

THE PERILS OF PAULINE

PART 1

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



In order to understand what happened at the Yahrushalom Summit, and the reason for it, we realized we would have to trace where Paul went with what was recorded in the Book of Acts since his first letters are not penned until after he left the summit.

Looking at our time line he was quite the traveler. It was his oral teachings that would be coming into question at the Summit as rumors were getting back to Yahrushalom that even though Paul had been run out of dodge or Damascus and Yahrushalom to be precise due to his message, he was back at it in the diaspora.

Here are some time line highlights of what we covered so far and what this next section will cover before we are through.

It covers Acts chapter 9 to chapter 15.

Descent of the Holy Spirit	A.D.	30.
Setting Up of the Church	"	30.
First Persecutions	"	35.
Philip at Samaria	"	35.
Conversion of Saul	"	36.
First Gentile Converted	"	40.
Founding of Church at Antioch	"	43.
Writing of Matthew's Gospel	"	43.
James Killed by Herod	"	45.
Paul's Call	"	47.
His 1st Miss'y Journey Begun	"	48.
Council at Jerusalem	"	50.

CHRONOLOGY OF ACTS AND THE EPISTLES.

(From the Bible Hand-Book.)

THE PERILS OF PAULINE ON THE ROAD TO YAHRUSHALOM

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

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

QUESTIONING PAUL

Shorterings
eng. 12pm - 3pm EST

Forum

YADA RADIO
Fridays
7:30pm EST

Chapters

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

Books

Yada Yah

Print (PDF)

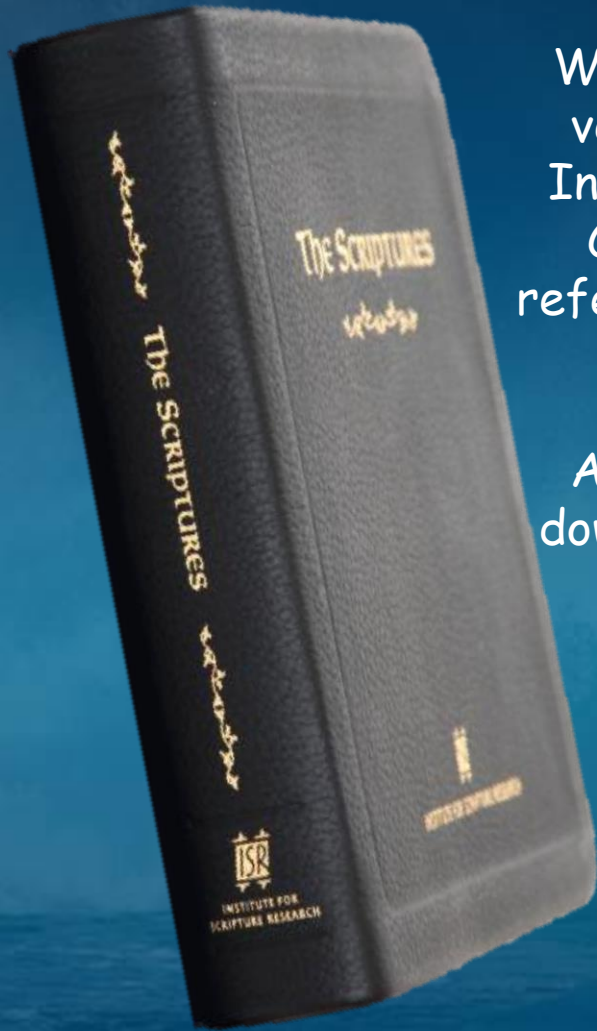
*Questioning Paul
Apostle or False Prophet
...Did Paul Contradict God?*

The Truth About Paul

Why do Christians believe Paul?

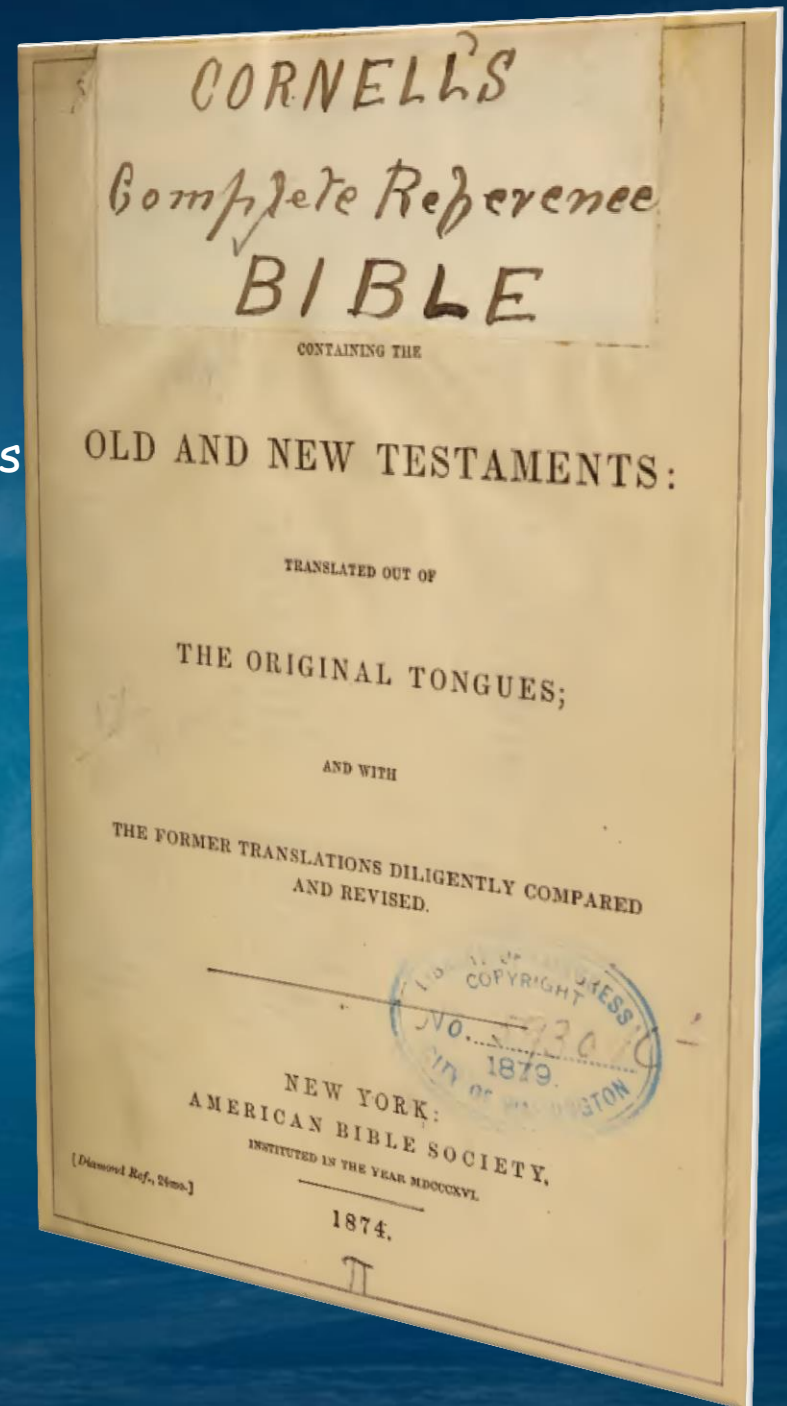
Considering the consequence, should faith in Paul's promises be proven unreliable, should it be demonstrated beyond any reasonable doubt that the author of half of the Christian New Testament consistently and deliberately contradicted God, nothing is more important than questioning Paul's thirteen letters: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

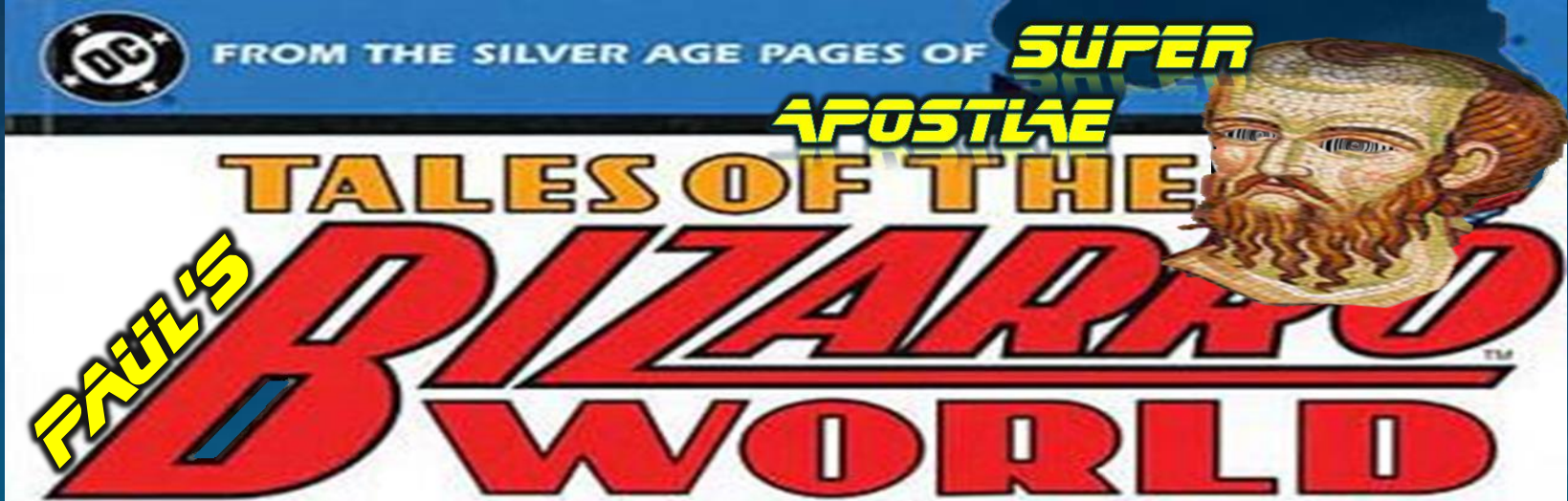
You should know that this book does not stand alone. For those seeking irrefutable proof that Islam is a false religion, that Allah is not God, that Muhammad was not a prophet, and that the Qur'an is among the worst books ever written, I'd encourage you to read *Prophet of Doom – Islam's Terrorist Dogma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



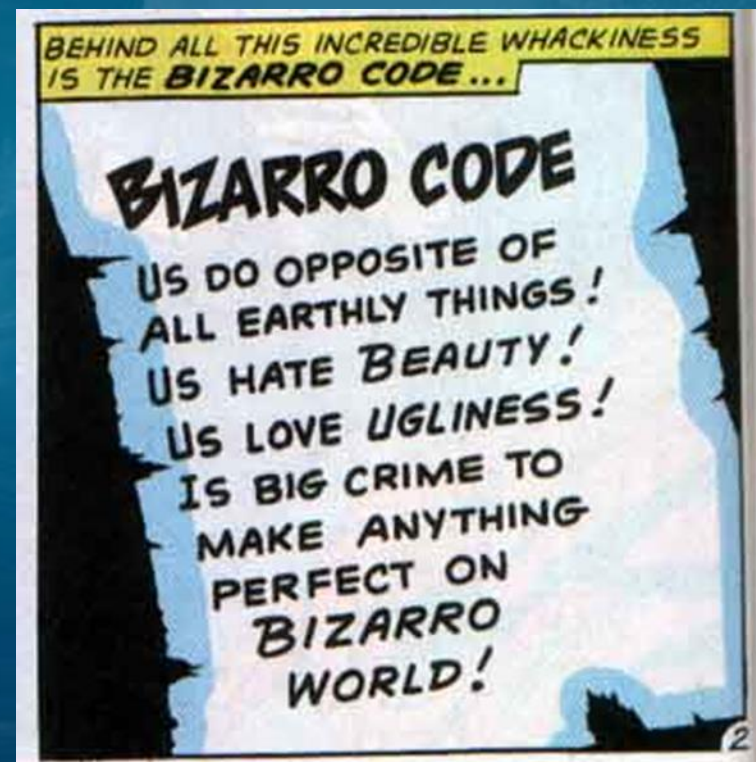
We found these to be very useful tools (on Internet Archive.org). Cornell gave us the references to the quotes Paul was using.

A good reference to download free while we can for sure!





The Book of Acts is mostly about Paul the Super Apostle. But knowing that he is not teaching the same as the 12 or Yahusha or Yahuah we have to look at what he is doing in the sense that we have to understand that what he was doing was not good. In this light we see the ones that challenged him not as "Judaizers" but heroes!



Now just after he flees out of Damascus with the basket incident...

Acts 9:26 And having arrived at Yerushalayim, Sha'ul tried to join the taught ones, but they were all afraid of him, **not believing that he was a taught one**. ISR 1998 Version

Acts 9:26

Παραγενόμενος δὲ εἰς Ἱερουσαλὴμ
ἐπείραζεν κολλᾶσθαι τοῖς μαθηταῖς· καὶ
πάντες ἐφοβοῦντο αὐτόν, μὴ πιστεύοντες
ὅτι ἐστὶν μαθητῆς. | LEB NT RI

And when he arrived in Jerusalem, he was attempting to associate with the disciples, and they were all afraid of him, because they did not believe that he was a disciple. | LEB

When he arrived in Yahrushalom, he was attempting...

πειράζω  peirazō make proof or trial of

4279 πειράζω (peirazō): vb.; ≡ DBLHebr 5814 Srt 5254; Str 3985; **examine, submit another to a test, to learn the true nature or character of ; 2. try to trap, attempt to catch in a mistake ; 3. tempt, test for purposes of making one sin; 4. attempt, try to do something, implying not succeeding at the endeavor ; 5.**

ὁ πειράζων (ho peirazōn), the Tempter (Mt 4:3); Swanson, J. (1997). Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament) Logos Research Systems, Inc.

Now remember his mindset. He just confused the followers of the way in Damascus. He thought he knew the message better than they did. Do you think his mind set had changed and he become humble in the presence of these followers ? Was he "testing" them trying to one up them by catching them in a mistake? Could this be why they did not believe he was a disciple and were afraid?

Looking at the corresponding Hebrew word it seems he was doing more than just trying to “join” them.

5814 נָסָה (nā·sā(h)): v.; ≡ Str 5254; TWOT 1373—1. (piel) *test, try, i.e., attempt to learn the true nature of something* ; 2. (piel) *attempt, try, i.e., exert oneself to do something* ; 3. (piel) *test, try, i.e., cause or allow hardship or trouble in a circumstance, often with choices within the situation, implying a different outcome is possible.* Swanson, J. (1997).

Dictionary of Biblical Languages with Semantic Domains : Hebrew (Old Testament) (electronic ed.). Logos Research Systems, Inc.

Strong's H5254. נָסָה nâçâh, naw-saw'; a prim. root; **to test**; by impl. **to attempt**:—adventure, assay, prove, tempt, try.

5815 נָסַח (nā·săḥ): v.; ≡ Str 5255; TWOT 1374—1. (qal) *tear out, uproot, i.e., cause one to be displaced to another place* ; (nif) *be uprooted, be torn down, demolish, dismantle, i.e., the tearing down of a construction as an act. of destruction.*

Swanson, J. (1997). Dictionary of Biblical Languages with Semantic Domains : Hebrew (Old Testament) (electronic ed.). Logos Research Systems, Inc.

H5255. נָסַח nâçach, naw-sakh'; a prim. root; **to tear away**:—destroy, pluck, root.

H5256. נָסַח n^eçach (Chald.), nes-akh'; corresp. to 5255:—**pull down**. Strong, J.

(2009). A Concise Dictionary of the Words in the Greek Testament and The Hebrew Bible (Vol. 2, p. 79). Logos Bible Software.

Gesenius Hebrew Chaldee Lexicon

PIEL נָסָה — (1) **TO TRY, TO PROVE any one.** 1 Kings 10:1, “**the queen of Sheba came, to prove him with hard questions;**” to examine the wisdom of Solomon, 2 Chr. 9:1; Dan. 1:12, 14. Specially — (a) **God is said to try or prove** men by adversity, in order to prove their faith, Gen. 22:1; Ex. 16:4; Deu. 8:2, 16; 13:4; Jud. 2:22; compare *πειράζειν* in New Test. — (b) **men on the other hand are said to prove or tempt God,** when they doubt as to his power and aid, Ex. 17:2, 7; Deut. 6:16; Ps. 78:18, 41, 56; Isa. 7:12, “I will not ask, neither will I tempt Jehovah.”

(2) **to try, to attempt, make a trial, to venture.** — (a) absol. 1 Sa. 17:39, כִּי־לֹא נִסִּיתִי “for I have made no trial.” Jud. 6:39. — (b) followed by an inf. Deu. 4:34; 28:56. — (c) followed by an acc. of the thing, Job. 4:2, הֲנִסָּה דְבַר אֱלֹהֶיךָ תִּלְאַה “can one attempt a word with thee? wilt thou take it ill?”

Derivative נִסָּה.

This is the attitude he had with the folks in Damascus and they did not believe him and ran him out of town.

In preference to the denominative *peiraomai*, the Koine uses *peirazō*, which is rare in secular Greek, but to which biblical language gives an altogether singular density, with the basic meaning “trial” and always translating the piel of the Hebrew *nāsâh*. Its secular meanings are rather rare but always it is a question of trial and exploration. Hence the religious and moral meaning, “temptation,” which is a trial of virtue by means of affliction or adversity.

Spicq, C., & Ernest, J. D. (1994). Theological lexicon of the New Testament (Vol. 3, p. 82). Peabody, MA: Hendrickson Publishers. Logos

Act 9:26 And Saul, having come to Jerusalem, and he was testing and temping to unite and cling and establish a relationship with the **disciples- followers-students**,

μαθηταῖς *mathētais*

to associate with the **disciples**, and they were all afr

μαθητής *mathētēs* **disciple**

noun, dative, plural, masculine | dative of association

Sense: **disciple** – a student who adheres to (and travels with) a teacher in a pedagogical relationship; especially used of students of spiritual leaders.

DBL Greek

follower; pupil

NASB Dictionaries

IGEL

LXGRCANLEX

disciple

BYNTGV3E

learner, disciple

He didn't go to the Apostles! He went to the sheep first. To try them and see if he could lead them astray!

and all were afraid of him,

ἐφοβοῦντο *ephobounto*

les, and **they were all afraid of** him, because they did

φοβέω *phobeō* **fear; terrify; frighten**

verb, **imperfect**, either middle or passive, indicative, third person, plural | finite verb

Sense: to fear – to be afraid or feel anxious or apprehensive about a situation or event.

DBL Greek

be afraid; respect; worship

NASB Dictionaries

LEH LXX Lexicon

to fear; id.; to fear, to be afraid; to fear to do, to be afraid of doing; to b...

IGEL

LXGRCANLEX

be/become afraid; to be afraid; to be afraid of; to fear; to respect

LALS

fear; **terrify; frighten; ירא**; be afraid; fear; **יָרָא**; fear/revere; fear; פחד;...



not believing that he is a **disciple**,

(Niphal)

- i.* to be established, be faithful, be carried, make firm
 - a.* to be carried by a nurse
 - b.* made firm, sure, lasting
 - c.* confirmed, established, sure
 - d.* verified, confirmed
 - e.* reliable, faithful, trusty

ΠΙΣΤΕΥΟΝΤΕΣ *pisteuontes*

because they did not **believe** that he was a disciple.

πιστεύω «*pisteuō* believe; trust; put faith in
verb, present, active, participle, plural, nominative, masculine | adverbial participle
Sense: to believe (accept) – to accept as true; take to be true.

DBL Greek think to be true; trust; have Christian faith; entrust

NASB Dictionaries

LEH LXX Lexicon to trust, to put faith in, to believe in; id.; to believe; to believe that; to...

IGEL

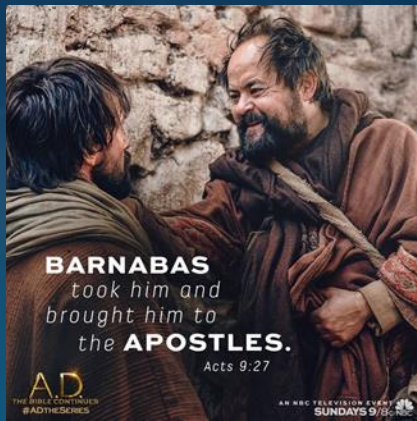
LXGRCANLEX believe; trust; to believe; to believe in; to trust; to entrust

BYNTGV3E I believe (in), trust

LALS

trust; put faith in; אָמַן; believe; believe/trust; מַהֲרָה; do quickly; quickl...

CDWGTHB



Date range	Book Chapters	Book Verses	Event
40		Acts 9:26 Gal 1:18-19	Paul meets with Barnabus, Kepa and Ya'acob in Yahrushalom

Acts 9:27 But Barnabah took him and brought him to the emissaries (Apostles), and described in detail to them how he had seen the Master (Kyrios) on the way, and that He had spoken to him, and how he was speaking boldly at Damascus in the name of יהושע .

3972 ὁράω (horaō): vb.; ≡ DBLHebr 8011; Str 3708—1. **pay attention to, concern oneself with** 3. **understand, as a result of a perception** 4. **visit, go to see** ; 5. **experience an event or state**, 6. **learn about, acquire information** ; 7. **cause to happen**
Swanson, J. (1997). Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament) Logos

Outline of Biblical Usage [?]

- I. to see with the eyes
- II. to see with the mind, to perceive, know
- III. to see, i.e. become acquainted with by experience, to experience
- IV. to see, to look to
 - A. to take heed, beware
 - B. to care for, pay heed to
- V. I was seen, showed myself, appeared

[Click for Synonyms](#)

Strong's Definitions [?]

(Strong's Definitions Legend)

† ὁράω horaō, hor-ah'-o; properly, to stare at (compare G3700), i.e. (by implication) to discern clearly (physically or mentally); by extension, to attend to; by Hebraism, to experience; passively, to appear:—behold, perceive, see, take heed.

RED FLAGS

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

Question: Why didn't Barnabus recognize that Paul was a false witness saying he saw Yahusha out in the wilderness on the way to Damascus when Yahusha specifically told them to watch out for that?

Question: Why wasn't Paul speaking boldly in the name of Yahuah? Would that not be another red flag?



Acts 9:28 And he was with them at Yerushalayim, coming in and going out, Acts 9:29 and speaking boldly in the Name of the **Master (Kurios) יהושע** and disputed , debated and argued with the **Hellenists (Greek Speaking Jews)**, but they undertook to kill him. Acts 9:30 And when the brothers learned of this, they brought him down to Caesarea and sent him out to Tarsos. ISR 1998 Version

So after Barnabus vouches for Paul he meets with Kepa and Ya'cob the first time in Yahrushalom. Now are we to believe that they were all one happy family all preaching the same thing? Same two questions now apply to Kepa and Ya'acob.

Question : Why didn't the Apostles recognize that Paul was a false witness saying he saw Yahusha on the way to Damascus when Yahusha specifically told them to watch out for that?

Question: Why didn't they correct Paul to speak boldly in the name of Yahuah? Would that not be another red flag that the message was being changed?

Question: Why did Paul concentrate on the Greek speaking Jews? Was it because the others may not be tipped off to what he was saying and so thought it was the same message?



RED FLAGS

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

Somehow the "Hellenists" and or Greek speaking Jews in Yahrushalom of all places, now were so upset with just what Paul was saying, that they were plotting to kill him and so the "brethren learned of this" and escorted him out of town.

Question: Why didn't Kepha and Yac'cob agree with the Hellenists? Are we suppose to believe the Hellenists were more aware of what Yahusha taught than the Apostles? If so, they can't be trusted. But I would bet more on copy editing. Also if they wanted to kill him the charge would have been blasphemy.

Question: Why weren't the Hellenists after Kepha and Barnabus and Yac'cob as well **if they in fact at this time were condoning** Paul's message and conversion story?

Question: If Paul was teaching the same message, why didn't the Apostles just set the Hellenists straight? What good would it do to just get Paul out of town?



Date range	Book Chapters	Book Verses	Event
40		Acts 10	Kepa goes to house of Cornelius

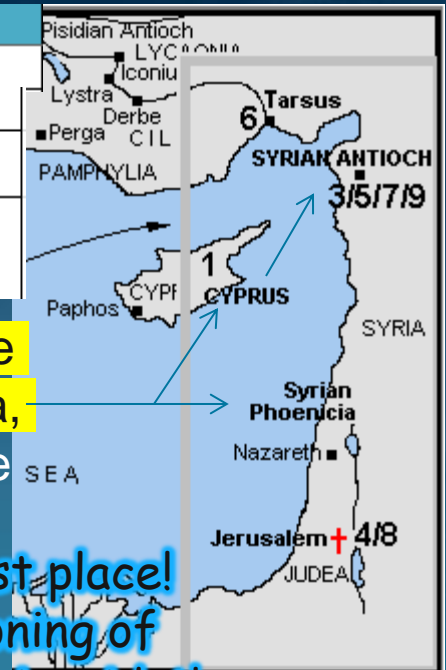
There are a lot of issues in this story but we will not address it in this study. We left it in to show that Kepha was also at this time dealing with the gentiles and Paul was not the one chosen to go to them.

Acts 11:1 And the Apostles and brothers who were in Yehudah heard that the gentiles also received the word of Yahuah. Acts 11:2 And when Kěpha went up to Yerushalayim, those of the circumcision were contending with him, Acts 11:3 saying, "You went in to uncircumcised men and ate with them!"after the story of the clean and unclean animals and coverting Corneilus .. Acts 11:16 "And I remembered the word of the Yahusha, how He said, 'Yohanan indeed immersed in water, but you shall be immersed in the Set-apart Spirit.' Acts 11:17 "So if Yahuah gave them the same gift as He gave us when we believed on **יְהוֹשֻׁעַ** the annointed, how was I able to withstand Yahuah?" Acts 11:18 And having heard this, they were silent, and praised Yahuah, saying, "**Then Yahuah has indeed also given to the gentiles repentance to life.**"



Yahuah has made this very clear from the beginning.. Not just at this point.

Date range	Book Chapters	Book Verses	Event
40		Acts 9:30	Paul goes to Caesarea and Tarsus
41			Reign of Claudius Caesar 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



Acts 11:19 Then, indeed, they who were scattered because of the pressure that arose over Stephanos passed through to Phoenicia, and Cyprus, and Antioch, speaking the word to no one except the Yehudim only.

Now remember who caused the great scattering in the first place!

Paul got a taste for blood, and went berserk after the stoning of Stephen and everyone scattered. Now here he is back in their midst!

But no one remembers he physically attacked them?

Acts 8:1 And Sha'ul was giving approval to his (Stephens) death. And on that day there was a great persecution against the assembly which was at Yerushalayim, and they were all scattered throughout the countries of Yehudah and Samaria, except the Apostles. Acts 8:2 And devout men buried Stephanos, and made great lamentation over him. Acts 8:3 But Sha'ul was ravaging the assembly, entering every house, and dragging off men and women, putting them in prison. Acts 8:4 Then those who had been scattered went everywhere bringing the Good News: the Word! Acts 8:5 And going down to the city of Samaria Philip proclaimed Messiah to them. Acts 8:6 And the crowds with one mind heeded what Philip said, hearing and seeing the miracles which he did. ISR 1998

Acts 11:20 But some of them were men from Cyprus and Cyrene, who, when they had come to Antioch, **spoke to the Hellenists**, bringing the Good News: יהושע

Acts 11:21 And the hand of Yahuah was with them, and a great number having believed turned to Yahuah.

Now all the places you see Yahuah they have kurios which should be Yahuah not the L or Master.

Acts 11:22 And word of it came to the ears of the assembly in Yerushalayim, and they sent out **Barnabah** to go as far as Antioch, Acts 11:23 who, having come, and seeing the favour of Yahuah, was glad, and encouraged them all with purpose of heart to cleave to Yahuah. Acts 11:24 Because he was a good man, and filled with the Set-apart Spirit and with belief. And large numbers were added to Yahuah. Acts 11:25 **Then Barnabah went to Tarsus to seek Sha'ul.** ISR 1998

Keep in mind this is all while Paul was back in Tarsus!



Acts 11:26 and having found him, he brought him to Antioch. And it came to be that for an entire year they came together in the assembly and taught large numbers. And the taught ones were called "Messianites" first in Antioch. ISR 1998



Ancient Antioch was a multicultural city plagued by ethnic conflict and violence.

Date range	Book Chapters	Book Verses	Event
43?			Matthew is written
44		Acts 11:28	Followers are first called Chrestucians at Antioch
44		Acts 12:2	Ya'acob brother of Yahucannon killed by Herod Agrippa I
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

Things are heating up.. But at least Matthياهو has put pen to scroll. Yahuchanon and the rest must have felt great anxiety as things looked bleak.

Now the ISR says the word is Messianics but that is still very wrong!
Remember it should be Chrestucians.

Acts 26 Robertson's Word Pictures of the NT-The name was evidently given to the followers of Yahusha by the Gentiles to distinguish them from the Jews since they were Greeks, not Grecian Jews. The Jews termed them Galileans or Nazarenes. The followers of Yahusha called themselves disciples (learners), believers, brethren, saints, those of the Way. The three uses of Christian in the N.T. are from the heathen standpoint (here), Acts 26:28 (a term of contempt in the mouth of Agrippa), and 1 Peter 4:16 (persecution from the Roman government). It is a clear distinction from both Jews and Gentiles and it is not strange that it came into use first here in Antioch when the large Greek church gave occasion for it.

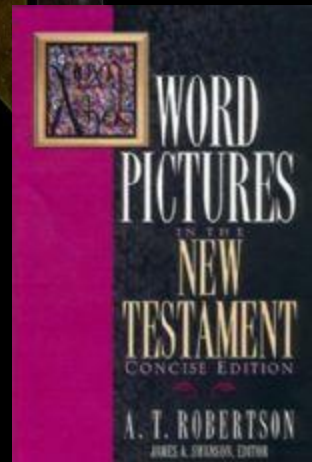
Philip Comfort, the overall coordinator of the "New Testament" passages which comprise the New Living Translation, emphatically reveals on pages 224 and 225 of his *Encountering the Manuscripts* that he is aware that the initial Followers of the Way were called "Chrestucians," not "Christians." And he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

Acts 11:27 And in those days prophets came from Yerushalayim to Antioch.

Prophets (prophtai). Christian prophets these were (cf. 1 Peter 13:1) who came from Jerusalem (the headquarters, 1 Peter 8:15). Judas and Silas are called prophets (1 Peter 14:4 ; 1 Peter 15:32). They were not just fore-tellers, but forth-tellers. The prophet had inspiration and was superior to the speaker with tongues ([1 Corinthians 14:3](#)). John was a prophet ([Luke 7:26](#)). RWPNT



Acts 11:28 And one of them, named Hāgab, stood up and indicated by the Spirit that there was going to be a **great scarcity of food over all the world – which also took place under Claudius Caesar**



Acts 11:29 So the taught ones, each according to his ability, decided to send relief to the brothers dwelling in Yehudah. Acts 11:30 This they also did, and sent it to the elders by the hands of Barnabah and Sha'ul.

Question Josephus does tell us of a famine but it was not worldwide. Looks like Queen Helena took care of it pretty quick.

Josephus (Ant. VIII. 13, 4) appears to restrict it to Palestine. In the days of Claudius (epi Klaudiou). He was Roman Emperor A.D. 41-44. The Roman writers (Suetonius, Dio Cassius, Tacitus) all tell of dearths (assiduae sterilitates) during the brief reign of Claudius who was preceded by Caligula and followed by Nero



The Famine under Claudius

Acts 11:27-28

At that time prophets came down from Jerusalem to Antioch. One of them named Agabus stood up and predicted by the Spirit that there would be a server famine over all the world; and this took place during the reign of Claudius. The disciples determined that according to their ability, each would send relief to the believers living in Judea; this they did, sending it to the elders by Barnabas and Saul.

Antiquities 20.2.5 49-53

Her arrival was very advantageous to the people of Jerusalem; for a famine oppressed them at that time, and many people died for want of money to procure food. Queen Helena sent some of her servants to Alexandria with money to buy a great quantity of grain, and others of them to Cyprus to bring back a cargo of dried figs. They quickly returned with the provisions, which she immediately distributed to those that need. She has thus left a most excellent memorial by the beneficence which she bestowed upon our nation. And when her son Izates was informed of this famine, he sent great sums of money to the principal men in Jerusalem.

Antiquities 20.5.2 101

The successor of Fadus was Tiberius Alexander...it was in that (or their) administration that the great famine occurred in Judea, during which Queen Helen bought grain from Egypt for large sums and distributed it to the needy, as I have stated above.

Comment

The date of the famine described by Josephus is uncertain, due to a difficult text. If under Alexander it occurred between 46 and 48 CE, but it may have started in Fadus' time, as early as 44. The Emperor Claudius ruled from 41 to 54, matching the dating in Acts. This also helps to date the activities of the apostles prior to Acts 11.

Within Armenian tradition Queen Helena was also said to be the wife of King Abgarus of Edessa, and thus the queen of Edessa too.[4] Moses of Chorene confirms that this Helena was also the queen of Adiabene when he mentions the same famine relief as does Flavius Josephus:

"The chief of King Abgar's wives, who was named Helena ... **Helena went away to Jerusalem in the time of Claudius, during the famine which Agabus had predicted. Spending all her treasures she bought an immense amount of grain in Egypt, which she distributed to the poor, to which Josephus bears witness.** Her famous mausoleum stands before the gate at Jerusalem to this very day. After their death the bones of both mother and son were brought to Jerusalem and buried just outside of the walls, where Helen had erected three pyramids (Jos. Ant. XX. 4. 3).

Helena of Adiabene (Hebrew: הלני המלכה) (d. ca. 50-56 CE) was queen of Adiabene and Edessa, and the wife of Monobaz I and Abgarus V. With her husband she was the mother of Izates II and Monobaz II. Helena became a convert to Judaism about the year 30 CE. The names of some of her family members and the fact that she was married to her brother indicate an Iranian, Zoroastrian or Magian origin.

The royal palace of Queen Helena is believed to have been discovered by archaeologist Doron Ben-Ami during excavations in the City of David in 2007. The palace was a monumental building located in the City of David just to the south of the Temple Mount and was destroyed by the Romans in 70 CE. The ruins contained datable coins, stone vessels and pottery as well as remnants of ancient frescoes. The basement level contained a Mikveh.

Acts 12:1 And about that time Herodes the sovereign put forth his hands to do evil to some from the assembly. Acts 12:2 And he killed Ya'aqob the brother of Yohanan with the sword. The Scriptures ISR 1998

Jacobus de Sone Zebedæi, met den sweerde gedood, door Herodes Agrippa, binnen Jerusaleem. Anno Christi 45.



Right after
this he also
arrests
Kepha.



Acts 12:25 And Barnabāh and Sha'ul returned from Yerushalayim, having completed the service, and having taken with them Yoha nan who was also called **Mark**. **One has to wonder if this is "the" Mark.

Acts 13:1 And in the assembly that was at Antioch there were certain prophets and teachers: both Barnabāh and Shim'on who was called Niger, **and Lucius of Cyrene,** and Manahē m who had been brought up with Herodes the district ruler, **and Sha'ul**. It is from this verse that one can make the connection that Paul grew up with Herodes the district rulers-making him at least friends with a herodian if not related per our previous studies. We will get into this in more detail in an upcoming study before we are through.

Lucius of Cyrene--([Acts 2:20](#)). **He is mentioned, in [Romans 16:21](#) , as one of Paul's kinsmen.** **Manaen--**or Menahem, the name of one of the kings of Israel ([2 Kings 15:14](#)). **which had been brought up with--**or, the foster brother of.

Herod the tetrarch--that is, Antipas, who was himself "brought up with a certain private person at Rome" [JOSEPHUS, Antiquities, 17.1,3]. How differently did these two foster brothers turn out--the one, abandoned to a licentious life and stained with the blood of the most distinguished of Yah's prophets, though not without his fits of reformation and seasons of remorse; the other, a devoted disciple of LJ and prophet of the Church at Antioch! But this is only what may be seen in every age: "Even so, Father, for so it seem good in Thy sight." If the courtier, whose son, at the point of death, was healed by Yahusha ([John 4:46](#)) was of Herod's establishment, while Susanna's husband was his steward ([Luke 8:3](#)), his foster brother's becoming a Christian and a prophet is something remarkable.

and Saul--last of all, but soon to become first. Henceforward this book is almost exclusively occupied with him; and his impress on the NT, on Christendom, and on the world is paramount. Commentary Critical and Explanatory on the whole bible Acts 13 From Bible

Study Tools **Remember we are in bizzaro world this is not good!**

Also out of this group does anyone recognize any prophets plural? Acts 13:2 And as they were doing service to the Master and fasted, Question: what kind of service could they be doing "to the master or L"? Very odd! the Set-apart Spirit said, "Separate unto Me Barnabah and Sha'ul for the work to which I have called them."

So now it's the Set Apart spirit that wants people to be separated to it and doing "works" which the Spirit has called them to do? I thought it was JC that called Paul?

Acts 13:3 Then having fasted and prayed, and having laid hands on them they sent them away.

Question- The "laying on of hands"- What purpose did it hold? If they were being called by "the spirit" why did the humans think laying their human hands on them meant anything? The Origin came from Moshe called Smicha who laid his hands on Yahusha (Joshua) passing on his mantle of leadership to him. Very odd that man thinks that the Ruach needs our hands involved before the spirit can be imparted to another. Rubbish!

Acts 13:4 So they, having been sent out by the Set apart Spirit, went down to Seleukeia, and from there they sailed to Cyprus. Acts 13:5 And having come into Salamis, they proclaimed the word of Yahuah in the congregations of the Yehudim. And they also had Yoha nan ****MARK**** as an attendant

Map of Paul's First Missionary Journey (48 A.D.) - This map reveals the areas in Asia Minor where Paul visited in his first missionary journey. Around 48 AD, in the springtime, Paul and his companions Barnabas and Mark were sent on a mission from the church in Antioch. This would be the first of Paul's Missionary Journey's.

At a cost of almost 12 days wages for a soldier per person. 237/20. Who paid for this?



1. a silver coin and monetary unit of ancient Rome, first issued in the latter part of the 3rd century b.c., that fluctuated in value and sometimes appeared as a bronze coin.
2. a gold coin of ancient Rome equal to 25 silver denarii; aureus.

In the Roman currency system, the **denarius** (/diˈnɛəriəs/ di-NAIR-i-əs; plural: denarii /diˈnɛəriɪ/ di-NAIR-i-eye) was a small silver coin first minted about 211 BC during the Second Punic War.

de-na'-ri-us (denarion): A Roman silver coin, 25 of which went to the aureus, the standard gold coin of the empire in the time of Augustus, which was equal in value to about one guinea or USD5, 25; more exactly ?1.0, 6 = USD5.00, the ? = USD4,866. **Hence, the value of the denarius would be about 20 cents and this was the ordinary wage of a soldier and a day laborer.** The word is uniformly rendered "penny" in the KJV and "shilling" in the ASRV, except in Matt 22:19 Mark 12:15 and Luke 20:24, where the Latin word is used, since in these passages it refers to the coin in which tribute was paid to the Roman government

Coins of ANCIENT ROME

DENARIUS OF THE 12 CAESARS • HISTORICAL REPLICAS



JULIUS
44 B.C.



AUGUSTUS
14 A.D.



TIBERIUS
37 A.D.



CALIGULA
41 A.D.



CLAUDIUS
54 A.D.



NERO
66 A.D.



GALBA
69 A.D.



OTHO
69 A.D.



VITELLIUS
69 A.D.



VESPASIAN
79 A.D.



TITUS
81 A.D.



DOMITIAN
96 A.D.



Debasement and evolution [[edit](#)]

The denarius has a link from the Roman times to the British penny and US 1 cent piece (colloquially called 'penny').

Year	Event	Weight	Purity	Note
267 BC	Predecessor	6.81g	?	1/48 pound. Equals 10 asses giving the denarius its name, which translates as "containing ten". . The original copper coinage was weight based, and was related to the Roman pound, the libra, which was about 325 g. The basic copper coin, the as, was to weigh 1 Roman pound. This was a cast coin of some size and subdivisions of the as were used, as will be described later. The copper coins are of note because the ghost of this unit is to be found in the British monetary system, which still uses the pound, abbreviated as £.
211BC	Introduction	4.55g	95-98%	1/72 pound. Denarius first struck. According to Pliny, it was established that the denarius should be given in exchange for ten pounds of bronze, the quinarius for five pounds, and the sestertius for two-and-a-half. - But when the as was reduced in weight to one ounce, it was established that the denarius should be given in exchange for sixteen asses, the quinarius for eight, and the sestertius for four. And though the reason for its being so called no longer existed, yet the denarius retained its original name. With respect to the weight of the denarius, it appears, also according to Pliny and other writers, that there were, in the ancient libra, eighty-four denarii.
200BC	Debasement	3.9g	95-98%	1/84 pound.
141BC	Debasement	3.9g	95-98%	1/84 pound. Retarrified to equal 16 as due to the decrease in weight of the as.
44BC	Debasement	3.9g	95-98%	Julius Caesar Reigned. Set the denarius at 3.9g. legionary (professional soldier) pay was doubled to 225 denarii per
14AD-37AD		3.9g	97.5-98%	Tiberius slightly improved the fineness as he gathered his infamous hoard of 675 million denarii.
64-68AD	Debasement	3.41g	93.5%	1/96 pound. This more closely matched the Greek Drachm. In 64, Nero reduced the standard of the aureus to 45 to the Roman pound (7.20 grs.) and of the denarius to 96 to the Roman pound (3.30 grs.). He also lowered the denarius to 94.5% fine. Successive emperors lowered the fineness of the denarius; in 180 Commodus reduced its weight by one-eighth or 108 to the pound.

The value of money varies with time. And so, trying to convert Hebrew, Greek, and Latin monetary terms to an amount we can appreciate is problematic. That's why the original terms have been retained. To convert them to today's money, depending on where and when you live, requires a conversion factor. We will take a known amount in NT times, the denarius, and use that to determine the other amounts. We know that a denarius was worth about a day's wages for a skilled worker (Matt. 20:2). That is still a relative amount, so let's use the average wage as our factor. For example, the average annual income for an individual American in 2002 was roughly \$25,000. Dividing by 2000 hours per year (40 hrs x 50 weeks), we get \$12.50 per hour as the average hourly wage. That makes a day's wages about 100 dollars (8 x 12.50).

To determine the value of 1 *talent* using the chart below, simply multiply a day's wages by 6000. In our example, it would be \$600,000. A *lepton*, or widow's mite, would be 78 cents (\$100 / 128).

Biblical Term	Equivalent Value	Source Passage
Talent	= 6,000 denarii	Mt. 18:24; 25:15-28
Mina	= 100 denarii	Lk. 19:13-25
Argurion	= 4 denarii	Mt. 26:15; 27:3-9, Acts 19:19
Stater, shekel	= 4 denarii	Mt. 17:27
Didrachma	= 2 denarii	Mt. 17:24
Drachma	= 1 denarius	Lk. 15:8-9
Denarius	= 1 day's wages	Mt. 18:28; 20:2-13; 22:19, Mk. 6:37; 12:15; 14:5, Lk. 7:41; 10:35; 20:24; Jn. 6:7; 12:5; Rev. 6:6

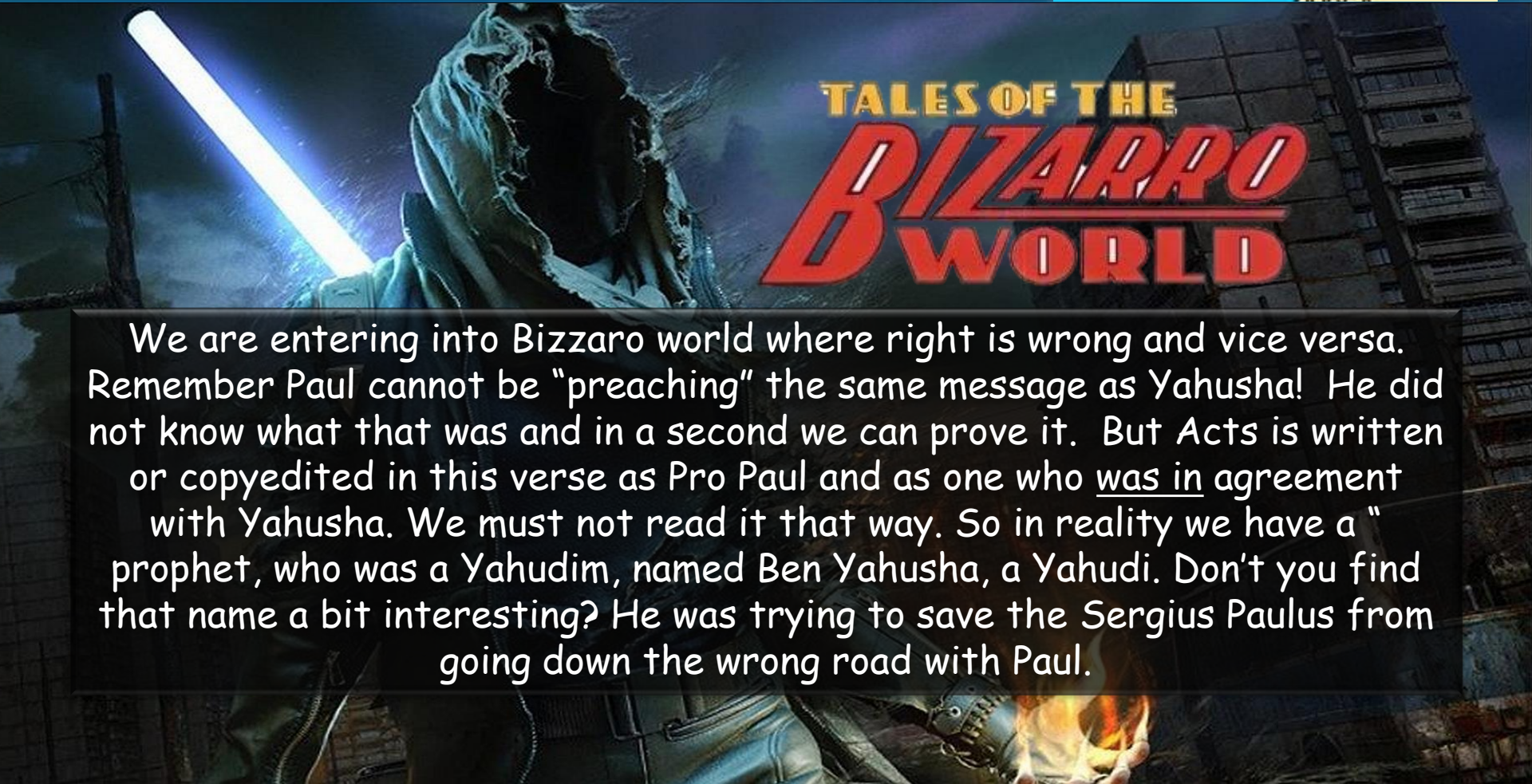
The first journey begins (Acts 13:4).

This journey started after 44 AD and ended a "*long time*" (Acts 14:28) before 50 AD



Date range	Book Chapters	Book Verses	Event
45-49		Acts 13:4-6	Then to Salamis and Paphos where Paul met Bar-Yahusha the sorcerer

Acts 13:6 And having passed through all the island to Paphos, they found a certain magician, a false prophet, a Yehudite whose name was Bar-Yehoshua,



We are entering into Bizzaro world where right is wrong and vice versa. Remember Paul cannot be “preaching” the same message as Yahusha! He did not know what that was and in a second we can prove it. But Acts is written or copyedited in this verse as Pro Paul and as one who was in agreement with Yahusha. We must not read it that way. So in reality we have a “prophet, who was a Yahudim, named Ben Yahusha, a Yahudi. Don’t you find that name a bit interesting? He was trying to save the Sergius Paulus from going down the wrong road with Paul.

Acts 13:7 who was with the proconsul, Sergius Paulus, a man of understanding and intelligence. This man, having called for Barnabah and Sha'ul, earnestly sought to hear the word of Yahuah. Acts 13:8 But Elumas the magician (Magos)— for so his name is translated – stood against and opposed them, (Elymas--or "the wise." for so is his name by interpretation--the word is from the Arabic.) seeking to turn the proconsul away from the belief.

Thayer's Greek Lexicon

Ἑλύμας, ὁ, [B. 20 (18)], *Elymas*, an appellative name which Luke interprets as μάγος, — derived either, as is commonly supposed, fr. the Arabic عَلِيمٌ (elymon), i. e. *wise*; or, acc. to the more probable opinion of Delitzsch (*Zeitschrift f. d. Luth. Theol.* 1877, p. 7), fr. the Aramaic אֱלִימָא *powerful*: Acts xiii. 8. [BB.DD. s. v.]*

Christians may have a problem. This Magician or wizard has the same title as the “wise men” who came to see the baby Yahusha.
Were they evil sorcerers?

The Word Pistis as we learned last time is faith and trust
but if used by Paul its Faith not trust.
That is what Ben Yahusha was opposing them on.

So this word is used 6 times- 4 with a positive connotation wise man and 2 with the negative sorcerer. Lets see where this leads us!

Ahh ok makes sense! So they are wise men coming to Yahusha, but if they or on Ben Yahusha opposes Paul then in those 2 verses it's a magician and scorccerer! Bizarro world- they will do anything to paint Pauls message as good.

The KJV translates Strong's G3097 in the following manner: wise man (4x), sorcerer (2x).

Outline of Biblical Usage [?]

- I. a magus
 - A. the name given by the Babylonians (Chaldeans), Medes, Persians, and others, to the wise men, teachers, priests, physicians, astrologers, seers, interpreters of dreams, augers, soothsayers, sorcerers etc.
 - B. the oriental wise men (astrologers) who, having discovered by the rising of a remarkable star that the Messiah had just been born, came to Jerusalem to worship him
 - C. a false prophet and sorcerer

Strong's Definitions [?]

(Strong's Definitions Legend)

μάγος *mágos*, mag'-os; of foreign origin (H7248); a Magian, i.e. Oriental scientist; by implication, a magician:—sorcerer, wise man.

TOOLS

Mat 2:1 Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men G3097 from the east to Jerusalem,

TOOLS

Mat 2:7 Then Herod, when he had privily called the wise men, G3097 enquired of them diligently what time the star appeared.

TOOLS

Mat 2:16 Then Herod, when he saw that he was mocked of the wise men, G3097 was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. G3097

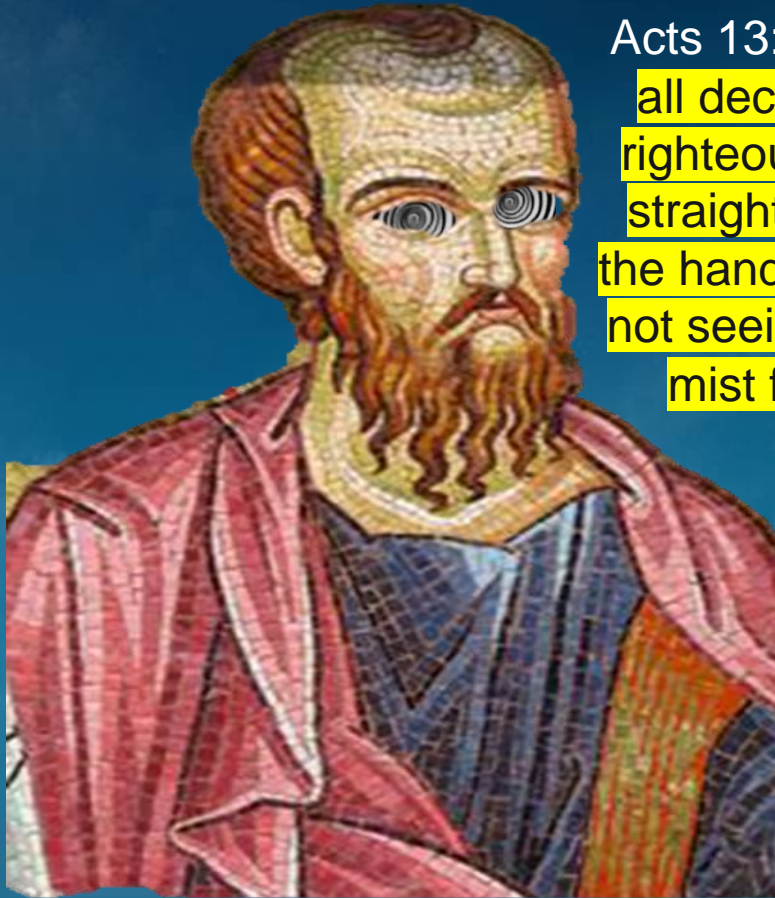
TOOLS

Act 13:6 And when they had gone through the isle unto Paphos, they found a certain sorcerer, G3097 a false prophet, a Jew, whose name was Barjesus:

TOOLS

Act 13:8 But Elymas the sorcerer G3097 (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

Acts 13:9 Then Sha'ul, filled with the Set-apart Spirit, **looked intently at him,**



Acts 13:10 and said, “O son of the devil, filled with all deceit and all recklessness, you enemy of all righteousness, shall you not cease perverting the straight ways of ? יהוה Acts 13:11 “And now, see, the hand of יהוה is upon you, and you shall be blind, not seeing the sun for a time.” And instantly a dark mist fell on him, and he went around seeking someone to lead him by the hand.

****** So now Paul did to someone else what the “spirit of JC” did to him on the road to Damascus. Gosh almost sounds like the same spirit right, same parlor trick-blinding people. Yahusha commanded demons out of people not blinding them!

Mar 1:23 And there was a man in their congregation with an unclean spirit, and he cried out, Mar 1:24 saying, “Ha! What have we to do with You, יהושע of Natsareth? Did You come to destroy us? I know who You are: the Set-apart One of Yahuah!” Mar 1:25 And יהושע rebuked him, saying, “Be silenced, and come out of him!” Mar 1:26 And throwing him into convulsions, the unclean spirit called out with a loud voice, and came out of him. Mar 1:27 And they were all so amazed, as to reason among themselves, saying, “What is this, a fresh teaching? With authority He commands even the unclean spirits, and they obey him!”

Acts 13:12 And having seen what took place, the proconsul believed, being astonished at the teaching of the Master.

And of course because of the "sign and wonder" the Sergius Paulus "believed". Where does the teaching of Yahusha or Yahuah say it's a good thing to go around blinding people? **Really read this, because of what he saw take place he was an open vessel** to be astonished at the teaching of "the Master" L. Was the L teaching him? This version is really a bad translation in the NT because they just substitute "master" for lord-kurios which is suppose to be a substitute for Yahuah, which it isn't all the time. Since they switch out Yahusha and Yahuah like they are one in the same. This teaching of "the master" from Paul would have to be a teaching from satan. He does not know Yahusha and hates the Torah! That is why this new message was astonishing! We have free will! Yahusha can not our master! He is our brother and King!

Date range	Book Chapters	Book Verses	Event
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

Acts 13:13 And having put out from Paphos, Sha'ul and those with him came to Perge in Pamphulia. And Yohan an, Mark having left them, returned to Yerushalayim.

This is interesting, because if this was Mark, and he returned to Yahrushalom, he would be telling them back home exactly what Paul was teaching. He left not on good terms with Paul as we will also see. Is this one of the reasons Paul gets called to the Summit, because of what Mark was telling them? Not rumor, but what he actually saw? Keep this on the sticky side of your mind.

Date range	Book Chapters	Book Verses	Event
45-49		Acts 13:4-6	At Antioch in Pisidia (not the one in Syria) Paul and Barnabus turn to the Gentiles



Acts 13:14 But passing through from Perge, they came to Antioch in Pisidia, and went into the congregation on the Sabbath day and sat down.



Acts 13:15 And after the reading of the Torah and the Prophets, the rulers of the congregation sent to them, saying, “Men, brothers, if you have any word of encouragement for the people, speak.” Acts 13:16 And Sha’ul, standing up and motioning with his hand said, “Men, Yisraēlites, and those fearing Yahuah, listen:

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1st Missionary Journey Acts 13 & 14

Modern Day Turkey



Satellite Image - NASA

eBibleTeacher.com

NASA Photo

Acts 13:17 "Yahuah of this people Yisra'el did choose our fathers, and ****exalted the people in their sojourning in the land of Mitsrayim, and with a high arm He brought them out of it.****

He is paraphrasing Deut 6:21 which does not say they were exalted it says they were slaves! (Deut 6:21 then you shall say to your son, 'We were slaves of Pharaoh in Mitsrayim, and יהוה brought us out of Mitsrayim with a strong hand.

Acts 13:18 "Now for a time of about forty years He sustained them in the wilderness. Acts 13:19 "And having destroyed seven nations in the land of Kenaan, **He gave their land** to them as an inheritance.

It was not their land! Yah had given that land to Abraham as a covenant! They were squatters. See Deut 6:23 'And He brought us out from there, to bring us in, to give us the land of which He swore to our fathers. **Acts 13:20 "And after that He gave judges for about four hundred and fifty years,** until Shemuël the prophet.

As this appears to contradict **1 Kings 6:1** , various solutions have been proposed. Taking the words as they stand in the Greek, thus, "after that, by the space of four hundred fifty years, He gave judges," the meaning may be, that about four hundred fifty years elapsed from the time of the covenant with Abraham until the period of the judges; which is historically correct, the word "about" showing that chronological exactness was not aimed at. But taking the sense to be as in our version, that it was the period of the judges itself which lasted about four hundred fifty years, this statement also will appear historically correct, if we include in it the interval of subjection to foreign powers which occurred during the period of the judges, and understand it to describe the whole period from the settlement of the tribes in Canaan to the establishment of royalty. Thus, from the Exodus to the building of the temple were five hundred ninety-two years [JOSEPHUS, Antiquities, 8.3.1]; deduct forty years in the wilderness; twenty-five years of Joshua's rule [JOSEPHUS, Antiquities, 5.1.29]; forty years of Saul's reign (**Acts 13:2**); forty of David's and the first four years of Solomon's reign (**1 Kings 6:1**), and there remain, just four hundred forty-three years; or, in round numbers, "about four hundred fifty years." Commentary Critical and Explanatory on the whole bible Acts 13 Bible Study Tools

Again just showing how the Commentaries will bend over backward to convince us Paul knew what he was talking about.. To use “about” is not a first 2nd or 3rd choice. Like wise in the Hebrew equivalent.

◦ ὥς <i>hōs</i>	This took about four hundred and fifty years
ὥς <i>hōs</i> as; like	
conjunction, adverbial comparative comparative particle	
DBL Greek	like; that; how; when; while; because; in order to; as a result; approxi...
NASB Dictionaries	
LEH LXX Lexicon	like; as, like; when; so that; that; as ... so ...; about, nearly; as ... possi...
IGEL	
LXGRCANLEX	as, like; as; about; while; how; namely; when; [something] like; like; aft...
BYNTGV3E	as, like, so
LALS	as; like; כִּי; like; as; according to; אֲשֶׁר; that; which; who; כִּי אֲשֶׁר; as th...
CDWGTB	

How Long Did the Judges Rule Israel?

by Jeffrey W. Hamilton

The New American Standard renders it thus: "*The God of this people Israel chose our fathers and made the people great during their stay in the land of Egypt, and with an uplifted arm He led them out from it. For a period of about forty years He put up with them in the wilderness. When He had destroyed seven nations in the land of Canaan, He distributed their land as an inheritance -- all of which took about four hundred and fifty years. After these things He gave them judges until Samuel the prophet.*"

Yet the **New King James Version** reads in this manner: "*The God of this people Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an uplifted arm He brought them out of it. Now for a time of about forty years He put up with their ways in the wilderness. And when He had destroyed seven nations in the land of Canaan, He distributed their land to them by allotment. After that He gave them judges for about four hundred and fifty years, until Samuel the prophet.*"

The difficulty comes in the placement of the phrase "about four hundred and fifty years." The *Textus Receptus*, from which the King James Version and the New King James Version are translated, has the phrase appearing after the Greek phrase that is translated "after these things," yet several of the oldest Greek manuscripts place the time-period phrase before the phrase "after these things." (Robertson, *Word Pictures in the New Testament*, 1930) We are then left with the question as to which rendition is the more accurate.

As is often the case, another passage can often clarify obscure matters. In I Kings 6:1, we are told that it was 480 years from the time the children of Israel left Egypt to the fourth year of King Solomon's reign, when Solomon began to build the temple. This time period spans the period of the Judges. From the 480 years, we must subtract the year it took the children of Israel to reach Mount Sinai, the 40 years they wandered in the wilderness, and the approximately 10 to 25 years they took to conquer the land of Canaan. We must also subtract the 4 years of Solomon's reign and the 40 years of David's reign.

We probably should also subtract at least a portion of Saul's 32 year reign since it overlaps with Samuel's life. Samuel, the last judge of Israel, died prior to the end of Saul's reign, though we do not know precisely how many years prior. This leaves the period of the judges to be between 338 years and 385 years in duration.

A supporting passage is found in Judges 11:26 where Jephthah, the ninth judge of Israel, states that it has been 300 years since Israel began occupying Ammorite territory. The occupation began just prior to the death of Moses and the conquering of the land of Canaan (Numbers 21:25-26, Deuteronomy 2:36).

In the commentaries available, there are many attempts to have the period of the judges to be 450 years and still harmonize with I Kings 6:1. Most involve including Joshua as a judge, as well as the reigns of Saul and David. Even with these additions, the time span only reaches 435 years, which still is not close to 450 years. Of course the most simple solution is to accept the older manuscripts' placement of the 450-year period to the time from Israel's stay in Egypt to the conquering of the land of Canaan. If we assume the stay began with Israel's enslavement (400 years according to Genesis 15:13-14 and Acts 7:6) and continues through the year to reach Mount Sinai and the 40 years wandering in the wilderness, then we find it took Israel about 9 years to conquer the land of Canaan. The periods coincide very nicely and do not require odd interpretations of passages.

This is the reason most translations use the 450 years as a summation of Acts 13:17-19 and not as the length of the period of the judges in Acts 13:20.

Because unlike Yahuah Paul does not mean what he says right? And he is time challenged.

Acts 13:21 “But then they asked for a sovereign, and Yahuah gave them Sha’ul the son of Qish, a man of the tribe of Binyamin, for forty years. Acts 13:22 “And having removed him, He raised up for them Dawid as sovereign, to whom also He gave witness and said, “I have found Dawid the son of Yishai, a man after My own heart, who shall do all My desires.

Is this what Yahuah said? Really? No he didn't! Samuel said it!

1Sam 13:13 And Shemu’el said to Sha’ul, “You have been foolish. You have not guarded the Torah of יהוה your Everlasting, which He instructed you. For now יהוה would have established your reign over Yisra’el forever. 1Sam 13:14 “But now, your reign is not going to stand. יהוה shall seek for Himself a man after His own heart, and יהוה shall instruct him to be leader over His people, because you have not guarded what יהוה instructed you.”

From Jamieson-Fausset- Brown Bible Comentary From Bible Hub: I have found David, etc.—**This quotation is the substance of Ps 89:20; 1Sa 13:14; and perhaps also of Ps 78:70-72. ****

Gills Exposition of the Entire bible: from Bible Hub: now these words are not to be found together in anyone passage, as they might be thought to be from the manner in which they are produced, they being cited as a testimony delivered by "the L", saying these concerning David; but where? the first part of them, "I have found David", is expressed in [Psalm 89:20](#) and yet the passage there seems to have respect to David's antitype; and to be understood not literally of David, but mystically and typically of Christ, David's son, with whom the whole psalm agrees; rather therefore this is implied in [1 Samuel 13:14](#) where also the next words, "a man after mine own heart", are to be met with; where it is thus expressed, **though not by "the L", but by Samuel**; "the L" hath sought him a man after his own heart"; and as he sought one, so he found one, which was his servant David; **but then what follows, is not recorded there nor any where else, in express terms, concerning David, "which shall fulfil all my will"**; what comes nearest to them, are the words of the Yahuah to Cyrus, [Isaiah 44:28](#) "and shall perform all my pleasure"; and **Cocceius is of opinion, that the above words are taken from hence by the apostle, and applied to David, because of his concern in the building of the temple; his heart was set upon it, and he made great preparations for it according to the will of G, and did fulfill all it was the pleasure of G he should, respecting this affair; upon the whole, the apostle seems not to have any reference to anyone particular passage of Scripture, bearing a testimony to David's character, but to what is to be collected from them in general, as a divine testimony in favour of him.**

Of course this is all conjecture to cover for Paul as he is saying he is quoting Yahuah and he is not! If you want to bring Yahuah pleasure you follow His instructions. Something Paul taught against. So even though David was a man after Yah's own heart-Yah never said that. We have to be careful quoting Yahuah!

Pulpit Commentary

Verse 22. - Raised up for raised up unto them, A.V. and T.R.; bare witness for gave testimony, A.V.; my for mine own, A.V.; do for fulfill, A.V.; who for which, A.V. **This is not an exact quotation, but the combined meaning of 1 Samuel 13:14 and Psalm 89:21.**

So there is no excuse- they all know he was not quoting Yahuah but put the non quotes in ""'s to make the reader think it was!

Acts 13:23 "From this one's seed, according to the promise, Yahuah raised up for Yisra'el a Saviour, יהושע.

This is another lie. Yahuah did not raise up Yahusha to be a savior! Yahuah is our Rock and our salvation! Nothing has changed!

Psalms 18:2 **Yahuah** is my rock, and my fortress, and my deliverer; my Eternal, my strength, in whom I will trust; my buckler, **and the horn of my salvation**, and my high tower. 18:46 Yahuah lives; and blessed be my rock; **and let Yahuah of my salvation** be exalted. 62:2 He only is my rock and my salvation; *he is* my defence; I shall not be greatly moved. 62:6 He only is my rock **and my salvation**; *he is* my defence; I shall not be moved. 62:7 In Yahuah is my salvation and my glory: the rock of my strength, *and* my refuge, is in Yahuah. 89:26 He shall cry unto me, Thou *art* my father, my Yahuah, and **the rock of my salvation**. 95:1 O come, let us sing unto Yahuah: let us make a joyful noise **to the rock of our salvation**.

Genesis 49:18 I have waited for thy salvation, O Yahuah.

Exodus 15:2 Yahuah *is* my strength and song, and he is become my salvation: he *is* my Eternal, and I will prepare him an habitation; my father's Eternal, and I will exalt him.

1Sam 11:13 And Saul said, There shall not a man be put to death this day: for to day **Yahuah hath wrought salvation in Israel.**

Psalms 3:8 Salvation *belongs* to Yahuah: your blessing *is* upon your people. Selah.

But since Paul is creating a new religion, one that replaces Yahuah with JC, then now we see how the message of the Torah is being changed. Its Yahusha that brings salvation not Yahuah. Also what is he paraphrasing? 4 scriptures no less!

1 Isaiah 11:1 And a Rod shall **come forth from the stump of Yishai**, and a Sprout from his roots shall bear fruit. Isaiah 11:2 The Spirit of יהוה shall rest upon Him – the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of , יהוה Isaiah 11:3 and shall make Him breathe in the fear of יהוה . And He shall **not judge by the sight of His eyes, nor decide by the hearing of His ears.** Isaiah 11:4 **But with righteousness He shall judge the poor, and shall decide with straightness for the meek ones of the earth, and shall smite the earth with the rod of His mouth, and slay the wrong with the breath of His lips.** Isaiah 11:5 And righteousness shall be the girdle of His loins, and trustworthiness the girdle of His waist. Isaiah 11:6 And a wolf shall dwell with the lamb, and a leopard lie down with the young goat, and the calf and the young lion and the fatling together, and a little child leads them. Isaiah 11:7 And cow and bear shall feed, their young ones lie down together, and a lion eat straw like an ox. Isaiah 11:8 And the nursing child shall play by the cobra's hole, and the weaned child shall put his hand in the adder's den. Isaiah 11:9 They do no evil nor destroy in all My set-apart mountain, for the earth shall be filled with the knowledge of יהוה as the waters cover the sea. Isaiah 11:10 **And in that day there shall be a Root of Yishai, standing as a banner to the people. To him the gentiles shall seek, and His rest shall be esteem.** Isaiah 11:11 **And it shall be in that day that יהוה sets His hand again a second time to recover the remnant of His people *who are left*, from Ashshur and from Mitsrayim, from Pathros and from Kush, from Ėylam and from Shin`ar, from Ḥamath and from the islands of the sea.** Isaiah 11:12 **And He shall raise a banner for the nations, and gather the outcasts of Yisra'el, and assemble the dispersed of Yehudah from the four corners of the earth.**

Yahuah not talking about a savior, he is talking about a judge and ruler!

2Sam 7:5 “Go and say to My servant Dawid, ‘Thus said יהוה , “Would you build a house for Me to dwell in? 2Sam 7:6 “For I have not dwelt in a house since the time that I brought the children of Yisra’el up from Mitsrayim, even to this day, but have moved about in a Tent and in a Dwelling Place. 2Sam 7:7 “Wherever I have walked with all the children of Yisra’el, have I ever spoken a word to anyone from the tribes of Yisra’el, whom I commanded to shepherd My people Yisra’el, saying, ‘Why have you not built Me a house of cedar?’ ” ’ 2Sam 7:8 “And now, say to My servant Dawid, ‘Thus said יהוה of hosts, “I took you from the pasture, from following the flock, **to be ruler over My people, over Yisra’el.** 2Sam 7:9 “And I have been with you wherever you have gone, and have cut off all your enemies from before you, and have made you a great name, like the name of the great ones who are on the earth. 2Sam 7:10 “And I shall appoint a place for My people Yisra’el, and shall plant them, and they shall dwell in a place of their own and no longer be afraid, neither shall the children of wickedness oppress them again, as at the first, 2Sam 7:11 even from the day I appointed rulers over My people Yisra’el, and have caused you to rest from all your enemies. And יהוה has declared to you that He would make you a house. 2Sam 7:12 “When your days are filled and you rest with your fathers, I shall raise up your seed after you, who comes from your inward parts, and shall establish his reign. 2Sam 7:13 **“He does build a house for My Name, and I shall establish the throne of his reign forever.** 2Sam 7:14 **“I am to be his Father, and he is My son. If he does perversely, I shall reprove him with the rod of men and with the blows of the sons of men.** 2Sam 7:15 **“But My kindness does not turn aside from him, as I turned it aside from Sha’ul, whom I removed from before you.** 2Sam 7:16 **“And your house and your reign are to be steadfast forever before you – your throne is established forever.”** 2Sam 7:17 According to all these words and according to all this vision, **so Nathan spoke to Dawid.** **Again this was just about Daud- not Yahusha.**

Psalm 132:11 יהוה has sworn in truth to Dawid; He does not turn from it, "Of the fruit of your body I set upon your throne. Psalm 132:12 "If your sons guard My covenant And My witnesses that I teach them, Their sons shall sit upon your throne forever."

So Yah was not taking about a savior for Israel, He was talking about always a king on the throne from the line of Daud, IF they followed His instructions!

Acts 13:24 after Yoha nan had first proclaimed the immersion of repentance to all the people of Yisra'el, before His coming. Acts 13:25 "And as Yoha nan was completing his mission, he said, 'Who do you suppose I am? I am not He. But see, there comes One after me, the sandals of whose feet I am not worthy to loose.' Acts 13:26 "Men, brothers, sons of the race of Abraham, and those among you fearing Yahuah, to you the word of this deliverance has been sent,

Here is a favorite ploy of Shatan.. vanity. To these Hebrews the new and special message of this new deliverance has been sent. The Hebrews in Yarushalom killed Yahusha in error because they are blind, but you are special, you will understand this. Let Paul point out the errors of their ways...

Acts 13:27 for those dwelling in Yerushalayim, and their rulers, because they did not know Him, nor even the voices of the Prophets which are read every Sabbath, have filled them in having judged Him. Acts 13:28 "And having found not one cause for death, they asked Pilate that He should be put to death. Acts 13:29 "And when they had accomplished all that was written concerning Him, taking Him down from the timber, they laid Him in a tomb. Acts 13:30

We have always gotten the impression that the folks living in Yahrushalom loved Yahusha and understood what he was saying!

He wasn't run out of town by the people! That would be Paul. So for Paul to condemn those dwelling in Yahrushalom means he is being crafty. **If no one knew Yahusha then who the heck were the people he was persecuting!?! He makes it sound the whole city missed the point of his visitation. That is simply not true. But he was building up the egos of the ones in Antioch.**

"But Yahuah raised Him from the dead, We have previously discussed this that Yahusha was certainly not dead, he was very busy fulfilling unleavened bread and first fruits. Acts 13:31 and He was seen for many days by those who came up with Him from Galilee to Yerushalayim, who are His witnesses to the people. Acts 13:32 "And we bring you the Good News, the promise made to the fathers, Acts 13:33 that Yahuah has filled this for us, their children, having raised up יהושע , This verse references back to Gen 3:15, 12:3,22:18 26:4-6

Gen 3:15 "And I put enmity between you and the woman, and between your seed and her Seed. He shall crush your head, and you shall crush His heel." (Yah is now talking to Abraham) Gen 12:3 "And I shall bless those who bless you, and curse him who curses you. And in you all the clans of the earth shall be blessed. Gen 22:18 "And in your seed all the nations of the earth shall be blessed, because you have listened My voice." (Yah talking to Yac'cob and Isaac) Gen 26:4 "And I shall increase your seed like the stars of the heavens, and I shall give all these lands to your seed. And in your seed all the nations of the earth shall be blessed, Gen 26:5 because Abraham listened to My voice and guarded My Charge: My Mitzwah, and My Torah." Gen 26:6 And Yitshaq dwelt in Gerar...

Except for the first one- how does the rest pertain to Yahusha?

as it has also been written in the second Psalm, 'You are My Son, today I have brought You forth.' Acts 13:34 "And that He raised Him out of the dead, no more to return to corruption, He has said thus, 'I shall give you the trustworthy kindnesses of Dawid.'

Isaiah 55:3 "Incline your ear, and come to Me. Hear, so that your being lives. And let Me make an everlasting covenant with you, the trustworthy kindnesses of Dawid.
Isaiah 55:4 "See, I have given Him as a witness to the people, a Leader and a Commander for the people.

I will give you the sure mercies of David--([Isaiah 55:3](#)). The word rendered "mercies" is peculiar, denoting the sanctity of them, as comprehending the whole riches of the new covenant; while the other word, "sure," points to the certainty with which they would, through David's Seed, be at length all substantiated. But how do these words prove the resurrection of Yahusha? "They presuppose it; for since an eternal kingdom was promised to David, the Ruler of this kingdom could not remain under the power of death. But to strengthen the indefinite prediction by one more definite, the apostle adduces [Psalms 16:10](#) , of which Peter had given the same explanation [Acts 2:30](#) [Acts 2:31](#)), both apostles denying the possibility of its proper reference to David" [OLSHAUSEN]. Bible Study Tools

Acts 13:35 “For this reason He also says in another Psalm, You shall not give Your Kind One to see corruption.’

Psalm 16:5 יהוה is the portion of my inheritance and my cup; You uphold my lot. Psalm 16:6 *Boundary* lines have fallen to me in pleasant places; Indeed, a good inheritance is mine. Psalm 16:7 I bless יהוה who has given me counsel; My kidneys also instruct me in the nights. Psalm 16:8 I have set יהוה always before me; Because *He* is at my right hand I am not shaken. Psalm 16:9 Therefore my heart was glad, and my esteem rejoices; My flesh also dwells in safety. Psalm 16:10 For You do not leave my being in the grave, Neither let Your Kind One see corruption. Psalm 16:11 You show me the path of life; In Your presence is joy to satisfaction; At Your right hand are pleasures forever. Again not talking about Yahusha but Daud was talking about eternal corruption. He was not going to just be extinguished. He would indeed wake up to everlasting life!

Acts 13:36 “For Dawid, indeed, having served his own generation by the counsel of Yahuah, fell asleep, was buried with his fathers, and saw corruption, Acts 13:37 but He whom Yahuah raised up saw no corruption. paul are you kidding? Yahusha's former body was incinerated, nothing left. He did not have the same body as the one the pole. This one could walk through walls and eat!

Acts 13:38 “Let it therefore be known to you, brothers, that through this One forgiveness of sins is proclaimed to you, Jer 31:34 Dan 9:24

Jer 31:31 **“See, the days are coming,”** declares יהוה , “when I shall make a new covenant with the house of Yisra’el and with the house of Yehudah, Jer 31:32 not like the covenant I made with their fathers in the day when I took them by the hand to bring them out of the land of Mitsrayim, **My covenant which they broke,** though I was a husband to them,” declares יהוה . Jer 31:33 **“For this is the covenant I shall make with the house of Yisra’el after those days, declares יהוה** : I shall put My Torah in their inward parts, and write it on their hearts. And I shall be their Eternal, and they shall be My people. Jer 31:34 “And no longer shall they teach, each one his neighbour, and each one his brother, saying, ‘Know יהוה ,’ for they shall all know Me, from the least of them to the greatest of them,” declares יהוה . **“For I shall forgive their crookedness, and remember their sin no more.”** Jer 31:35 Thus said יהוה , who gives the sun for a light by day, and the laws of the moon and the stars for a light by night, who stirs up the sea, and its waves roar – **יהוה of hosts is His Name:** Jer 31:36 **“If these Mitzwah vanish from before Me,”** declares יהוה , “then the seed of Yisra’el shall also cease from being a nation before Me forever.” Jer 31:37 Thus said יהוה , **“If the heavens above could be measured, and the foundations of the earth searched out beneath, I would also cast off all the seed of Yisra’el for all that they have done,”** declares יהוה .

So the “new covenant” is with Yahshral, Yahuah is the one forgiving them, not Yahusha and if the Torah vanishes then so do they. Again Paul tries to quote the Torah and gets everything wrong!

Jer 31:38 “See, the days are coming,” declares יהוה , “that the city shall be built for יהוה from the Tower of H̄anan’ēl to the Corner Gate. Jer 31:39 “And the measuring line shall again extend straight ahead to the hill Garēḇ, then it shall turn toward Go’ah. Jer 31:40 “And all the valley of the dead bodies and of the ashes, and all the fields as far as the wadi Qidron, to the corner of the Horse Gate toward the east, is to be set-apart to יהוה . It shall not be plucked up or thrown down any more forever. **This has not happened yet and oh yeah by the way, when it does THE TORAH STILL STANDS**

Dan 9:22 And he made me understand, and talked with me, and said, “O Dani’ēl, I have now come forth to make you wise concerning understanding.

Dan 9:23 “At the beginning of your supplications a word went out, and I have come to make it known, for you are greatly appreciated. So consider the word and understand the vision: Dan

9:24 “Seventy weeks are decreed for your people and for your set-apart city, to put an end to the transgression, and to seal up sins, and to cover crookedness, and to bring in everlasting righteousness, and to seal up vision and prophet, and to anoint the Most Set-apart. Dan 9:25

“Know, then, and understand: from the going forth of the command to restore and build Yerushalayim until Messiah the Prince is seven weeks and sixty-two weeks. It shall be built again, with streets and a trench, but in times of affliction.

Acts 13:39 and by Him everyone who believes is declared right from all *sins* from which you were not able to be declared right by the Torah of Mosheh.

Isaiah 53:11 He would see the result of the suffering of His life and be satisfied. Through His knowledge My righteous Servant makes many righteous, and He bears their crookednesses. Isaiah 53:12 Therefore I give Him a portion among the great, and He divides the spoil with the strong, because He poured out His being unto death, and He was counted with the transgressors, and He bore the sin of many, and made intercession for the transgressors.

RED FLAGS

It was through his knowledge! The knowledge of what? The Torah of course.. But look here. This is the first place recorded that Paul is teaching specifically the Torah of Moshe or more correctly of Yahuah can not save! That is absolutely false. Think of this , IF Yahusha is the Torah then if the Torah can't save neither can he! They are one in the same!



39. by him all that believe are justified from all things--The sense requires that a pause in the sentence be made here: "By him the believer is absolved from all charges of the law." What follows, **from which ye could not be justified by the law of Moses--**is not an exceptional but an explanatory clause. The meaning is not, "Though the law justifies from many things, it cannot justify from all things, but C makes up all deficiencies"; but the meaning is, "**By C the believer is justified from all things, whereas the law justifies from nothing.**" (Note.--The deeper sense of justification, the positive side of it, is reserved for the Epistles, addressed to the justified themselves: and whereas it is the resurrection of C here, and throughout the Acts chiefly, which is dwelt on, **because the first thing in order to bring peace to the guilty through C was to establish His Messiahship by His resurrection, in the Epistles to believers His death as the way of reconciliation is fully unfolded**). Bible Study Tools

Paul and the Rebellion of Korah JWO Douglas Del Tondo, Esq.

In the book of Numbers, we read Korah told Moses that Moses should no longer be followed in the community:

16 Korah son of Izhar, the son of Kohath, the son of Levi, and certain Reubenites—Dathan and Abiram, sons of Eliab, and On son of Peleth—became insolent^[a] ² and rose up against Moses. With them were 250 Israelite men, well-known community leaders who had been appointed members of the council.³ They came as a group to oppose Moses and Aaron and said to them, “You have gone too far! The whole community is **Set Apart**, every one of them, and **Yahuah** is with them. *Why then do you set yourselves above Yahuah’s assembly?*” (Number 16:1 NIV.)



This is known as the Rebellion of Korah. Moses replied, declaring that they are "against Yahweh." (Numbers [16:11](#).)

Korah and this group were vying for control, evidently. Their reasoning was that since everyone was now **qodesh**, and Yahweh is "with" the people, they no longer need Moses to guide them.

Hence, Korah's rebellion was trying to *take away the influence of Moses over the people*.

Some have equated Paul to Moses in this story, and claim if we take away the influence of Paul, we are equivalent to followers of Korah. ("[Anti-Paulinism and the Rebellion of Korah](#).")

However, the opposite is true. The reason I wish to take away the influence of Paul is precisely because *Paul is the equivalent of Korah*. Paul wishes to say the people are righteous without following Moses' inspired guidance. Paul wishes and does take away the influence of Moses, pointing to faith alone without the necessity of repentance for salvation. In doing so, the influence of **Yahusha** is loosened. For **Yahusha** insisted those who teach what Moses teaches are the greatest in the Kingdom of Heaven (KOH), and those who teach us to loosen the Torah given Moses are to be called "least" by those in the KOH.

Yahusha said he did not come to throw down the Torah or Prophets! Similarly, those who reject Moses' inspired instructions are said by the Prophet Isaiah to be without light:

[Compare teachers] [t]o the Torah and *the Testimony* [and], *if they speak not according to this Word, it is because there is no light in them.* (Isaiah 8:20).

We so-called "Anti-Paulinists" are actually pro-Yahusha who in turn condemns as the "least" anyone who teaches to loosen Moses' inspired guidance.

Is it a coincidence then that "least" happens to be the meaning of Paul's name -- "Paulos"? The word "Paulos" in Greek is a transliteration of Paul's Latin name "Paulus" which Paul had to have as a Roman citizen. Then "Paulus" in Latin is a short form of the name "Pauxilus" which means "least."

And Paul's Korah-like view against tolerating further the 'guidance of Moses' is on display throughout the NT. Paul says the Torah is abolished, abrogated, a shadow of things to come, loosed, loosed over Jews (Romans 7:1-17), a light on Moses' face which now is "done away with," given by angels who are no gods (Gal. 4:1-11, 20-31), etc.

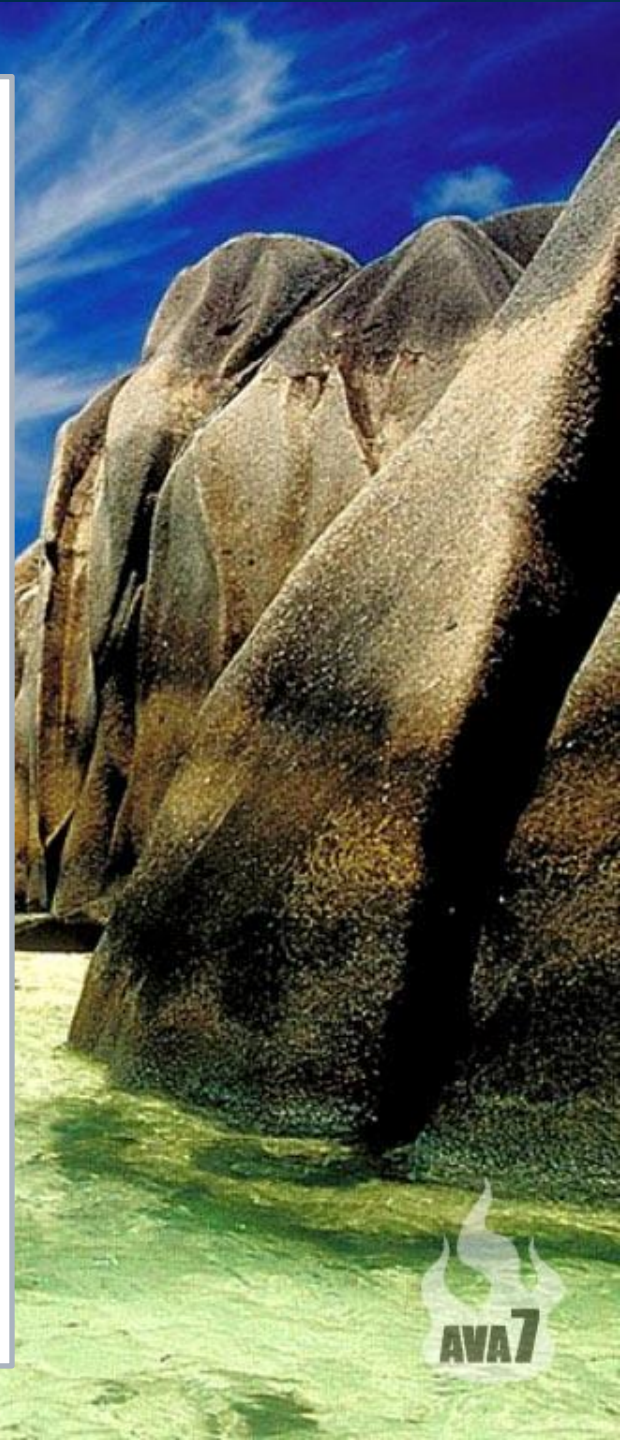
So those who believe Paul is leading us into a Korah-like rebellion from Moses' inspired guidance can never be guilty of the Rebellion of Korah. *Only those following Paul's guidance away from the Torah given Moses can be guilty of the Rebellion of Korah.*

Thus, those who take the view that so-called "Anti-Paulinists" are guilty of this sin are themselves the pot trying to call the kettle black, as the expression goes. They are following ***Paul who is virtually identical to Korah*** who led his own party against Moses' authority. Paul is the equivalent of the leader of the Rebellion of Korah.

A Small Note on 2d Peter

The author of "Anti-Paulinists and the Rebellion of Korah" claims that so-called Anti-Paulinists want 2d Peter removed from canon. As I have said, I love 2d Peter. I wish I honestly could insist it is canon. The author errs. Instead, it is Paulinists who want 2d Peter removed -- for Calvin said its criticism of Paul as "hard to understand" proves Apostle Peter could not have written that work. Calvin wanted believers to treat 2d Peter as non-canonical because 2d Peter attacks Paul!

Calvin also knew as I do that the reference to "twisting Paul as other scripture" did not mean to imply Paul was "***holy***" scripture. In 2d Peter, the word at issue is "writings" not "holy writings." Only the latter is how one could refer to fully inspired writings = the Torah and Prophets, and how Paul elsewhere referred to inspired OT writ.



In fact, in that era, the third section of the Bible was reserved for works believed to be not fully inspired or not yet known whether they were inspired at all such as Daniel (which was kept outside the "Prophets" section by Jews who did not yet see any fulfilled prophecies up to **Yahusha's** era). This "Writings" section translates as "scripture" in Greek. ("Writings Section of the Original Bible.") To put Paul in a third category of 'scripture' implied at best Paul sometimes was inspired and sometimes not. It also was the term to refer to uninspired writings.

Thus, 2d Peter left only **Yahusha** to be on par with Moses or the Prophets sections. Finally, the rest of 2d Peter is an extensive put down on Paul (a) by calling him a mere brother and not an apostle and (b) for Paul's difficult to "understand" words being construed to support Lawless doctrine, thereby causing many to fall from their "steadfastness in **Yahusha**." For my extensive discussion on this topic, see "2d Peter and Its Reference to Paul as Scripture."



Paulinists Are Showing Their Anxiety

The author of the above-referenced "Anti-Paulinism and the Rebellion of Korah" claims that those who do not accept Paul as an inspired voice suffer from an "ideology" and are like a "disease" among Christianity:

Anti-Paulism is an **ideology** that rejects the Apostle Paul as an apostle of Messiah Yeshua. Anti-Paulism is like **a disease**. It is easily spread from one person to another, especially among those who have not studied the issues for themselves.

The intent of the author is to label Paul detractors as part of something called "Anti-Paulism," and as dangerous to Christianity, like a deadly disease among Christians. However, [Wikipedia](#) defines ideology as follows:

An **ideology** is a set of [ideas](#) that constitute one's goals, [expectations](#), and [actions](#).

But how is my applying Deut. 13:1-5 on the definition of a false prophet to Paul reflective of any ideology? **Yahuah** tells us in Deut. 13:1-5 not to listen to any prophet who leads you away from the **Torah**. I apply this to Paul. How does this reflect any kind of ideology? I am simply applying a verse that presumably the Bereans applied to Paul, and found he passed, but which if we apply the verse today to all of Paul's writings available at this juncture, Paul no longer passes the test.

Thus, I have no ideology in doing this. But look at the Paulinist. ***He has a theological system that hinges completely on Paul - a true ideology.*** And they know it. And they are sweating that their system will crumble by enough Christians simply applying one passage -- Deut. 13:1-5, and realizing Yahusha alone is the source of doctrine in the NT era.

So the kettle again is trying to call the kettle black to deflect attention that Paulinism is a true ideology -- and a very strong one. Anti-Paulism does not exist as an ideology. It is simply a Berean-like testing of Paul's authority based upon Bible verses which beg to be applied to Paul.

When I read arguments like those in *Anti-Paulism and the Rebellion of Korah*, I can see the Paulinists are beginning to sweat. They cannot defend against Deut. 13:1-5, and thus try to imply to the untrained that applying that verse and thereby excluding Paul from the Bible means you have to adopt a whole different world view from 'normal' Christians. Nope! ***You just follow Yahusha.*** You don't listen to Paul. That simple.

There is no secret club. No doctrinal statement one must bow to accept. You just follow our **Yahuah and Yahusha**. And unlike Paul's "difficult to understand words," **Yahuah's** words unencumbered by attention to Paul involve an "easy yoke," as **Yahusha** said. You don't need any seminary training to read **Yahuah's** words. You can study on your own with help of the **Ruach Spirit**, and **Yahuah and Yahusha** promises you will be just fine.

Doug (Sept. 8, 2012)

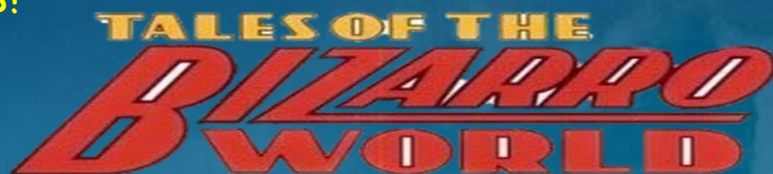
Acts 13:40 "Watch then that what was said in the prophets does not come upon you: Acts 13:41 "See, you despisers, marvel and perish, for I work a work in your days, a work which you would in no way believe if someone were to declare it to you. "

Hab 1:3 Why do You show me wickedness, and cause me to see perversity? For ruin and violence are before me. And there is strife, and contention arises. Hab 1:4 Therefore the Torah ceases, and right-ruling never goes forth. For the wrong hem in the righteous, so that right-ruling comes out twisted. Hab 1:5 "Look among the nations and see, and be amazed, be amazed! For a work is being wrought in your days which you would not believe if it were told

Paul just can't figure out why they don't believe him even though he works miracles, poor thing. So now he has to threaten them with Habakkuk which was written about him!

Acts 13:42 And when the Yehudim went out of the congregation, the gentiles begged to have these words spoken to them the next Sabbath

Acts 13:43 And when the *meeting* of the congregation had broken up, many of the Yehudim and of the worshipping converts followed Sha'ul and Barnabah, who, speaking to them, were urging them to continue in the favour of Yahuah. Acts 13:44 And on the next Sabbath almost all the city came together to hear the Word of Yahuah. **Seriously how could this be the word of Yahuah when Paul told them the Torah could not make them righteous? But this new gig sounded good to the gentiles!**



Acts 13:45 But when the Yehudim saw the crowds, they were filled with jealousy. And contradicting and speaking evil, they opposed what Sha'ul was saying. **Oh my goodness ! Thank you ! They probably did a much better job than I just did because I am sure the first questions would be .. where in the Torah is that Paul? But I sure do not categorize this as "speaking evil"!**

45. But when the Jews--those zealots of exclusive Judaism, saw the multitudes, they were filled with envy--rather, "indignation," and broke out in their usual manner. contradicting and blaspheming -There is nothing more awful than Jewish fury and execration of the name of Yahusha of Nazareth, when thoroughly roused. Bible Study Tools Wait were not these the ones that knew Yahusha and fled from persecution? Even if they were just Torah observant Yahudim, good for them! Ah but they are Judaizers!

Acts 13:46 But speaking boldly, Sha'ul and Barnabah said, "It was necessary that the word of Yahuah should be spoken to you first, but since you thrust it away, Exodus 32:10, Deut 32:21, Isaiah 55:5 and judge yourselves unworthy of everlasting life, **Wait.. Were they not hearing the Torah and Prophets every Shabbat? We just read that.. So why are they talking like this?**

47. For so hath the Lord commanded us, saying, &c.--These and other predictions must have been long before this brought vividly home to Paul's mind in connection with his special vocation to the Gentiles.

I have set thee--that is, Messiah; from which Paul inferred that he was but following out this destination of his Lord, in transferring to the Gentiles those "unsearchable riches" which were now by the Jews rejected and despised. Bible Study Tools **** Only Problem, his "lord" is satan! These are the verses he is suppose to be referring to. Just Bizarre!**

Exod 32:7 And יהוה said to Mosheh, "Go, get down! For your people whom you brought out of the land of Mitsrayim have corrupted themselves.

Exod 32:8 "They have turned aside quickly out of the way which I commanded them. They have made themselves a moulded calf, and have bowed themselves to it and slaughtered to it, and said, 'This is your mighty one, O Yisra'el, who brought you out of the land of Mitsrayim!' "Exod 32:9 And יהוה said to Mosheh, "I have seen this people, and see, it is a stiff-necked people! Exod 32:10 "And now, let Me alone, that My wrath might burn against them and I consume them and I make of you a great nation."

Deut 32:15 "But Yeshurun grew fat and kicked; You grew fat, you grew thick, You are covered with fat; So he forsook Eloah who made him, And scorned the Rock of his deliverance. Deut 32:16 "They moved Him to jealousy with foreign *matters*, With abominations they provoked Him.

Deut 32:17 "They slaughtered to demons – not Yahuah – Mighty ones they did not know, New ones who came lately, Which your fathers did not fear. Deut 32:18 "You neglected the Rock who brought you forth, And forgot the Ėl who fathered you. Deut 32:19 "And יהוה saw, and despised, Because of the provocation of His sons and His daughters. Deut 32:20 "And He said, 'Let Me hide My face from them, Let Me see what their end is, For they are a perverse generation, Children in whom there is no trusting. Deut 32:21 "They made Me jealous by what is not Ėl, They provoked Me with their worthless *matters*. But I make them jealous by those who are no people, I provoke them with a foolish nation. Deut 32:22 "For a fire was kindled in My wrath And burns to the bottom of She'ol, And consumes the earth and its increase, And sets on fire the foundations of mountains. Deut 32:23 "I gather evils upon them, I use up My arrows upon them –

SO in Pauls eyes not listening to his satanic message is like when Israel went after other gods and upset Yahuah.. This is bizarre world..

see, we turn to the gentiles.

Translation, dang we cant fool you one bit.. this is too hard because you know the Torah. We are going to have to go to the folks who don't know the Torah. Them we can fool.

Acts 13:47 “For so “the L” has commanded us, ‘I have set you to be a light to the gentiles, that you should be for deliverance to the ends of the earth.’ ” Isaiah 42:6 49:6

If you were not convinced that Paul thought of himself as a saviour this is all you need to read, as revolting as it is. Of course who Yah was talking to was Yahusha.

Isaiah 42:1 “See, My Servant whom I uphold, My Chosen One My being has delighted in! I have put My Spirit upon Him; He brings forth right-ruling to the nations. Isaiah 42:2 “He does not cry out, nor lifts up *His voice*, nor causes His voice to be heard in the street. Isaiah 42:3 “A crushed reed He does not break, and smoking flax He does not quench. He brings forth right-ruling in accordance with truth. Isaiah 42:4 “He does not become weak or crushed, until He has established right-ruling in the earth. And the coastlands wait for His Torah.” Isaiah 42:5 Thus said the **יְהוָה, ה' ,** who created the heavens and stretched them out, who spread forth the earth and that which comes from it, who gives breath to the people on it, and spirit to those who walk on it: Isaiah 42:6 “**יְהוָה, I , have called You in righteousness, and I take hold of Your hand and guard You, and give You for a covenant to a people, for a light to the gentiles,** Isaiah 42:7 to open blind eyes, to bring out prisoners from the prison, those who sit in darkness from the prison house. Isaiah 42:8 “I am **יְהוָה ,** that is My Name, and My esteem I do not give to another, nor My praise to idols.

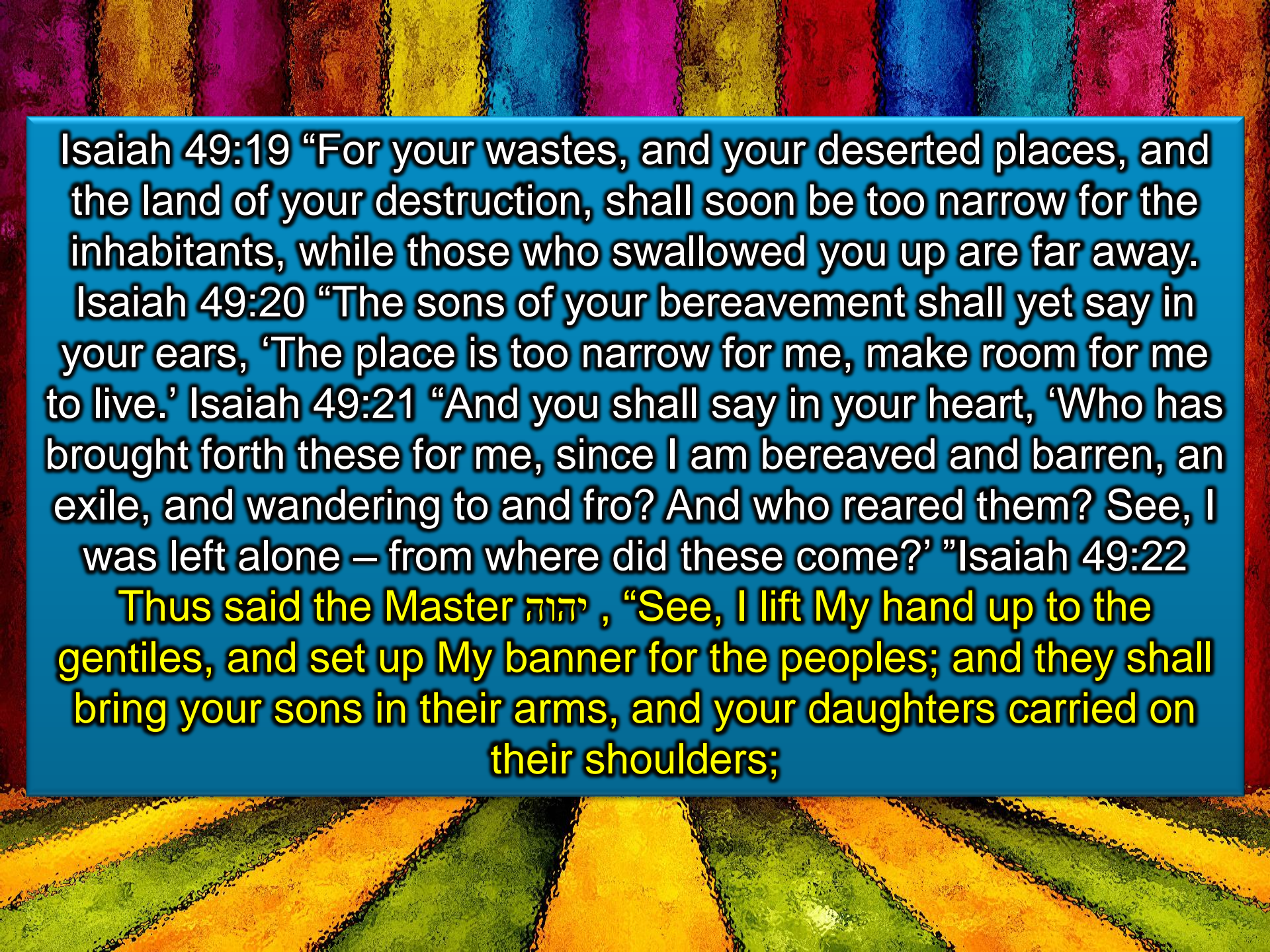
Here Yahuah IS speaking of Yahsharal and Yahusha, but certainly not Paul!
They were suppose to teach the Torah to the rest of the world!

Isaiah 49:1 Listen to Me, O coastlands, and hear, you peoples from afar! יהוה has called Me from the womb, from My mother's belly He has caused My Name to be remembered. Isaiah 49:2 And He made My mouth like a sharp sword, in the shadow of His hand He hid Me, and made Me a polished shaft. In His quiver He hid Me." Isaiah 49:3 And He said to Me, 'You are My servant, O Yisra'el, in whom I am adorned.' Isaiah 49:4 And I said, 'I have laboured in vain, I have spent my strength for emptiness, and in vain. But my right-ruling is with יהוה , and my work with my Elohim.' "Isaiah 49:5 And now said יהוה — who formed Me from the womb to be His Servant, to bring Ya'aqob back to Him, though Yisra'el is not gathered to Him, yet I am esteemed in the eyes of יהוה , and My Elohim has been My strength

Isaiah 49:6 and He says, "Shall it be a small *matter* for You to be My Servant to raise up the tribes of Ya'aqob, and to bring back the preserved ones of Yisra'el? And I shall give You as a light to the gentiles, to be My deliverance to the ends of the **earth!**" Isaiah 49:7 Thus said יהוה , the Redeemer of Yisra'el, their Set-apart One, to the despised , to the loathed One of the nation, to the Servant of rulers, "Sovereigns shall see and arise, rulers also shall bow themselves, because of יהוה who is steadfast, the Set-apart One of Yisra'el. And He has chosen You!"

Isaiah 49:8 Thus said יהוה , “In a favourable time I shall answer You, and in the day of deliverance I shall help You – and I guard You and give You for a covenant of the people, to restore the earth, to cause them to inherit the ruined inheritances, Isaiah 49:9 to say to the prisoners, ‘Go out,’ to those who are in darkness, ‘Show yourselves.’ “Let them feed on the ways, and let their pasture be on all bare hills. Isaiah 49:10 “They shall not hunger nor thirst, neither heat or sun strike them, for He who has compassion on them shall lead them, even by fountains of water guide them. Isaiah 49:11 “And I shall make all My mountains a way, and My highways raised up. Isaiah 49:12 “See, these come from far away, and see, those from the north and the west, and these from the land of Sinim.”

Isaiah 49:13 Sing, O heavens, rejoice, O earth! And break out in singing, O mountains! For יהוה shall comfort His people and have compassion on His afflicted ones. Isaiah 49:14 But Tsiyon says, “ יהוה has forsaken me, and יהוה has forgotten me.” Isaiah 49:15 “Would a woman forget her nursing child, and not have compassion on the son of her womb? Though they forget, I never forget you. Isaiah 49:16 “See, I have inscribed you on the palms of My hands; your walls are always before Me. Isaiah 49:17 “Your sons shall hurry, your destroyers and those who laid you waste depart from you. Isaiah 49:18 “Lift up your eyes round about and see, all of them gather together and come to you. As I live,” declares יהוה , “you shall put on all of them as an ornament, and bind them on you as a bride does.



Isaiah 49:19 “For your wastes, and your deserted places, and the land of your destruction, shall soon be too narrow for the inhabitants, while those who swallowed you up are far away.
Isaiah 49:20 “The sons of your bereavement shall yet say in your ears, ‘The place is too narrow for me, make room for me to live.’
Isaiah 49:21 “And you shall say in your heart, ‘Who has brought forth these for me, since I am bereaved and barren, an exile, and wandering to and fro? And who reared them? See, I was left alone – from where did these come?’ ”
Isaiah 49:22

Thus said the Master יהוה , “See, I lift My hand up to the gentiles, and set up My banner for the peoples; and they shall bring your sons in their arms, and your daughters carried on their shoulders;

Isaiah 49:23 “And sovereigns shall be your foster fathers, and their sovereignesses your nursing mothers. They bow down to you with their faces to the earth, and lick up the dust of your feet. And you shall know that I am יהוה—those who wait for Me shall not be ashamed.”

Isaiah 49:24 Is prey taken from the mighty, and the captives of the righteous delivered? Isaiah 49:25 Yet thus said יהוה , “Even the captives of the mighty is taken away, and the prey of the ruthless is delivered; and I strive with him who strives with you, and I save your children. Isaiah 49:26 “And I shall feed those who oppress you with their own flesh, and let them drink their own blood as sweet wine. All flesh shall know that I, יהוה , am your Saviour, and your Redeemer, the Eternal of Ya'aqob.”

Yep Paul really does fancy himself the savior.

Acts 13:48 And when the gentiles heard this, they were glad and praised the Word of יהוה And as many as had been appointed to everlasting life believed. Acts 13:49 And the Word of יהוה was being spread throughout the entire country.

Acts 13:50 But the Yehudim stirred up the worshipping and **noble women** and the chief men of the city, and raised up persecution against Sha'ul and Barnabah, and threw them out of their borders. The Scriptures IRSR 1998

This is probably what got Pauls dander up against women. Just to dang rooted in the Torah to put up with his nonsense. And once again he gets thrown out of the city! You would think he would take the hint!

50. the devout and honourable women--female proselytes of distinction, jaundiced against the new preachers by those Jewish ecclesiastics to whom they had learned to look up. The potent influence of the female character both for and against the truth is seen in every age of the Church's history. expelled them--an easier thing than to refute them. Bible Study Tools

Date range	Book Chapters	Book Verses	Event
45-49		Acts 14:3	Then on to Iconium where they stayed "a long time"

Acts 13:51 And shaking off the dust from their feet against them, they came to Ikonion. Acts 13:52 And the taught ones were filled with joy and the Set-apart Spirit. Acts 14:1 And it came to be in Ikonion that they went together into the congregation of the Yehudim, and spoke in such a way that a great number of both Yehudim and Greeks believed.

Acts 14:2 But the Yehudim who would not obey stirred up the gentiles and evilly influenced their beings against the brothers. Acts 14:3 So they remained a long time, speaking boldly in the Master, who was bearing witness to the word of His favour, giving signs and wonders to be done by their hands.

Acts 14:4 And the crowd of the city was divided, and some sided with the Yehudim, and some with the emissaries. Acts 14:5 But when a move took place by both the gentiles and Yehudim, with their rulers, to mistreat and stone them, Acts 14:6 they became aware of it and fled to Lustra and Derbe, cities of Lukaonia, and the country round about

Once again ran out of town by both Gentiles and Yahudim!
What a great apostle!





Paul and his googley eyes! **Question!**
Under whose authority did he call upon to heal this man? Are we witnessing the first Benny Hinn? Satan Parlor games at best. And then look what happens when you don't call on Yahuah!

Acts 14:7 And they were bringing the Good News there. Acts 14:8 And in Lustra there was sitting a certain man, disabled in his feet, a cripple from his mother's womb, who had never walked. Acts 14:9 This one heard Sha'ul speaking, who, looking intently at him and seeing that he had belief to be healed, Acts 14:10 said with a loud voice, "Stand upright on your feet!" And he sprang up and began to walk.



Acts 14:11 And when the crowds saw what Sha'ul had done, they lifted up their voices, saying in Lukaonian, "The mighty ones have become like men and come down to us!" Acts 14:12 And they called Barnabah Zeus, and Sha'ul Hermes (Mercurius), since he was the chief speaker. Acts 14:13 And the priest of Zeus, being in front of their city, brought oxen and wreaths to the gates, and wished to offer with the crowds.

Poor Paul! Barnabus gets to be Zeus father of the gods! And Paul is his attendant hahahaha!

12. they called Barnabas, Jupiter--the father of the gods, from his commanding mien (CHRYSOSTOM thinks).

and Paul, Mercurius--the god of eloquence and the messenger and attendant of Jupiter, in the heathen mythology.

13. the priest of Jupiter, which was before their city--that is, whose temple stood

before their city, brought oxen and garlands--to crown the victims and decorate, as on festive occasions, the porches.

14-18. when . . . Barnabas and Paul heard--Barnabas is put first here, apparently as having been styled the "Jupiter" of the company.

And on the next day he went away with Barnabah to Derbe. The Scriptures 1998 ISR



QP 8 ACTS 14

According to Acts 14, Paul and Barnabas were called “Zeus and Hermes” during one of their visits after they had participated in the healing of a lame man. Pagan priests offered sacrifices to them. But when they refused, Paul alleges that Jews from Antioch persuaded the crowds to drag him out of town to stone him. And if true, which I doubt, it would make these people highly impressionable.

In the context of worshiping Zeus (king of the gods) and Hermes (messenger of the gods), it would have been appropriate for Paul to do what he did not do: denounce the assimilation of Roman, Greek, and Babylonian mythological holidays, and the celebration of them instead of observing Yah’s instructions as Christians have done. For example, Dionysus, the god of grapes and wine, died each winter and was said to be resurrected each spring. This “renewal” became an annual religious festival celebrating the promise of resurrection from the dead. Held over the course of five days each Spring, the Dionysia set the stage for the Christian replacement of Passover, Unleavened Bread, and FirstFruits, with Palm Sunday (“Passion Sunday”), Maundy Thursday (“institution of Communion”), Good Friday (“death and burial of Jesus Christ”), Holy Saturday (where “Jesus rested in the grave”), and Easter Sunday occurring during the last week of the Babylonian festival of Lent.

Similarly misguided practices are observed today in astrology, especially with the horoscope. As evidence of this, those who promote astrology say: “Days of the week are also associated with Sun signs and Planets and have their own Lucky Days,” to which some list each astrological sign along with its propitious time. And then they claim “numerology can help you predict your Lucky Days, and the destiny of your life based upon your birthday number, because it is your life number.” Recognizing that all of this was conceived in Babylon, and assimilated into Judaism during their captivity, it’s worth noting that had Paul not been so fixated on demeaning Yah’s Word, there were aspects of the Babylonian religion which were incorporated into rabbinical Judaism which were deserving of criticism.

Date range	Book Chapters	Book Verses	Event
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

Acts 14:21 And having brought the Good News to that city, and having made many taught ones, they returned to Lustra, and Ikonion, and Antioch, Acts 14:22 strengthening the beings of the taught ones, encouraging them to continue in the belief, and that through many pressures we have to enter the reign of Yahuah. Acts 14:23 And having appointed elders in every assembly, having prayed with fasting, they committed them to the L Kurios in whom they had believed.



Date range	Book Chapters	Book Verses	Event
45-49		Acts 14:9	Then to Lystra where Paul is stoned but lives and Derbe

Acts 14:19 But Yehudim arrived from Antioch and Ikonion, and having won over the crowds, they stoned Sha'ul, dragged him out of the city, thinking he was dead. Acts 14:20 But while the taught ones gathered around him, he rose up and went into the city.

Again banned from the area! He is just not getting it! Only this time he is stoned and survives. And of course the commentary has it was the hateful Jews just out to get him.

19. came thither certain Jews from Antioch and Iconium--Furious zeal that would travel so far to counteract the missionaries of the Cross!
persuaded the people--"the multitudes." to have let alone; Paul, **as the prominent actor and speaker**, being the object of all their rage. The words seem to imply that it was the Jews who did this; and no doubt they took the lead ([Acts 14:19](#)), but it was the act of the instigated and fickle multitudes along with them.
drew him out of the city--By comparing this with [Acts 7:58](#) it will be seen that the Jews were the chief actors in this scene.

20. as the disciples stood round about him--sorrowing. So his labors here had not been in vain: "Disciples" had been gathered, who now rallied around the bleeding body. And one appears to have been gained on this occasion, of far more importance than all the rest--TIMOTHEUS. (It could scarcely have been at the subsequent visit, [Acts 14:21](#) , for the reason given in [2 Timothy 3:10](#) [2 Timothy 3:11](#) ; while at the third visit, [Acts 16:1-3](#) , he was already a Christian).

he rose up--It is possible that this recovery was natural; the insensibility occasioned by such treatment as he had received sometimes passing away of itself, and leaving the patient less hurt than appeared. But certainly the impression naturally left on the mind by the words is that the restoration was miraculous; and so the best interpreters understand the words. This is confirmed by what follows.

TALES OF THE *BIZARRO* WORLD

Acts 14:24 And having passed through Pisidia, they came to Pamphulia. Acts 14:25 And having spoken the word in Perge, they went down to Attaleia, Acts 14:26 and from there they sailed to Antioch, where they had been committed to the favour of Yahuah for the work which they had completed. Acts 14:27 And having arrived, and having gathered together the assembly, they related all that Yahuah had done with them, and that He had opened the door of belief to the gentiles. Acts 14:28 And they remained there a long time with the taught ones. The Scriptures 1998 ISR

Yeah and ran them out of town hahahaha



Next week Paul gets called to

The Jerusalem Council



Acts
15:1-35

What **QUESTION**
Are You
Too Afraid
To Ask?



A close-up photograph of a dark, weathered wooden plank. A rusty metal nail is driven into the wood. A small, light-colored, rectangular tag is attached to the nail. The tag has the text 'PAUL/SAUL' in blue ink at the top, and 'Record of Sins' in black ink below it. The background is a blurred, light-colored wall.

**NAILING
PAVLS**

**GOSPEL
TO THE
CROSS**

NAILING PAUL TO THE CROSS

Found Guilty

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

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

NAILING PAUL TO THE CROSS

Found Guilty

WORD # 3 – Making Yahuah's Name Meaningless

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

NAILING PAUL TO THE CROSS

Found Guilty

WORD # 9 –Lying-Bearing
false witness against another

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

NAILING PAVL TO THE CROSS

Found Guilty

WORD # 9 –Lying-Bearing false witness against another

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

NAILING PAUL TO THE CROSS

Found Guilty

WORD # 9 – Lying-Bearing
false witness against another

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

NAILING PAVL'S 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 PAVL'S GOSPEL TO THE CROSS

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

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

ITEMS TO
REMEMBER IN A
NUTSHELL



Pharisees/Scribes/Lawyers: Ezra/Josephus

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

Sadducees/High Priests: Caiaphas/Annas

- Had control of the Temple
- Was appointed by Rome
- Favored Hellenization
- Like the Greek Epicureans
- Opposed Herod when he ousted the Hasmonian (Maccabee) dynasty
- Seen as the Temple Mafia controlling the treasury and officers by family members
- No bodily but spiritual resurrection
- In the line of Zadok High priest of David
- 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 Tiberias in Galilee
- Preserved the Masoretic Text
- Denied Satan existed
- Sought to return Herod to full control of the land

The background of the entire slide is a close-up, high-resolution photograph of numerous almond shells. The shells are in various stages of being cracked open, showing the smooth, light-brown inner surface and the rough, textured outer husk. The colors range from a pale tan to a deep, dark brown, creating a complex, organic pattern.

**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

The background of the entire slide is a close-up, high-resolution photograph of numerous almond shells. The shells are in various stages of being cracked open, showing the smooth, light-brown inner surface and the rough, textured outer surface. The colors range from a pale tan to a deep, dark brown, creating a complex, organic pattern.

**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

ארוּר (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 Course 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

kataraomai (kā-tä-rä'-o-mī)

curse
cast a spell
ban from benefits

kakologeō (kā-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.

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

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

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

(1)	$\overline{\text{KC}}, \overline{\text{KY}}, \overline{\text{KN}},$ $\overline{\text{KW}}, \overline{\text{KE}}$	stand for Hebrew	אֱלֹהִים יְהוָה Yahwæh who was, who is who is to come יְהוָה Yahuæh	or	אֲדֹנָי Adonai L-ord	or	אֲדֹן Sir Adon
(2)	$\overline{\text{IY}}, \overline{\text{IC}}, \overline{\text{IN}}$	stand for Hebrew	יְהוֹשֻׁעַ Yehoshua יֵשׁוּעַ Yæshua Yeshua		Yah Saves		
(3)	$\overline{\text{EC}}, \overline{\text{EN}},$ $\overline{\text{EW}}, \overline{\text{EY}}$	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)	$\overline{\text{XW}}, \overline{\text{XN}}$ $\overline{\text{XC}}, \overline{\text{XY}}$	stand for Hebrew	מָשִׁיחַ Anointed Mashiakh				
(5)	$\overline{\text{TP}}, \overline{\text{TC}}$	stand for Hebrew	אָב Av Father אָבָא Abba, Papa			$\text{הָאֱלֹהִים אֲבִינוּ}$ The Almighty our Father	
(6)	$\overline{\text{YY}}, \overline{\text{YC}}, \overline{\text{YW}}, \overline{\text{YN}}$	stand for Hebrew	בֶּן Bæn בֶּן־ Ben		Son	בֶּן־אֱלֹהִים Almighty Son	
(7)	$\overline{\text{TA}}, \overline{\text{TC}}, \overline{\text{TI}}$	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	ā-lā'	swear, curse , adjure
H423	'alah	ā-lā'	curse , oath, execration, swearing
H779	'arar	ā-rar'	curse , bitterly
H1288	barak	bā-rak'	bless, salute, curse , blaspheme, blessing, praised, kneel down, congratulate, kneel, make to kneel, misc
H2763	charam	khā-ram'	destroy, utterly, devote, accursed , consecrate, forfeited, flat nose, utterly to make away, slay
H2764	cherem	khā'-rem	net, accursed thing, accursed, curse, curse thing, devoted, destruction, devoted thing, dedicated thing, destroyed
H3994	mēerah	meh-ā-rā'	curse , cursing
H5344	naqab	nā-kav'	curse , expressed, blaspheme, bore, name, pierce, Appoint, holes, pierce through, strike through
H6895	qabab	kā-vav'	curse , at all
H7043	qalal	kā-lal'	curse , swifter, light thing, vile, lighter, despise, abated, ease, light, lighten, slightly, misc
H7045	qēlalah	kel-ā-lā'	curse, cursing, accursed
H7621	shēbuw`ah	shev-ū-ā'	oath, sworn, curse
H8381	ta'alah	tah-al-ā'	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 counsil in Yahrushalom (14 yrs after coversion)

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

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

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

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

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

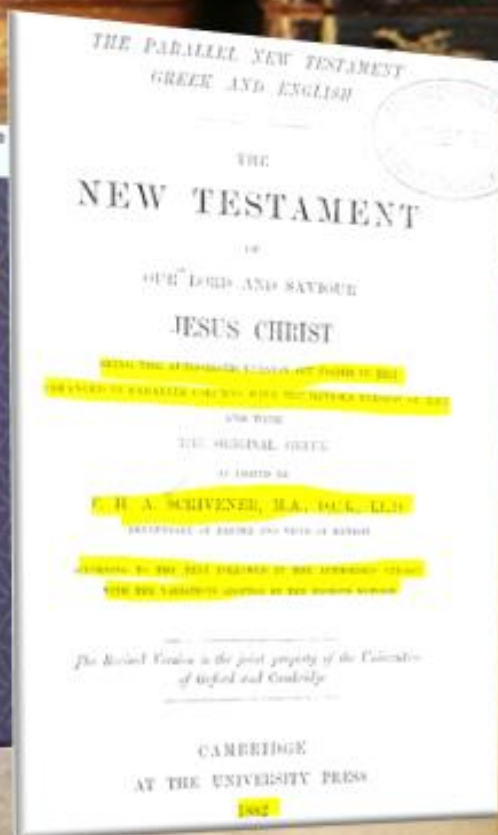
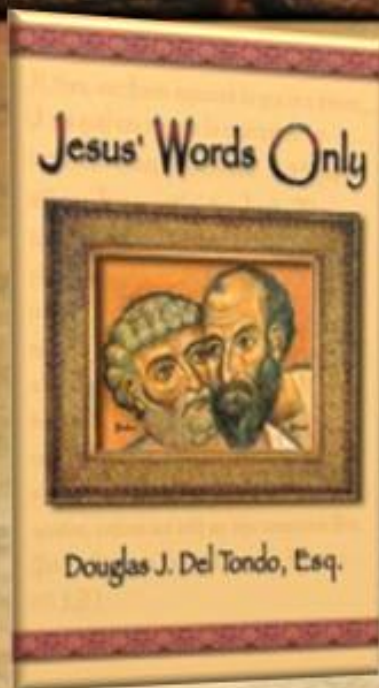
Date range	Book Chapters	Book Verses	Event
63-67		1Tim 1:3 acts 19:33	Ephesus told Timothy to stay and teach when Paul went to Macedonai
63-67		1Tim 1:3, 3:14-15	Macedonia after Paul said he was coming back to Timothy
63-65?		After Acts	Titus
63-65?		After Acts	First Timothy written in Macedonia
64	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

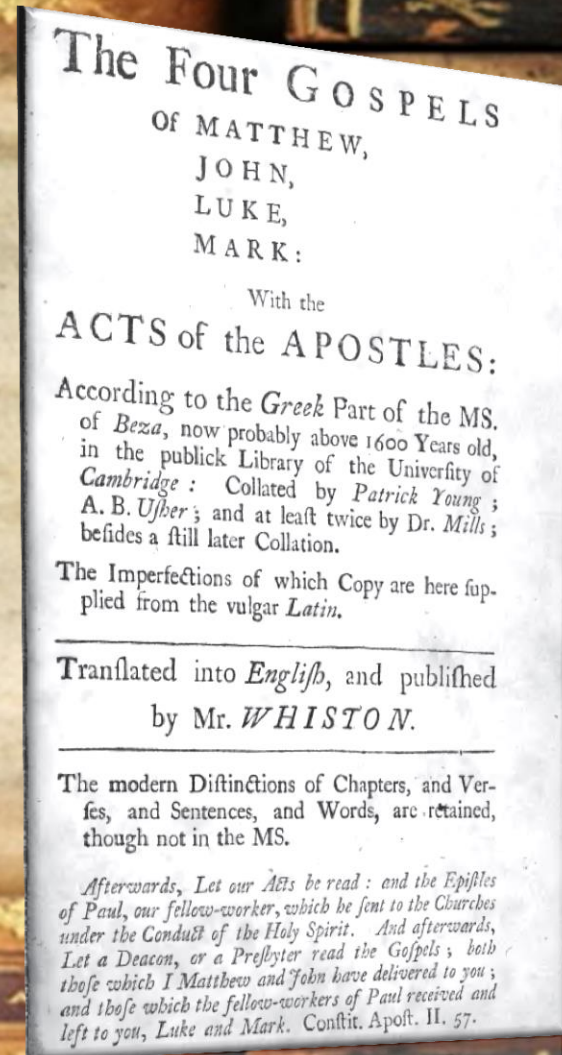
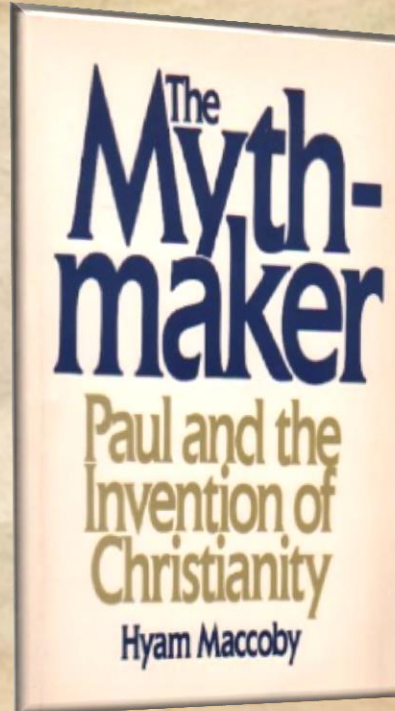
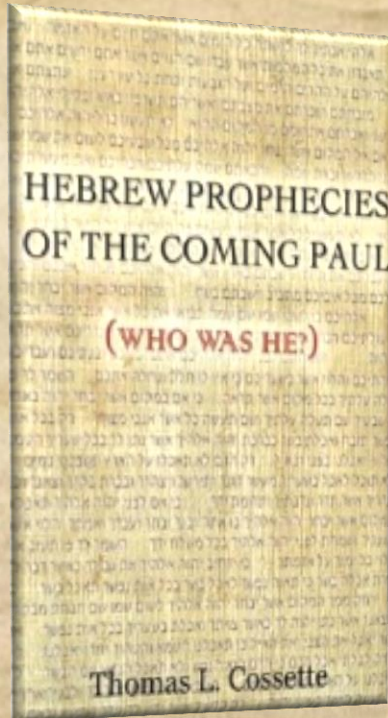
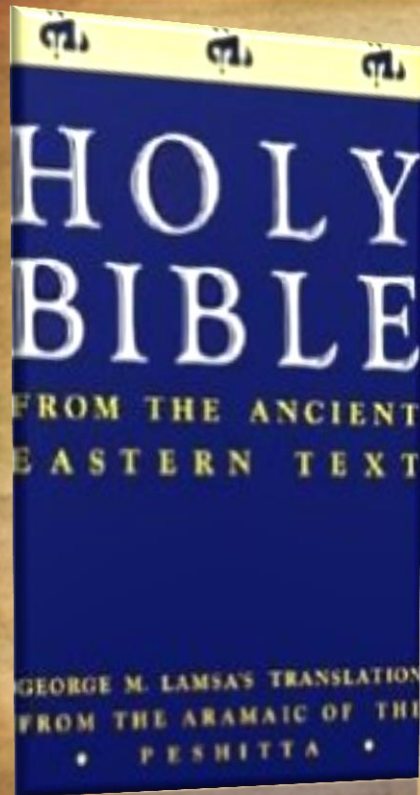
Galatians 1:15-17

<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 me through His grace- to reveal His Son in me, that I might proclaim him good news among the nations, immediately I conferred not with flesh and blood nor did I go up to Jerusalem 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>

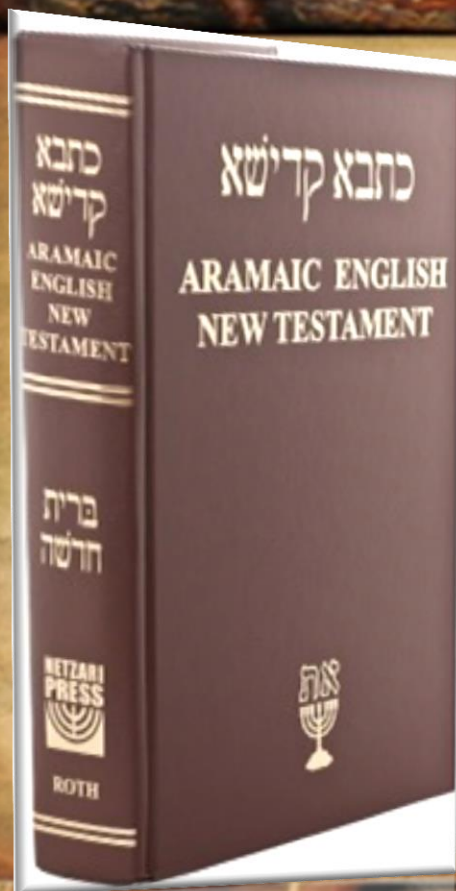
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Bless Yahowah יְהוָה בְּרִיךְ

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Year of Yahowah: <u>5982</u>	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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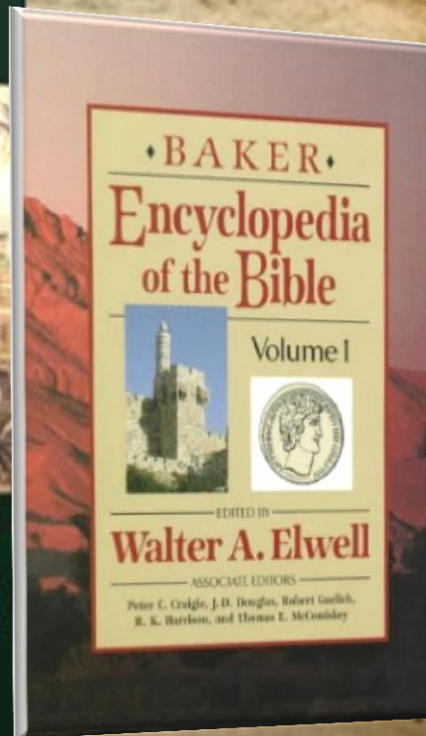
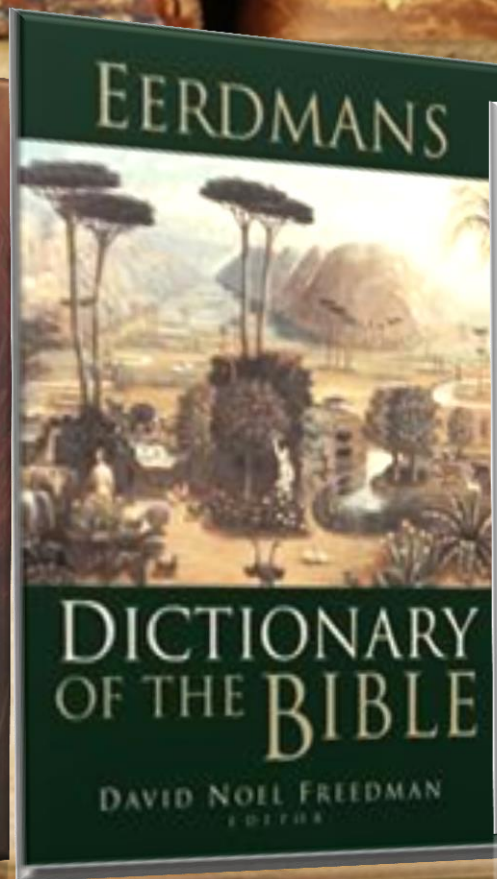
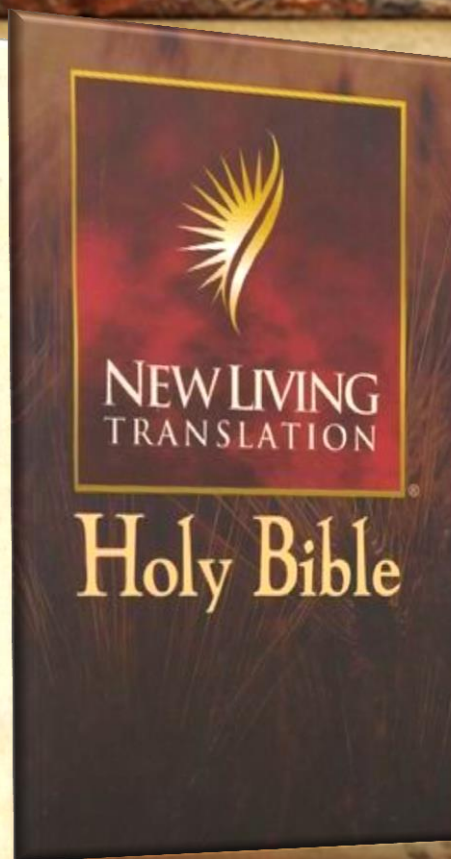
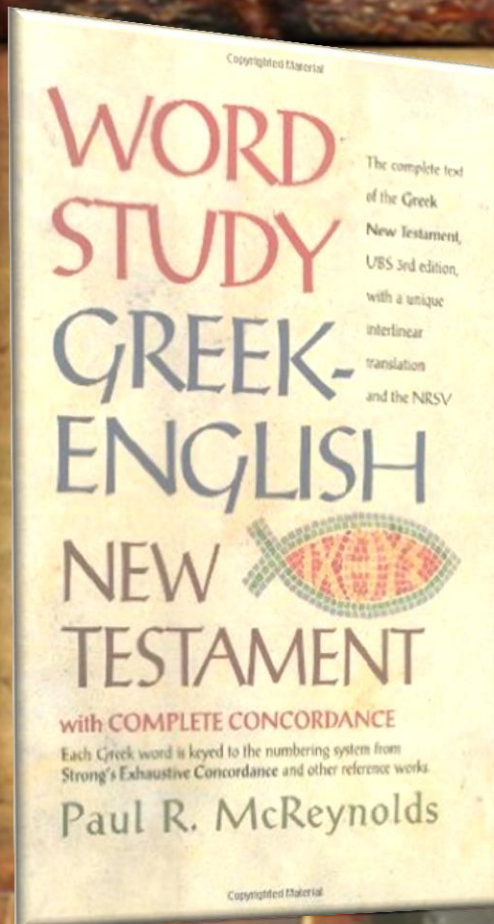
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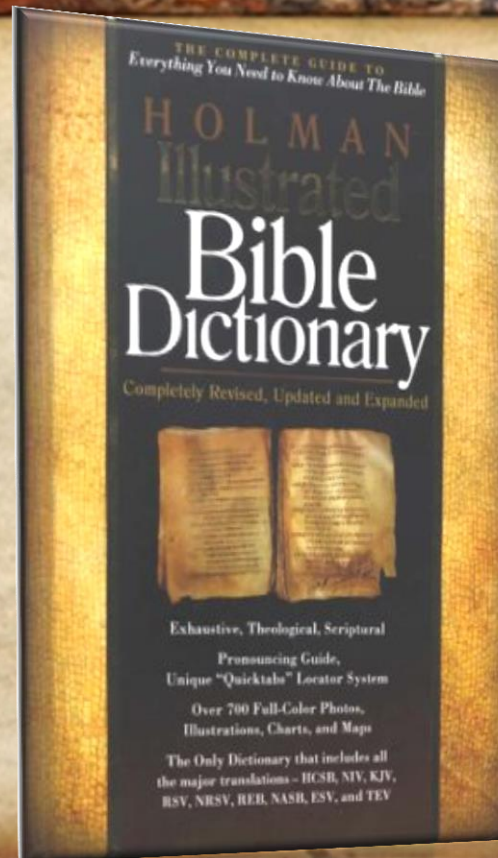
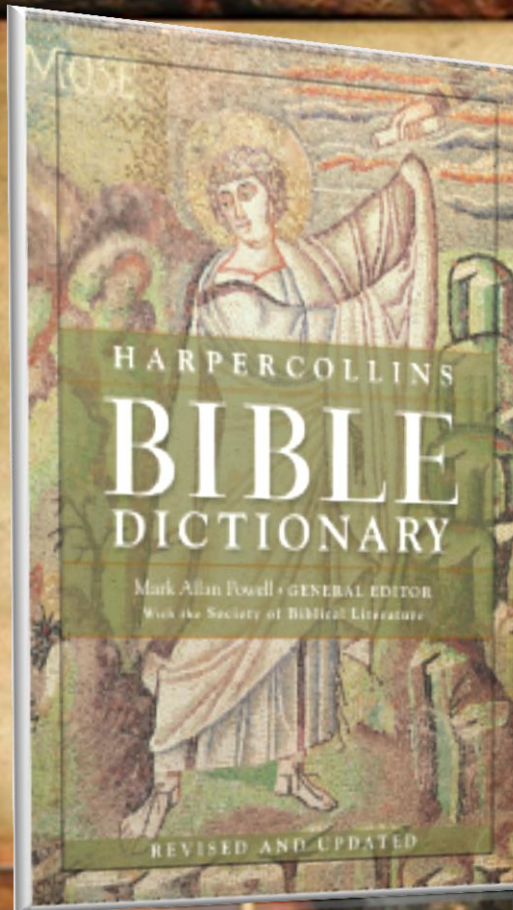
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