sennacherib, completed the twenty-year campaign, ending with the captivity and demise of ten of Yisra'el's twelve tribes. This story is told in 1 Chronicles 5 and 2 Kings 15. By 722 BCE, Samaria was the final Northern Kingdom city to fall (2 Kings 17 and 18). Assyrian cuneiform tablets reveal that 27,290 captives were hauled away from Samaria as slaves.

Shortly thereafter, with 185,00 Assyrians returning to finish off Yaruwshalaim and the Kingdom of Yahuwdah, King Chizqyah / Hezekiah found a copy of the Towrah. After reading it, he decided that destroying all vestiges of religion while observing Passover, Unleavened Bread, and First-Born Children would be the only way to spare the lives of his people. Yah agreed, killing the assailants instead.

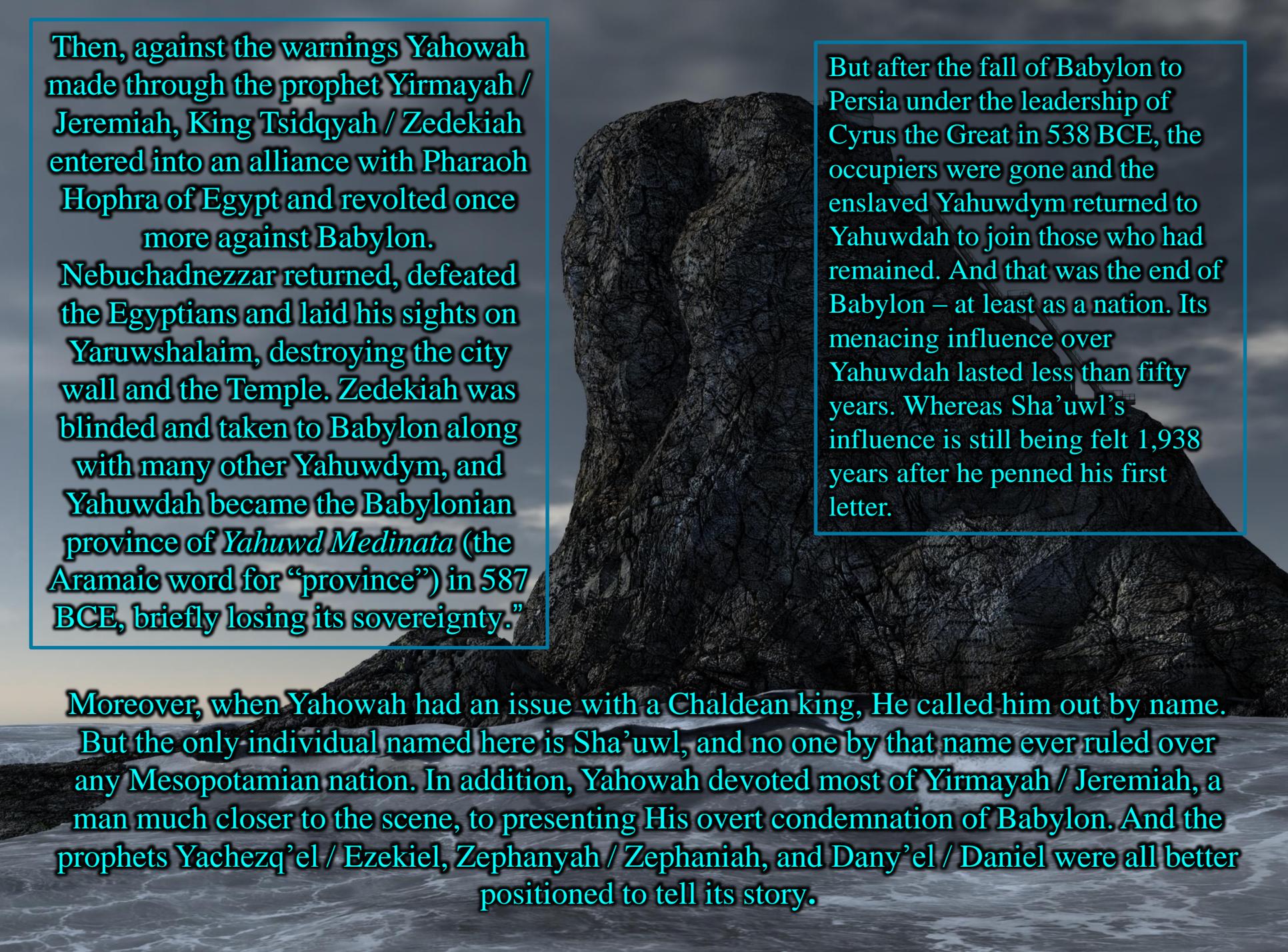


"The Flight of the Prisoners"
by James Tissot (1836-1902)

But the means to salvation was soon forgotten, and throughout most of the 7th century BCE, Yahuwdah became a client state of the Assyrian empire. However, once the Babylonians defeated the Assyrians, Egypt became concerned about its survival and launched a preemptive strike, seizing territory up to the banks of the Euphrates River in Syria. Babylon counterattacked, bringing Yahuwdah into the fray, killing King Yowshyah / Josiah in the Battle of Megiddo in 609 BCE. This was within five years of the time Yahowah inspired Chabaquwq to pen this prophecy.

Upon losing the battle, Yahuwdah became a client of Babylon, forging a treaty of alliance in Yaruwshalaim which kept Yahuwdah sovereign. But just a decade later, Yahuwdym revolted against Babylon. So in 599 BCE, they picked the fight that ultimately led to their demise, just as Rabbi Akiba and the warlord Bar Kocpha would do in 133 CE, repeating this history with the Romans. As a result, Nebuchadnezzar II began the Siege of Yaruwshalaim in early 597 BCE, with resistance crumbling a few months later. While the city was not destroyed, it was pillaged and a few prominent Yahuwdym such as the prophet Yachezq'el / Ezekiel were taken to Babylon.





Then, against the warnings Yahowah made through the prophet Yirmayah / Jeremiah, King Tsidqyah / Zedekiah entered into an alliance with Pharaoh Hophra of Egypt and revolted once more against Babylon.

Nebuchadnezzar returned, defeated the Egyptians and laid his sights on Yaruwshalaim, destroying the city wall and the Temple. Zedekiah was blinded and taken to Babylon along with many other Yahuwdym, and Yahuwdah became the Babylonian province of *Yahuwd Medinata* (the Aramaic word for “province”) in 587 BCE, briefly losing its sovereignty.”

But after the fall of Babylon to Persia under the leadership of Cyrus the Great in 538 BCE, the occupiers were gone and the enslaved Yahuwdym returned to Yahuwdah to join those who had remained. And that was the end of Babylon – at least as a nation. Its menacing influence over Yahuwdah lasted less than fifty years. Whereas Sha’uwl’s influence is still being felt 1,938 years after he penned his first letter.

Moreover, when Yahowah had an issue with a Chaldean king, He called him out by name. But the only individual named here is Sha’uwl, and no one by that name ever ruled over any Mesopotamian nation. In addition, Yahowah devoted most of Yirmayah / Jeremiah, a man much closer to the scene, to presenting His overt condemnation of Babylon. And the prophets Yachezq’el / Ezekiel, Zephanyah / Zephaniah, and Dany’el / Daniel were all better positioned to tell its story.

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

2:1 I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved.

“**Upon** (*‘al* – on this) **My requirements and responsibilities** (*mishmereth* – My mission which functions and serves as a safeguard to watch over and preserve the observant; from *shamar* – to observe, closely examining and carefully considering, retaining My focus), **I have decided I will literally and continually stand** (*‘amad* – I will always be present, actually standing and thereby genuinely enabling others to consistently stand, sustaining and enduring (scribed in the qal stem which addresses actual events which are to be interpreted literally, imperfect conjugation which reveals that God’s presence here will continue throughout time, and in the cohortative which expresses volition and desire)). **And** (*wa*) **I will choose to always stand and present Myself** (*yatsab* – I will consistently stand firm, appearing and presenting Myself (the hithpael stem tells us that Yah alone is taking this stand, the imperfect conjugation reveals that His stand is consistent, continual, and enduring throughout time, and the cohortative form conveys the idea that where and how He presents Himself is His choosing)) **upon** (*‘al* – on the Almighty’s) **that which protects and fortifies** (*matsowr* – the defensive stronghold which safeguards, preventing a successful attack by the adversary). **So then** (*wa*) **I will be on the lookout** (*tsapah* – I will of My own volition continually keep watch (scribed in the piel stem where the object of the verb suffers its effect, imperfect conjugation which reveals that God is constantly observant, and cohortative form, affirming that this is His decision)) **in order to see** (*la ra’ah* – so as to observe, consider, and perceive) **what he will say about Me** (*mah dabar ba* – posing a question concerning what he will communicate regarding Me and what message he will convey in association with Me). **But then** (*wa*) **how can I be expected to change My attitude, My thinking, or My response** (*mah suwb* – why should I reverse course and mislead) **concerning** (*‘al* – during and upon) **My disapproving rebuke** (*towkechath* – My complaint, correction, reproof, and strong disapproval, My rational arguments in response and subsequent punishment).”
(Chabaquwq / Embrace This / Habakkuk 2:1)

Just as Yahuah announced that He would be on the lookout for the likes of Sha'uwl, ever ready to disapprove and rebuke him or anyone suggesting that Yahuah has changed His plans or approach, so should we have been. Paul not only tried to change Yahuah's requirements, specifically His stand on participation in the Covenant relationship and the path to salvation, replacing Yahuah's approach with his own, he claimed to speak for Yahuah while consistently contradicting and undermining Him. It should have stopped Paul dead in his tracks.

And that is why Yahowah has introduced this prophecy in this way. By affirming that He isn't going to replace His specific requirements for participating in the Covenant. And certainly not with something as nebulous as faith, especially in Grace, nor shirk His own personal responsibilities, whereby He has promised to provide the living embodiment of His approach to salvation through Yahusha's participation in Passover, Un-Yeasted Bread, FirstFruits, and Seven Sabbaths. Yahuah has established Himself as being forever disapproving of Christianity, based as it is upon Sha'uwl's repudiation of the Torah.

Life was conceived in the real world by the one and only real Yahuah. His one and only Covenant was affirmed in this same corporeal realm, its conditions and benefits written down and communicated to us in the flesh, with Yahowah providing His Guidance in His Towrah. And so Yahusha became corporeal, the living manifestation of His Towrah, to fulfill Yah's promises in the flesh. This is Yahuah's accounting, and it is wholly different than the Gnostic agenda that permeates Paul's letters.

“Then Yahowah answered, approaching me, and He said, ‘Write this revelation, and then expound upon and reiterate it using those letters upon writing tablets so that, by reciting this, he might run and go away.’” (Chabaquwq / Embrace This / Habakkuk 2:2)

2:2 And YAHUAH answered me, and said, Write the vision, and make [it] plain upon tables, that he may run that read it

“Then (*wa*) Yahowah answered, approaching me (*‘anah* – responded to me), and He said (*wa ‘amar*), ‘Write (*katab* – use the alphabet to inscribe) this revelation (*chazown* – this communication from Yah), and then (*wa*) expound upon and reiterate it using those letters (*ba’ar* – teaching others its significance by plainly and clearly declaring it using large and distinct alphabetic characters) upon (*‘al*) writing tablets (*luwach* – engraving it in stone) so that (*ma’an* – for the express purpose and intent that), by reciting this (*ba qara’* – by reading this), he might run and go away (*ruwts* – he might flee).”
(Chabaquwq / Embrace This / Habakkuk 2:2)

A connection worth noting in what follows is that Sha’uwl’s preferred way of misinformation was letters, often large and distinct ones from his own hand. And not only has Sha’uwl admitted that he was running, he should have been, just as we should be running away from him.

Yahowah realized that Sha’uwl would attempt to deceive His children. Therefore, He not only warned us about him, He provided the means to rebuke him so that we would not be fooled by him. **Therefore, by reciting this prophecy, we distance ourselves and all who will listen from Sha’uwl and his letters.** Yahowah finds the perpetrator of this scheme sufficiently deadly to warn us specifically about him. The lines of distinction being so clear, and the consequences being so severe, Yahowah left no doubt whatsoever regarding this man, naming him as we shall soon see, in the prophecy.

And while only one man is guilty of every charge which is being laid out before us, which is why “he” is identified in the third person masculine singular throughout, (this is one reason why learning the Grammar opens up the places where they have tried to hide the meanings) there are three additional men who have earned a rebuke of this magnitude. So pushing aside the principle culprit for a moment, chronologically, the first of the remaining three is Rabbi Akiba. He was responsible for establishing the Jewish religion as it is practiced today. He was a schemer of the highest order, and extremely arrogant, but not much of a writer. And while he operated in Yaruwshalaim, his promotion of the false Messiah bar Kocpha in 133 CE led to the Yisra’elites being thrown out of Yahuwdah and to the Diaspora in Europe. It’s so immediately obvious to anyone other than an orthodox Jew that his proclamations were deadly, there would be no reason to waste a prediction on him.

Then there was Muhammad, the self-proclaimed “Messenger of God.” And while his Qur’an recital in 600 CE in Arabia was based upon *qara’*, the verb of the last sentence (2:2), he spoke for Allah, not Yahowah, and he was illiterate. Moreover, a literate person wouldn’t need this warning to remain clear of Muhammad’s verbal diarrhea, because he was simply too stupid for words. There would have been no chance whatsoever that someone reading Yahowah’s prophets would have been fooled by Allah’s messenger. Although it is interesting to note that while Muhammad claimed that his Qur’an confirmed the Torah, it is actually its antithesis. And while called a prophet, Muhammad never got one prophecy right.

One millennia after Akiba and five centuries post-Muhammad, Maimonides codified the principles of Judaism. He was a prolific writer, but rather than change the Torah, he preferred instead to augment it and then misinterpret it. Maimonides, however, was never in Yisra’el, as he lived his whole life around Muslims, not Jews, in Islamic Spain, Morocco, and Egypt. Also, like Akiba, the Rambam never pretended to speak for Yahuah.

Collectively, these men deceived billions, but they did not promote their delusions during the “*mow’ed* – meeting times” – something common only to Sha’uwl, and which we shall learn in a moment is germane. Sha’uwl alone was in Yaruwshalaim when Yahowsha’ was fulfilling the *Mow’ed Miqra’ey* – Invitations to be Called Out and Meet with Yahuah. And he not only became infamous for his letters, he said he was a rabbi, who did an about face to attack Yahuah from an entirely new direction. Further, Sha’uwl admitted to being conceited and demon possessed, and to being preoccupied with Gentiles and circumcision – things which will loom large in a moment.

Since Chabaquwq was around 600 BCE, Yahowah encouraged those who first read these words to be patient. This warning was for another day.

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

2:3 For the vision [is] yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.

“Still indeed (*’owd ky* – so therefore the expectation and subsequent realization of), this revelation from The Eternal (*chazown* – this divine communication) is for the Mow’ed Appointed Meeting Times (*la ha mow’ed* – for the time of the *Mow’ed*). It provides a witness to and speaks, pouring out evidence (*puwach* – it reveals facts which condemn, trapping and ensnaring) in the end (*la ha qets*). The extended period of time required for this question to be resolved (*’im mahah* – question him, because no matter how long it takes) shall not prove it false (*lo’kazab* – this revelation shall not deceive, delude, nor fail). Expect him in this regard (*chakah la* – be certain concerning this) because indeed (*ky*), he will absolutely come (*bow’bow’* – he will certainly come upon the scene and make his appearance), neither being delayed nor lingering (*lo’ ’achar*).” (Chabaquwq / Embrace This / Habakkuk 2:3)

The first four *Mow'ed Meeting Times* – *Pesach, Matsah, Bikuwrym, and Shabuw'ah* – were fulfilled by Yahowsha' and the Set-Apart Spirit in year 4000 Yah, more commonly known as 33 CE. They enable the Covenant's promises and our salvation. I find it interesting that now, we are reading this prophecy and identifying it with Sha'uwl. Better late than never, I suppose. And speaking of late, can you imagine Yah telling a prophet just a handful of years removed from the Babylonian conflict: "this revelation is for the Appointed Meeting Time. It provides a witness to and speaks in the end. The extended period of time required for this question to be resolved shall not prove it false?"

Yahowah loves to provide hints which facilitate understanding among those who are observant. The "*mahah* – question to be resolved" was to "*sha'uwl* – question him." If you think about it, you will come to realize that Yahuah has to be a bit coy.

If he had written one-hundred years before the Classical Hellenistic Period or the Roman Republic had begun that "a religion named 'Christianity,' as a transliteration of a Greek word for 'drugged,' would sweep like a virus throughout the Roman world as a result of some letters scribed by a "Jewish" man who changed his Hebrew name from Sha'uwl to the Roman, Paulos, beginning in year 33 CE" in a calendar that had not yet been invented, by providing such specificity and making it easily accessible, He would have negated the validity of the prediction, assuring that it would no longer occur. So while Yahuah provided copious and convincing clues as to the identity, character, scheme, and consequence of the perpetrator, only those who treasure Yahowah's Word sufficiently to closely examine and carefully consider what He had to say become sufficiently informed to understand. This is the same approach He has taken with all of His end-times prophecies. They are all there for the taking, but most of the fruit is out of the reach of those bowing down to false gods.

“Pay attention, he will be puffed up with false pride. His soul, it is not right nor straightforward in him. So then through trust and reliance, those who are righteous and vindicated shall live.” (Chabaquwq / Embrace This / Habakkuk 2:4)

2:4 Behold, his soul [which] is lifted up is not upright in him: but the just shall live by his faith.

“Pay attention (*hineh* – behold), he will be puffed up with false pride (*‘aphal* – his head will swell and he will be haughty and arrogant, he will be lifted up for being boldly presumptuous heedless of the truth). His soul (*nepesh*), it is not right nor straightforward (*lo’ yashar* – he does not consider anything appropriately and is circuitous in his reasoning, he wanders away by twisting and convoluting the teaching, and nothing is on the level) in him (*ba*). So then (*wa*) through trust and reliance (*ba ‘emuwnah* – by being firmly established, confirmed and upheld by that which is dependable and steadfast, always truthful and reliable), those who are righteous and vindicated (*tsadyq* – those who are upright, innocent, and acquitted) shall live (*chayah* – they shall be restored to life, being nurtured and growing).” (Chabaquwq / Embrace This / Habakkuk 2:4)

While narrowing in on Sha’uwl in the 1st and 2nd stanza, Yahowah reminds us that vindication and life everlasting come to those who trust and rely on His firmly established and always dependable testimony. This is and always has been the antidote for religion, especially Paul’s religion. And yet in Galatians 3:11, in the midst of his initial assault against the Torah, Sha’uwl misquotes this verse, the very one which condemns him for mocking Yahuah, removing it from its context and shortening it, all to promote a faith based on ignorance... “But because with regard to the Torah absolutely no one is vindicated or justified by Yahuah becomes evident because: ‘Those who are vindicated, justified, and righteous out of faith will live.’”

But as is the tendency of a daredevil when faced with the specter of death, Sha’uwl was so transfixed by this damning and deadly prophecy regarding him, he cited it again, this time at the beginning of his most famous letter: “For in it the righteousness of Yahuah is revealed from belief to belief, as it has been written, ‘But the righteous shall live by belief.’” (Romans 1:17) Sha’uwl and Satan are taunting Yahuah. Their collective arrogance is unmatched.

Moving on, there are six specific details in this next prophetic statement from Yahowah, all of which implicate Sha'awl. But one clue in particular removes any doubt about whom Yahwah is warning us about because **Yahowah identifies His foe by name.**

“Moreover, because the intoxicating wine and inebriating spirit of the man of deceptive infidelity and treacherous betrayal is a high-minded moral failure, he will not rest, find peace, nor live, whomever is open to the broad path associated with Sha’awl). He and his soul are like the plague of death. And so those who are brought together by him, accepting him will never be satisfied. Most every Gentile will gather together to him, all of the people from different races and nations.”
(Chabaquwq / Embrace This / Habakkuk 2:5)



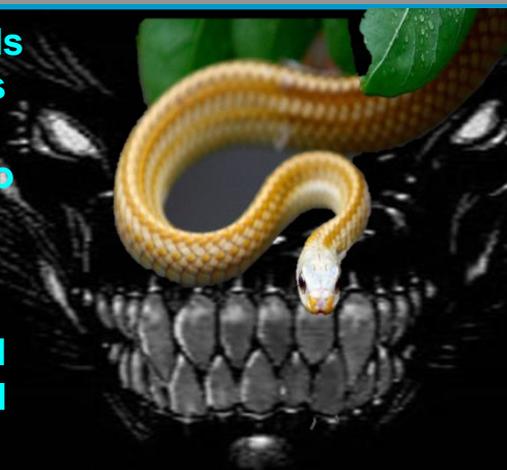
2:5

Yes also, because he transgresses by wine, [he is] a proud man, neither keeps at home, who enlarges his desire as hell, and [is] as death, and cannot be satisfied, but gathered to him all nations, and heaps to him all people:

Sheol does not have soul So Yah is not talking of a place but the person!

“Moreover (‘aph), because (ky) the intoxicating wine and inebriating spirit (yayn – the consequence of the inebriation) of the man (geber – the individual human being) of deceptive infidelity and treacherous betrayal (bagad – of adulterous and offensive behavior, of handing people over to the influence and control of another without justification through trickery and deceit) is a high-minded moral failure (yahyr – is arrogant, meritless presumptive), he will not rest, find peace, nor live (wa lo’ nawah – then he will not succeed, achieve his aim, or reach his goal, not be beautifully adorned nor abide (qal imperfect)), whomever is open to the broad path (‘asher rachab – the wide, greedy, opportunistic, duplicitous, and improper way) associated with (ka – according to) Sha’uwl (Sha’uwl – the personal and proper name of the individual in question, it is also the name of the place of separation, the realm of the dead, the dominion of questioning: She’owl (she’owl and sha’uwl are written identically in the Hebrew text (consider Strong’s 7585 and 7586))). He (huw’) and (wa) his soul (nepesh) are like (ka) the plague of death (maweth – a pandemic disease that kills a large population of people). And so (wa) those who are brought together by him, accepting him (‘acaph ‘el – those who associate with and join him, those who are removed and withdrawn by assembling with him, moving toward him and thereby gathered in and victimized by him) will never be satisfied (lo’ saba’ – will not find contentment nor fulfillment (based upon the Dead Sea Scrolls)). Most every Gentile (kol ha Gowym – the people from every race and place) will gather together unto him (qabats ‘el – will assemble before him), all of the people from different races and nations (kol ha gowym).” Chabaquwq / Embrace This / Habakkuk 2:5)

Sha’uwl promises heavenly rewards to those who place their faith in his Gospel of Grace, and yet those intoxicated by this myth will find no satisfaction or contentment. They will remain estranged from Yah because, Sha’uwl’s hallow promises will all go unfulfilled. And that means that the people Sha’uwl claimed as his own, the Gentiles – individuals from many different races and places – will suffer the consequence of his NT.



“The Law is nailed to the cross”

Sha’uwl, like Satan before him in the Garden, shortchanged Yah’s testimony, removing His directions from their context to beguile individuals into believing that Yahuah had instituted the changes. Every time Sha’uwl quotes Yahowah, it is always a terse reference which is lifted as an object of scorn to ridicule the Torah, most often with these allusive references serving as clichés – simple adages which are easy to articulate and remember.

The oldest extant copy of this text from the caves above Qumran also infers that “he cannot be satisfied.” This reveals that Sha’uwl, like all chronically insecure megalomaniacs, is never satisfied. There is never enough adulation or prestige, never enough power or devotees. This thought is then carried into the text of the next verse.

And speaking of the Dead Sea Scrolls, most of Chabaquwq is extant, including the specific reference to Sha’uwl. His identification cannot, therefore, be dismissed to subsequent scribal exuberance.

This serves to call out Paul and his religion as a treacherous betrayal of Yahowah’s instructions regarding the narrow path He provided to salvation.

Attacking the heart of Yahowah’s plan is the perfect example of presumptuousness and immorality. And yet, Pauline Doctrine is popular, providing those who are open to it, man’s broadest path to destruction.

Yahowsha’, Himself, picks up on this same theme, saying that the popular and broad path away from the Towrah leads to death and destruction. He offered this affirmation of Yahowah’s prophecy at the outset of His Instruction on the Mount, so it is hard to miss.

Even if Sha'awl had not been condemned by name, with the specter of the Gentiles being raised twice, it's hard to miss the Pauline fixation on the "*ethnos* – races" throughout his letters. Pauline Doctrine has influenced more people in more places in this world than any other corruption of Yahowah's testimony. And the means to this madness is consistent with Yahowah's prophecy, in that Paul egotistically and irrationally claimed that Yahwah had authorized him to alter the requirements upon which Yahowah had already taken His stand regarding eternal life.

“They do not ask questions, any of them, about him. Terse references to the Word they lift up as taunts to ridicule), along with allusive sayings and mocking interpretations. There are hard and perplexing questions which need to be asked of him. And they should say, ‘Woe to the one who claims to be great so as to increase his offspring, acting like a rabbi,’ neither of which apply to him. For how long will they make pledges based upon his significance?” (Chabaquwq / Embrace This / Habakkuk 2:6)

{2:6} Shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increases [that which is] not his! how long? and to him that ladeth himself with thick clay!

“They do not ask questions, any of them, about him (*ha lo' eleh kol 'al* – nor are any of them against him). Terse references to the Word they lift up as taunts to ridicule (*mashal nasa'* – simplistic and contrived equivalencies, often easy to remember aphorisms (clichés, dictates, and adages) become bywords with implied associations with that which is well known to mock and to exercise dominion through comparison and counterfeit), along with (*wa*) allusive sayings and mocking interpretations (*malytsah* – derisive words wrapped in enigmas arrogantly spoken). There are hard and perplexing questions which need to be asked of him (*chydah la* – there are difficult enigmas to be solved, dark and hidden secrets, and double dealings, to be known regarding him). And (*wa* – moreover) they should say (*'amar* – they should declare), ‘Woe (*howy* – alas, expressing a dire warning) to the one who claims to be great so as to increase his offspring, acting like a rabbi (*rabah* – to the one who thrives on numbers and who considers himself exceedingly great (the basis of *rabbi*, something Sha'awl claimed to be)),’ neither of which apply to him (*lo' la* – which is not his). For how long (*'ad mathay* – until when) will they make pledges (*'abtyt* – will they be in debt) based upon his significance (*'al kabad* – pursuant to the weight and burden of his testimony and the grievous honor afforded him)?” (Chabaquwq / Embrace This / Habakkuk 2:6)

Sha'awl dismissed all those who would dare question him, claiming that by doing so they were opposed to Yahuah, that they were Satanic, when the opposite was true. And speaking of truth, the reason religious belief systems like Christianity are adverse to questions is because those who do so lose their faith. Evidence and reason seldom matter in matters of religion. It is only the believer's pledge of allegiance which is considered binding. And what about all the money in tithe that gets raked in? People go into debt rather than being kicked out of the church!

This next statement is associated with the previous prediction. It is rendered from the Dead Sea Scrolls because the Qumran text differs considerably from the Masoretic. The Qumran witness does not include the phrase “*ad mathay* – for how long” before the last sentence, turning a rhetorical question into a simple statement of fact. It then becomes: **“They continue to make pledges based upon his significance.”**

Sha'awl's *modus operandi* was to justify his “allusive sayings” through “terse references to the word.” His “mocking interpretations” were all “arrogantly spoken.” His arguments were “simplistic and contrived,” resulting in the most popular “counterfeit” ever foisted against humanity, one bolstered by his always present “clichés.” He even claimed to bear “offspring,” experiencing birth pangs to deliver the descendants of his faith. In this regard, Sha'awl was fixated on “misapplying” the connotations and “significance” of the Hebrew word for “offspring,” *zera'*, claiming that it gave rise to his faith.

And as is the case with most deceivers, Paulos made “pledges” and demanded that believers hold them and him in the “highest esteem.” He even claimed that he was the co-savior, completing the sacrifice and message.

“And he loads himself down with thick mud “...so why not quickly, for a short period of time, rise up and take a stand? And those of you who are bitten and are making payments to him, wake up from your stupor moving away in fear of him. Because you will be considered plunder, victimized by them.” (Chabaquwq / Embrace This / Habakkuk 2:7)

2:7 Shall they not rise up suddenly that shall bite you, and awake that shall vex you, and you shall be for booties to them?

“And (*wa*) he loads himself down (*ta'an* – he burdens himself) with (*'eth*) thick (*'aphelah* – dark and wicked) mud (*tyt* – dirt and dust to be swept away),...” Yah is saying that the only thing “*kabed* – weighty and significant” about Sha'awl is that he has covered himself and others in muck. Methinks Yah was poking fun at Sha'awl's murky and messy prose. We cannot say that we were not warned or advised. Yah even told us how to respond to this horrible individual. He wants us to stand up against all forms of corruption: political, religious, military, and economic. We are to confront lies and liars. “...so why not (*ha lo'*) quickly, for a short period of time (*peta'* – instantly), rise up and take a stand (*quwm*)? And (*wa*) those of you who are bitten and are making payments to him (*nashak* – those showing interest, earning money, or becoming indebted to him), wake up from your stupor (*yaqats* – take action and alter your state of awareness) moving away in fear of him (*zuwa'* – in dread of him, abhorring his terrifying and vexing nature). Because (*wa*) you will be (*hayah*) considered (*la*) plunder, victimized by them (*mashchah la* – as booty, spoiled by them).” (Chabaquwq / Embrace This / Habakkuk 2:7)

Paul solicited money. So following his example, his instructions, Christian institutions have made merchandise of men – and worst among them has been the RCC. Yah is trying to rouse these victims before it is too late. But there is a consequence. Clearly, Yahuah does not want us to remain in the mud with him, which is why He is asking us to get off of our knees and take a stand.

So we cannot say that we were not warned or advised. Yahuah even told us how to respond to this horrible individual. He wants us to stand up against all forms of corruption: political, religious, military, and economic. We are to confront lies and liars.

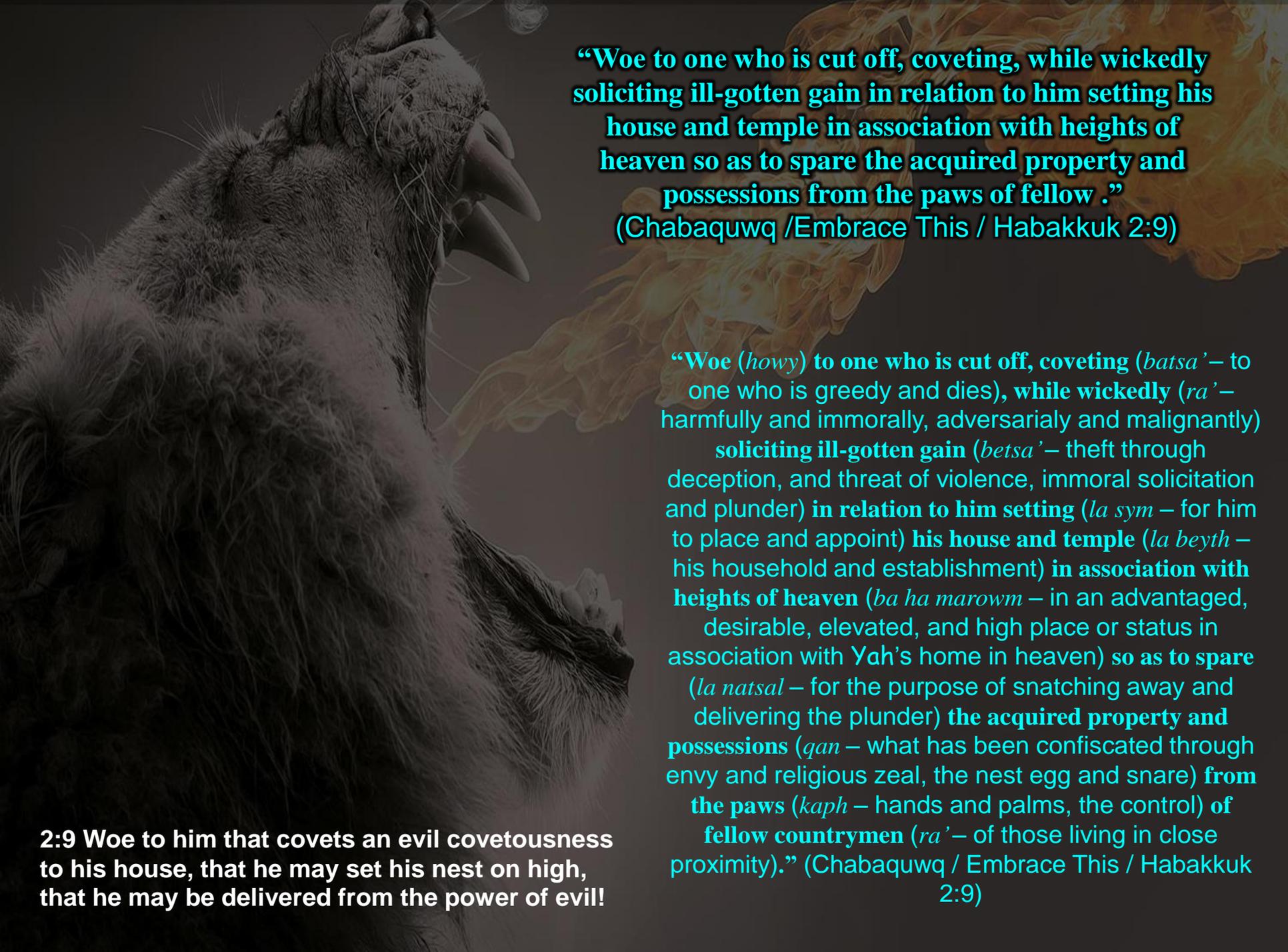
“Because you have plundered, stealing the possessions of an enormous number of Gentiles, so they shall loot and victimize all of the remaining nations by means of the blood of humankind and also through the violent and cruel destructive forces terrorizing the Land and Yah’s city, even all of those living in her.” (Chabaquwq / Embrace This / Habakkuk 2:8)

{2:8} Because you have spoiled many nations, all the remnant of the people shall spoil you; because of men’s blood, and [for] the violence of the land, of the city, and of all that dwell therein.

“Because (*ky*) you (*’atah*) have plundered, stealing the possessions of (*shalal* – you have looted and victimized) an enormous number of (*rab* – a great many; and serving as the basis of *rabbi*) Gentiles (*Gowym* – people from different races and places), so (*wa* – therefore (from the DSS)) they shall loot and victimize (*shalal* – plunder and rob) all of (*kol*) the remaining (*yether* – the residue of the wealth of) nations (*Gowym* – Gentiles from different races and places) by means of (*min*) the blood (*dam*) of humankind (*’adam* – mankind) and also (*wa*) through the violent and cruel destructive forces terrorizing (*chamac* – the immoral maiming and murdering which oppresses) the Land (*’erets* – the Promised Land, singular, and thus Yisra’el) and (*wa*) Yah’s city (*qiryah* – to Encounter Yah, Yaruwshalaim – the source of teaching regarding reconciliation, also singular; from *qarah* – to encounter and meet Yah – an abbreviation of Yahowah), even all of those (*wa kol*) living in her (*yashab ba* – dwelling in her (Yaruwshalaim is a feminine noun)).” (Chabaquwq / Embrace This / Habakkuk 2:8)

Paul mercilessly attacks “Jews” throughout his letters, making them the enemy of his new religion, thereby creating the anti-Semitism that ultimately took root in the Christian church. Paul, a Roman citizen, seeded the hatred of Yahuah’s Chosen People that boiled over seventy years later with the destruction of Yisra’el and Yaruwshalaim by the empire’s legions. It happened just as Yahowah predicted it would. Seven hundred years from the time this prophecy was committed to writing, Yaruwshalaim was sacked, Yisra’el was salted, and those not murdered by Rome were hauled off into slavery.

According to Yahowah, to be “cut off” from Him is to be estranged from the Covenant, thereby, excluded from this relationship and forsaken – which is to be damned. Therefore, you do not want Yahuah to say of you what He said of Sha’uwl...



**“Woe to one who is cut off, coveting, while wickedly soliciting ill-gotten gain in relation to him setting his house and temple in association with heights of heaven so as to spare the acquired property and possessions from the paws of fellow .”
(Chabaquwq /Embrace This / Habakkuk 2:9)**

“Woe (*howy*) to one who is cut off, coveting (*batsa’* – to one who is greedy and dies), while wickedly (*ra’* – harmfully and immorally, adversarially and malignantly) soliciting ill-gotten gain (*betsa’* – theft through deception, and threat of violence, immoral solicitation and plunder) in relation to him setting (*la sym* – for him to place and appoint) his house and temple (*la beyth* – his household and establishment) in association with heights of heaven (*ba ha marowm* – in an advantaged, desirable, elevated, and high place or status in association with Yah’s home in heaven) so as to spare (*la natsal* – for the purpose of snatching away and delivering the plunder) the acquired property and possessions (*qan* – what has been confiscated through envy and religious zeal, the nest egg and snare) from the paws (*kaph* – hands and palms, the control) of fellow countrymen (*ra’* – of those living in close proximity).” (Chabaquwq / Embrace This / Habakkuk 2:9)

2:9 Woe to him that covets an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil!

It is difficult to know if *qan* is the contracted form of “*qana*’ – to acquire wealth,” “*qanan* – nest,” “*genets* – snare,” or more likely “*qanah* – acquire property and possessions,” even “*qana*’ – jealousy, envy, religious zeal, and sexual passion.” But in this context, I suppose they would all apply. The RCC, which was founded on Pauline Doctrine, not only constructs gold-laden cathedrals and has storehouses filled with tens of billions of dollars of ill-gotten gain, they have positioned themselves as having sole possession of the keys to heaven. It is interesting, however, that recently they have had to return more than a billion dollars to the families of children their priests have molested, priests following the Pauline mandate not to marry. Yahowah’s next line is a succinct, unambiguous, and damning summation of Galatians and the consequence of Pauline Christianity. Yahuah’s verdict regarding this man is **GUILTY**.

“You have deliberately decided upon and conspired at the advice of another to promote a shameful plot to confuse those who approach your house), ruining and reducing by cutting off many people from different races and places and in the process losing your soul.” (Chabaquwq / Embrace This / Habakkuk 2:10)

2:10 You have consulted shame to your house by cutting off many people, and have sinned [against] your soul.

“You have deliberately decided upon and conspired at the advice of another to promote a shameful plot to confuse (*ya’ats bosheth* – after consultation you have come to an informed conclusion through deliberation to conceive and perpetrate a lowly plan with the intended purpose to confound while displaying an adversarial attitude; note: *bosheth* – shameful, lowly, and confusing is from *bashan* – the serpent, associating this adversarial scheme with Satan, with whom Sha’uwl admittedly consulted) those who approach your house (*la beyth* – those who enter and are associated with your household and your construct), **ruining and reducing by cutting off** (*qatsah* – severely injuring and destroying by scraping away and ending the existence of) **many** (*rab* – a multitude of) **people from different races and places** (*gowym* – Gentiles; Greeks in Sha’uwl’s parlance who he claimed exclusively for himself) **and in the process** (*wa*) **losing** (*chata*’ – forfeiting by impugning guilt upon through missing the way and bearing the loss on) **your soul** (*nepesh*).” (Chabaquwq / Embrace This / Habakkuk 2:10)

This answers a question I'm often asked: did Paul deliberately perpetrate this fraud or was he misled. It also affirms the now obvious connection between Paul and Satan, the very spirit Sha'awl claimed had possessed and goaded him.

Recognizing that "*beyth* – family and home" serves as the basis for the "*beryth* – family-oriented covenant relationship," with this second reference to "home, family, and household," Yahuah is inferring that Sha'awl's "new covenant" is a shameful plot designed to confuse the unwary, leading them away from His Covenant. And remember, Paul referred to himself as the mother of the faithful, and thus of his new covenant family. He even wrote about life in the household he had conceived. And make no mistake, Paul also routinely referred to himself as the father of his faithful children- Guess Paul couldn't make up his mind -is he mom or dad?

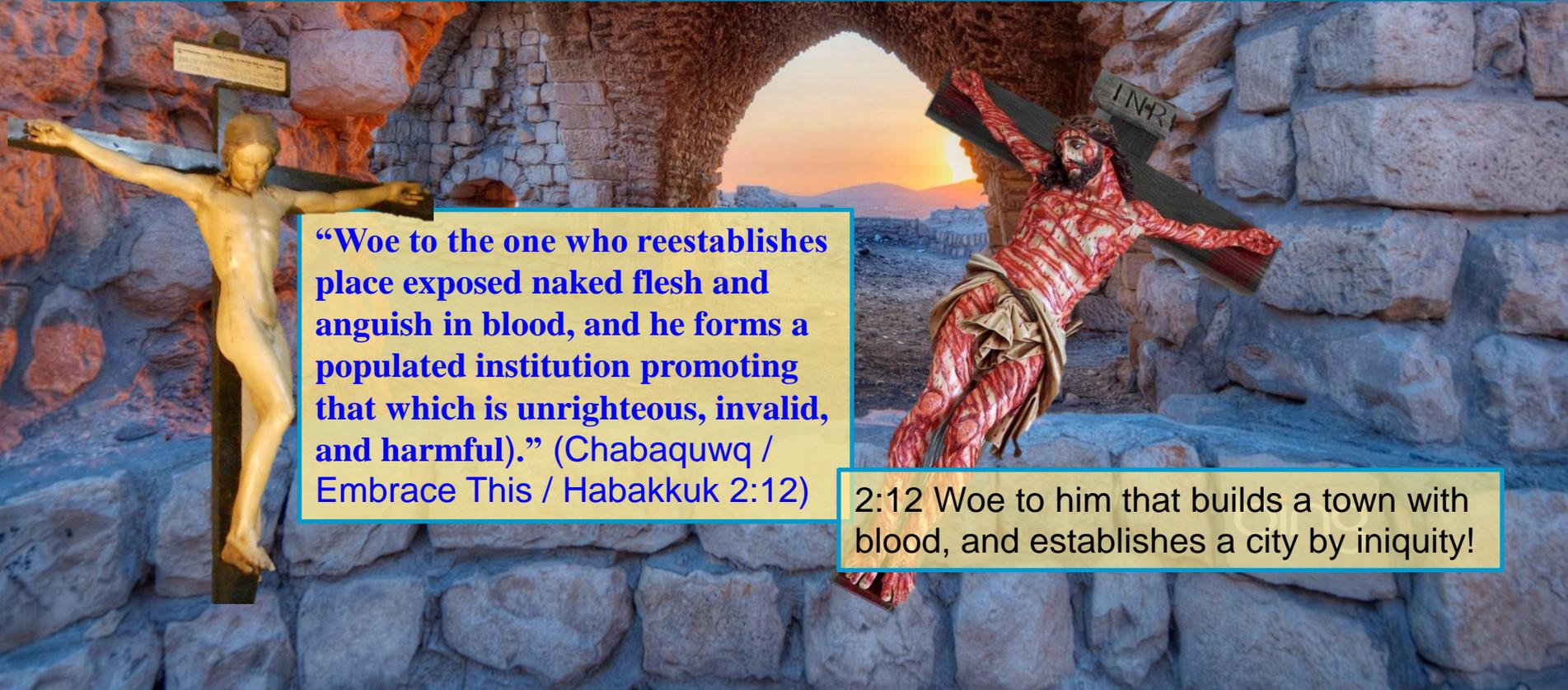
“Indeed, the stone as part of the structure of a home will issue a proclamation, and that which connects from the timber, he will answer and respond .” (Chabaquwq / Embrace This / Habakkuk 2:11)

“Indeed (*ky* – surely and truly), the stone (*'eben*) as part of the foundation structure of a home (*qyr* – as the walls and ceiling which provides protection for a family) will issue a proclamation (*za'aq* – will issue a summons for an assembly meeting and will cry out (*qal* imperfect)), and (*wa*) that which connects (*kaphyc* – the plaster, the rafter, and the beam comprising the structure of a home) from (*min*) the timber (*'ets* – the carpenter's work, the tree, and gallows), he will answer and respond (*'anah* – making a public declaration, providing a contextual reply (*qal* imperfect)).” (Chabaquwq / Embrace This / Habakkuk 2:11)

2:11 For the stone shall cry out of the wall, and the beam out of the timber shall answer it.

Banah speaks of “building and reestablishing a home for the family,” and thus is quite similar to *qyr* and *kaphyc* which represent the physical sum and substance of the home – its “flesh” – the walls, ceiling, plaster, rafters, and beams. Throwing the **foundation** stone at the man who in Gnostic fashion hated the flesh, by referencing the building materials associated with a home, is Yahowah’s way of rewarding and enlightening those who are observant.

Similarly, Yahowah associates Yahowsha’ with “*ets* – timber” to reveal how He, as the Passover Lamb and the Upright Pillar of the Tabernacle, provides eternal life for His family by way of the upright wooden pillars of Passover’s doorway. And that is why Yahowah uses “*anah* – to answer and respond” in this context. It is the operative word of the *Miqra’ey*, where Yahowah asks us “*anah* – to answer and respond” to His Invitations to be Called Out and Meet, because they provide the lone means to salvation. We will also find Paul embracing Gnosticism to denounce the Towrah, thereby fixating on the flesh. So Yahwah says...



“Woe to the one who reestablishes place exposed naked flesh and anguish in blood, and he forms a populated institution promoting that which is unrighteous, invalid, and harmful.” (Chabaquwq / Embrace This / Habakkuk 2:12)

2:12 Woe to him that builds a town with blood, and establishes a city by iniquity!



“Woe to (*howy* – a strong warning to) the one who reestablishes (*banah* – the one who builds a family, erects and constructs a home (qal participle)) place of exposed naked flesh and anguish (*‘iyr* – the city where terror is exposed; from “*‘uwr* – to incite and to stir up by blinding and rendering the chaff naked and laying the skin bare”) in blood (*ba dam* – through death; from “*damam* – to destroy by making deaf and dumb”), and he forms (*wa kuwn* – he proposes, prepares, establishes, and supports (the polel stem reveals that the subject suffers the effect of the verb’s action and the perfect conjugation affirms that the process is complete)) a populated institution promoting (*qiryah* – a city; from “*qarah* and *qary’ah* – to encounter, meet, and befall the foundation, beams, building, and furnishings of an institution where people congregate based upon preaching”) that which is unrighteous, invalid, and harmful (*ba ‘awlah* – in wickedness with evil intent, unjustly damaging others through perversity).” (Chabaquwq /Embrace This / Habakkuk 2:12)

It’s interesting that immediately after using *ba-nah* to make a point relative to the previous verse, we find it in this one. Great minds think alike. Here we find Yahowsha’ and Yahowah communicating the same message by juxtaposing “rock” and “build.” And here *banah* is being deployed to warn readers against participating in his “*ba-nah* – rebuilt and reconstructed” family of faith.

In most English bibles, you will find both *‘iyr* (*ear*) and *qiryah* (*Kir-yah*) rendered “city” as if they were translating a repetition of the same word. But considering Yahowah’s prowess for effective communication, when we find different words being deployed to convey a similar idea, examining the etymology is always productive, as it is here.

In that *‘iyr* (*ear*) is from *‘uwr* (*oor*)-*short o like shoe*), we discover that it addresses the “blindness” so many have to “the flesh being naked and exposed” or how they can be “incited” so that they “suffer anguish” and “perpetrate terror.” And in that *qir-yah* is a derivative of *qarah* and *qary’ah*, in this word’s history, we “encounter the foundation and furnishings of a popular institution where many people congregate as a result of and to listen to preaching.” These are loaded terms with Pauline implications.

Blood is of the flesh. A miniscule amount is shed during circumcision, but it is poured out in great abundance by the Passover Lamb. Sha'awl's testimony is "awlah – invalid and harmful, perverse and damaging, unjust and evil," leading to "unrighteousness." And while that was Paul's intent, it is Yahowah's to "howy – warn us" about him. There is a much better choice...

“Why not look here and pay attention by means of an association with Yahowah of conscripts who provide assistance)? But instead, the people expend their energy and grow weary amongst an abundance of worthlessness, and the nations which gather together in more than enough delusions and fantasies which are poured forth which are unreal and have no benefit, resulting in nothingness exhausting and destroying them. (2:13)

2:13 Behold, [is it] not of Yahuah of hosts that the people shall labor in the very fire, and the people shall weary themselves for very vanity? **WOW how different is that and blaming Yah again!**

“Why not look here and pay attention (*ha lo'hineh* – why not look up and behold (“*hineh* – pay attention” is conveyed by the two found in by means of an association with (*min 'eth* – by approaching and being part of) **Yahowah of conscripts who provide assistance (*tsaba'* – vast array of spiritual implements who are enlisted and arranged in a command and control regimen, serving as effective tools by following orders)? **But instead** (*wa*), **the people** (*'am* – family) **expend their energy and grow weary** (*yaga'* – they toil and labor, growing tired for lack of rest (*qal* imperfect)) **amongst an abundance of worthlessness** (*ba day 'esh* – with excessive trifling uselessness which is of no value), **and the nations which gather together** (*la'owm* – the peoples who congregate) **in more than enough** (*ba day* – with an excess of) **delusions and fantasies which are poured forth which are unreal and have no benefit, resulting in nothingness** (*ryq* – fictitious myths which are unreliable, of empty and vain deceptions which are poured out, experienced, and consumed) **exhausting and destroying them** (*ya'eph* – physically draining and ruining them and causing them to be slighted, diminishing to nothingness (*qal* imperfect)). (2:13)**



Here, 'am can mean "people, family, or nation," and almost always speaks of Yisra'el. *La'owm* addresses "large populations which gather or congregate together," who seldom have an affinity with the Promised Land. The former, representing Sha'uwl and Rabbinical Judaism, obeying their Talmud, toil for nothing. The latter, representing Paulos and Christianity, believing the myths, delusions and fantasies this man has extolled are destroyed by them.

As an interesting aside, 'esh, the word translated "worthlessness," also speaks of "lightning," addressing the "worthless flashing light" Sha'uwl claimed to see in the sky which became part of his conversion experience. It also means "fire," especially in the sense of that which "combusts and consumes." In this role 'esh serves as a metaphor for judgment. And once again, there is a better, more satisfying and fulfilling choice...

She will accomplish to make fully known, and completely fill the land towards the direction, to approach, and actually possess the knowledge, and to become genuinely familiar with manifestation of power, glorious presence, and abundant value of Yahowah's honor and reputation, similar to the rain providing a covering for the sea." (Chabaquwq / Embrace This / Habakkuk 2:13-14)

2:14 For the earth shall be filled with the knowledge of the glory of Yahuah, as the waters cover the sea.

Indeed (*ky* – but this is reliable and true), **She will fulfill, edify, and completely satisfy** (*male'* – She will impart an abundance of that which is healthy, valuable, empowering, and satisfying (the niphal stem is the grammatical voice of genuine relationships and the imperfect conjugation addresses ongoing effects)) **the land** (*'erets* – realm, region, and world) **to approach, to actually know, and to become genuinely familiar with** (*la yada' 'eth* – to move toward, discover, and acknowledge, coming to understand and appreciate becoming friends in association with (qal infinitive)) **Yahowah's manifestation of power, glorious presence, and abundant value** (*kabowd* – splendor, honor, respect, status, and reward), **similar to** (*ka*) **the rain** (*maym* – the waters) **providing a covering** (*kacah* – spread over and overflowing, filling and adorning (piel imperfect)) **for the sea** (*'al yam* – upon a lake).”
(Chabaquwq / Embrace This / Habakkuk 2:14)

“She” refers to the maternal manifestation of Yahuah's light, the 'ishah, better known as the “Ruwach Qodesh – Set-Apart Spirit.” She makes us appear perfect before Yahuah by adorning us in Her Garment of Light. She not only plays the leading role in fulfilling most of the Miqra'ey, She enriches and empowers the Covenant's children, imparting an abundance of valuable information. Wisdom in Proverbs is always portrayed as female.

She not only equips us to better know Yah, She makes it possible for us to enter His presence. When we consider what has preceded this statement, it is hard to miss the fact that Paul's spirit weakens and destroys while Yah's Spirit enlightens and edifies. Paul's spirit poisons while Yah's Spirit heals. And that is because Yahowah's promises are all fulfilled by His Spirit during the Miqra'ey, while Sha'uwl's promises are all as vain and worthless as the spirit which possessed him.

“*Erets* – land” and “*kacah (KA-SAH)*– to cover” are initially brought together in the story of the flood, where Yahowah washes away the initial and vicious scum of religion and politics so as to give humankind the opportunity to get to know Him, to approach Him, and to be with Him – to *la yada’ eth Yahowah*. Moreover, the “*kacah* – covering” in the sense of the Garment of Light adorning the Covenant’s children, “*maym (MYM)*– waters” representing the source of life and cleaning, and “*kabowd (ka-bode)*– the manifestation of power and glorious presence” of Yahowah, are all references to the Set-Apart Spirit of Yahwah. Also, by condemning the destructive mythology of Sha’uwl in verse 13 to the completely satisfying presence of The Ruach Ha Qodesh in verse 14, we find Yahowah comparing the empty myths of man to the glorious and satisfying nature of Yahwah.

“Woe to the one who causes and allows his companions and countryman to drink, thereby associating them with this antagonizing venom upon you, but also intoxicating for the purpose of looking at their genitals genitalia). (2:15)

2:15 Woe unto him that gives his neighbor drink, that puts your bottle to [him,] and makes [him] drunken also, that you may look on their nakedness!

“Woe to (*howy* – a strong warning to) the one who causes and allows his companions and countryman to drink (*shaqah ra’*), thereby associating them with (*caphach*) this antagonizing venom upon you (*chemah* – this poisonous and serpentine toxin which injures and antagonizes you, making you displeasing and antagonistic), but also (*wa’aph* – and yet surely) intoxicating (*shakar*) for the purpose of (*ma’an*) looking at (*nabat’al*) their genitals (*ma’aowr* – male genitalia). (2:15)

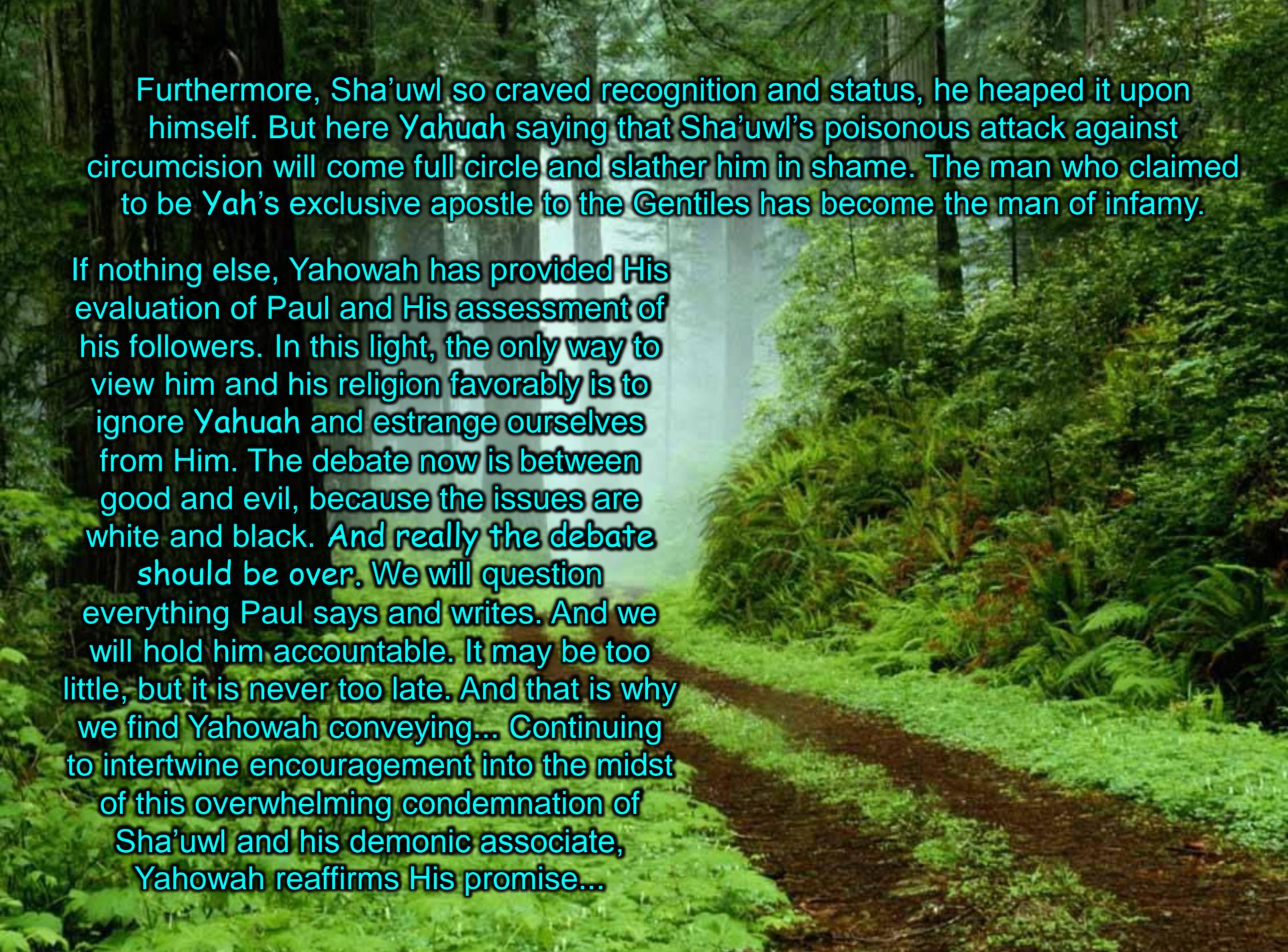
The prophet not only warning us about Sha’uwl’s profuse venom and his perverted sexuality, next he addresses Paulos’ “little and lowly reputation” in addition to his animosity toward circumcision. So from “Sha’uwl and Questioning Him” to “Paulos and his lowly and little” moniker, from poisonous toxins to an unacceptable approach to the sign of the Covenant, this is an indicting summation of this man’s legacy.

You will get your fill of shame and infamy, a little and lowly status instead of honor and glory. Choosing to intoxicate, in addition, you also elect to show them unacceptable, going round about over their choice not to become circumcised. Upon you is the binding cup of Yahowah's right hand, therefore public humiliation and a lowly status, will be your reward.” (Chabaquwq / Embrace This / Habakkuk 2:16)

2:16 Thou art filled with shame for glory: drink thou also, and let thy foreskin be uncovered: the cup of Yahwah'S right hand shall be turned unto you, and shameful spewing [shall be] on your glory.

You will get your fill of (*saba* – you will be met with an abundance of (the qal perfect indicates that his is completely reliable while the second person masculine singular reveals that this is directed a lone male individual)) shame and infamy, a little and lowly status (*qalown* – dishonor, disgrace, scorn, and a very small and humbling reputation) instead of (*min*) honor and glory (*kabowd* – the manifestation of the power and presence of God which rewards and empowers). Choosing to intoxicate (*shathah* – deciding to actually inebriate (qal imperative)), in addition (*gam* – besides), you (*'atah*) also (*wa*) elect to show them unacceptable, going round about over their choice not to become circumcised (*'arel muwcab* – choosing to deploy circular reasoning in altering their perspective regarding their decision to remain uncircumcised for religious reasons, you have chosen to actually make them unacceptable (niph'al imperative and qal imperative)). Upon you is (*'al* – before you is) the binding cup (*kowc*) of Yahowah's right hand (*yamyn* – serving as a metaphor for judgment), therefore (*wa*) public humiliation and a lowly status (*qyqalown* – shame and ignominy, dishonor and disgrace) will be your reward (*'al kabowd* – the manifestation of your reputation and attribution of your status (second person masculine singular suffix – thus addressing a solitary man)).” (Chabaquwq / Embrace This / Habakkuk 2:15-16)

Pauline Doctrine is poison, intoxicating venom from the most vile of serpents. But more indicting still, Sha'uwl, who never knew the love of a woman, provocatively expressed his love for a young man, Timothy. And even though Paul detested circumcision, and spoke hatefully about the sign and requirement of the Covenant, he personally circumcised Timothy.

A photograph of a misty forest path. The path is dirt and leads through a dense forest of tall, thin trees. The ground is covered with lush green ferns and other vegetation. The atmosphere is hazy and serene.

Furthermore, Sha'awl so craved recognition and status, he heaped it upon himself. But here Yahuah saying that Sha'awl's poisonous attack against circumcision will come full circle and slather him in shame. The man who claimed to be Yah's exclusive apostle to the Gentiles has become the man of infamy.

If nothing else, Yahowah has provided His evaluation of Paul and His assessment of his followers. In this light, the only way to view him and his religion favorably is to ignore Yahuah and estrange ourselves from Him. The debate now is between good and evil, because the issues are white and black. And really the debate should be over. We will question everything Paul says and writes. And we will hold him accountable. It may be too little, but it is never too late. And that is why we find Yahowah conveying... Continuing to intertwine encouragement into the midst of this overwhelming condemnation of Sha'awl and his demonic associate, Yahowah reaffirms His promise...

“Indeed from this grievous injustice against and blatant wrongdoing in opposition to that which purifies, empowers, and enriches, He will constantly keep you covered and continually protected and as for the destructive demonic beasts, He will shatter them as a result of the blood of humankind, and also this grievous injustice against and blatant wrongdoing in opposition to the land, the city, and all of her inhabitants” (Chabaquwq / Embrace This / Habakkuk 2:17)



2:17 For the violence of Lebanon shall cover you, and the spoil of beasts, [which] made them afraid, because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.

“Indeed from (*ky* – this is reassuring instead because from) this grievous injustice against and blatant wrongdoing in opposition to (*chamac* – this unrighteous and unrestrained campaign of error and towrahlessness in destructive conflict with) that which purifies, empowers, and enriches (*labanown* – typically transliterated Lebanon, but from “*laban* – purifying, cleansing, and whitening” and “*own* – being substantially empowered, growing vigorously, while becoming enormously enriched”), He will constantly keep you covered and continually protected (*kacah* – He will always provide a covering by which He adorns you, clothing and forgiving you (the piel imperfect affirms that we, as those being clothed, receive continuous protection) and as for (*wa*) the destructive demonic (*shed* – the Devil’s devastating and ruinous) beasts (*bahemah*), He will shatter them (*chathath* – He will astound them, causing them to wane) as a result of (*min*) the blood (*dam* – death) of humankind (*‘adam*), and also (*wa*) this grievous injustice against and blatant wrongdoing in opposition to (*chamac* – this unrighteous and unrestrained campaign of error and towrahlessness in destructive conflict with) the land (*‘erets* – realm, region, or world), the city (*qiryah* – to encounter Yah’s foundation, the upright pillar, beams, and furnishings associated with the Word), and all (*wa kol*) of her inhabitants (*ba yashab* – who have settled there to meet, to marry, to be restored, to be established, and to live (qal participle))” (Chabaquwq / Embrace This / Habakkuk 2:17)

I was personally stunned that Sha’uwl actually and unequivocally admitted to being demon-possessed. Christians constantly speculate on what the “thorn in my side” represented, oblivious to the fact that he answered the question not once, but twice. But even when I first came to be troubled by the conflicts between Paul and Yahuah, I never thought that Yahowah was this frank with us. And yet Yahowah referred to him and his wayward spirit as “demonic beasts.”

While Paul and Satan have had their run, and their way with humankind, their dominion is about to come to a crashing end. Babylon and the Beast will soon be shattered. Their power will wane. And when that happens, when the unrighteous campaign against the Towrah is snuffed out, those who remain under Yahuah's constant protection will stand tall, not unlike the once towering cedars of Lebanon.

Those standing beside Yahowah upon His return will have four things in common: 1) We will have come to know and love Yahowah. 2) We will have accepted the conditions of the Covenant. 3) We will have answered Yahowah's Invitations to be Called Out and Meet. 4) And we will have arrived at this place and time because we devoted the time to observe His Torah and Prophets.

The rewards are priceless, but they do not come without a significant investment of time. This verse is a classic example. *Chamac (kha-mas)* could have been superficially defined as "violence against" instead of "this grievous injustice against and blatant wrongdoing in opposition to." The former, however, requires us to ignore the fact that nouns are defined by their verbal forms. And here the verb *chamac (kah-mas)* communicates: "injustice and wrongdoing in opposition to oppress, and unrighteousness based upon an unethical and false witness which is laid bare against the standard."

Labanown could have been transliterated "Lebanon" instead of being defined by its component parts. And as we now know, *laban* is defined as: "purifying, cleansing, and whitening." And *'own* speaks of "being substantially empowered, growing vigorously, all while becoming substantially enriched." Therefore, the translation of *labanown* as "that which purifies, empowers, and enriches" is more relevant and edifying than a simple transliteration.

Kacah(ka-saw) could have been flippantly rendered “He conceals and hides you.” But, instead, “He will constantly keep you covered and continually protected” enables us to incorporate the implications of the piel stem and imperfect conjugation. And it is considerably more consistent with how *kacah*(ka-saw) is deployed throughout the Towrah and Prophets.

Shed (showed) was written as a construct noun, which means that it is forever bound to “*bahemah* (be-he-mah)— the beasts” in this sentence. That means that the “beasts” possess the attributes associated with *shed* (showed). These could have been inadequately translated “the havoc making and destructive nature of” instead of “the destructive demonic.” But by choosing the former, we’d have to ignore the fact that prior to the Masoretic diacritical marks the Hebrew word written Shin Dalet was equally comfortable being rendered “breast,” “demon and devil,” or “destructive havoc.”

While “bosom” can be disregarded in this context, there is no valid justification for selecting “demonic” over “destructive.” Therefore, when trying to communicate the whole truth, the only responsible and sensible approach is to include both definitions, especially since they work in harmony to define the nature of the “beasts.” Speaking of the *bahemah* (be-he-mah), the plural form could have been conveyed as “wild animals” rather than “beasts.” However, in light of Yahowsha’s integration of the Devil, the Beast, the False Prophet, and the Whore of Babylon in the Revelation to Yahowchanan, any other rendering would have been irresponsible.

Also, *chathath* (kha-thath) could have been translated “He will frighten and dismay them” instead of “He will shatter them.” However, since the primary definition of the word provides a perfect foreshadowing of what we are told will be the ultimate fate of Satan, His Beast and False Prophet, in addition to his religious, political, economic and militaristic system known as the Whore of Babylon, why not render the word accordingly?

So in every case Craig took the time to consider every aspect of each word, consistently examining the roots. And as a result, the renderings he selected are every bit as justifiable, if not substantially preferable, to those typically found in popular bible translations. The only difference is that he was careful and strove to methodically examine every word under an etymological microscope, while striving to provide a rendering that was not only as correct and complete as is possible, but also the most fitting within this context of this discussion.

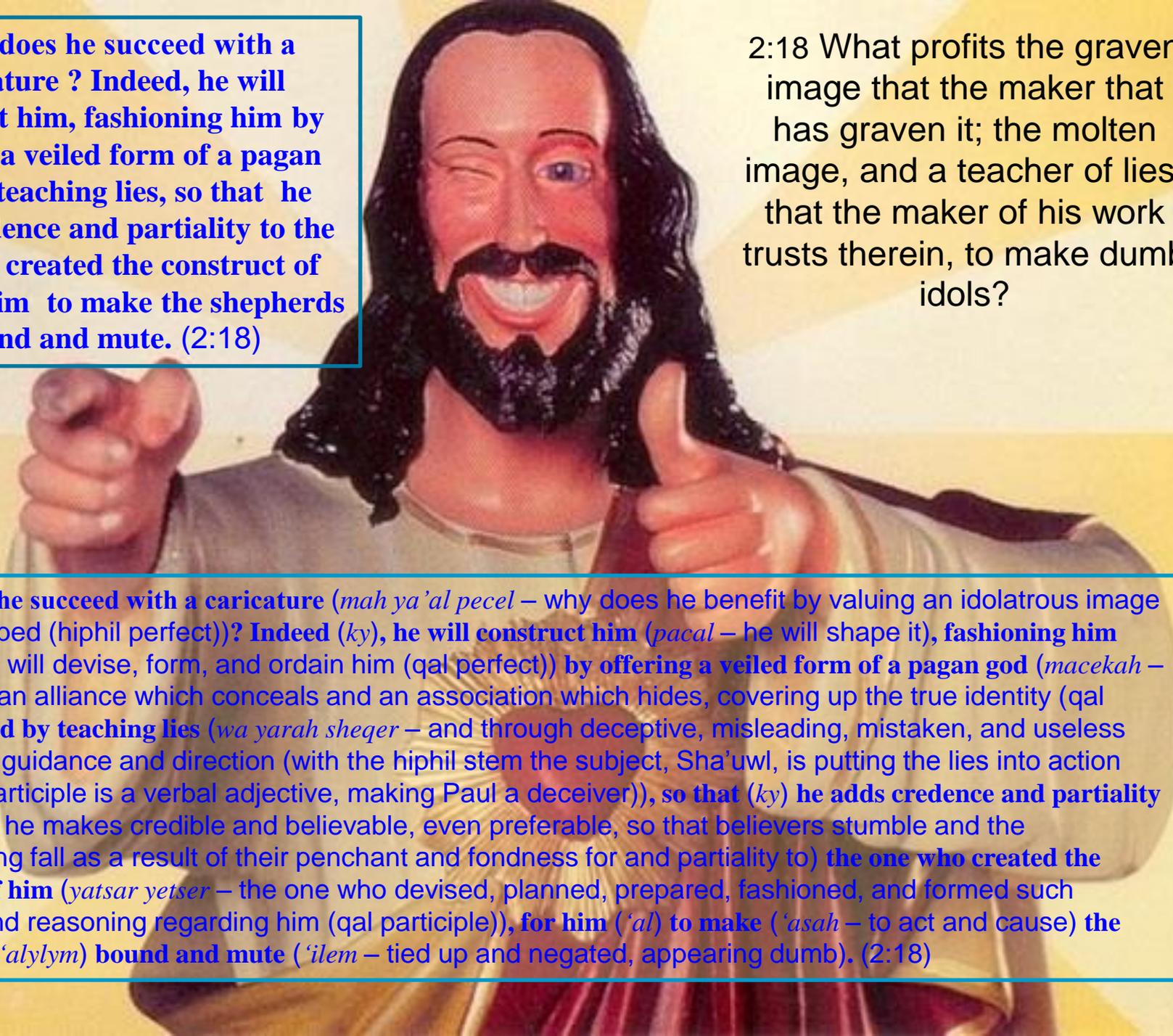
Keep in mind that during the Magog War, Satan's little helpers, motivated by their religion, will annihilate more than half of the world's population in their failed assault on Israel. Then a couple of years later, politically, militaristically, and economically motivated men and women will return to finish what the Muslims will have failed to achieve.

They will raise havoc in the Land, ravaging Jerusalem, killing two-thirds of the remaining Yisra'elite population. So before they are shattered, there will be lots of blood shed at the behest of the Adversary. In this case, either of our two renderings of *qiryah* apply because the “‘*erets* – land” is Yisra'el and the “*qiryah* – city” is Yah's City, Yaruwshalaim. It is the place where we “encounter Yah” and also the place where we find “the foundation, beams, and furnishings” associated with His Covenant and Word. And yet since most people remain oblivious to the obvious, not realizing that the Christian “Jesus Christ” is a caricature who has become an object of worship, Yahowah asks a foreboding question...

“How does he succeed with a caricature ? Indeed, he will construct him, fashioning him by offering a veiled form of a pagan and by teaching lies, so that he adds credence and partiality to the one who created the construct of him, for him to make the shepherds bound and mute. (2:18)

2:18 What profits the graven image that the maker that has graven it; the molten image, and a teacher of lies, that the maker of his work trusts therein, to make dumb idols?

“How does he succeed with a caricature (*mah ya'al pecel* – why does he benefit by valuing an idolatrous image he has shaped (hiphil perfect))? Indeed (*ky*), he will construct him (*pacal* – he will shape it), fashioning him (*yatsar* – he will devise, form, and ordain him (qal perfect)) by offering a veiled form of a pagan god (*macekah* – by forming an alliance which conceals and an association which hides, covering up the true identity (qal perfect)) and by teaching lies (*wa yarah sheqer* – and through deceptive, misleading, mistaken, and useless instruction, guidance and direction (with the hiphil stem the subject, Sha'uwl, is putting the lies into action while the participle is a verbal adjective, making Paul a deceiver)), so that (*ky*) he adds credence and partiality to (*batach* – he makes credible and believable, even preferable, so that believers stumble and the unsuspecting fall as a result of their penchant and fondness for and partiality to) the one who created the construct of him (*yatsar yetser* – the one who devised, planned, prepared, fashioned, and formed such thoughts and reasoning regarding him (qal participle)), for him (*'al*) to make (*'asah* – to act and cause) the shepherds (*'alylym*) bound and mute (*'ilem* – tied up and negated, appearing dumb). (2:18)



There is another discrepancy here between the Dead Sea Scrolls and the Masoretic text worth noting. Rather than saying “fashioning him by offering a veiled form of a pagan god and “by teaching lies,” the Qumran scrolls read: “by making a deceptive appearance,” which is an “invalid manifestation.” There are a number of additional clues in this statement, all of which point to Sha’uwl. First, Yahuah is “*mah* – questioning him,” a reference to Sha’uwl name and to what we all should be doing.

2nd, Sha’uwl created a “*pecel* – caricature” of Yahowsha’, one which bore very little in common with the Ma’aseyah. Third, Paul’s “Iesou” was not only a “*macekah* – veiled version of the pagan god” Dionysus, his “Christou” was “*yatsar* – devised” to “*macekah* – conceal the true identity” of Yahowsha’ by “covering up” His nature and purpose.

3rd, each time the Pauline “caricature,” “offering,” and “construct” is presented, we find the third person masculine singular suffix, making this the image of a man and not a thing. Moreover, there is only one of “him,” something wholly incongruous with pagan idolatry.

4th, since “*yarah* – teaching, instruction, direction and guidance” is the verb upon which title Towrah is based, we find Sha’uwl promoting a Torah which is “*sheqer* – deceptive, misleading, mistaken, and useless.” And sixth, the full implications of *batach* are especially Pauline. It reveals that Paul’s deceptive guidance regarding the caricature he devised “*batach* – would cause the unsuspecting and naïve to stumble and fall based upon what they were led to believe.”

Lastly, ‘*alylym* can be rendered two very different ways, as “idols” or “shepherds.” And while Sha’uwl effectively mooted Yahowsha’s voice, with his letters overriding Him, ‘*alylym* was written in the plural form, disassociating it from Sha’uwl or his caricature. Further, since this is presented in Yahowah’s voice, He would never refer to Yahowsha’ as an “idol” even if the plural form had not been used. But, we know that Yahowah routinely deployed the shepherd metaphor to convey Yahowsha’s nature and purpose, one Yahowsha’ developed even further.

Woe to the one who says to the wooden pillar return from the dead, rising up to blind by providing false testimony and precluding further observation, to the stone that is lifeless and silent, can he teach? Behold, he has actually been seized, captured, controlled, and then covered, brilliantly shimmering, extremely valuable and desirable gold and silver, but without any spirit or breath within him.” (Chabaquwq / Embrace This / Habakkuk 2:18-19)

2:19 Woe to him that says to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it [is] laid over with gold and silver, and [there is] no breath at all in the midst of it.



Woe to the one who says (*howy 'amar*) **to the wooden pillar** (*la ha 'ets* – approaching the upright timber, tree, carpenter, and gallows) **return from the dead** (*quwts* – awaken from lifelessness and become alive again after death; from the verbal form which addresses the idea of abruptly starting something after having been asleep), **rising up to blind by providing false testimony and precluding further observation** (*'uwr* – awake in the flesh, ready to blind the observant so that they are unjustly deprived of an accurate recollection of what was witnessed), **to the stone** (*la 'eben*), **he who consistently teaches** (*huw' yarah* – he who instructs and constantly provides guidance to the stone (hiphil imperfect)), **be silent** (*duwmam* – be silenced and be struck dumb and mute). **Behold** (*hineh* – pay attention), **he** (*huw'*) **has actually been seized, captured, controlled, and then covered** (*taphas* – has been grasped hold of and wielded skillfully (qal passive – having this actually done to him)), **brilliantly shimmering** (*zahab* – splendid and golden), **extremely valuable and desirable** (*keceph* – ornamented and gilded in silver so as to be yearned for and desired), **but** (*wa*) **without** (*'ayn* – devoid of) **any** (*kol*) **spirit** (*ruwach*) **in his midst** (*ba qereb* – in his corpse and physical being animating his life).” (Chabaquwq / Embrace This / Habakkuk 2:18-19)

Sha'awl has repeatedly stated that “the wooden pillar,” more commonly known as the “Christian Cross,” was the means to be “*quwts* – awakened from the dead,” or to be “resurrected” in religious parlance. He even equated “sleep” with death and spoke of those who were sleeping rising up abruptly. So the initial statement is an allusion to the Pauline fixation on the wooden cross, from which he promotes resurrection from the dead.

With *quwts* scribed in the hiphil stem, imperative mood, and paragogic form, Yahowah is revealing that Sha'awl will “show his desire to control the Upright Pillar, commanding Him into action, demanding that He abruptly rise from the dead to perform based upon Sha'awl's inclinations.”

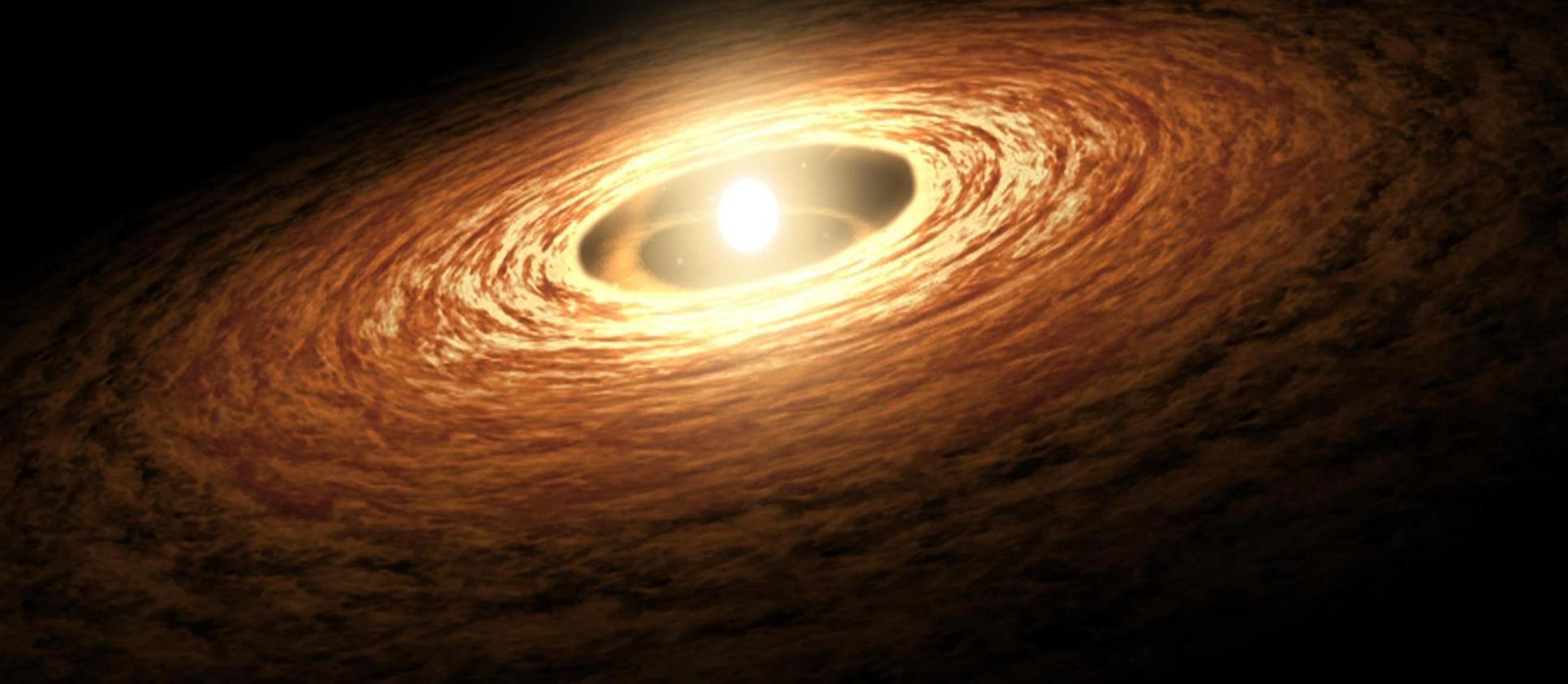
And as bad as that appears, it gets far worse with the addition of *'uwr*, which suggests that Sha'awl contrived his variation of bodily resurrection following death on the cross to “provide false testimony which would blind, precluding further observation.” And as a result of Sha'awl's mischaracterization of Yahowsha', Christians have been blinded, no longer observing Yahowsha's message or Yahowah's Towrah, effectively silencing **Yahuah**.

The contrivance Sha'awl seized upon and controlled was made to appear valuable, even glorious and desirable, but with this corpse, there was no spirit. And such is the case with the Passover Lamb. The Spirit departed, and the remaining corpse in accordance with the Towrah's instructions was destroyed that same night. **Yahusha is not dead** and His **previous** body was not resurrected. But, pretending this to be so became the basis of Pauline Christianity.



“And so Yahowah, in His set-apart , brilliant, prevailing, and enduring Temple capable, empowering, and enlightening sanctuary; : Be silent and stop speaking before His presence and appearance all on the earth .”

(Chabaquwq / Embrace This / Habakkuk 2:20)



2:20 But Yahuah [is] in His Qodesh temple: let all the earth keep silence before Him.

“And so (*wa*) Yahowah, in His set-apart (*qodesh*), brilliant, prevailing, and enduring Temple (*heykal* – capable, empowering, and enlightening sanctuary; from *yakol* – enabling and prevailing, powerful and everlasting): **Be silent and stop speaking (*hacah* – hush, hold your tongue, and be quiet and cease all this troubling talk) **before His presence and appearance** (*min paneh* – from His face and physical manifestation) **all on the earth** (*kol ha ‘erets*).”**

(Chabaquwq / Embrace This / Habakkuk 2:20)

We have done more talking than listening, more contriving than observing. So Yahowah is recommending that the likes of Paul “shut up.” He has said far too much already. And yet sadly, every time a Christian opens their “New Testament” to one of Paulos’ epistles, and recites it aloud, the hideous voice of the Adversary continues to resonate on earth.

It should be noted that *heykal* affirms that Yahowah is fully capable of delivering on His promises, and thus not impotent as Sha’uwl has cast him. Moreover, the word following “*heykal* – brilliant, prevailing, enduring, capable, empowering, and enlightening” in most every Hebrew lexicon and dictionary is “*Heylel* – the ruler of Babylon, also known as Satan.” The Adversary’s name means “Bears Light,” confirming that as a spiritual being he would appear to glow – just as Paul saw him. And this is how Satan came to be rendered into Latin as “Lucifer – the Light Bearer.”

What follows is a wonderful affirmation of what Yahowah has done for us, of His reliability, and of His willingness to personally and mercifully engage so that we might live. But to understand any of this, we have to stop talking and start listening...

A request for intervention concerning Chabaquwq , the prophet , on behalf of the Almighty's exceedingly great owth.” (Chabaquwq / Embrace This / Habakkuk 3:2)

3:2 O Yahuah, I have heard thy speech, [and] was afraid: O Yahuah, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.

“Yahowah ,I have actually listened to the entirety of (shama’ – I have literally and completely (from the qal stem and perfect conjugation) heard) Your announced message (shema’ – the testimony You have reported to be recited and thus heard). I respect and revere (yare’ – I am in awe), Yahowah , Your work (po’al – the things You have done) in the midst of the years (ba qereb shanahym – throughout the middle years). You make known that (yada’ – You reveal and acknowledge that (hiphil imperfect)) He will live and restore life (chayah – offering and restoring His life) throughout the middle years (ba qereb shanahym – in the midst of the years) in turmoil (ba rogez – with great hardship, agitated, and intensely anguished), making Your mercy known (racham zakar – making certain that Your genuine love and compassion would continuously be remembered because of Your ongoing promise (qal imperfect)).” (Chabaquwq / Embrace This / Habakkuk 3:2)

“From the right hand of the Everlasting (‘elowah), He will actually come , and the Set-Apart One from the Mount of Glorification / Pa’ran. Pause a moment to weigh the uplifting implications. He adorns the spiritual realm in His splendor and glory. So with His love and renown She fills up and completely satisfies the earth .” (Chabaquwq / Embrace This / Habakkuk 3:3)

3:3 G came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.

“From (*min*) the right hand (*tyaman* – denominative from “*yaman* – the right hand”) of God (*‘elowah*), He will actually come (*bow’* – He will literally and consistently arrive (qal imperfect)), and (*wa*) the Set-Apart One (*qodesh* – the purifying one) from (*min*) the Mount (*har*) of Glorification / Pa’ran (*Pa’ran* – where one is glorified (from *pa’ar*); denoting the route of the Exodus and the mountain upon which the Towrah was revealed). Pause a moment to weigh the uplifting implications (*celah*). He adorns (*kacah* – He decorates and covers) the spiritual realm (*shamaym* – the heavens) in His splendor and glory (*howd* – His majestic countenance and vigorous life). So (*wa*) with His love and renown (*tahilah* – with His shining brilliance and commendable nature) She fills up and completely satisfies (*male’* – She abundantly furnishes and completes (qal perfect)) the earth (*‘erets* – the material realm or the land).” (Chabaquwq / Embrace This / Habakkuk 3:3)

Yahowsha’ is “the right hand of **Yah**.” He is the “Set-Apart One.” And He is the living embodiment of the path away from being abused by mankind’s religious and political institutions and to **Yah**, so that we can live with Him in the Promised Land. This is the Way of the Miqra’ey. It is the Guidance the Towrah provides.

As such, Pa’ran represents the mountainous desert along both sides of the Gulf of Aqaba, and thus between the Sinai and Arabian Peninsulas. The region encompasses most all of the noted encampments during the Exodus on the western side and also Mount Horeb (where the Towrah was revealed) along the eastern shore.

It is in this way that Yahowah’s Set-Apart Spirit supplies *yahuah*’s love, reveals His glory, adorns us in a Garment of Light, fills our needs, and completely satisfies. She also serves to enlighten us...



“And also knowledge and enlightenment consistent with the Light , She exists as brilliant shining rays of illumination coming forth from His hand on His behalf. And here, His name is His fortified and mighty covering of love.” (Chabaquwq / Embrace This / Habakkuk 3:4)

3:4 And [his] brightness was as the light; he had horns [coming] out of his hand:
and there [was] the hiding of his power

And also (*wa*) **knowledge and enlightenment** (*nagah* – brilliant shining and radiant) **consistent with** (*ka*) **the Light** (*’owr*), **She exists as** (*hayah* – She was, is, and always will be (qal imperfect)) **brilliant shining rays of illumination** (*qeren* – the power, authority and strength symbolized by the ram’s horn, a signaling *showphar*, or ram’s horn trumpet, conveying brilliant illumination from a supernatural source on the summit of the mount) **coming forth from His hand** (*min yad*) **on His behalf** (*la*). **And here, His name** (*wa shem*) **is His fortified and mighty** (*’oz* – His dependable and empowering, unchanging and necessary) **covering of love** (*chebyown* – a veil of power which cherishes and conceals; from a compound of “*chabab* – in fervent love” and “*’own* – being substantially empowered, growing vigorously, while becoming substantially enriched”).” (Chabaquwq / Embrace This / Habakkuk 3:4)

It’s a lot to give up just to flirt with Paul. We hope you have enjoyed this voyage through Yahowah’s prophetic witness. It is always a pleasure and a good idea to check in with **Yahuah** when seeking answers to important questions. His perspective on Paulos matters – and His verdict is in fact conclusive, irrefutable, and damning.

If **Yahuah** has not convinced you by now to stay away from Paul, then nothing will. But remember, in the end, the only opinion that matters is **Yahuah’s!**

This is the end of the journey for now with calling out Paul.
We reserve the right to keep calling him out. Do you own
searching! And get his leaven out of your belief system.



A close-up photograph of a weathered wooden cross. A rusty nail is driven through the wood. A small, rectangular piece of aged parchment is pinned to the cross with the nail. The parchment 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

קָקוֹלוֹגֵוֹ (kä-ko-lo-ge'-ō)

Revile
Slander
insult.

H422-H423

אָלָה (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.

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

make anathema

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

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

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

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

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

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

We just read verses with Qalalah

| Strong's # | Hb/Gk Word | Pronunciation | English Equivalent |
|------------------------------------|------------|---------------|---|
| Old Testament (Hebrew) for "curse" | | | |
| H422 | 'alah | ä-lä' | swear, curse , adjure |
| H423 | 'alah | ä-lä' | curse , oath, execration, swearing |
| H779 | 'arar | ä-rar' | curse , bitterly |
| H1288 | barak | bä-rak' | bless, salute, curse , blaspheme, blessing, praised, kneel down, congratulate, kneel, make to kneel, misc |
| H2763 | charam | khä-ram' | destroy, utterly, devote, accursed , consecrate, forfeited, flat nose, utterly to make away, slay |
| H2764 | cherem | khä'-rem | net, accursed thing, accursed, curse, curse thing, devoted, destruction, devoted thing, dedicated thing, destroyed |
| H3994 | mëerah | meh-ä-rä' | curse , cursing |
| H5344 | naqab | nä-kav' | curse , expressed, blaspheme, bore, name, pierce, Appoint, holes, pierce through, strike through |
| H6895 | qabab | kä-vav' | curse , at all |
| H7043 | qalal | kä-lal' | curse , swifter, light thing, vile, lighter, despise, abated, ease, light, lighten, slightly, misc |
| H7045 | qëlalah | 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 before Timothy came to him |
| 62 | | Acts 28:30 Phil 1:7. 4:23 1:1 | Philippians writes in Rome under house arrest wrote with Timothy |
| 62 | | Acts 24:23-27 Col 4:18 4:10 | Colossians writes in Rome under house arrest wrote with Timothy and fellow prisoner Aristarchus |
| 62 | | | Ya'acob writes his letter |
| 63 | | | Kepa writes 1 st letter |
| 63 | | Acts 24:23-27 Phile 1:1 | Philemon writes in Rome under house arrest with Timothy |
| 63 | | | Paul released from House arrest in Rome |
| 63 | | | Luke writes Acts |
| 63-67 | | Phile 22/Phil2/Col 4:17 | Post Imprisonment Journeys to Colosse, |
| 63-67 | | R 1:10,15:24 &28 16:1,3,5 | Spain, |
| 63-67 | | 2Tim 4:20 | Corinth, |
| 63-67 | | | Miletus, |
| 63-67 | | 2Tim 4:13 | Troas, |
| 63-67 | | Titus 1:5 | Crete where he left Titus and will send Artemas or Tychicus to him |
| 64-65 | | Titus 3:12 | Nicopolis spent the winter with Titus |
| 63-67 | | Phili 1:26 | Philippi, |
| 63-67 | | | Italy, |
| 63-67 | | | Judea, |

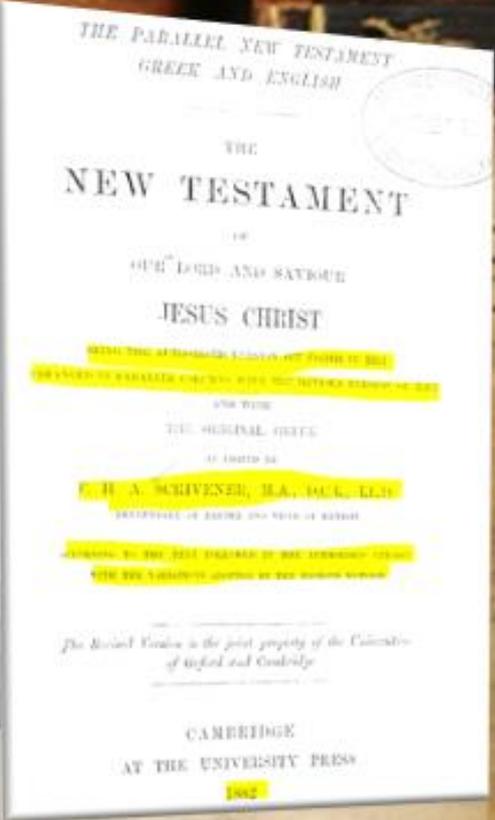
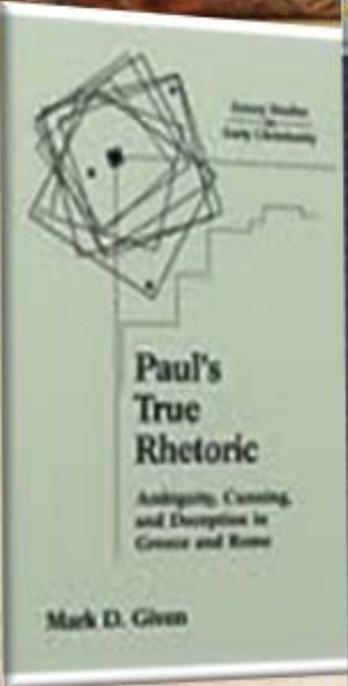
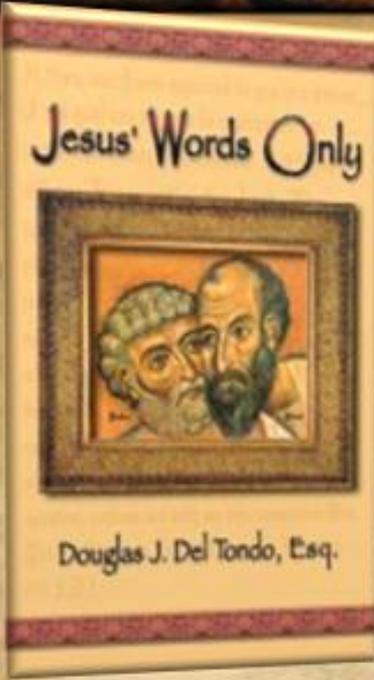
| Date range | Book Chapters | Book Verses | Event |
|------------|---------------|-------------------------------|---|
| 63-67 | | 1Tim 1:3 acts 19:33 | Ephesus told Timothy to stay and teach when Paul went to Macedonia |
| 63-67 | | 1Tim 1:3, 3:14-15 | Macedonia after Paul said he was coming back to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

Paul lets us know the following truths and contradictions in

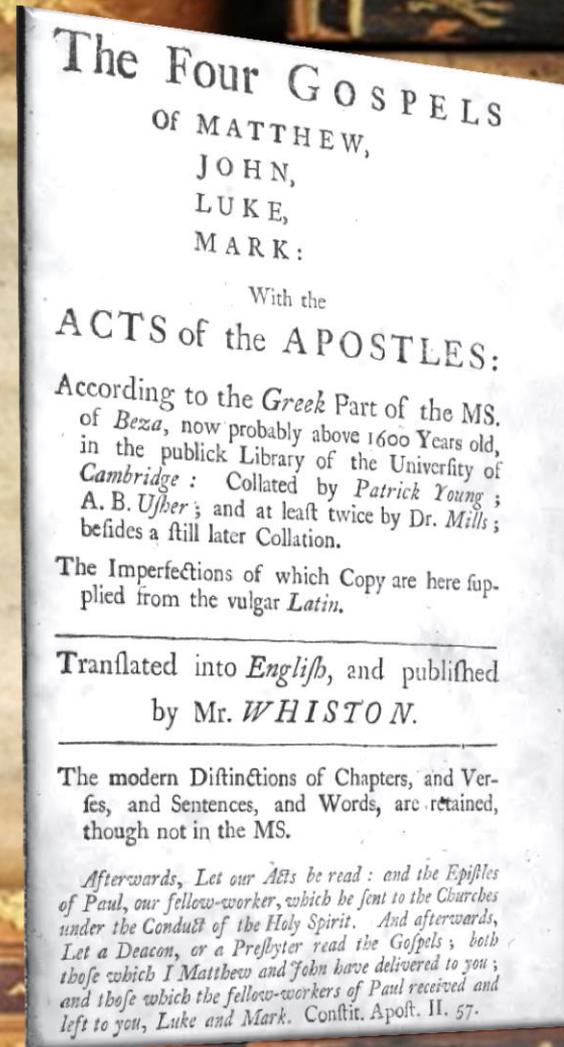
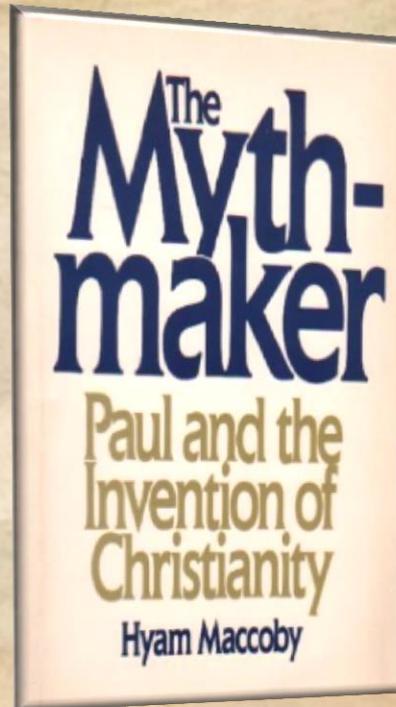
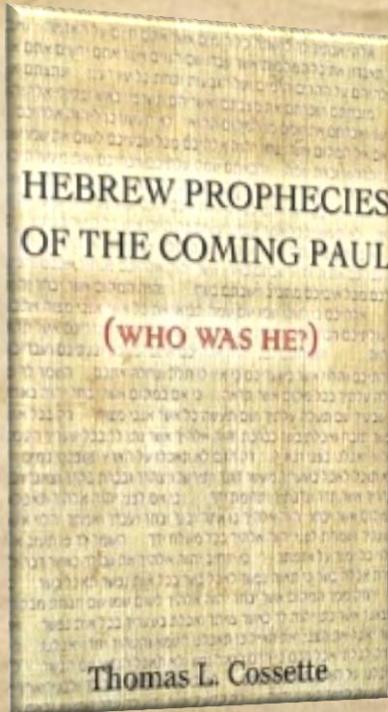
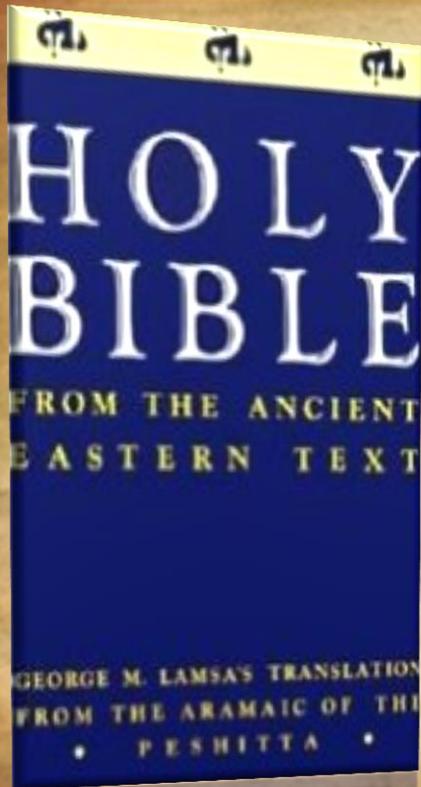
Galatians 1:15-17

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

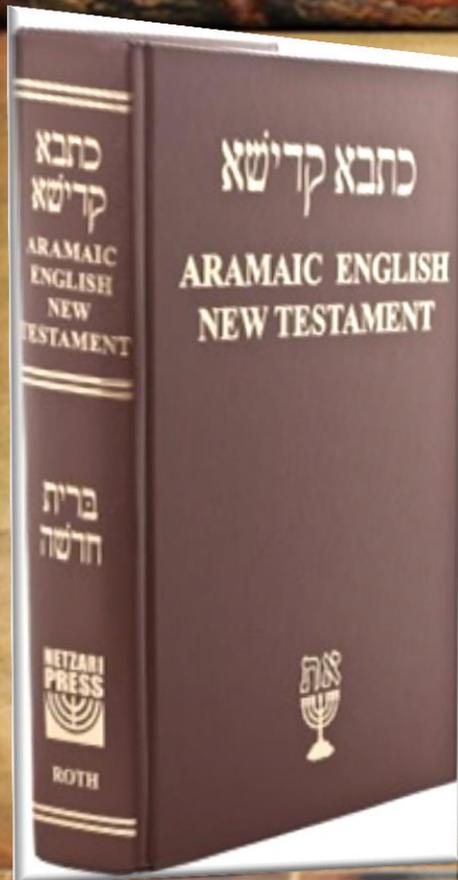
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The screenshot shows the homepage of the 'Bless Yahowah' website. The header features the site's name in English and Hebrew (יְהוָה בְּרֵכּוּ), a logo of a tent, and a navigation menu with links: 'Start Here', 'Contents', 'No Donations!', 'Sukah/Shelters',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

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

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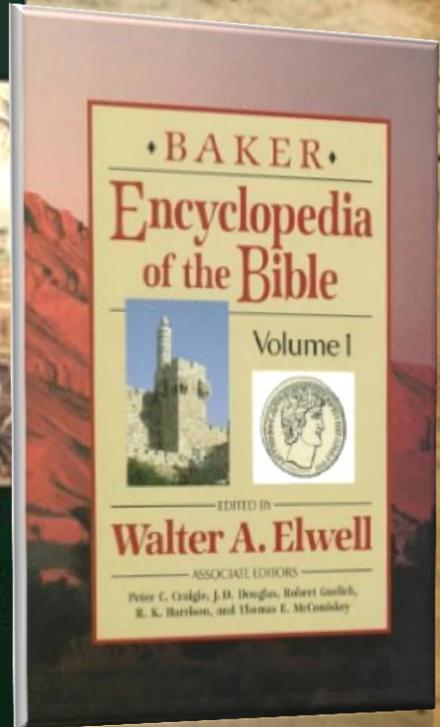
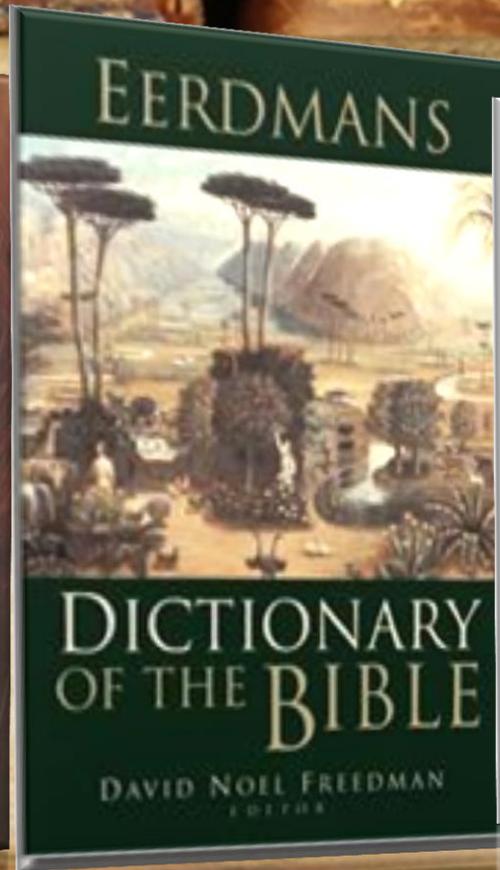
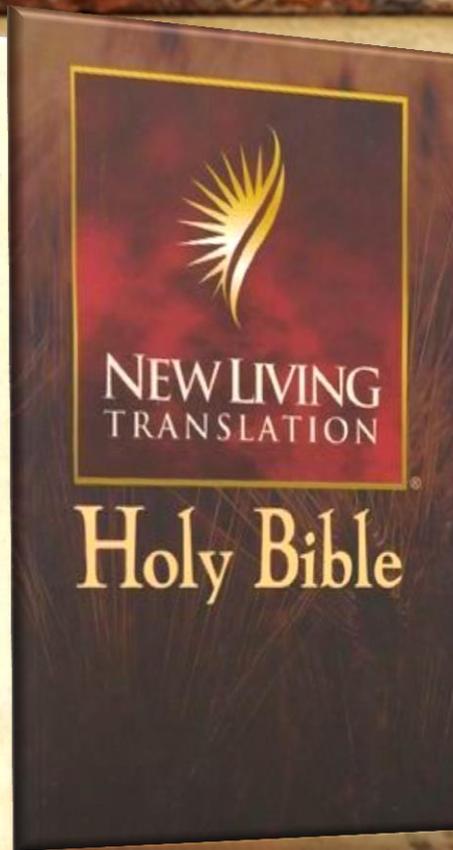
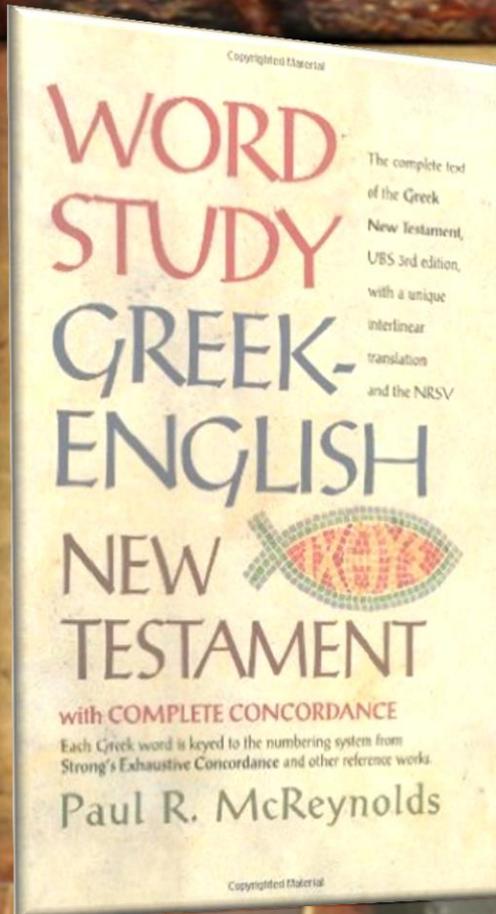
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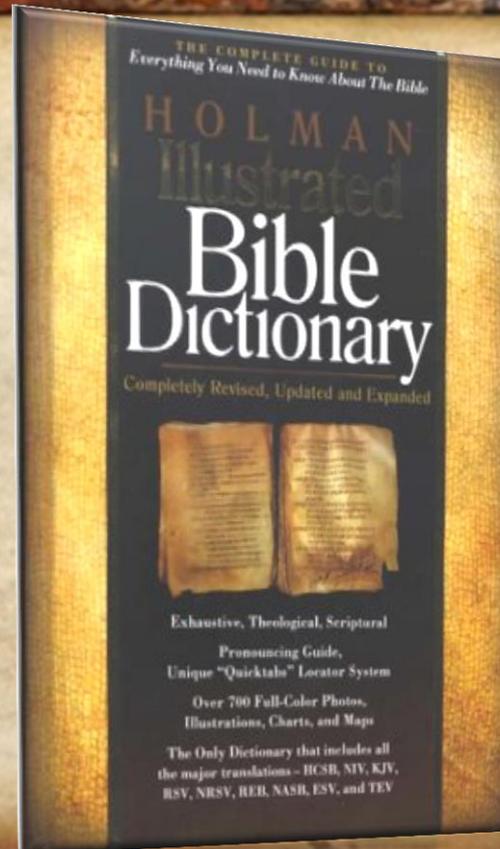
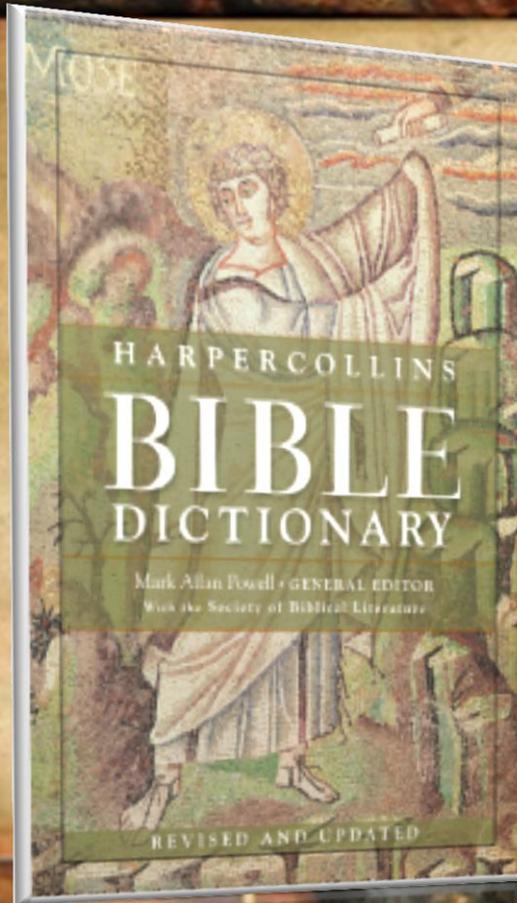
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