



Woe to shepherds destroying, And scattering the flock of My pasture, An affirmation of Yahuah. Therefore, Yahuah said, Everlasting of Israel, I am looking the shepherds who feed My people, You have scattered My flock, and drive them away, And have not inspected them, Lo, I am charging on you the evil of your doings, whispers Yahuah.

And I do gather the remnant of My flock Out of all the lands where ever I drove them, And have brought them back to their fold, And they have been fruitful, and multiplied. And I have raised for them shepherds, And they have fed them, And they fear no more, nor are affrighted, Nor are they lacking—Yahuah whispered. Lo, days are coming-whispered Yahuah, And I have raised to David a righteous shoot, And a king hath reigned and acted wisely, And done judgment and righteousness in the earth. In his days is Judah saved, and Israel dwells confidently, And this his name that Yahuah proclaims him, 'Our Righteousness.' Therefore, lo, days are coming, whispered Yahuah, And they do not say any more, Yahuah lives who brought up The sons of Israel out of the land of Egypt, But--Yahuah lives, who brought up, And who brought in, the seed of the house of Israel, From the land of the north, And from all the lands where ever I drove them, And they have dwelled on their own ground!

In reference to the prophets: Broken has been my heart in my midst, Fluttered have all my bones, I have been as a man--a drunkard, And as a man--wine has passed over him, Because of Yahuah, and of His Set apart words.

For of adulterers has the land been full. For because of these has the land mourned. Dried up has been the pleasant places of the wilderness, And their course is evil, and their might--not right. For both prophet and priest have been profane, Yes, in My house I found their wickedness, Yahuah whispered.

Therefore is their way to them as slippery places, Into thick darkness they are driven, And they have fallen in it, For I bring in against them evil, the year of their inspection, Yahuah whispered. And in prophets of Samaria I have seen folly, They have prophesied by Baal, And cause my people--Israel--to err. And in prophets of Jerusalem I have seen a horrible thing, Committing adultery, and walking falsely, Yea, they strengthened the hands of evil doers, So that they have not turned back Each from his wickedness, They have been to me--all of them--as Sodom, And its inhabitants as Gomorrah.

Therefore, Yahuah of Army's says, concerning the prophets: Lo, I am causing them to eat wormwood, And have caused them to drink water of gall, For, from prophets of Jerusalem Has profanity gone out to all the land.

Yahuah of Army's says: You do not listen to the words of the prophets who are prophesying to you, They are making you vain things, A vision of their own heart they speak, Not from the mouth of Yahuah. Saying diligently to those despising The word of Yahuah: Peace is for you, And to every one walking in the stubbornness of his heart they have said: Evil does not come in to you. For who has stood in the counsel of Yahuah, And sees and hears His word? Who has regarded My word, and listened and paid attention (shama shamar)?

Lo, a whirlwind of Yahuah--Fury has gone out, even a piercing whirlwind, On the head of the wicked it stays. The anger of Yahuah does not turn back until His doing, and until His establishing, the thoughts of His heart. In the latter end of the days you attend to it with understanding.

I have not sent the prophets, and they have run, I have not spoken unto them, and they have prophesied. But--if they stood in My counsel, then they would have cause My people to hear My words, And they would have turned them back from their evil way, And from the evil of their doings.

Am I not the Everlasting Almighty that is near—whispered Yahuah, And not a Everlasting Almighty far off? Is any one hidden in secret places, And I don't see him? Whispered Yahuah, Don't I fill the heavens and the earth? Whispered Yahuah.

I have heard that which the prophets said, Who prophesy in My name falsehood, saying, 'I have dreamed, I have dreamed.' How long will it be in the heart of the prophets? The prophets of falsehood, Yes, prophets of the deceit of their heart, Who are devising to cause My people To forget My name by their dreams, That they recount each to his neighbor, As their fathers forgot my name for Baal.

The prophet with whom *is* a dream, Let him recount the dream, And he with whom *is* My word, Let him truly speak My word. What--to the straw with the corn? whispers Yahuah. Is it not thus? My word *is* as a fire, whispers Yahuah. And as a hammer--it breaks a rock into pieces. Therefore, Io, I am looking at the prophets, whispers Yahuah, stealing My words each from his neighbor. Lo, I am looking at the prophets, whispers Yahuah, Who are making smooth their tongue, And they affirm—a whisper. Lo, I am looking at the prophets of false dreams, whispers Yahuah, And they recount them, and cause my people to err, By their falsehoods, and by their instability, And I--I have not sent them, Nor have I commanded them, And they are not at all profitable to this people, whispers Yahuah.

And when this people, or the prophet, Or a priest, does ask you, saying, What *is* the burden of Yahuah? Then you have said to them: You *are* the burden, and I have left you, whispers.

And the prophet, and the priest, and the people, That says, The burden of Yahuah, I have seen after that man, and after his house. This you do say each one to his neighbor, And each to his brother: What has Yahuah answered? And what has Yahuah spoken?

The burden of Yahuah, you do not mention any more, For the burden to each is--His word, And you have overturned the words of the living Eternal, Yahuah of Armies, our Almighty. This you do say to the prophet What has Yahuah answered you? And what has Yahuah spoken? And if the burden of Yahuah you say, "Therefore thus said Yahuah": Because of your saying this word, "The burden of Yahuah:, And I do send to you, saying, You do not say, The burden of Yahuah. Therefore, Io, I--I have taken you utterly away, And I have sent you out, And the city that I gave to you, And to your fathers, from before My face, And I have put on you reproach age-during, And shame age-during that is not forgotten!

He wont forgive or forget those saying his word is a burden or a curse. Bank on it!



Deut 11:1-8 "And you will (ahab) love No-Tho your Eternal and (shamar) guard and safeguard His obligations, requirements and responsibility His (Choq) statues-prescriptions, and His (Mishpat) right-rulings, verdicts, decisions, judgments, and His (Mitswah) Code of Wisdom
Terms and conditions, every day.

2 "Then you will (yadatm) know, understand today – that not Na-your children who have not (yada) known and who have not understood by seeing the Na-discipline – warning, correction and instruction of all our Eternal, His Na-(godal) greatness, His Na-strong hand and His outstretched arm, 3 and His Na-signs-banner, standard, and His Na-works which He did in the midst of Mitsrayim, to Pharaoh sovereign of Mitsrayim, and to all his land; 4 and what He did to the army of Mitsrayim, to their horses and their chariots, when He made Na-the waters of the Sea of Reeds overflow them as they pursued behind you, and so all (abad) continues to cause them to perish, be lost destroyed and annihilate-them to this day;

5 and what He did for you in the wilderness till you came to this place; 6 Then what He did to Dathan and Abiram the sons of Eliyab, son of Re'uben, when the earth opened its mouth and swallowed them up, and their Report them up, and their Report them up, and their Report the same than the earth opened its mouth and swallowed them up, and their Report the same than the earth opened its mouth and swallowed them up, and their Report the same than the earth opened its mouth and swallowed them up, and their Report than the earth opened its mouth and swallowed them up, and their Report than the earth opened its mouth and swallowed them up, and their Report than the earth opened its mouth and swallowed them up, and their Report than the earth opened its mouth and swallowed them up, and the earth opened its mouth and swallowed them up, and the earth opened its mouth and swallowed them up, and the earth opened its mouth and swallowed the earth opened its mouth and swallowed the earth opened its mouth and the earth opened its mouth opened households, and their stents, and all the stilling creatures that were in their possession, in the midst of all Yahsharal. 7 "The fact of the matter is, your own eyes have seen TN-all the great work Of, The that He did. 8 "Then you (shamar) guard, preserve and regard >> every (mitzwah) code of wisdom, terms and conditions, that I (mitzah) appoint and direct you today, so that you are strong, and you go in, and shall possess 78-the land which you are passing over to possess and inherit it.

11:9 Then for the purpose of prolonging your days in the land that "" (shaba) swore (which includes penalties for failure within the contents of the oath) to give your fathers, to them and their descendants, a land flowing with milk and honey.

10 "For indeed the land which you are going in to possess is not like the land of Mitsrayim from which you have come,

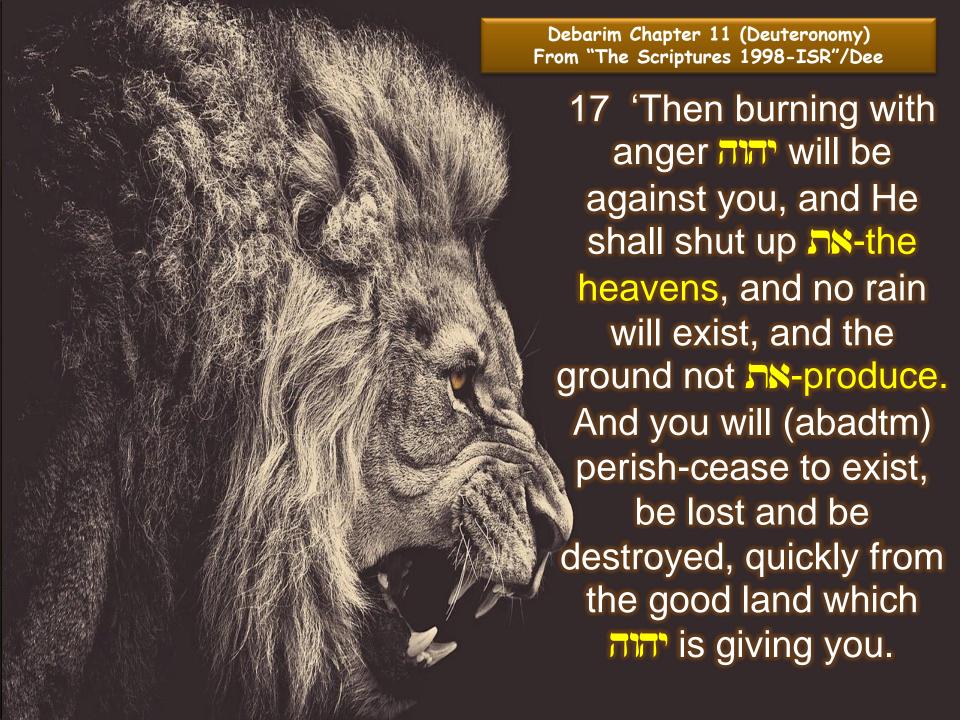
where you sowed November seed and watered it by foot, as a vegetable garden, 11 but the land which you are passing over to possess is a land of hills and mountain ranges and valleys, which drinks water from the rain of the heavens,

12 A land which יהוה your Everlasting looks after and cares for אביי your Everlasting are always on it-continually, from the beginning of the year to the latter end of the year.

15 'And I will give vegetation in your fields for your livestock, and you shall eat and be satisfied.

16 'You (shamar) guard-keep watch, be careful, <u>lest foolishly</u> and easily deceived, enticed, gullible, is your heart and you (sur) change direction and turn aside and serve other mighty ones <u>and bow down to them-giving them honor</u>.





18 'And put these N-Words of Mine in your (lebb) heart and conscience and in your (nephesh) being-life, and shall bind not them as a sign-banner, distinguishing mark according to the power of your hand, and they exist as an ornament that symbolizes truth to be remembered to pay attention to and consider with your eyes. 19 'And teach TNthem to your children, by speaking about them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up, 20 and write them on the doorposts of your house and on your gates,

21 For the purpose of multiplying your days and the days of your children on the ground of which swore to your fathers to give them, as the days of the heavens are over the earth.

22 'Yes if you (shmar) guard-keep watch to preserve אול- all these (shamar) Mitzwah-code of wisdom-terms and conditions which I direct and appoint to you, to be done, by loving יהוה your Everlasting, by walking in all His ways, and to cling to and hold firmly on to Him, 23 then אול, אול all these nations will drive out before you, and you will dispossess-take possession of (goy) nations larger and more numerous and stronger than you.

24 'The place which the sole of your foot treads is yours: It shall exist from the desert wilderness, the Lebanon, from the river, the River Euphrates, on up to the Western Sea will exist as your boundary.

25 'No man shall stand against you. Your dread and reverence posture your Everlasting shall put on all the land where you tread, just as He has spoken to you.

26 'See, I am setting before you today a blessing and (Qlalah) a curse- ( to make light of , of little importance and vile): 27 the The blessing, because you (shama) keep paying close attention, diligently discern and listen with the intent of giving an answer to the (Mitzwah) Code of wisdom, terms and conditions of The your Eternal that I am appointing and directing to The you today;

Then the (Qlalah) curse-( to make light of, of little importance and vile), if you do not shama the Mitzwah of your Eternal, but turn aside and change direction from the way-journey that I directing and appointing to today, to go after other mighty ones which you have not (yada) known-perceived or observed-become familiar with through experience.

29 'And it will exist to be, when bringing you in proposed your Everlasting into the land because you are going to take possession of it, then you present the helph-blessing on Mount Gerizim and helph-the curse (Qlalah) (to make light of, of little importance and vile) on Mount Eybal. 30 'Are they not beyond the Yarden, towards the journey west- the setting sun, in the land of the Kena'anites who dwell in the desert plain (Yarden Valley) opposite the Gilgal, beside the terebinth trees of Moreh?

31 'For you are passing over the Yarden to go in to possess the land which your Everlasting is giving you, and you shall possess it and live and settle and remain in it, 32 Then you (shamar) guard-preserve and be careful to do the land the (choq) Prescriptions-Statues and the (Mishpat) right-rulings-judgments which I am handing down before you today.'



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

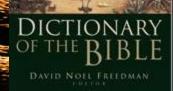
٦	Strongs #	Hb/Gk Word	Pronunciation	English Equivalent
(	Old Testament (Hebrew) for <u>"curse"</u>			
	H422	'alah	ä·lä'	swear, curse, adjure
	H423	'alah	ä-lä'	curse, oath, execration, swearing
	H779	'arar	ä-rar¹	curse, bitterly
	H1288	barak	bä·rak'	bless, salute, <b>curse</b> , blaspheme, blessing, praised, kneel down, congratulate, kneel, make to kneel, misc
	H2763	charam	khä·ram'	destroy, utterly, devote, ac <b>curse</b> d, consecrate, forfeited, flat nose, utterly to make away, slay
	H2764	cherem	khā'·rem	net, accursed thing, accursed, curse, <b>curse</b> d thing, devoted, destruction, devoted thing, dedicated thing, destroyed
	H3994	mĕerah	meh·ā·rä'	curse, cursing
	H5344	naqab	nä∙kav'	<b>curse</b> , 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	qĕlalah	kel·ä·lä'	curse, cursing, accursed
	H7621	shĕbuw`ah	shev·ü·ä'	oath, sworn, curse
	H8381	ta'alah	tah-al-ä'	curse

### From Eerdman's Dictionary of the Bible-2000, pages 301-302

#### Curse

The concept of cursing is associated with a number of different Hebrew roots, some of which have a broad semantic range. These include the verbal and/or nominal forms related to the roots (Ar-rare) curse, cast a spell, ban from benefits, make anathema"). (Ar-rare) curse, blaspheme, disrespect, treat injuriously"). (A'lah)-curse conditionally, swear an oath, pray for punishment). (A'lah)-curse conditionally, swear an oath, pray for punishment). (Qab'ba/Na'qab) revile, express contempt for. (zama) threaten. (ha'ram) ban, set aside for destruction. Moreover Baruk, meaning bless, is used euphemistically to express cursing, because Yah is the object of such cursing (Job 2:9); baruk is regarded as an early scribal substitute for either (ar'rare) —which is unlikely or (ar'rare) probable), rather than

Of authorial origin. The Greek equivalents also reflect this wide Lexical range in verbs such as kataraomai (kä-tä-rä'-o-mī) curse, cast a spell, ban from benefits anathematizō (ä-nä-the-mä-tē'-zō) make anathema and kakologeō (kä-ko-lo-ge'-ō) revile, slander, insult.



EERDMANS

Deuteronomy 27:24

י ליהָעֶם 'Cursed be the one who strikes down his' אֶּרוֹּר מַבֵּה רֵעֵהוּ בַּסֵּתֶר וְאָמַר neighbor in secret.' And all the people shall LEB OT RI | :ממן: say, 'Amen.' | LEB

- ጕነ፟፟፟፟፟፠ ʾā·rûr′

'Cursed be the one who strikes down his

יר to bind with a curse; to lay/be under a curse

verb, masculine, singular, absolute ± Qal, passive participle, qal passive, passive, pure noun participle

Sense: to be cursed – to have divine harm or evil invoked upon.

BDB curse

TO CURSE: to cause **GHCLOT** 

curse; inflict with a curse; inflicted with a curse; bring about a curse; b... CHALOT

curse; be cursed; bring a curse; bring a curse upon one **DBL Hebrew** 

**TLOT** to curse



VI. Though fluidity or flowing be the natural condition and perfection of water and light, yet in other things to be flowing, flux, or fleeting, is an imperfection and an evil. (See Job xx. 28, and Bate's Crit. Heb.) Hence as a V. אר and ארך to curse, i. e. to pronounce, flux, fleeting, or transitory, or to wish to be so. See Gen. xii. 3. Num. xxii. 6, 12. Jud. v. 23. קלל to make light of, treat as light or vile, is a word of similar import. These two verbs occur together, Exod. xxii. 28. לא תקלל thou shalt not make light of, revile, the Aleim, nor תאר curse the ruler of thy people. As a particip. Niph. mas. plur. כארים cursed. Mal. iii. 9. As a N. fem. מארה a curse. Deut. xxviii. 20. Mal. ii. 2, & al.

Hence G. aga a curse, agaspas to curse.

VII. As a N. אורת אורות, אורות, and ארת grass, or herbs, from their flux, perishing nature, which is often remarked by the inspired writers. occ. Isa. xviii. 4. xxvi. 19. 2 K. iv. 39. 2 Chron. xxxii. 28. עדרים לאורות "flocks at grass." Bate.

ארר to curse, curse greatly, the doubling of the last radical, as usual, heightening the meaning. occ. Gen. v. 29. As a particip. paoul. ארור cursed, greatly cursed. Gen. iii. 14, 17, & al. freq. As a particip. Hiph. mas. plur. מאררים causing or bringing the curse or destruction.

Num. v. 18, 19, 22, 24, 27.

#### AHR-Rare

ar'rare appears in 12 passages as an antonym for baruk "to bless": Gen 9:25f.; 12:3; 27:29; Num 22:6, 12; 24:9; Deut 28:16–19; cf. vv 3–6; Judg 5:23f.; Jer 17:5; cf. v 7; 20:14; Mal 2:2; Prov 3:33. An TITN ārûr, then, is the opposite of a bārûk, and is thus one stricken by misfortune and afflicted, whose existence is disastrous and whose presence brings misfortune.

#### AHR-RU\_R –the formula for the curse

Deut 28:15–68 impressively portrays the disastrous existence of an "ārûr: in everything that he does, an "ārûr harvests only failure. Jenni, E., & Westermann, C. (1997). Theological lexicon of the Old Testament (p. 180). Peabody, MA: Hendrickson Publishers.



#### AHR-Rare AHR-RU\_R

- (a) Yahuah is the absolute over all "TIN" arûr declaring. He himself makes people and animals "TIN" arûr, if he determines to do so, in that he speaks the fateful word (however it is our choice to step out of the protection- Yah can't just zap us because He is having a bad day). (Gen 3:14, 17; 4:11; 5:29; 12:3; Jer 11:3; Mal 2:2; cf. 3:9), and one knows that his me pursues some people (Deut 28:20; Prov 3:33). Above all, he can convert the human barûk declaration, even that of the priest, into the opposite (Mal 2:2), or he can even give a magician, preparing to declare 'arûr, the commission to do the opposite (Num 22–24). Therefore, when declaring someone 'arûr, the individual makes the affected one 'arûr "before Yahuah" (1 Sam 26:19).

Yahuah pronounces 'ārûr on the criminal (rāšā', Prov 3:33), the murderer (Gen 4:11), the one too shrewd (Gen 3:17), the one who rejects His instructions (Deut 28:20; Jer 11:3), or-in post-exilic theology-the one who does not exercise his or her set apart office properly (Mal 1:14; 2:2; 3:9).

Jenni, E., & Westermann, C. (1997). Theological lexicon of the Old Testament (p. 181). Peabody, MA: Hendrickson Publishers.



The 'ārûr formula has a double function. First, it designates a particular person, whether known to the speaker or not, as 'ārûr, i.e., it covers the person with disaster through the medium of the effectual word, in some circumstances through an individual particularly gifted for these purposes (Num 22–24; contra Scharbert, op. cit. 6, it must be maintained that basically everyone is capable of pronouncing the 'ārûr formula effectively). Presumably, most of the texts that mention only 'rr "to curse" envision the pronunciation of the 'ārûr formula. As a rule, the disaster intended for the victim is more precisely described to strengthen the formula (cf. e.g., Josh 9:23; Jer 20:14f.).

One can also describe animals and objects as 'ārûr: the serpent (Gen 3:14), the ground (Gen 3:17), a day (Jer 20:14; cf. Job 3:8), the "wrath" of a person (in order not to affect the person directly, Gen 49:7).

Second, through an effectual word the 'ārûr formula as a so-called conditional curse creates a curse zone, i.e., a potential disaster sphere, into which the one who commits the deed named in the formula enters (e.g., Josh 6:26; Judg 21:18; 1 Sam 14:24, 28; Jer 48:10). In some apparently liturgical texts, an entire network of disastrous powers, which become active in the event of transgression, is created through the formation of a series of curses (12 ʾārûr formulae in Deut 27:15–26; 6 ʾārûr formulae in Deut 28:16–19). If the formula is pronounced in the presence of other persons, they answer with 'āmēn (Deut 27:15–26; Jer 11:5; cf. Num 5:22) and thereby confirm the existence of this potential disaster sphere.

Jenni, E., & Westermann, C. (1997). Theological lexicon of the Old Testament (pp. 180181). Peabody, MA: Hendrickson Publishers.

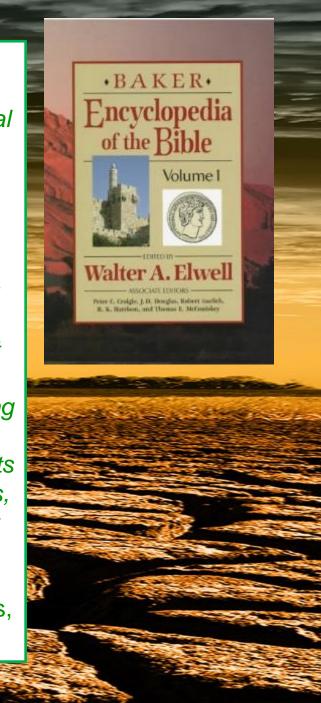
(b) The potential sphere of disaster that one creates by declaring 'ārûr is limited by the direction of Yahuah. The one who moves beyond the sphere of activity determined by Yah's direction, i.e., the one who acts within the realm of that forbidden by Yahuah, is 'ārûr, persecuted by disaster. This circumstance is expressed esp. clearly in the juxtaposition of barûk declaration and 'ārûr declaration (Deut 27:11–26; ch. 28; 'ārûr alone: Jer 11:3): whoever acts within the framework of Yahuah's code of wisdom is bārûk (favored by good fortune); beyond this framework one is 'ārûr (in the grasp of misfortune). The same principle occurs in a more wisdomlike formulation in Jer 17:5, 7: one who builds one's life on the presence of Yahuah is bārûk; in contrast, one who trusts every person is 'ārûr. According to Jer 48:10, one who conducts Yahweh's work negligently or hinders it is 'ārûr. As already seen, Yahweh's own pronouncement of arûr is directed at those who do not completely love Him (Gen 3:14, 17; 4:11; Psa 119:21). In Mal the sphere of disaster is primarily activated by improper behavior and in doing so, by insulting Yahuah (Mal 1:14; 3:9). 5. Qumran uses the word group as the OT does: the 'ārûr formula is much more

frequent than the simple verb (cf. Kuhn, Konk. 23; also GCDS 35).

## From Baker Encyclopedia, pages 560-561

Covenant Curses. Protection of a contract or treaty by invoking a curse on the violator was common in OT times. Sometimes a covenant was sealed by cutting up an animal and having the covenanting individuals walk between the severed pieces; the slain animal symbolized the curse to befall the violator. Yahuah agreed to submit to such a curse on Himself if He broke the covenant He made with the patriarch Abraham (Gn 15:7–18). Later Yahuah accused the leaders and people of Israel of breaking their covenant with him and warned them of the consequences to follow (Jer 34:18, 19). An essential part of the covenant Yahuah made with Israel at Mt Sinai was the promise of blessings for keeping the covenant and curses for breaking it (Dt 11:26-28; 27:15-26; 28:15-68; 30:19; cf. Lv 26:3-39). Israel suffered those curses in the time of the prophets Jeremiah and Ezekiel; v 1, p 561 p 561 the covenant breakers, including the king, were threatened with a curse (Jer 11:3; Ez 17:11-21).

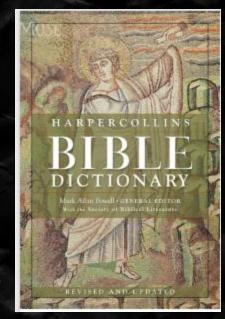
Elwell, W. A., & Beitzel, B. J. (1988). In Baker encyclopedia of the Bible (pp. 560561). Grand Rapids, MI: Baker Book House.



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

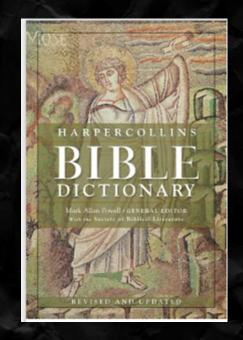
To suffer a curse meant to be "cut off," isolated from the matrix of daily life and abandoned to the powers of decomposition and death. Accordingly, the curse was a severe form of punishment and an effective deterrent to antisocial behavior. The curse upon Cain for his brother's murder consigned him to the life of a wanderer and a fugitive, unable to provide agricultural sustenance (Gen. 4:11-12; cf. 3:14). The curse to be accorded a woman guilty of adultery called for her thigh to shrink and her body to swell (Num. 5:21-22).

Curse, a pronouncement for harm. Whereas the Hebrew Bible uses only one word for "bless," it employs three different words for "curse." The first ('alah) is associated with invoking an oath, where the context implies false oaths: persons basically request that ill come to them if they fail to carry out what they promise. A second, much more common, term ('arar) creates a ban or barrier intended to exclude someone from benefits or to qualify someone for misfortune; pronouncing someone "cursed". This is the word employed when Yah curses both the snake and the land. This is also the word used repeatedly in Deut. 27:15–26; 28:16–19, where curses are stipulated for those who fail to guard Yah's covenant (but qillel [see below] is used in Deut. 11:26, 28; Jos. 8:34).



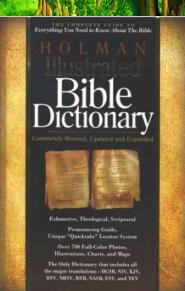
The word 'arar is also used throughout the Balaam story in Num. 22–24 (where Balaam is asked to curse Israel, but repeatedly blesses Israel instead).

Finally, a third term (qillel) describes a wide range of injurious activity, from verbal abuse to material harm. Its basic meaning is "to treat lightly," i.e., to treat with disrespect, to repudiate, to abuse. This word is used, for example, when the law states "whoever curses father or mother shall be put to death" (Exod. 21:17; Lev. 20:9). One who curses Yahuah in this sense (Lev. 24:11, 15; cf. Exod. 22:28, where לשרל has "revile") shows a lack of reverence for Yah or for Yah's standards. The opposite of curse in this sense is not "bless," but rather "respect" (as exhibited by one who fears Yah and holds to Yah's standards). The word is also used without any object to say that someone is "cursing" in general (e.g., Shimei in 2 Sam. 16:5, 7; he is angry at David, but is not said to "curse David" but simply to curse, which might imply a general use of abusive or vulgar language).



Kselman, J. S., & Powell, M. A. (2011). curse. In M. A. Powell (Ed.), The HarperCollins Bible Dictionary (Revised and Updated) (Third Edition., p. 165). New York: HarperCollins.

At one time many scholars believed that the OT reflected the ancient Near Eastern idea that the formally spoken word had both an independent existence and the power of its own fulfillment. This concept was sometimes derived, for example, from Isa. 55:10-11 "my word ... shall not return to me empty, but it shall accomplish that which I purpose, and shall succeed in the thing for which I ""sent it" (ESV).



Blessings and curses were likewise thought to have such independent power. But other passages as Prov. 26:2 ("Like a flitting sparrow or a fluttering swallow, an undeserved curse goes nowhere," HCSB) demonstrate that for a word of blessing or curse to be effective it had to be appropriate and divinely sanctioned (cp. Ps. 109:17–20). Although the pagan king Balak may have believed in the selffulfilling power of formally spoken words (Num. 22:6), even the pagan diviner Balaam knew otherwise (Num. 22:18-19). Isaac's blessing of his son Jacob was not irrevocable because it had already been uttered (Gen. 27:30-40) but because it had clearly been ordained by Yah (Gen. 25:22= 23), and Isaac's preference for his son Esau could not change that

## Recap of what the Hebrew Words Curse Means

H779

## **TTN** (Ar-rare)

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

## (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

(Qal'la)

curse. blaspheme, disrespect, treat injuriously A light thing Vile Despised Wide range of injurious activity To treat lightlydisrespect, 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

curse

H2763-H2764

threaten

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

kataraomai (kä-tä-rä'-o-mī) curse cast a spell ban from benefits

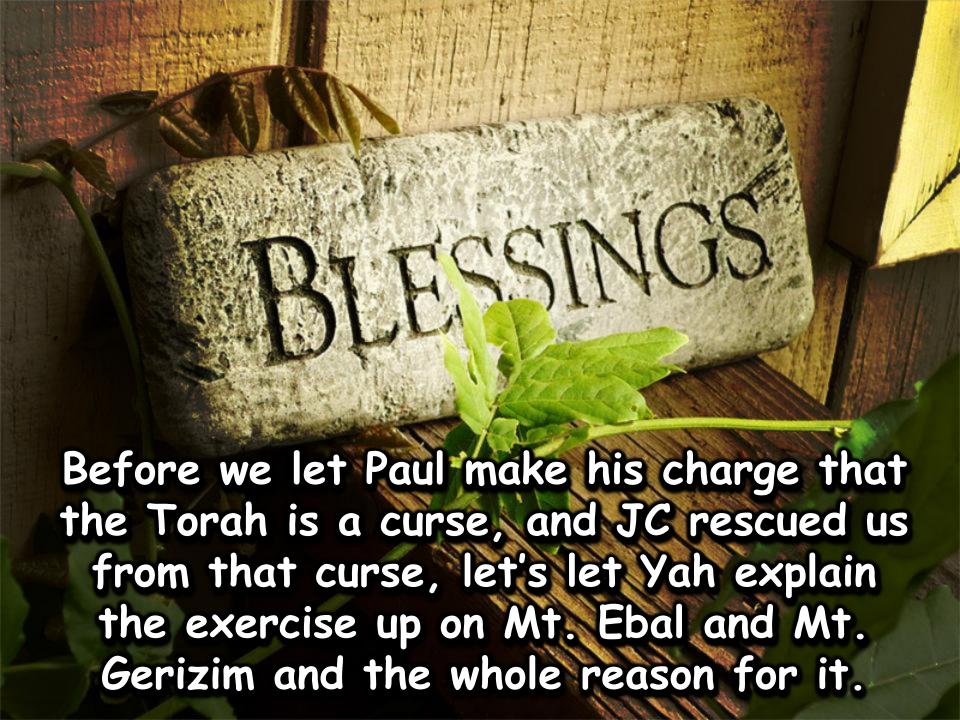
kakologeō (kä-ko-lo-ge'-ō)

Revile Slander insult. H422-H423

コフト (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.

<u>anathematizō (ä-nä-the-mä-tē'-zō)</u> make anathema





The setting is that He has just spent 40 years listening to the whining people that He led out of bondage and He desperately wants them to succeed when they pass over the Yardan. He knows they will fall back into idolatrous ways, but here is reminding them of the free will choice. He is once again reminding them of the standard that He is expecting and up front telling what to count on if they don't hold up their end of the covenant.

Remember His people are suppose to be His shining example, to tell the rest of the world about Yahuah. So instead of just reminding them again, he had them do this "team building" exercise. Yah could not be any more fair, just or transparent in what He is doing and expecting from His covenant family. And as Yah will say after hearing this they have no excuse, and neither do we. It is 3 chapters- Debarium (Words) or Deuteronomy (in Greek) 27-30. By reading it we get the full impact of what Yah is saying and also some interesting prophecies as well.

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

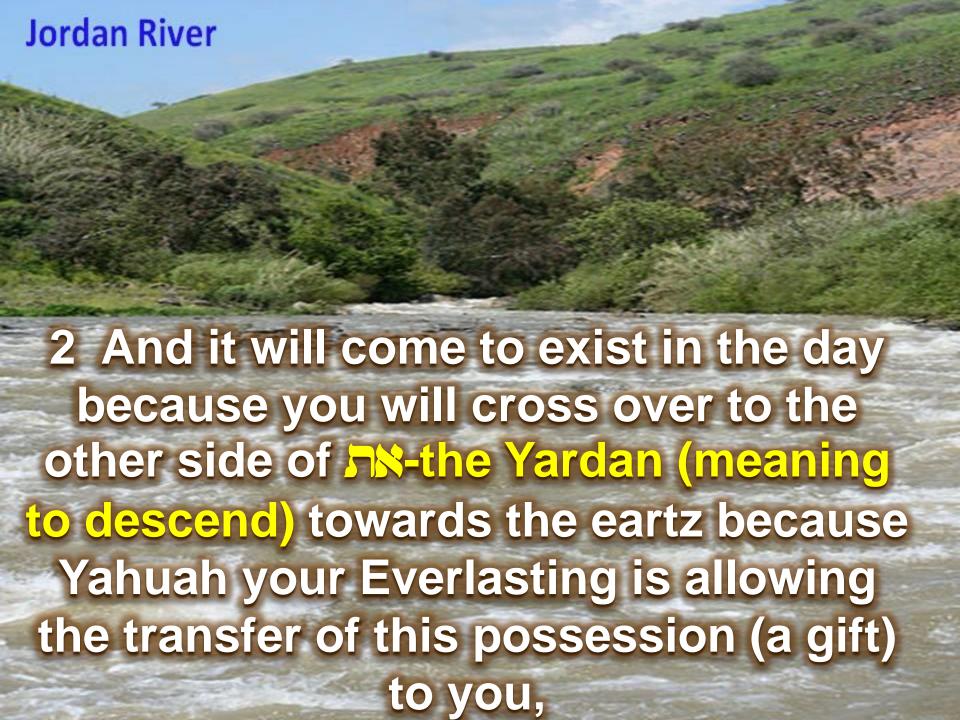
questioningpaul.com/Questioning\_Paul-Apostle\_or\_False\_Prophet-00-The\_Truth\_About\_Paul.Paul



### **Deu 27:1**

Then appointed Moshe and the elders of Yahshral TN-the paternal kin, saying towards them, guard, protect and be careful to preserve (shamar) TN-the whole totality, of the mitzwah (the prescriptions and instructions of the terms and conditions that are a binding contract) which I appoint TN-to you today.











\*\* This is trust fullfilled and is also prophetic for uswhen we crossover (die) we will be where Yah is).

3 then write or engrave on them TN-the whole totality of the words of the Torah, when you cross over, for the purpose of and on account of because you will keep going towards the eartz, because Yahuah your **Everlasting is allowing** the transfer of this possession (a gift) to you, a eartz gushing abundantly with milk and honey; as spoken by Yahuah, Eternal of your ancestors, towards you.

4 then it will exist when you cross over TN-the Yardan, stand up TN-the stones, these, because I tswah appoint TN-you today, in Mount Ebal. Then paint TN-them with the limestone whitewash plaster.

5 Then build there an mizbah altar towards Yahuah your Eternal, an altar of stones: you do not sprinkle wave, shake, brandish at or on them iron.

6 With stones unhewn (untouched, perfect, intact) build the the altar of Yahuah your Eternal. Then ascend upon the steps there laying branches to Yahuah your Eternal:

7 Then butcher safely, and eat there, and rejoice and party towards and to Yahuah your Eternal.

Yah was inviting them to a big BBQ in honor of the big Adoption day- He was finally able to give them the gift He promised their forefathers. It was to be a party full of rejoicing. (You can't command rejoicing by the way).



27:8 Then write upon the stones  $\mathbb{R}^{\mathbb{N}}$  all the words of the Torah recording very carefully and distinct letters, being thorough, to make things pleasing, and successful and 27 VALLED VALLE OF THE CHEE 11 9,60.37 114 x. 3 v 16 x. 76 x v x 

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WOTE STONEY STONEY STONE

ノンスキャディコンドをよりかんちょうティングラフタ 2x10x 7x7x4.7x90-7x9377224 So we have great stones that ALL the Torah will fit on and no cramping the letters. They should be able to read it all so there is no questions and it will bring upon those success and happiness. Guess Yah wants it set in stone His very important instructions for happy living in the new territory and anyone entering in would be aware of them. WOW very up front and and drivone entering in vocas by transparent.

THING YOU AND WAY JAVA JAVA COCK THE WARDSON WOSE S. L. TVICE

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1016.9W4.674.89754.919W4

Deu 27:9 Then spoke Moshe and the kohen the Leui towards all Yahshral, saying, be silent, and shama (closely examine and carefully consider, hear and understand), O Israel; the day such as this, you have become (come to exist as) to be a paternal kin to Yahuah your Eternal.



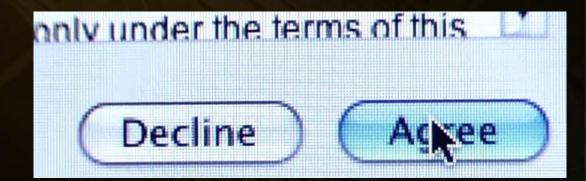
WOW –How awesome to hear those words and wear this T-shirt!

Deu 27:10 Then shama in regards to the voice and message of Yahuah your Eternal, and perform and carry out TN- His Mitzwah (terms and conditions) and TN- His choq (fixed obligations, regulations, prescriptions, statutes), which I directing and appointing you today.



To whom much is given, much is expected.

Once again and very plainly Yah was going to lay out the beneficial instructions and conditions of being adopted into His family. They were to be a shining example! His chosen ones. He wanted to make it clear that is why they were doing this.



## A NATURAL AMPHITHEATER

This Valley formed a Natural Amphitheater.
A speaker's voice could be heard on both hillsides.
Likewise, the shouts of a crowd on Gerizim could be heard on Ebal, and vice versa.

Mt. Gerizim



saying, 12 These take a stand to bless he paternal kin, on mount Gerizim (meaning cutting off), concerning your crossing over TN-the Yardan; Simeon (hearing with acceptance), and Leui (joined to), and Yahudah (giving thanks to Yah), and Yahssachar (Yah's reward and lifted up), and Yahoseph (Yah has increased), and Benjamin (son of the right hand): 13 And these take a stand for the curse לללה (the invoking of divine harm under certain conditions, with a focus on the content of the oath) on mount Ebal (stone or bare mountain) to curse; Reuben (behold, perceive consider- a son) Gad (a troop), and Asher (happy, fortunate), and Zebulun (to dwell exalted), Dan (a judge), and Naphtali ( my strife-to wrestle, to twist, and prevail).

The 12 tribes: "hearing with acceptance" "joined to" and "giving thanks", "Yah's reward and lifted up" and "Yah has increased" "the son of the right hand". "Behold perceive and consider- a son", "a troop", "happy and fortunate", "to dwell exalted" "a judge", "my strife has prevailed".

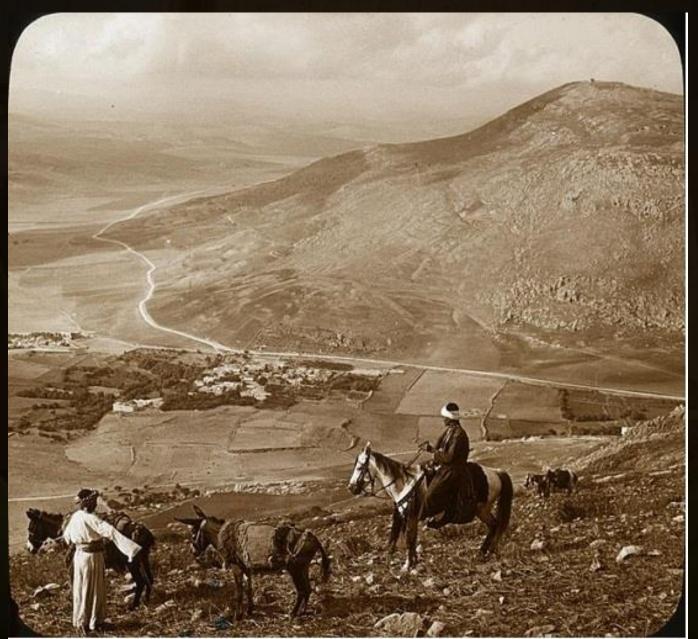
No one could say they were not aware of the requirements. They were asked to agree to them and set them in stone in a very amazing ceremony. Oh to have been there! Ahhh but we are! We just read them. Now, what do we say to each of these. We need to shama with the intention of giving an answer just like our family before us.



The six tribes on Mount Gerizim descended from Jacob's wives, Rachel and Leah. Four of the six tribes stationed on Mount Ebal for the curses were descended from Jacob's concubines, Bilhah and Zilpah. The other two were Reuben, Jacob's firstborn, who forfeited his birthright through incest (Gen. 35:22; 49:3–4), and Zebulun, Leah's youngest son.

The Levites stood between the two mountains to recite the blessings and curses. Actually, only the Levites who were priests attending the ark stood in the middle (Josh. 8:33) and all the other Levites were near Mount Gerizim (Deut. 27:12). In verses 15–26 only the curses have been included and the reason for this is unclear. Other curses are recorded in 28:15–68. Only 12 statements about people who transgressed certain laws were included in 27:15–26. Deere, J. S. (1985). Deuteronomy. In J. F. Walvoord & R. B. Zuck (Eds.), The Bible

Knowledge Commentary: An Exposition of the Scriptures (Vol. 1, p. 310)...



Mount Gerizim as viewed from from Mount Ebal Public domain / copyright expired

Deu 27:14 Then to respond and testify the Leui then says, to each person of Yahshral with a voice lifted up,

Deu 27:15 To cause a curse (formula to be applied) to the person because they make a divine image, or cast a molten idol or give a drink offering or become in alliance with an abomination- detestable repulsive, loathsome and offensive to Yahuah, the work and production of the hands of the skilled craftsman or engraver, and then sets in the hiding place – covered, being concealed privately. Then responding, giving their answer, and testimony, all the paternal kin, to what was said, spoke camen "surely it is true"!

Nothing <u>new-It's the 2<sup>nd</sup> Instruction of the first 10. It applies to Paul.</u>
What is new and sneaky is the way this is translated in all the bibles.
They have the people saying "Amen" at the end.

Why do you suppose after translating all the Hebrew words into English up to this point, they suddenly leave <u>aman</u>, which means: faithful, true, fidelity, reliable:

a strong affirmation of what is declared, acceptance clearly implied, sometimes doubled for emphasis Swanson, J. (1997). Dictionary of Biblical Languages with Semantic Domains: Hebrew (Old Testament) Logos

And leave the Hebrew word untranslated-but left it- Capitalizing it as a religious term at best and an acknowledgement of an Egyptian god ahmen ra at worst?

#### Deuteronomy 27:15

אַרור הַאִּישׁ אַשֵּׁר יַעֲשָּׁה פֶּסֶל וּמַסֶּבָׁה תּוֹעֲבָת יְהֹוָה מַעֲשֵׂה יְדֵי חָרֶשׁ וְשֵׂם Skilled craftsman, and then sets it in a hiding בַּפֶּתֶר וְעַנָוּ כַלֹּ־הַעֶם וְאַמְרוּ אָמֵן:

'Cursed be the man that makes a divine image or a cast image, which is a detestable thing for Yahweh, the work of the hand of a RI place. And all the people shall respond,

'Amen.' | LEB

י :a·mēn' אמן: י all the people shall respond, 'Amen.'

`ā·mēn trustworthy; surely!

interjection ± miscellany

BDB verily, truly

**GHCLOT** firm; faithful; faithfulness, fidelity; truly, verily, Amen!; fiat, ita sit

CHALOT **DBL Hebrew** Amen!

TLOT firm, secure

**NASB Dictionaries** 

**BYBHV** "surely!" (solemn formula by which the hearer accepts the validity of a...

**CDWGTHB** 

KJV Translation Count — Total: 30x The KJV translates Strongs H543 in the following manner: amen (27x), truly (2x), so be it (1x). Outline of Biblical Usage [?] verily, truly, amen, so be it

Strong's Definitions [?]

(Strong's Definitions Legend)

'âmên, aw-mane'; from H539; sure; abstract, faithfulness; adverb, truly:—Amen, so be it, truth.

They want people paying homage to the Egyptian gd without knowing it! Here is the proof text:

1Ki 1:36

And Benaiah the son of Jehoiada answered the king, and said, Amen: the LORD God of my lord the king say so too.

That he who blesseth himself in the earth shall bless himself in the God of Isa 65:16 truth; H543 and he that sweareth in the earth shall swear by the God of truth; H543 because the former troubles are forgotten, and because they are hid from mine eyes.

That I may perform the oath which I have sworn unto your fathers, to give Jer 11:5 them a land flowing with milk and honey, as it is this day. Then answered I, and said, So be it, H543 O LORD.

They translated it properly here! Be very careful when you see religious words and check them out!

Deu 27:16 To cause a מקלה curse to the person, <u>because they</u> <u>maqalah</u> dishonor, treat with contempt, his father or his mother. Then responding, giving their answer, and testimony, all the paternal kin, to what was said, spoke "surely it is true"!

This would be the 5th Instruction of the 10

Deu 27:17 To cause a curse to the person, because they move the boundary marker of his friend or neighbor. Then responding, giving their answer, and testimony, all the paternal kin, to what was said, spoke "surely it is true"!

This could fall under 8,9 and 10 \*\* This has happened throughout Yahshral history and we are seeing it today.

Deu 27:18 To cause a curse to the person, because he misleads and causes to wander out of the way the blind on the derek-road, journey. Then responding, giving their answer, and testimony, all the paternal kin, to what was said, spoke "surely it is true"!

Could fall under #9 and also corresponds to Yah wanting us to be kind to those less fortunate. Also the spiritually blind- this is very serious indeed and applies to Paul.

Deu 27:19 To cause a TTN- curse to the person, because they pervert the judgment of the stranger-the protected citizen- sojourner, orphans-fatherless, defenseless, and widow. Then responding, giving their answer, and testimony, all the paternal kin, to what was said, spoke "surely it is true"!

Yah says over and over He hates a false scale and that includes judgments. Here Yahuah makes sure they know not to try and cheat or steal #9 of the top 10 from others outside the Tribes and also the under privileged. This is the 3d instance that applies directly to Paul's

actions.



Deu 27:20 To cause a "TTN- curse to the person, because he lies with wife of his father; because he dishonors, reveals and exposes and make naked the hem of his fathers bed. Then responding, giving their answer, and testimony, all the paternal kin, to what was said, spoke "surely it is true"!

Deu 27:21 To cause a "TN- curse to the person, because they lie with any kind of animal. Then responding, giving their answer, and testimony, all the paternal kin, to what was said, spoke "surely it is true"! Expansion of #7

Deu 27:22 To cause a TTN- curse to the person, because he lies with his blood sister, the daughter of his father, or the daughter of his mother. Then responding, giving their answer, and testimony, all the paternal kin, to what was said, spoke "surely it is true"!

Deu 27:23 To cause a curse to the person, because he lies with his mother in law. Then responding, giving their answer, and testimony, all the paternal kin, to what was said, spoke "surely it is true"!

Expansion of #7 & 8 – Its sad Yah had to cover this subject so specifically. He must have looked up into the future to our day as well-nothing changes

Deu 27:25 To cause a TTN- curse to the person, because they kill, afflict, ruin, beat, his neighbor, friend, loved one or countryman, in secret. Then responding, giving their answer, and testimony, all the paternal kin, to what was said, spoke "surely it is true"!

This would be #6 and to be sure they knew that being a mercenary or mobster was not acceptable. Guess the Sadducees didn't get the message. You could also put the military in this category right? Also someone who hits their spouse or ruins someone's name. This is the 4<sup>th</sup> instance that pertains to Paul directly.

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

So nothing really new just an expansion of the Top 10. I find it interesting that #1,#3, #4 (No other mighty ones and regarding Yah's name and the Sabbath) was not reminded here because they were probably not having any issues with that. And here all the people said they agreed. We will be going into a much deeper expansion of this verse later. Also the 5th instance that pertains directly to Paul since he taught the Torah was a curse.



Deu 28:1 And it will exist, if you (shama -shama)
really closely examine and pay attention and
respond by listening to the voice of Yahuah your
Eternal, (shamar) to guard and preserve and protect
MN-all His Mitzwah-code of wisdom-terms and
conditons, which I direct and appoint to you today,
then Yahuah your Eternal will set you on high above
all (goy) nations of the earth:

There are added mega benefits for agreeing not to be a degenerate! He was going to make them a beacon on the hill. Sounds like win win to me. Being pure enough no demon would want to possesse you and being respected for being righteous. This is really a foreign idea to us today.

Deu 28:2 Then it will exist upon you all the blessings, and they will reach a certain point they will have an effect on you, if you will (shama) pay close attention and diligently discern and listen to the voice of Yahuah your Eternal.

Deu 28:3 Blessed-divine favor to you in the city, blessed-divine favor to you in the field. 4 Blessed-divine favor to the fruit of your body, and the fruit of your ground, and the fruit of your livestock, the calf of your cattle, and the lambs of your flocks. 5 Blessed-divine favor to your basket and your kneading trough. 6 Blessed-divine favor to you when you come in, and blessed-divine favor to you when you go out.

Deu 28:7 Yahuah will cause your Nenemies that rise up against you to afflict with plague and strike and defeat before your face: one road-journey they go out against you, and flee-escape before you seven roads and journeys.

Deu 28:8 Yahuah will appoint and direct concerning you, the blessing-Divine favor in your storehouses, and in all you endeavor to do; and He will invoke blessing-Divine favor to you in the land which Yahuah your Eternal is giving to you.



Deu 28:9 Standing up and establishing you, Yahuah, for Himself, a paternal kin set apart, as he has (shaba) sworn-a solemn promise to you, if you (shamar) watch, preserve and protect the את -Mizwah code of wisdom, terms and conditions of Yahuah your Eternal, and walk in His (derek) ways-path and journey.



Deu 28:10 Then it will be perceived by all the paternal kin of the earthtruly, the name of Yahuah being called out above you; then they shall be revere of you.

# DEUTERONOMY 28:12

Deu 28:11 Then causing to remain and have left overs Yahuah, will be to you generous in goods -joyful, in the fruit of your body, and in the fruit of your cattle, and in the fruit of your ground, in the land because Yahuah swore to your fathers to give-transfer the possession on to you.

12 Yahuah will let loose and cause to be open to you TN-His (tob) good store house, TN-the heavens to give the rain unto your land in His season, and to give blessing-divine favor TN- all the work of your hand: and you will lend to many (goy) nations, and you will not borrow.

13 Then Yahuah will hand down to you as the head, and not as the tail; then you will come to exist exclusively toward the top, and you will not exist below; because you (shama) paid close attention, discerned and gave heed to the (Mitzwah) code of wisdom-terms and conditions of Yahuah your Eternal, that I appoint and direct you today, to (shamar) diligently guard and protect and revere and carry out:

14 And not turning aside or direction from any of the words which I direct and appoint to you today, towards the right or towards the left, to go after-in accordance or in agreement with other deity's to serve or work for them.

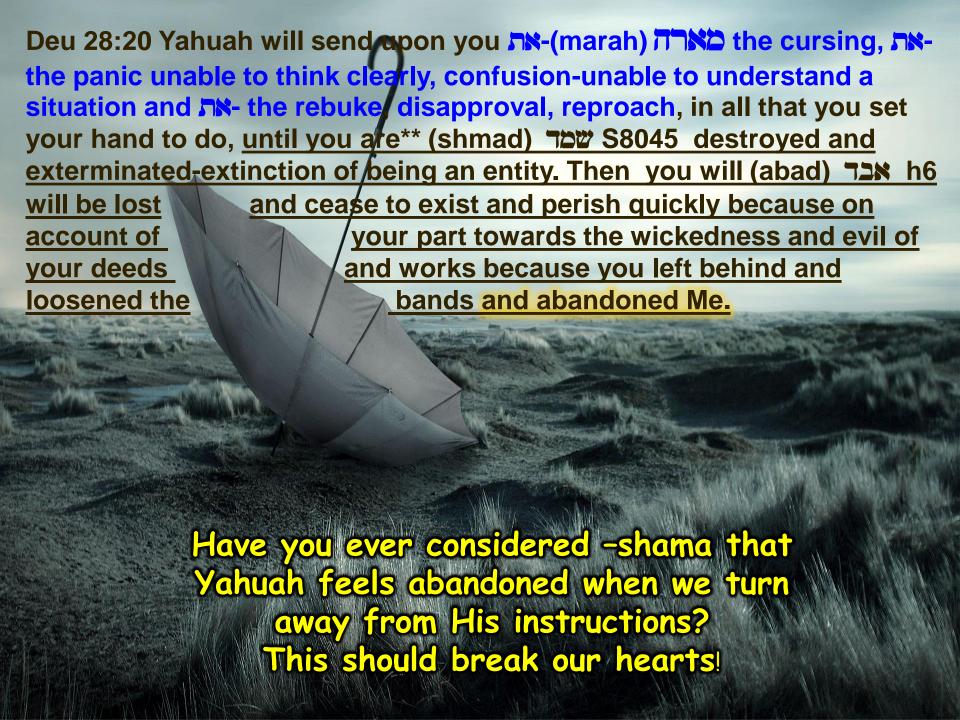


Deu 28:15 Then if you do not (shama) pay close attention and heed to listen to the voice of Yahuah your **Eternal**, to (shamar) diligently guard and protect and preserve to carry out An-all His (Mitzwah) code of wisdomterms and conditions and His (Choq) statutes which I appoint and direct you today; it will come to pass in due course upon you all the (קללה) curse-formula, and they will >> -nshagcatch up to & overtake you:

16 (aru'rare) ארור Cursed you will be in the city, and רור cursed you will be in the field.

17 TTN-Cursed will be your basket and your kneading trough. 18 TTN-Cursed will be the fruit of your body, and the fruit of your ground, your calves of the cattle and the lambs of your flock. 19 TTN-Cursed you will be when you come in, and cursed will you be you when you go out.





Deu 28:21 Yahuah shall make Thte plague-disease cleave to you, until He has completely consumed and finished TN-you from off the ground, where you go to possess it.

Deu 28:22 Yahuah will kill and strike you with a consumption-a wasting disease, and with a fever, and with an inflammation, and with the scorching heat, and with the sword, and with blasting-blight, and with mildew; and they shall pursue you until you perish-are lost and cease to exist-exterminated.

Deu 28:23 Then it shall exist, your heavens that is over your heads will be bronze-brass (Modern Arabs ISIS?), and the earth that is under you will be iron (Modern Roman Catholics?).



24 Yahuah will hand down The rain of your land to powder and dust: from heaven shall it come down upon you, until you be (השבר) shmud-destroyed, exterminated.

25 Yahuah shall cause you to be defeated before your enemies: you shall go out one way against them, and flee seven ways before them: and shall become a thing of horror and despised to all the kingdoms of the earth.

Deu 28:26 And your carcasses-dead bodies will be meat to all fowls of the air, and to the beasts of the earth, and no man shall frighten them away.

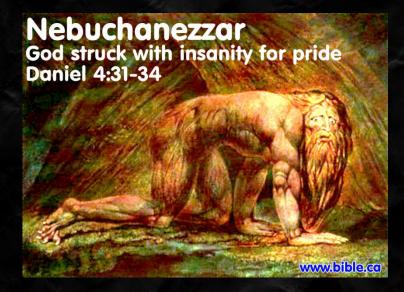


27 Yahuah will smite you with the boils of Egypt, and with the tumors, and with the scurvy, and with the skin rash, that can not be healed.

## Alert \*\*\* Paul prophecy\*\*

Deu 28:28 Yahuah shall afflict you with madness, and blindness, and confusion of heart-and conscience:

29 And you shall grope at noonday, as the blind gropes in darkness, and you shall not succeed in finding your way: and you shall be only oppressed and abused and robbed all the time, and there will not be anyone to rescue you.





Deu 28:30 You will be engaged to a woman, but another man will sleep with her: you will build an house, and you shall not live there: you will plant a vineyard, and shall not enjoy it.

31 Your ox will be slaughtered before your eyes, and you will not eat it: your donkey will be stolen right in front of your face, and it will not be returned to you: your sheep and goats will be given to your enemies, and there will not be anyone who rescues you.

32 Your sons and your daughters will be given to another people, and you will be looking on longing for them all day, but you will be powerless to do anything.

Deu 28:33 A people that you do not know will consume the harvest of your land and all your labor, and you will only be oppressed and crushed for the rest of your lives.

34 You will become mad because of what your eyes will see. 35 Yahuah will strike you with grievous boils on the knees and on the upper thighs from which you will not be able to be healed, from the sole of your foot unto the top of your head.

36 Yahuah will bring you, and your king who you will set up over you, to a nation that you nor your fathers have known; and there shall you serve other deity's, of wood and stone. (Babylon, Egpyt, Greek, Catholic church and Islam in Jerusalem)

Deu 28:37 And you shall become a horror, and a proverb, and a byword, ridiculed among all (goy) nations where Yahuah drives you there.

38 You will carry much seed out into the field, but gather little; because the locust will devour it. 39 You will plant vineyards, and dress them, but you will not drink wine and you will not gather grapes, because the worm will eat it.



40 There will be olive trees for you throughout all your territory, but you will not anoint yourself, because your olives will drop off.

Deu 28:41 you will bear sons and daughters, but they will not be yours, because they will go into captivity.

(Babylon, Egypt. Rome/Greek)

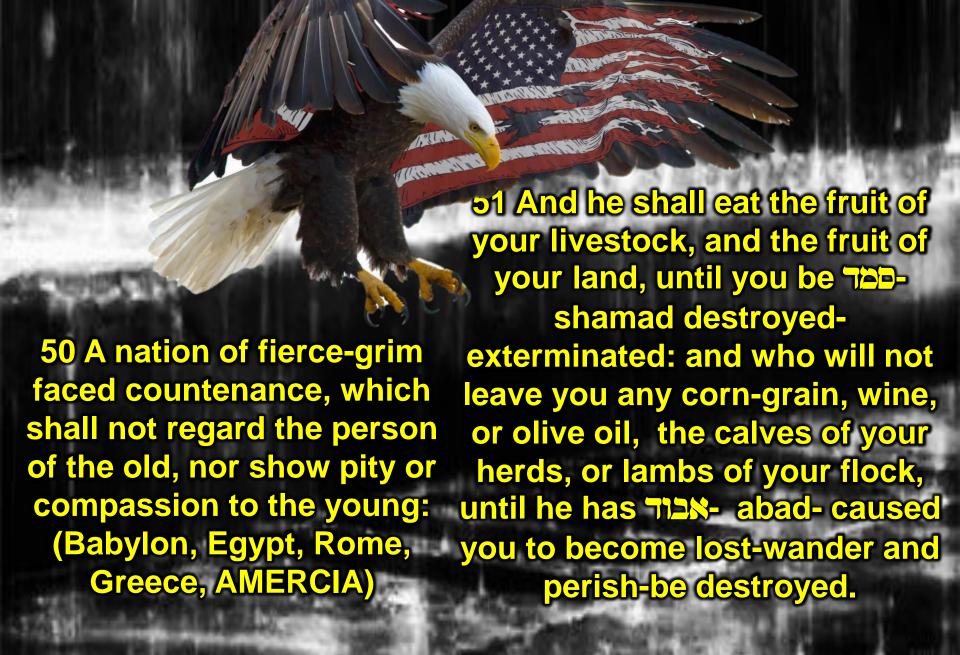
42 The locust will consume and take possession of all your trees and fruit of your ground. 43 The stranger that is in your midst, will ascend over you, higher and higher; and you will go down very low. 44 He will lend to you, and you will not lend to him: he will be the head, and you will be the tail.

### YAHUAH TELLS US WHY.. ONE MORE TIME

Deu 28:45 And all of these curses-formula shall come over you, and shall pursue you, and overtake you, till you be destroyed; because you didn't shama to the voice of Yahuah your Eternal, to keep His Mitzwah and His Choq statutes which he directed and appointed you:

- 46 And they shall be upon you for a sign and for a wonder, and upon your seed for ever. (The Torah and Mitsvah)
- 47 Because of the fact, you didn't serve Yahuah you Eternal with joyfulness, and with gladness of heart, for the abundance of all things;
- 48 Then you will serve your enemies which Yahuah will send against you, under conditions of famine, and in thirst, and in nakedness, and in lack of everything: and he shall put a yoke of iron upon your neck, until he has destroyed you.





Deu 28:52 And he shall besiege-cramp and restricttie and lock up you in all your gates-towns, until your high and fenced walls come down, which you are trusting and have full confidence in, throughout all your land: and he shall besiege you in all your gates throughout all your land, which Yahuah Your Eternal has given you.

53 And you shall eat the fruit of your own body, the flesh of your sons and of your daughters, which Yahuah your Eternal has given you, in the siege, and it is in this constraint - oppression, wherewith your enemies shall distress your:

Josephus speaks of this during the battle in 70CE. They were eating their kids because they were starving.

Deu 28:54 The most refined, sensitive and tender man among you, and very delicate, his eye shall be לוכים tara- evil, hurtful, make a loud noise, morally bad or wrong crushing and causing trembling- toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he has left over:



55 because giving the meat of his children who he shall eats: because there is not left over for him during the siege, and in the distress-hardship, that is inflicted upon you by your enemies in all your gates.

Deu 28:56 The most אם rak-refined-spoiled, coddled and the most מוספר anog-dainty and spoiled and pampered delicate woman among you, who would not attempt to be tested or trained to set the sole of her foot upon the ground from being so pampered and spoiled, her eye shall be אור ביי tera- evil, making a loud noise, being noxious and hurtful being morally bad or wrong to beloved husband and to her son, and to



#### **HYPOCRISY**

DEMANDING THAT THE GOVERNMENT STAY OUT OF YOUR
BEDROOM AND WOMB ...

WHILE AT THE SAME TIME ... DEMANDING THAT THE GOVERNMEN'
PAY ... FOR YOUR BIRTH CONTROL AND ABORTIONS

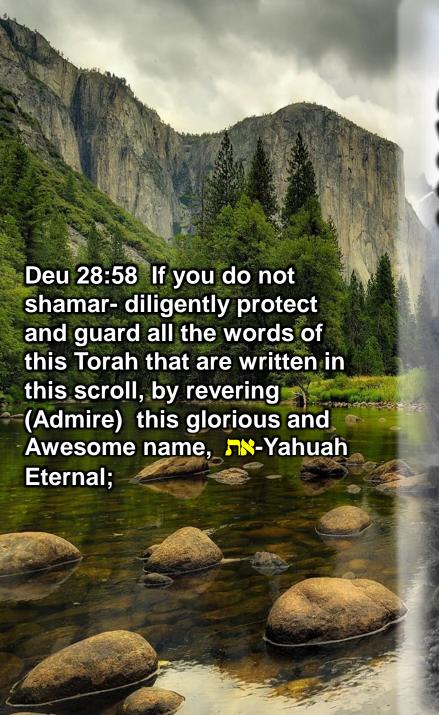
#### 55 MILLION LIVES ABORTED

IN THE NAME OF

"CHOICE"



57 Even concerning her placenta and fetal membranes that comes out from between her feet, and toward her children which she will bear: for she will eat them for lack of everything, in secret in the siege-distress and hardship and psychological suffering, inflicted by your enemy In all your towns.



Then Yahuah will overwhelm you with your TN- plagues, and the plagues of your offspring, severe plagues, and of long lasting illness, grievous and enduring.

60 Moreover He will bring back upon you all the diseases of Egypt, concerning which you were afraid of; and they will cleave to you.

61 Also every sickness, and every plague, that is not written in the scroll of this Torah, He, Yahuah will bring upon you, until you be אמכן –smad destroyed exterminated, laid waste.

Deu 28:62 And you will remain only a few people in number, in place of the fact you were formerly as the stars of heaven as far as number is concerned; because you would not shama carefully consider and listen to the voice of Yahuah Eternal.

13 Then as Yahuah delighted over you to make you prosperous and good, and to multiply you; so Yahuah will delight over you to האבר habaud destroy let you be lost and perish, exterminate you, and to האבר – shmaud-exterminate, cut off and destroy you and האבר you shall be plucked-removed forcibly, torn down and teared out from off the land that you are going there to take possession of it.

64 Then Yahuah will scatter you among all (goy) people, from the one end of the earth even to the other; and there you shall serve other deities, that you have not known, nor your ancestors, deities of wood and stone.

Allah and Christianity were not religions when Yahuah wrote this.. Amazing prophecy!

Deu 28:65 And among these nations shall you find no rest, neither shall the sole of your foot have rest: Yahuah will give you there an anxious, trembling heart-disposition-conscience, and failing of eyes, and a languishing and sorrow of your inner self and mind:

66 And your life shall hang in doubt before you; and you shall fear and be startled day and night, and shall have none assurance of your life:

67 In the morning you will say, if only it were evening! And at evening you will say, if only it were morning! for the fear, trembling and dread of your heart and conscience you shall fear, because of the sight of your eyes that you will see.

68 And Yahuah shall bring you into Mitzrayim-Egypt again with ships, by the derek- route, journey that I spoke to you, that you shall not see it again: You will sell yourself there to your enemies male slaves and servants and female slaves and servants, and there will not be a buyer.



A contractual arrangement between Yahuah and a person or people which required binding action from one or both parties; one party often had higher status in the arrangement. A covenant sealed with a meal.

Deu 29:1 These are the words of the Britcovenant, which Yahuah instructed and appointed Moses to make with the children of Israel in the land of Moab, <u>besides</u> the covenant which he made with them in Horeb. Deu 29:2 Then Moshe called to all Israel, and said to them, You saw all that Yahuah did before your eyes in the land of Mitzrayim-Egypt to Pharaoh, and to all his servants, and to all his land;

3. The great temptations-testing that your eyes saw, the signs, and those great miracles:

4 Yet Yahuah has not given you a heart to perceive and understand, and eyes to see, and ears to hear, until this day.

5 And I have led you forty years in the wilderness: your clothes have not worn old on you, and your sandal is not worn out upon your foot.

6 You have not eaten bread, neither have you drunk wine or strong drink: so that you would come to realize an know that I'm Yahuah your Eternal.

Deu 29:7 And when you came upon this place, Sihon the king of Heshbon, and Og the king of Bashan, came out to meet you in battle, and we defeated them:

8 And we took their land, and gave it as an inheritance to the Reubenites, and to the Gadites, and to the half tribe of Manasseh.

9 Then you must shamar diligently guard, protect and preserve TN-the words of this Brit-covenant, and apply TN-them, for the purpose is that you may prosper-understand have insight in all that you do.

Deu 29:10 You are standing today, all of you before Yahuah Your Eternal; your captains of your tribes, your elders, and your officers, all the men of Israel, 11 Your little ones, your wives, and your stranger that is in your camp, from the choppers of your wood to the drawers of your water:

12 In order for you to enter into the brit covenant of Yahuah your Eternal, and into His oath, that Yahuah Your eternal is making with you today:

Deu 29:13 In order to establish you today to Himself as a paternal kin, and so that He may be to you an Eternal one, just as He has said to you, and as He has sworn to your fathers, to Abraham, to Isaac, and to Jacob.

14 Now I am not making this TN-Brit Covenant and this oath with you alone. 15 But with TN-whoever is standing here with us today before Yahuah our Eternal, and also with whoever is not here with us today:

16 For you know TN how we lived in the land of Miztryim Egypt; and how we traveled through the midst of the (goy) nations that you traveled through; 17 And you have seen their abominations-detestable things, and their idols, wood and stone, silver and gold, that were among them:

Deu 29:18 so that there is not among you a man, or a woman, or family, or tribe, whose heart turns away today from being with Yahuah our Eternal, to go to serve the deities of these nations; so that there is not among you a root sprouting poison and wormwood;

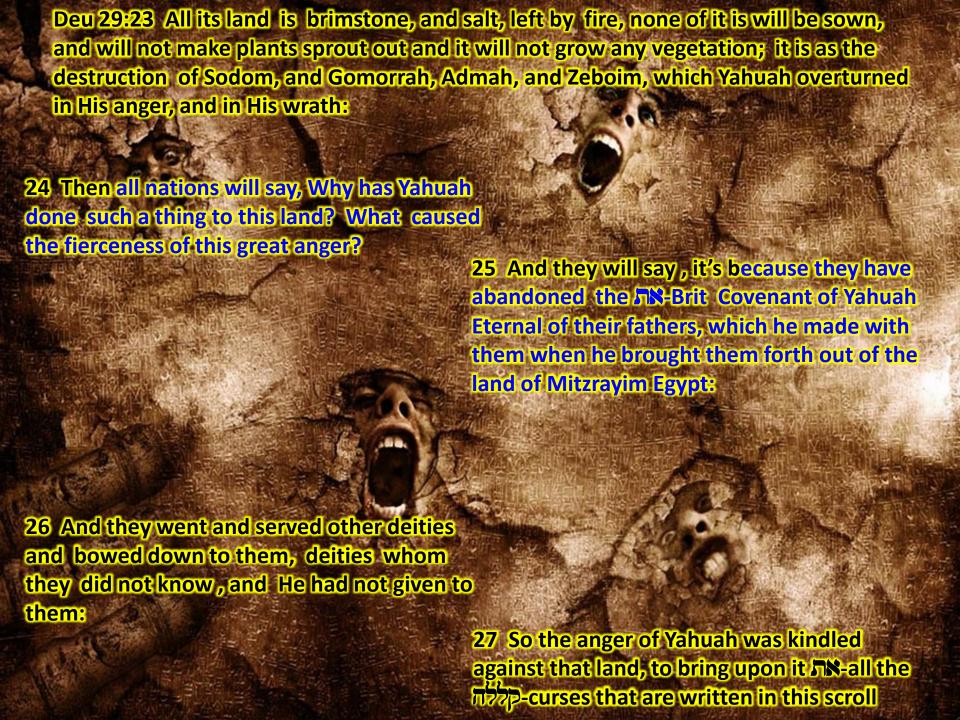
19 Then it will come to pass, when he shama hears
TN-the words of this Tn-alah oath-curse, that he bless
himself in his heart, saying, safety shall be mine,
though I walk in the imagination and stubbornness of
mine heart-conscience, thereby destroying the wellwatered land along with the parched:

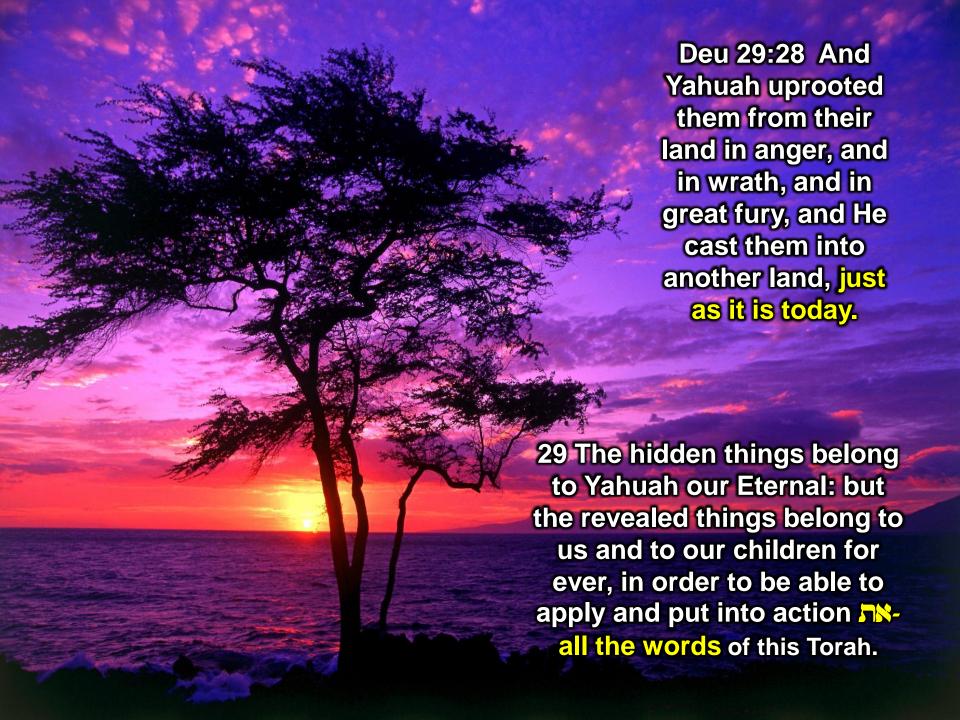
People like Paul think they can lead goy and Yah's children astray and still be safe.. Not so says Yah!

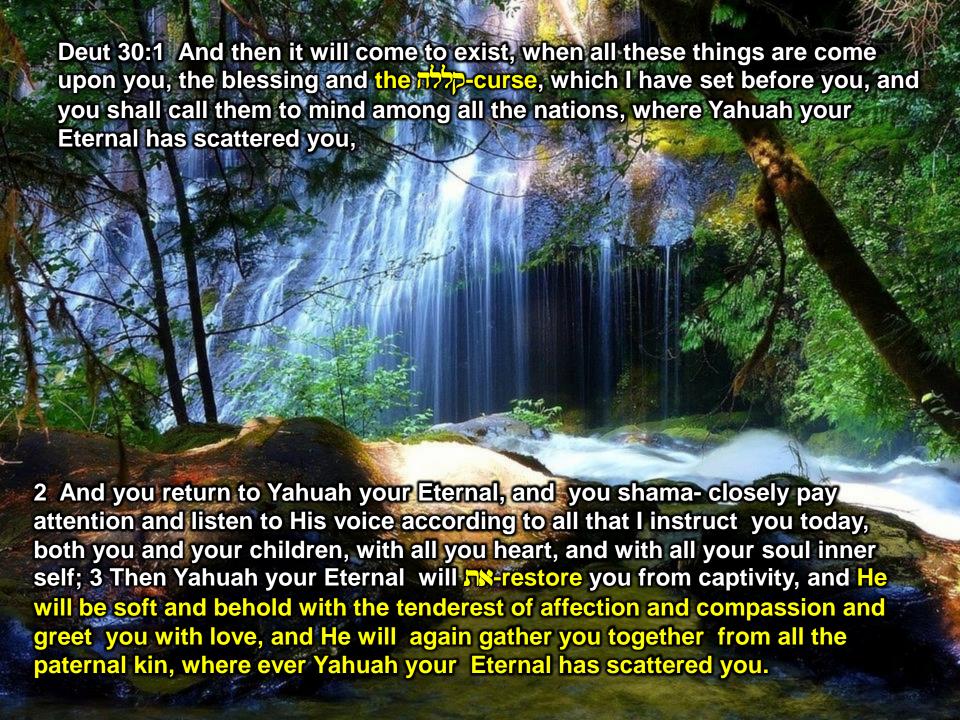
Deu 29:20 Yahuah will not be willing to spare him, for by then the anger of Yahuah will smoke and His passion against that man, and all the curses that are written in this scroll shall descend on him, And Yahuah shall blot out 78 his name from under heaven.

21 And Yahuah will single him out for calamity out of all the tribes of Yahshral, according to all the all the alah curses of the Brit Covenant that are written in book of the Torah:

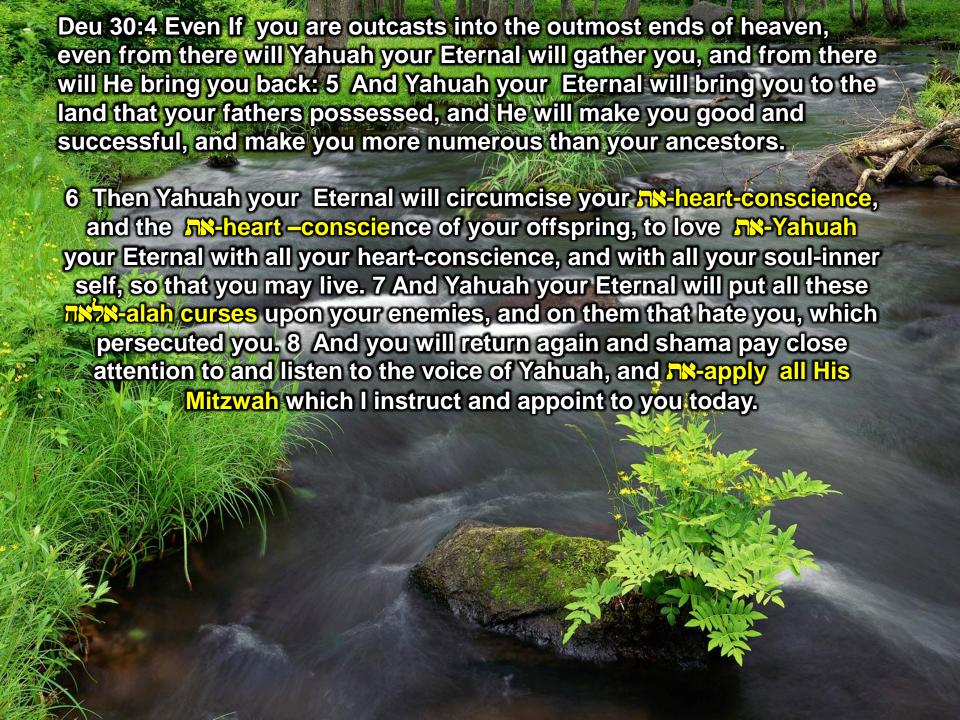
22 So that the next generation, that is your children that shall rise up after you, and the stranger that shall come from a far land, when they see the plagues of that land, and the sicknesses which Yahuah has inflicted upon it will say;







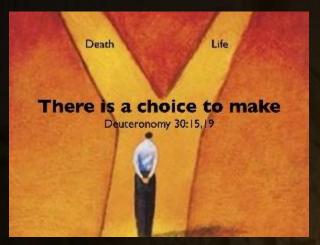




Deu 30:9 And Yahuah your Eternal will make you plenteous in every work of your hand, and in the fruit of your livestock, and in the fruit of your land, abundantly: for Yahuah will again rejoice over you for good, as he rejoiced over your fathers: 10 If you shma pay close attention and listen to the voice of Yahuah your Eternal, by applying and putting into action His Mitzwah's and His choqs statutes-perscriptions which are written in this scroll of the Torah, and if you return to Yahuah Your Eternal with all your heart-conscience, and with all your soul-inner self.

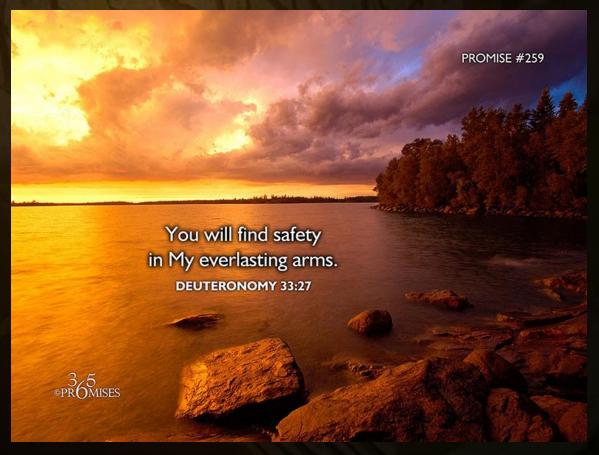


Deu 30:11 For this Mitzwah which I instruct you today, it is not to extraordinary, or difficult or unusual to accomplish, and its not too far from you. 12 It is not in heavens, so that you might say, Who will go up for us to heavens, and get it for us, and cause us to hear it, so we may put it into action?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



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

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



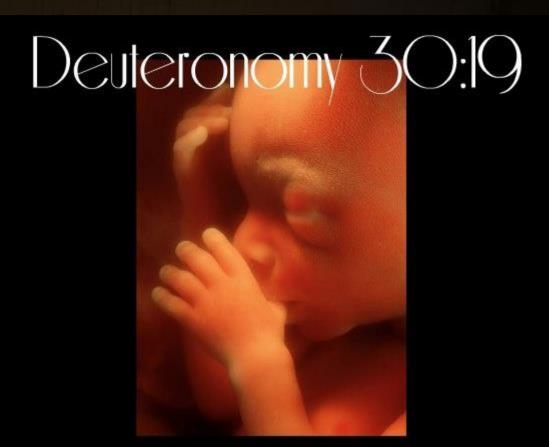
Deu 30:17 However if your heartconscience turns away, so that you will not shama hear -listen you are lured away, and bow down to other deities, and serve them;





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

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



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



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

## Yahuah Keeps His Words

Yah said His Torah keeps us safe and prolongs our life

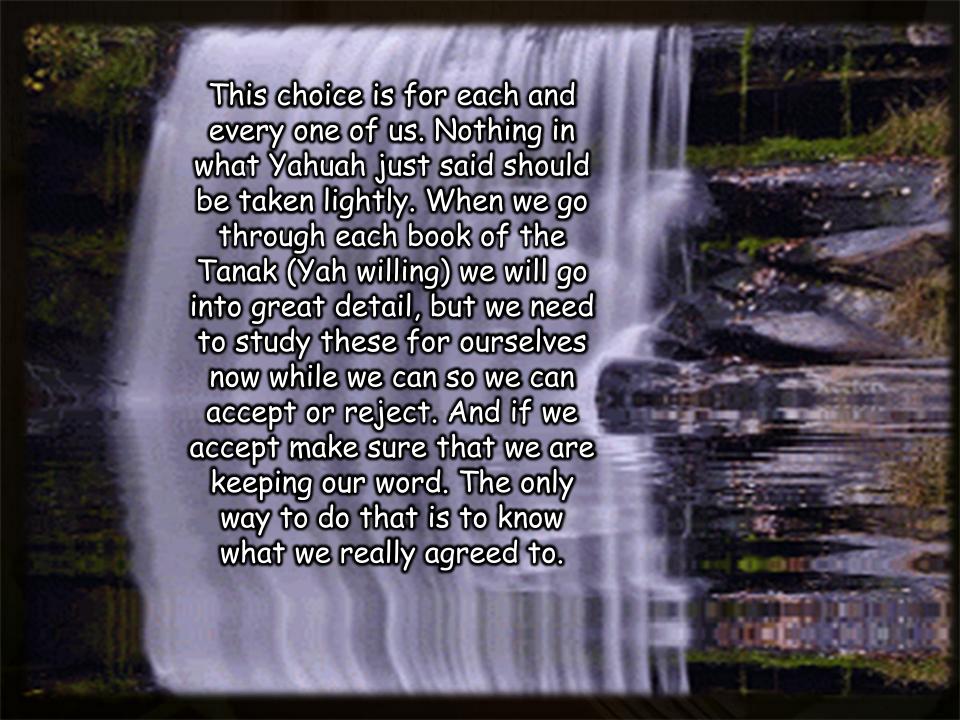
Yahuah Says we bring the curse upon ourselves for breaking our promise to Him and by abandoning Him.

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



It's interesting that they entered into this blessing/curse a 2<sup>nd</sup> time under Nehemiah. So It is of our own free will.

Neh 10:28 And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands to the N-Torah of Yahuah, their wives, their sons, and their daughters, every one having knowledge, and having understanding; 29They bind and help and show courage to their brothes, their nobles, and entering into a shabuah –Oath and N-alah a curse fomula to walk in Yahuahs' Torah, which was given by Moshe the servant of Yahuah, and to shamar-guard and preserve and apply the course of action to all the Mitzwah of the Yahuah, and His Mishapt-judgments and his choq-statutes;

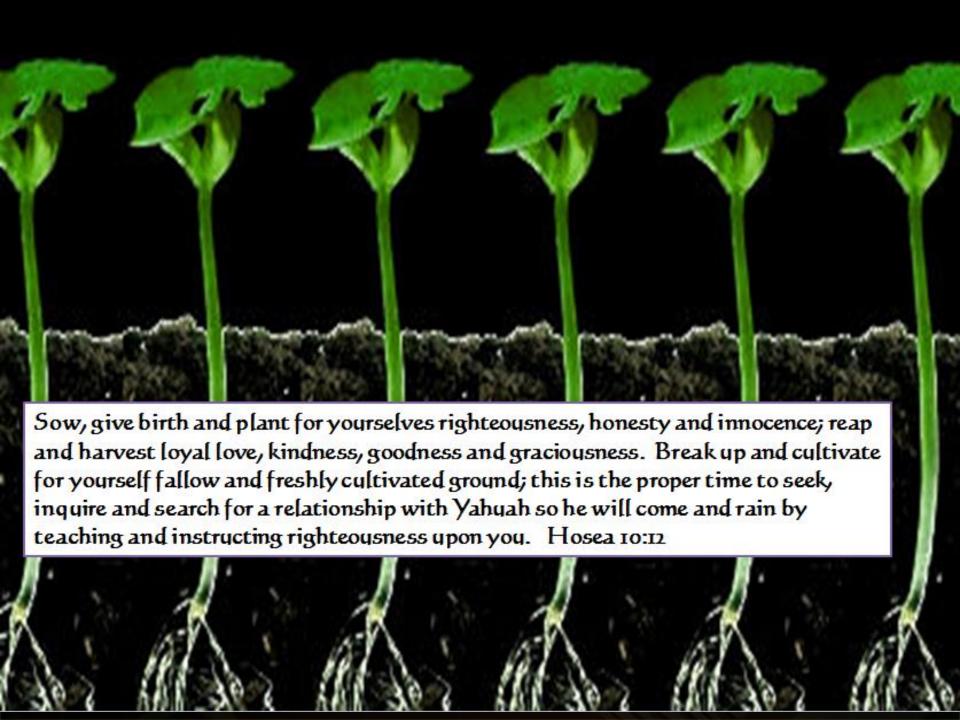


Next week Paul takes the stand and testifies why he thinks the Torah cannot save and it and Yahusha are a curse-again proving his message is not the same as Yahuah!











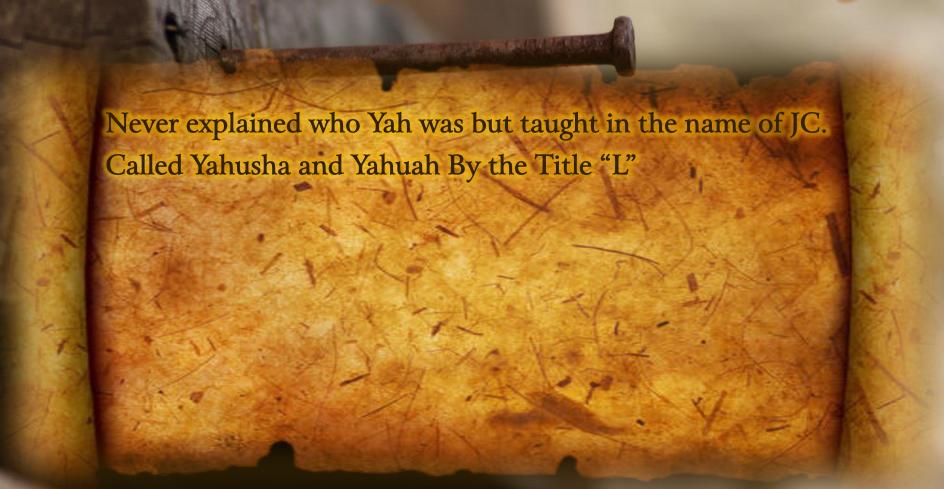
## NAILING PAUL TO THE CROSS Found Guilty

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

Introduced the Graces to his new religion Christianity
Introduced the Charities to his new religion Christianity
Introduced the "mysteries to his new religion Christianity
Introduced JC as Savior

# NAILING PAUL TO THE CROSS Found Guilty

WORD #3 -Making Yahuah's Name Meaningless



## 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

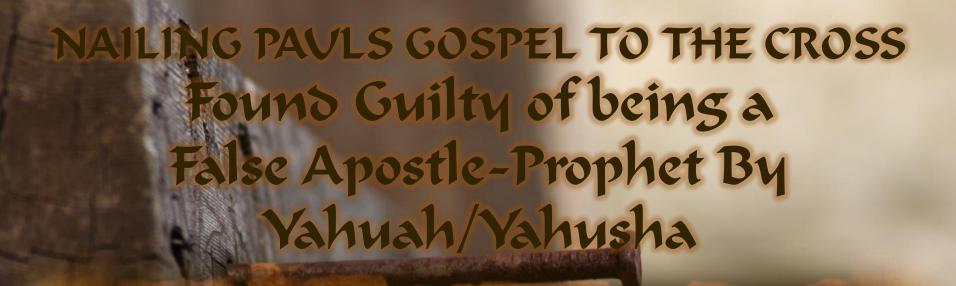
Lied about his true religious affiliations-Sadducee/ Pharisee / Hillel / Gamaliel

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

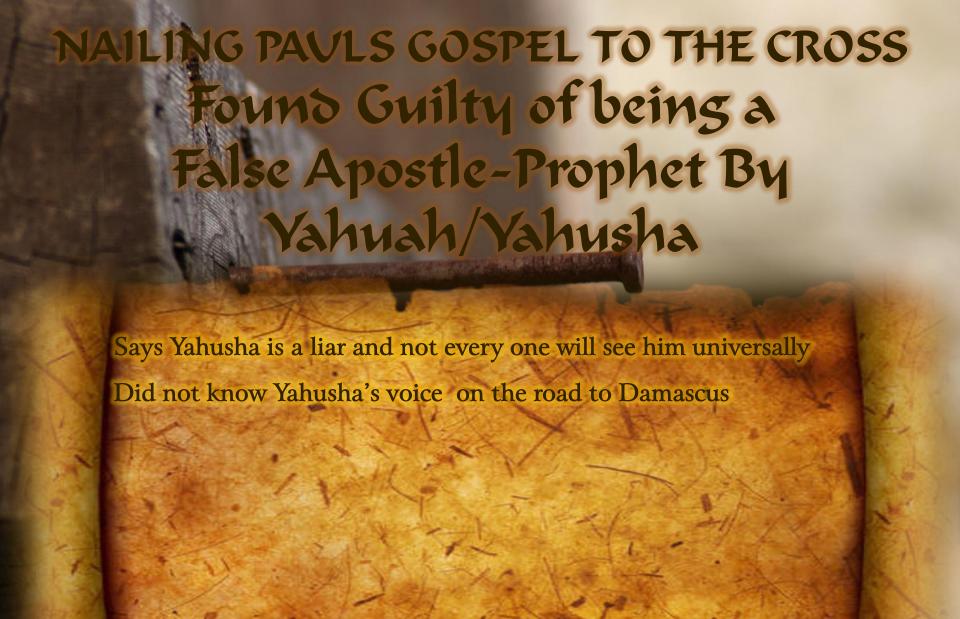
- Called Yahusha a liar-saying he gave him private studies in the desert.
- Called Yahusha a liar and said he nailed the Torah to the cross
- Called Yahusha a liar and said his 2<sup>nd</sup> coming will not be seen universally



- Leads people away from the Torah
- Spoke in the name of Yahuah
- · Spoke in the name of other mighty ones
- Spoke Presumptuously about his credientials
- 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

## Hound 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.



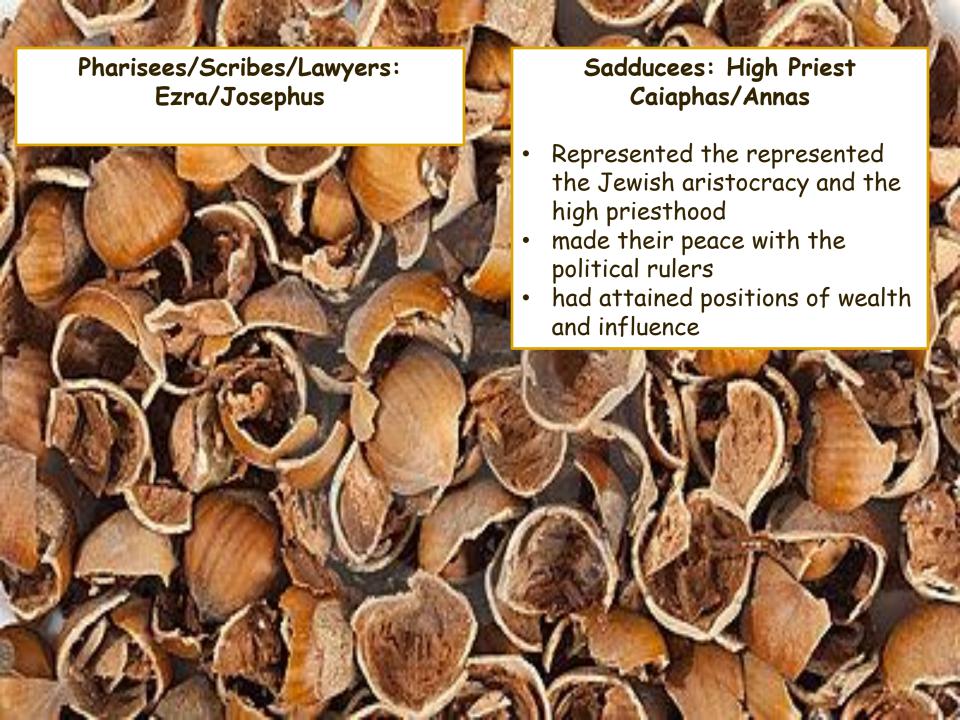


## Pharisees/Scribes/Lawyers: Ezra/Josephus

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



## Sacred Names and Titles—"nomia sacra" In Early Greek Papyri MSS

: שְׁמֵע יִשְׂרָאֵל יְהוֶה אֱלֹהֵינוּ יְהוֶה שְׁמָע Hear Yisra'æl, Yahuæh is our Almighty, Yahwæh Alone

(1)	$\overline{\kappa c}, \overline{\kappa \gamma}, \overline{\kappa n}, \overline{\kappa \omega}, \overline{\kappa \varepsilon}$	stand for Hebrew	ארן און און Yahwæh or אַדְנוֹן or אַדְנוֹן Sir who was, who is who is to come יַהְנֶּה Yahwæh who is to come יַהְנֶּה Yahuæh L-ord Adon
(2)	Īγ, ĪC, ĪN	stand for Hebrew	ישוע יהושוע יהושע Yah Saves Yehoshua Yæshua Yeshua
(3)	$\frac{\overline{\Theta C}}{\Theta W}$ , $\frac{\overline{\Theta N}}{\Theta \gamma}$	stand for Hebrew	Elohim Almighty  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
(4)	$\overline{x}\overline{\omega}$ , $\overline{x}\overline{N}$	stand for Hebrew	respectfully said in Hebrew.  Mashiakh
(5)	птр, птс	stand for Hebrew	אָב Av Father אָב Abba, Papa The Almighty our Father
(6)	$\overline{\gamma}\overline{\gamma}$ , $\overline{\gamma}\overline{c}$ , $\overline{\gamma}$	w, yn	עלהים Son בּן־אֱלהים Son בּן־אֱלהים Hebrew Bæn Ben Almighty Son
(7)	πνλ, πνο	, <u>πνι</u>	stand for רוֹחַ אֶלהִים Spirit Almighty Spirit

<sup>\*</sup>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.

## REFERENCES

Jesus' Words Only



Douglas J. Del Tondo, Esq.

Paul's True Rhetoric

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The Truth About Paul

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The Imperfections of which Copy are here supplied from the vulgar Latin.

Translated into English, and published by Mr. WHISTO N.

The modern Diffinctions of Chapters, and Verfes, and Sentences, and Words, are retained, though not in the MS.

Afterwards, Let our AEIs be read: and the Epifles of Paul, our fellow-worker, which he fent to the Churches under the Conduct of the Holy Spirit. And afterwards, Let a Deacon, or a Preflyter read the Gospels; both those which I Matthew and John have delivered to you; and those which the fellow-workers of Paul received and left to you, Luke and Mark. Constit. Apost. II. 57.

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