

Questioning Paul
Volume 1: The Great Galatians Debate
...Is Christianity Right or Wrong?

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Sha'awl – Question Him

Are you Aware that God Asked you to Question Paul?

Most Christians believe that Paul, a Jewish rabbi born as Sha'awl, a man who wrote under the Roman pseudonym, Paulos, was the principal agent chosen by God to communicate the precepts of a religion they believe was founded by “Jesus Christ,” a belief system predicated upon faith in the Gospel of Grace. This is surprising since there is only one, albeit inaccurate, citation from “Jesus” and not a single statement from the “Gospels,” in the corpus of Paul’s thirteen letters. In spite of this, or unaware of it, these same Christians believe that the lone self-proclaimed Apostle, someone who never walked a step alongside Yahowsha’ (the actual name of the individual errantly called “Jesus”), was authorized to denounce and discard God’s Torah, change His Covenant, dismiss His annual Feasts, and reject His Sabbath—even contradict Yahowsha’ and His Disciples. On the surface, this all seems preposterous, and yet no matter how illogical this may be, it does not seem to matter to believers.

The religious miracle which makes the resulting religion popular is performed in Sha'awl’s / Paulos’s / Paul’s epistle to the Galatians – which serves as the blueprint for Pauline Doctrine. In its pages a stream of arguments are presented against the Torah and on behalf of faith. But is it realistic to believe that Paul could have annulled and discarded the Torah on God’s authority, as he claims to have done? And if it was somehow possible that God’s initial plan was ineffective, or worse, if it was an enslaving curse, what would make the replacement faith credible, even remotely believable? Therefore, the question before us is whether Christianity was established on the bedrock of Divine revelation or on the shifting sands of one man’s opinions.

In the end it all comes down to Galatians—Paul’s first letter, as evidenced by the epistle itself. It is the first time where the Torah was assailed by someone

claiming to speak for God. Without Galatians, there is no credible debate between observing the Torah, which is to examine its teaching, and faith, which is to believe in the unknown or uncertain. So while there are many critical passages in Paul's other letters, and most especially in Romans, Galatians provides the most methodical approach to obfuscating God's testimony.

Galatians is one of only two epistles where the Sabbath and Feasts are placed in doubt, the other being Paul's letter to the Colossians. It is one of only two letters where a replacement Covenant is presented, the other being Paul's letter to the Romans. So, without Galatians, there is no justification for rejecting anything Yahowah (God's one and only name) shared with us.

Galatians is the place where "faith," which has become synonymous with "religion," was first pitted against God's instructions. This was accomplished by Paul mischaracterizing the Torah's nature, inferring that to observe was to obey and that to guide was to legislate. As a result, a book filled with Yahowah's teaching become synonymous with "legalism." Wanting to be free to disregard the Divine directions, Sha'uwl discredits and then discards the Torah in the second and third chapters Galatians, so that in the fourth chapter, he can position his advocacy for an entirely new and different covenant, relegating the one codified by Moses (actually, Moseh, meaning to draw out) on Mount Sinai to being of the flesh, to being an outdated and old-fashioned disciplinarian, which enslaved and condemned everyone.

More than just being ground central for Christianity's disdain for all things Yahowah—His Name, His Word, His Torah, His Covenant, His Instructions, His Sabbath, His Invitations to Meet, His Land, His Chosen People, His Way, and even His Ma'aseyah, Yahowsha' – Galatians pits Paul's new religion against most everything God has revealed. And in the epistle, the Disciple Shim'own / Peter is mercilessly condemned by Paul, and Ya'aqob / James and Yahowchanan / John are dismissed and demeaned.

In this light, Galatians and the book of Acts present conflicting accounts of the Jerusalem Summit – further isolating Paul from Yahowsha's Disciples. Based upon its timing and content, it is obvious that Galatians was Paul's response, his rebuttal, to having had his message censured, his authority questioned, and his reputation besmirched, by Yahowsha's Disciples in Yaruwshalaim (meaning: source from which guidance regarding reconciliation flows). Paul's summation of this meeting sits in the midst of this epistle, as do both issues which prompted the summit—the purpose of the Torah and the merits of circumcision. These themes dominate Galatians, with Paul's position consistently running in direct opposition to Yahowah, Yahowsha', the Disciples, and therefore to the Word of God. In due time we will juxtapose these texts. So do not be concerned if you are currently unaware of this meeting or of the incompatible accounts of it.

Especially relevant to this discussion is Shim'own's (He Listens, but errantly called Peter's) overall evaluation of Paul, and especially his Galatians letter, in Second Shim'own. In the midst of bluntly criticizing their content and style, we are confronted with a statement, which at least when mistranslated and removed from its context, is often used to assert that Paul's epistles should be afforded Scriptural status. But if this lone dubious "endorsement" falters, if it isn't credible in context, or if this isn't what Shim'own actually wrote, then the idea of a "New Testament," comprised mostly of Paul's letters, being considered "Scripture," in the sense of having been "inspired by God," vanishes. Evidence for such a position would be relegated to the murk of myth and to the realm of human tradition. So we will dissect Sha'uwl's overt condemnation of Shim'own, just as we will study Shim'own's direct and unabashed response to Sha'uwl under a linguistic microscope, contemplating the Disciple's view of the self-proclaimed Apostle's message and letters.

Christian theologians, of course, unanimously side with Paul over Peter with regard to the Great Galatians Debate. In so doing, they have established their religion in opposition to Yahowah, Yahowsha', the Disciples, and to the Word of God. In their view, Paul was right to associate the Torah with bondage, Yahowah's Feasts with Judaism, circumcision with the flesh, and God's conditions with legalism. For Christians, as a result of Paul announcing his new covenant theory in the fourth chapter of Galatians, it is appropriate to divide the "Bible" into two "Testaments" – one "Old" and the other "New," one failed and counterproductive with the other providing the hope of salvation by rejecting the old plan and placing one's faith in a new promise. For Christians, solely as a result of Paul's epistles, hell awaits everyone who clings to the past by observing the Torah, while heaven embraces all those who place their faith in Paul's Gospel of Grace.

With the stakes this high, with the credibility of the religion of Christianity resting upon one man's letter, with the salvation of billions of souls at stake, few things could be as important as considering the possibility that Paulos's epistle to the Galatians might not be trustworthy if he openly contradicted the God he purported to represent. But if this world-renowned individual pulled off this feat, if he managed to supersede something as famous as the Torah, and if he supplanted it with something as nebulous as faith, and convinced the world that he had done so without contradicting God, even with God's blessing, Galatians would have to be the most brilliantly written thesis of all time.

To determine if Sha'uwl changed everything, including our understanding of God and Scripture, even the means to salvation, we are going to examine his words under the lens of the world's most acclaimed lexicons while referencing the oldest extant manuscripts. Paul's thoughts will be scrutinized by juxtaposing each

proposal he makes against Yahowah's position on the same topic. We will leave nothing to chance or supposition. And while we are cognizant that billions of religious individuals believe that Galatians is Scripture, we will be honest, even if the result is judgmental and thus deemed offensive. Regardless of how many religious preconceptions succumb to the evidence, this pursuit of the truth will be relentlessly rational.

For those who have not read the Letter to the Reader, you should know that at the onset of this study, I was inclined to think that Paul did no such thing. At the beginning of what would become an extraordinarily comprehensive evaluation of Paul's veracity, I was predisposed to believe that scribal error, misleading translations, unsupported interpretations, confusion over which "*nomos*" Paul was assailing, and an overall ignorance of the Torah's purpose, had collectively conspired to conceive religious teachings which were inconsistent with Paul's intended message. And yet, it will be Sha'awl's words, not my preconceived notions, which will determine whether or not the most influential man in human history became such because he had the audacity to contradict God, to undermine His testimony, and to establish a "New Testament" in place of the one he sought to annul. If he did, and if he made his case, then Christianity might be on solid footing. But if it wasn't appropriate to demean and dissolve the Torah, if faith isn't the answer, billions have been tragically misled, their souls extinguished as a consequence.

As a result, it is instructive to reinforce the fact that Paul's given name was Sha'awl. It is of Hebrew origin, and it means "he questions" or "question him" depending upon how the pronoun is accommodated. And "questioning him" as a result of what "he questioned" is precisely what we are going to do. And in this vein, you should also know that the name, *Sha'awl*, is indistinguishable in Hebrew from *She'owl*, meaning "the grave," "the pit," and the "realm of the dead." Also relevant, Sha'awl has become known as "Paul" only because he chose to speak and write under the Latin name, Paulos. It means "little and lowly," something which will loom large before we are finished.

To arrive at the truth, we, like those who have gone before us, must resolve which "*nomos*" Paul was attacking: Rabbinic Law or Yahowah's Towrah – which actually means "Teaching and Guidance." We will have to closely compare the oldest textual witnesses to more modern-Greek manuscripts to determine if Paul's words have been affected by scribal error, attributing things to Sha'awl that he did not actually say. And after presenting Paulos's letter in English, rendering it as accurately and completely as possible from the oldest manuscripts, we will have to compare our findings to other renderings to ascertain whether or not translational errors have artificially altered our impression of his purpose in

writing this particular document. Fortunately, each of these questions can be emphatically resolved.

One of the surprising obstacles we will have to overcome along the way will become obvious in short order. Paul's letter to the Galatians is poorly written; reflecting the worst writing quality found anywhere in texts comprising the "Christian New Testament." We will encounter a steady diet of inappropriate words and worse. Many of Paul's sentences are incomprehensible. The fact that the resulting literacy is well beneath the dignity of God is something we will wrestle with, even though this doesn't seem to matter to a religion hell bent on distancing itself from Yahowah, from His Covenant, from His Torah, from the first four Statements He etched in stone, or from six of His seven Feasts (Hebrew: *Miqra'ey* – Invitations to be Called Out and Meet with God).

Before we embark on this journey, there is something else you should know. There are a handful of individuals who would like others to believe that Paulos did not write Galatians. They use pedantic ploys to infer that this epistle, along with Second Corinthians, First Thessalonians, Ephesians, and both personal letters to Timothy, were foisted as a clever fraud, and then later attributed to Paul. In support of this argument, there is phraseology prevalent in Galatians that appears less frequently in the subsequent epistles claimed by this man – perhaps the most influential individual in human history.

In support of Galatians being from Paul, we must recognize that the book of Acts reveals that he had the kind of contentious relationship with the Galatians which is actually reflected in the epistle. We are told that the Galatians went from believing that Paulos was the incarnation of a Greek god to wanting to stone him for his caustic rhetoric.

Second, Shim'own / Peter, in his second letter, evaluates an epistle Paul had written expressly to this particular audience—one that we learn from his greeting in First Peter has to be Galatia, because it is the only place where the addressees overlap. Therefore, based upon the Disciple's letter, we know that Paul wrote an epistle to the Galatians. And if not this letter, then the authentic document has been lost. But more than that, the language Shim'own (He Listens) uses to describe Galatians precisely reflects the contents we find in the surviving copy.

Third, the issues raised at the Yaruwshalaim ("Jerusalem") Summit serve as the centerpiece of this epistle. After reading Luke's (from the Latin Lucas) testimony in Acts, it becomes clear that Galatians was Paulos's response to his critics at this meeting. Status was paramount to Sha'uwl, and therefore, Galatians chronicles his desire to position himself as favorably as possible, especially *vis a vis* Yahowsha's Disciples whom he routinely slights.

Additionally, based upon the disparaging language, it appears that the letter was written immediately after that meeting, long before tempers cooled. And that means that Paulos would have had twelve subsequent opportunities to distance himself from the letter scribed to the Galatians had it been a fraud because his open letters to the Thessalonians, Corinthians, Romans, Ephesians, Colossians, and Philippians, as well as the personal notes to Timothy, Titus, and Philemon all came later – as did most of his testimony in Acts. Never once is he heard denouncing the authenticity of his epistle to the Galatians, but is instead found building his case against the Towrah and its Covenant upon the foundation he laid therein.

Fourth, Galatians is all about Sha’uwl becoming Paulos, about his childhood, his religious education, his questionable call, his self-proclaimed mission, his adversarial preaching, his suspect credibility, and his personal trials and tribulations. Within its text, we find Paul referring to himself as the parent of his faithful children, as the perfect example to follow, as a person who can do no wrong, and as someone who cannot lie. So if Paul didn’t write it, Galatians was either scribed by his publicist, or by someone who spent the better part of their life polishing Paul’s sandals.

Fifth, the oldest extant codex containing Paul’s epistles, Papyrus 46, places Galatians in the midst of the other letters claimed by and attributed to Paulos. In order of their appearance in the codex, these epistles include: Romans, Hebrews, 1st and 2nd Corinthians, Ephesians, Galatians, Philippians, Colossians, and 1st Thessalonians. And since P46 is dated between 85 and 125 CE, we know that one of the earliest collectors of Greek manuscripts believed that Paul had penned this letter. As did Marcion in the second century, a man who looms large in this saga.

Sixth, Paulos had a propensity to sign his letters so that his audience would have some assurance that he was the author. But with Galatians, he did more than just sign his name. He personally attests to have written the conclusion with his own hand using really big letters.

And seventh, Paul’s signature term is *charis*, the name of the Greek goddesses of hospitality and merriment. Their name was transliterated into English as “Grace” as a result of the Roman moniker for these same goddesses, the *Gratia*. Apart from Paulos’s letters, the use of *charis* can only be attested in one other place in an ancient Greek manuscript. Therefore, the frequency of deploying the name of the Greek goddesses of charity and licentiousness in all of these letters strongly suggests that this troubling and pagan aspect of Christianity came from Paul as did Galatians.

I suppose that this may leave us with a third, albeit highly unlikely alternative, that Paul was the author, but that he never intended this letter to be

circulated, much less to be considered Scripture. He was clearly angry, and may well have dashed off an emotional response that, from a more sober perspective, he would have wadded up and thrown away. Most of us have written letters like this; and many have had the good sense to hold on to them long enough to soften them once our passions have subsided. But if this is the case, what does it say about the credibility of the rest of the testimony this man also claims was inspired by God, indeed, what does it suggest about the veracity of the Christian New Testament as a whole?

The only benefit of distancing this epistle from Paul is that it would not tarnish the remainder of the letters attributed to him. But even then, the potential benefit would be fraught with peril, in that it would open the floodgates to questioning the appropriateness of everything originally written in Greek and not Hebrew. Christianity's entire foundation would be torn asunder. Worse, because the Galatians epistle was written in first person, and because it is based upon the life of the self-proclaimed Apostle Paulos, if it is a counterfeit, not only does the authority of more than half of the "Christian New Testament" become suspect, the religion is deprived of doctrine.

In reality, as we will discover throughout this review, in substance, there is very little difference between Galatians and the rest of Paul's letters. It is readily apparent that the same individual wrote them, one that was promoting his own unique message in his own unique way.

Ultimately, however, the only question which really matters is whether or not Galatians is true. Is it the inspired Word of God, and thus Scripture, or not? If it is valid, so is Christianity. But if it is invalid, the world's most popular religion is brought down with it.

This conclusion is inescapable because Galatians, even more than Paul's other letters, is devoted to systematically demeaning, dismantling, and demoting the Torah and its Covenant. So, without Galatians, there is no way to justify Christianity's violation of the first four Statements Yahowah etched in stone—as they would still stand. This would include the recognition that Yahowah is God's only name, that Yahowah, Himself, is our Savior, and that the Sabbath remains set apart. Without Galatians, there would be no way to explain Christianity's opposition to Yahowah's seven *Miqra'ey* – Invitations to be Called Out and Meet with God – as they would still delineate the path to eternal life, to salvation, adoption, enrichment, empowerment, and reconciliation, leading to living with God as His children. Without Galatians, Romans, and Hebrews, there would only be one Covenant, a familial accord which has yet to be renewed. There would be no room for a "New Testament," a "Gospel of Grace," or a faith-based religion.

Without Galatians, Yahowah's Torah, as is affirmed throughout the Psalms and Prophets, remains the sole means to liberate humankind from religious and political oppression. But with Galatians, the Torah is mankind's greatest foe, the path to enslavement and condemnation.

Without Galatians, the "Gospel of Grace" would be stillborn, invalidated by the promise of the Torah with its entirely different healing and beneficial message. Without Galatians, our association with God would be based exclusively upon the Torah's everlasting Covenant, upon knowing Yahowah and relying upon God's Guidance, not Paul's. Without Galatians, admission to heaven would be predicated upon responding to Yahowah's Invitations to Meet with Him as this seven-step path is articulated in the Torah and affirmed by Yahowsha'. Without Galatians, "faith" becomes irrelevant, as does the religion of Christianity, because the God who authored the Torah can be known.

In this regard, you should know that faith is the opposite of trust. Trust emerges from a discerning evaluation of the evidence, while faith thrives in the absence of information and reason.

So, while there may be some lingering debate among a few individuals regarding the authenticity of this epistle, we will proceed as if Galatians is genuine. After all, billions of people the world over accept it as having been written by Paul, a man they believe was inspired by God. But is that possible? Could the God who created the universe, who conceived life, who authored the Torah, who nurtured the Covenant, who freed a nation from slavery, and who enlightened the world while proving His existence and verifying His witness through prophecy, have contributed to a book which presents Him as incompetent and impotent? Fortunately, that question can be answered. So long as you are willing to invest the time to consider the evidence with an open mind, so long as you are willing to evaluate the facts rationally, not religiously, together we will determine with absolute certainty whether or not Galatians, indeed the whole corpus of Pauline literature, was inspired by God. If it was, it is trustworthy. If not, it isn't reliable. And in the end, that is all this study portends to determine.

But there are far reaching implications associated with that determination. And that is because the religion of Christianity was established as an extension of the paradigm Paulos first proposed in his epistle to the Galatians. As a result of this book, Yahowsha' would be renamed and then recast from someone who could be known into an object of faith – reduced to a caricature that would become exceedingly easy to manipulate. As a result, the Pauline "Jesus Christ" was touted as a new and improved, more tolerant and accepting, nicer and loving, version of the jealous and wrathful God of the old-fashioned Law, a God out of touch with modern sensibilities. The perception of Yahowsha' as the diminished corporeal manifestation of Yahowah, set apart from God, would be lost in the fog

of myth. The realization that Yahowsha' was Towrah observant would be convoluted, twisted and inverted, with Christians, as a direct result of this letter, believing that their "Jesus" had come to annul the old god's arcane and dreadful Law, freeing them from its judgmental nature.

With Yahowsha's name forgotten and replaced, the Savior would become "Jesus Christ" and no longer Yahowah, Himself. In this way, the entirety of Yahowah's testimony, His role as Creator, Father, and Savior, even as God, would be discounted then dismissed, as would be His Torah and His Covenant. Christians wouldn't speak of Him or pray to Him, preferring to focus on their religious caricature. The Pauline "Jesus Christ" would become an object to be painted with the impressions and opinions of believers, His own words and life ignored because most everything He said and did was now in conflict with the belief system Paul was foisting on an accepting world. Therefore, as a result of what this new paradigm wrought, should Paul's epistle to the Galatians prove to be unreliable for any reason, to be in conflict with Yahowah or Yahowsha', the foundational assumptions of the Christian religion fall apart with it, as they could neither be inspired nor be accurate. It is that simple, that clear cut. The fate of your soul rests in the balance, as does every Christian's.



I understand that Christians believe that "Jesus Christ" was the founder of their religion, but that is not possible. I understand that Christians believe that it is appropriate to address God as "the Lord," but that is not possible. I understand that Christians believe that the "Jesus" is the second person of a Trinity, and represented the totality of God, but that is not possible.

I understand that Christians believe that God died for their sins, but that is not possible. I understand that Christians believe that God's purpose is to save us, but that is not possible. I understand that Christians believe that salvation requires nothing of them and that it is a product of faith, but that is not possible. I understand that Christians believe that all souls go either to heaven or to hell, but that is not possible.

I understand that Christians believe that "Jesus" was born on Christmas Day, but that is not possible. I understand that Christians believe that Easter commemorates God's bodily resurrection from death, but that is not possible. I understand that Christians believe that the Covenant's renewal is depicted in their "New Testament," making it possible to ignore everything in the Torah, but that is

not possible. I understand that Christians believe that their “Bible” is the inerrant Word of God, but that is not possible.

I understand that Christians believe that Paul met with “Jesus” on the road to Damascus, that he had a conversion experience, that he was transformed from being a murderer to serving as an apostle, someone chosen and inspired by God to share the Gospel of Grace with the world, but that is not possible. I understand that Christians believe that the Torah was written exclusively for Jews, that it was comprised of old-fashioned laws that no one can obey, and that “Jesus” came to free us from that Law, but that is not possible.

Therefore, most everything Christians believe is untrue. And faith in something which is invalid is unreliable.

It is an irrefutable fact that no one named “Jesus Christ” lived in the first-century of the Common Era. The name “Jesus” was initially conceived in the 17th Century, shortly after the letter “J” was invented. The actual individual was not Greek, and therefore, He did not have a Greek name. “Jesus” is not an accurate transliteration of Iesou, Iesous, or Iesoun. More incriminating still, these Greek corruptions of His name were never written on any page of any pre-Constantine codex of the so-called “Christian New Testament.” Following the example of the Septuagint (a Greek translation of the Hebrew Torah, Prophets, and Psalms), a Divine Placeholder was universally deployed to represent “Yahowsha’.” Further, Yahowsha’, which is affirmed over 200 times in the Torah and Prophets, means “Yahowah Saves.” This that means that “Jesus” cannot be the “Savior.” Moreover, “Jesus” could not have come in His Father’s name. But Yahowsha’ could and did. So since the Christian religion has deliberately misrepresented this irrefutable and essential fact, and can’t even get His name right, what else might be untrue? And now that you know that “Jesus” isn’t accurate, are you going to start using His actual name?

“Christ” is not a last name, as in “Jesus Christ.” Further, since He was not Greek, it would be silly to ascribe a Greek title to Him. A title should never follow a name, but instead precede it. And when a title is conveyed, it should be accompanied by the definite article. “Christos,” the alleged basis of “Christ,” speaks of the “application of drugs,” and is therefore an inaccurate translation of Ma’aseyah, which means “the Work of Yahowah.” Divine Placeholders were exclusively used to present Yahowsha’s Hebrew title on every page of every Greek manuscript scribed in the 1st, 2nd, 3rd, and early 4th centuries CE. Also, a thorough investigation of the historical evidence demonstrates that the placeholders for Ma’aseyah were based upon Chrestus, not Christos, with the former meaning “Useful Implement.” Since the Christian religion has deliberately misrepresented this irrefutable and essential fact, and can’t even get the title which became the name of their religion right, what else might be untrue? And

now that you know that “Christ” isn’t remotely accurate, are you going to start using His actual title?

The Ma’aseyah Yahowsha’ emphatically stated that He did not come to replace or to annul any aspect of the Torah, but instead to be the living embodiment of it. Therefore, by upholding the existing standard, He could not be the founder of a new religion. Yahowsha’ was without exception, Torah observant. His every word and deed affirmed this, as did His participation in Passover, Unleavened Bread, FirstFruits, and Seven Sabbaths. It would be impossible as a result to follow Yahowsha’ without embracing the Torah. And the moment a person becomes Torah observant, they cease to be a Christian, which is why believers ignore almost everything Yahowsha’ did and said. So since the Christian religion has deliberately misrepresented this irrefutable and essential fact, what else might be untrue? And now that you know that Yahowsha’ was Torah observant, are you going to follow His example?

Throughout the Torah, Prophets, and Psalms, God ascribes the title “Lord” to Satan. The Adversary is called “*ha Ba’al* – the Lord,” because he wants to control the beneficiaries of freewill. The Adversary’s prime objective is for mankind to bow down to him, worshipping him as if the Lord was God. But the actual God has a name, and He has no interest in control or desire to be worshipped. His name, Yahowah, is pronounced as readily as any of the many thousands of other words and names written throughout His witness. Based upon the Hebrew verb, “*hayah*,” “to exist,” Yahowah is found 7000 times in His Torah, Prophets, and Psalms. He not only encouraged us to use this name, but said that replacing of His name with the title, “Lord,” was the most devastating thing humankind has ever done. It opens the door to mischaracterizing His nature and to the acceptance of false gods by any other name. Further, learning someone’s name is the first step in initiating a relationship. And Yahowah wants us to relate to Him as children would to a father. The proper perspective is to see our Heavenly Father on His knees, offering to lift us up. And as the Author of freewill, God is opposed to lording over anyone. So since the Christian religion has deliberately misrepresented this irrefutable and essential fact, what else might be untrue? And now that you know that God’s name is pronounced “Yahowah,” are you going to use it instead of Lord?

The Trinity is a Babylonian religious concept. This notion was part and parcel of the pagan mythology of the Egyptians, Greeks, and Romans as well. Yahowah never once mentions anything even remotely akin to a Trinity. He not only says that He is one, but expressly asks us not to accept religious customs such as this. Yahowsha’ is the diminished corporeal manifestation of Yahowah, set apart from Him to serve us. He is, therefore, an aspect of God, not all of God. The entirety of God would not fit into our solar system, much less into the body

of a physical being. And part of God does not make a second God. The Spirit is also set apart. Her title, in fact, is the *Ruwach Qodesh*, which means “Set-Apart Spirit.” Representing the Maternal aspects of Yahowah’s nature, She serves as our Spiritual Mother, thereby completing the symbolism of the Covenant Family – the very family we are invited to join. Since the Christian religion has deliberately misrepresented this irrefutable and essential fact, what else might be untrue? And now that you know that God is one, are you going to start focusing your attention on getting to know Yahowah instead of “Jesus”?

Yahowah is immortal. He cannot die. Man cannot kill God. Therefore, God could not die for your sins. Yahowah and Yahowsha’ explained this, but Christians seldom listen to Him. As the Passover Lamb, Yahowsha’ cited the opening line of the 22nd Psalm, telling us that the Spirit of God departed, allowing His physical body to die while His soul went to She’owl to redeem us on Unleavened Bread. The Psalm explains all of this, including the service His soul provided for us on the Sabbath of *Matsah*. Therefore, according to God, God did not die. As for His physical body, it was incinerated that same night in accordance with the Torah’s instructions. So there was no physical resurrection. And that explains why, in all three encounters on FirstFruits, no one recognized Him. He was the same soul, and now reunited with the same Spirit, but He was only partly corporeal. Recognizing the relationship between energy and matter, one realizes that being corporeal would be a liability, which is why there is no such thing as bodily resurrection into the spiritual realm. So since the Christian religion has deliberately misrepresented this irrefutable and essential fact, what else might be untrue? And now that you know that God could not die for your sins, are you going to follow His example and celebrate Passover, Unleavened Bread, and FirstFruits with Him?

Speaking of the first three Invitations to be Called Out and Meet with God, they collectively depict the Way Yahowah has provided to perfect us. But saving us isn’t His priority. Yahowah is committed to His Covenant. Salvation is only afforded to its children. It would be irrational for Yahowah to save souls who don’t know Him, who don’t care what He had to say, who don’t appreciate what He is offering, and who have worshipped a god of man’s making. Therefore, before a soul can be saved, that individual must first come to know, understand, accept, and then engage in the Covenant based upon the conditions articulated in the Towrah. The first of these is to walk away from religion and politics, from all things associated with Babylon. We are encouraged to rely on Yahowah instead, walking along a path which makes us immortal and perfect children who are prepared to be adopted into our Heavenly Father’s family, enabling His Spirit to enrich us and empower us. Therefore, while salvation is a gift, it is the byproduct of participating in the Covenant. So since the Christian religion has deliberately

misrepresented this irrefutable and essential fact, what else might be untrue? And now that you know that God has established a handful of conditions that must be met to participate in this relationship, are you going to seek to understand these things and then respond to God based upon what He is actually offering?

If God said, “Love me or I will send you to hell to be tortured,” He would not only be unlovable, He would be sadistic. Because of this scenario, there is a serious problem with the Christian god. However, the real God, Yahowah, said no such thing. According to His testimony, most souls simply cease to exist upon their mortal demise. They do not know God. God does not know them. There is nothing more. No reward. No punishment. Yahowah provided each of us with the gift of a soul so that we could be observant, giving us freewill so that we could choose to know, ignore, or reject Him, and the benefit of a conscience so that we could exercise good judgment during our lives. The relatively few souls who use these gifts and get to know Yahowah as He revealed Himself in His Towrah, who understand and accept the conditions of His Covenant, and who answer the Invitations to walk to Him, live forever with God in His home. Those souls who are beguiled by religion, or who just have no interest in God, cease to exist. And those who oppose Yahowah, promoting anything which leads others away from God, His Towrah or His Covenant, will spend eternity incarcerated in She’owl, something akin to a black hole. So since the Christian religion has deliberately misrepresented this irrefutable and essential fact, what else might be untrue? And now that you know that most souls don’t end up in heaven or hell, are you going to start questioning those who have tried to deceive you, promising heaven to you if you place your faith in them and their religion?

God is immortal. He was not born on any day, much less on the Winter Solstice, Christmas Day, when the Son of the Sun was born in virtually every pagan religion – nine months, of course, after the celebration of Easter. Yahowah consistently asks us to reject the religious mythology of pagan cultures, and yet Christians incorporated Babylon’s two holiest days into their faith. This does not please God; it angers Him, especially since Christians celebrate these pagan holidays while ignoring, even rejecting, every one of His Meetings. This is especially disappointing because Yahowsha’s purpose was to enable the promises Yahowah had made regarding Passover, Unleavened Bread, FirstFruits, and Seven Sabbaths. And after the Trumpets Harvest, He will fulfill Reconciliations and Shelters upon His return. So since the Christian religion has deliberately misrepresented this irrefutable and essential fact, what else might be untrue? And now that you know that God hates Christmas and Easter, are you going to answer His Invitations on the days He designated?

The lone presentation of the Covenant’s renewal is detailed in Yirmayah 31. And there, Yahowah reveals that this still future restoration of His relationship

will be with Yahuwdah and Yisra'el, not with a Gentile church. In the same discussion, He reveals that the only difference between the existing Covenant and its reaffirmation is that upon His return He will personally place a complete copy of His Towrah – Guidance inside of us. This is significant because God would not have created a New Testament repudiating His Torah, only to return to the original plan. And with the Towrah woven into the very fabric of our nature, there will come a time when Yahowah's Instructions can no longer be corrupted or rejected. All memory of Paul, his letters, and his religion will be wiped out as a result. So since the Christian religion has deliberately misrepresented this irrefutable and essential fact, what else might be untrue? And now that you know that God has only one Covenant, that it has not yet been renewed, and that its restoration is predicated upon the incorporation of His Towrah into our lives, are you going to consider reading it and integrating its guidance into your life?

The "Christian New Testament" isn't even remotely reliable. To pretend that it is the inerrant word of God is absurd. There are over 300,000 known differences between the oldest manuscripts and the texts which support legacy and modern translations. No two codices agree on which words were originally written, and that is just the beginning of the problems. No words representing church, cross, holy, saint, Christian, Jesus, Christ, Lord, God, Ghost, Christmas, Easter, communion, Last Supper, Trinity, or Gospel can be found in any ancient manuscript, making all of these things religious corruptions. There are whole sections of books that aren't attested in the older witnesses, such as the discussion with the adulterous woman in the 8th chapter of Yahowchanan, as well as the concluding chapter of Mark. Neither Mark nor Luke were eyewitnesses, and thus are hearsay. Paul's thirteen letters, combined with his starring role in Acts, present doctrines which are diametrically opposed to Yahowsha's words and deeds, and thus cannot have been inspired by the same God. And then we have to confront the issue of invalid, incomplete, and misleading translations, something you will more fully appreciate by the time you have completed this book. So since the Christian religion has deliberately misrepresented this irrefutable and essential fact, what else might be untrue? And now that you know that you cannot rely on the Christian New Testament, where are you going to turn for answers?

According to Yahowsha's testimony during the Olivet Discourse, Paul could not have seen Him on the road to Damascus. He told us not to believe anyone who made such a claim. So if Sha'uwl saw a light, it was not God's. Nor is his message. And make no mistake, Paul's message was his own. He never accurately quotes anything Yahowah or Yahowsha' said. Moreover, Paul's preaching was the antithesis of God's testimony. If one can be relied upon, the other is a liar. You can either believe Paul or trust God, but no one can accept both. By

comparing their words, this book will prove this point beyond a reasonable doubt. You will hate Paul before we are through.

As for the rest of the points that have been raised here in hopes of motivating Christians to begin questioning some of the many myths that have been woven into the fabric of their religion, irrefutable evidence to support every conclusion is provided in *Yada Yah* and in *An Introduction to God*. But before you consider either, there was a reason for the questions. If you are not going to change your thinking when confronted with evidence that undermines your beliefs, then nothing matters. This book, any book, even God's book cannot positively influence a closed or irrational mind.

I have not yet responded to Christianity's most debilitating lie. I understand that Christians, as a direct result of Paul's letter to the Galatians, have been led to believe that the Torah was written exclusively for Jews, that it was comprised of old-fashioned laws and arcane concepts that are impossible to obey, and that "Jesus" came to free the world from it. But since addressing this position is the purpose of this book, let's consider the evidence...

☞☞☞☞☞

While we will analyze every word of Galatians, from Sha'awl's greeting to his handwritten closing statement, our review of Christendom's foundational treatise will commence at the same place Christians begin their assault on the Torah. That occurs in Galatians 3, verses 10 through 14. So, let's take a moment and consider the *King James Version* (Christianity's most influential bible translation) and *New Living Translation's* (the religion's most recent and liberal variation and among the most popular) depictions of these passages, juxtaposed against a literal rendering of the earliest first-century manuscript of Sha'awl's letter.

Reason dictates that if the following KJV and NLT translations are accurate, then the "Torah" is God's way of cursing humankind—not saving us. And if this is true, Yahowah and Yahowsha' are liars. The King James reads: "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." (3:10)

More clearly presented, albeit less aligned with the Greek text, the New Living Translation published: "But those who depend on the law to make them right with God are under his curse, for the Scriptures say, 'Cursed is everyone

who does not observe and obey all the commands that are written in God's Book of the Law.' (3:10) If they are correct, God's Word is God's curse.

According to the most scholarly and most respected resource, the *Nestle-Aland Greek New Testament, 27th Edition with McReynolds English Interlinear*, the statement Paul wrote actually conveys: "For as many as from works of law they are under curse they are. It has been written for (not applicable) curse on all who not stay in all the things having been written in the small book of the law the to do them."

Based upon the words Sha'uwl selected, the following is an even more complete and accurate depiction of his pronouncement: "**Because** (*gar* – for) **to the degree that** (*hosos* – as many and as far as) **out of** (*ek*) **tasks and activities of** (*ergon* – works or actions associated with) **the Towrah** (*nomou* – the means to being nourished by that which is bestowed to become heirs, precepts which were apportioned, established, and received as a means to be proper and approved, and prescriptions for an inheritance; from *nemo* – that which is provided, assigned, and distributed to heirs to nourish them (singular genitive, and thus a specific characterization)) **they are and they exist** (*eisin eisin*) **under** (*hupo* – by way of) **a curse** (*katara* – that which a supernatural power deploys when he wishes to invoke harm by promoting evil, that which is accursed, denounced and detested), **for** (*gar* – because indeed) **it has been written** (*grapho*) **that** (*hoti*): **'To become accursed** (*epikataratos* – to be exposed, abhorrent, and repugnant, slanderous, hateful, and malicious (to become is a product of the nominative case)) **everyone** (*pas* – all and completely) **who** (*hos*) **not** (*ou*) **remains in** (*emmeno* – stays and continues in, perseveres with) **all** (*pas*) **that** (*tois*) **having been written** (*grapho*) **in** (*en*) **the scroll** (*to biblion* – the book or documented written record typically on papyrus) **of the** (*tou*) **Towrah** (*nomou* – the allotment which is parceled out, the inheritance which is given, the nourishment which is bestowed to be possessed and used to grow, the precepts which are apportioned, established, and received as a means to be proper and to be approved, and the prescription to become an heir (singular genitive, and thus restricted to a singular specific and unique characterization)), **the of** (*tou*) **to do** (*poieomai* – to make, produce, or perform) **them** (*autos*).'" (Galatians 3:10)

Trimmed to its essentials, the statement reads: "**Because to the degree that out of tasks and activities of the Towrah they exist under a curse which a supernatural power deploys when he wishes to invoke harm by promoting evil, doing what is accursed, denounced and detested, for it has been written that: 'To become accursed, to become abhorrent, and repugnant, everyone who not remains in all that having been written in the scroll of the Towrah, to do them.'**" (Galatians 3:10) Recognizing that the preceding translation is a literal rendering of Papyrus 46, the oldest extant manuscript of Sha'uwl's letter

(dated to the late first or early second century), it's hard to explain the KJV's and NLT's considerable variation from it.

One of our questions has already been resolved. While we will diligently research every discernible connotation of "*nomos*," not just once but multiple times, Sha'uwl has clearly acknowledged what you will come to know. He is using *nomou* to describe the "Torah," as if *nomos* and *towrah* were synonymous. We know this because in the attempt to prove this point he translated the Hebrew word "*towrah*" into Greek as "*nomou*." As a result, a Pauline apologist cannot say that Paul was condemning Rabbinic Law instead of the Towrah without contradicting Paul's own translation. Paul is, therefore, calling the Word of God, Yahowah's foundational testimony, a curse.

Beyond emphatically demonstrating that Sha'uwl was using variations of *nomos* to convey "Torah" throughout his letters, by rendering *towrah* as *nomou*, to be intellectually honest, the meaning of *towrah* in Hebrew which is "teaching, instruction, direction, and guidance," must prevail over "law." Therefore, not only is Paul implicating himself by disparaging the Word of God, those who publish Christian bibles are universally guilty of misrepresenting one of the most important words ever written when they render *towrah* via *nomos* as "law."

But there is more: Paul misquoted the Towrah. The passage he cited in the context of the discussion in *Dabarym* / Words / Deuteronomy 27:26 conveys a message which is diametrically opposed to the point Paul was making. How then can his point be valid if he had to misrepresent God's position?

The Towrah reads: **"Invoking harm upon oneself is whoever relationally and beneficially is not established, restored, and supported by the words of this Towrah, approaching by engaging through them. And then the entire family responded, 'This is true, acceptable, and reliable.'"** (*Dabarym* 27:26)

But let's not be superficial. Since it is in your interest to verify every word of both statements for yourself, here again, more fully amplified, is God's testimony: **"Invoking harm upon oneself** ('*arar* – cursing oneself by making oneself undesirable) **is whoever relationally and beneficially** ('*asher*) **is not** (*lo*) **established** (*quwm* – restored, supported, encouraged, lifted up and caused to stand, confirmed, and enabled to endure) **by** ('*eth* – with and through) **the words** (*dabar* – message and accounts) **of this** (*ha zo'th*) **Towrah** (*towrah* – source of guidance, direction, teaching, and instruction), **approaching** (*la*) **by engaging through them** ('*asah eth* – by acting upon them and doing productive things according to them, celebrating and profiting with them). **And then** (*wa*) **the entire** (*kol*) **family** ('*am* – people and nation) **responded** ('*amar* – answered, promised, and declared), **'This is true, acceptable, and reliable** ('*aman* – this is

affirming, supportive, verifiable, and dependable).” (*Dabarym / Words / Deuteronomy 27:26*)

So what now? Assuming that you found a Greek and Hebrew interlinear on your shelf or online, and that you referenced a lexicon or two, looking up each word to verify what you have just read, how are you going to deal with this? The answer to this question may determine the fate of your soul, especially if you have believed Paul up to this point.

While we could, we are not going to stop here. Before we are finished, several hundred more nails will be driven into Paul’s coffin. But if we are seeking to know whether or not Galatians was inspired by God and is trustworthy, we already have our answer. A person who deliberately misquotes God, to promote the inverse of what God is saying, cannot be telling the truth when he claims to be inspired by that same God. It is impossible.

Yahowah just said that we harm ourselves when we are not established and restored by the words which comprise His Towrah, approaching Him by acting upon them. Christianity is torn asunder by this statement, a position which cannot be refuted without calling God, Himself, a liar. The very statement Paul misquoted to establish his religion destroys it.

The Towrah verse Sha’uwl mangled in Galatians undermines the most fundamental aspect of the Christian religion, of faith in its Gospel of Grace, as well as Paulos’s own position, because it obliterates the idea that the Torah is passé. But even if observing the Torah wasn’t presented as the lone means to becoming restored and established, as God has just stated, if the Almighty was actually a capricious prankster, and if His Torah was really a curse as Paul and others have claimed, then citing it as evidence would be irrational, because nothing God said could be trusted.

Christian apologists, steeped as they are in Pauline Doctrine, will say that the Torah isn’t a pick and choose sort of thing, and that to be redeemed and righteous, a person would have to do everything the Torah requires all of the time, or else they would be cursed by it – judged and condemned. But that is not the message conveyed in this *Dabarym* passage—nor the message conveyed by Yahowsha’. God knows that we are not perfect, which is why He provided the means to perfect us in the heart of His Torah.

And yet, since Paul has attempted to neuter the Torah, and to sever the relationship between God’s testimony and the Ma’aseyah, rejecting the Torah’s Covenant and plan of salvation, most Christians are unaware of the Torah’s redemptive properties.

As a result of Paul's epistles, Christians don't realize that when Yahowsha' said "I am the Way, the Truth, and the Life," that His "Way" and His definition of the "Truth" were both found in His Torah. And that is why, in the midst of His Instruction on the Mount, He called the Torah "the narrow way to Life." It was by fulfilling Passover, Unleavened Bread, and FirstFruits, that Yahowsha' honored the promises Yahowah had made in His Torah to make us immortal on *Pesach* / Passover and perfect us on *Matsah* / Un-Yeasted Bread so that He could adopt us into His family the next day during *Bikuwrym* / FirstFruits But by severing this connection, by disassociating Yahowsha' from Yahowah's Word, the Ma'aseyah's life, His testimony, and His sacrifices become as meaningless as the faith Christians place in them.

Moving on to Sha'awl's next thought, as it is found in the *Nestle-Aland Greek New Testament, 27th Edition with McReynolds English Interlinear*: "**But that in law no one is made right along the God clear because the right from trust will live.**" Amplified, and with the Greek text highlighted for your consideration, we find: "**But** (*de* – it follows, moreover, and namely) **because** (*oti*) **with** (*en* – inside and with regard to) **the Torah** (*nomos* – the allotment which is parceled out, the inheritance which is given, and the prescription to become an heir) **absolutely no one** (*oudeis* – nothing, nobody, and not one; from *oude heis* – not even one) **is vindicated or justified** (*dikaioo* – made or shown to be correct, proper, or right, acquitted or declared righteous) **by** (*para* – with and in the opinion of) **the God** (*to* ΘΩ) **becomes evident** (*delos* – becomes clear and is made plain (scribed in the nominative, where an adjective is presented influencing the subject, God, in this case, renaming Him)) **because** (*oti* – namely and for this reason): **Those who are correct, righteous, and proper** (*o dikaios* – those who are right, upright, virtuous, and guiltless) **out of** (*ek*) **faith** (*pistis* – originally meant trust but evolved to faith or belief as a result of Sha'awl's usage in these letters) **will live** (*zao* – will be alive).'" (Galatians 3:11)

Buffed up a bit in the King James, he sounds a bit more eloquent, albeit no more rational: "But that no man is justified by the law in the sight of God, it is evident: for, 'The just shall live by faith.'" Updated for modern sensibilities, the New Living Translation passage reads: "So it is clear that no one can be made right with God by trying to keep the law. For the Scriptures say, 'It is through faith that a righteous person has life.'" (3:11) And yet Paul's first point was anything but "clear," because he cited a passage which contradicted his premise. But more telling still, the Scriptures don't actually say anything about "faith," much less that one's beliefs lead to being "just" or "righteous."

Therefore, both positions are illogical. Even if no one was justified by the Torah that would still not infer that the just or righteous shall live by faith. Rather than cause and consequence, these ideas are unrelated. It is like saying: red

wagons don't work so it is evident we should put our faith in blue tricycles. More to the point, if God's Torah cannot be relied upon, in whom are we to express our "faith?"

As I previously mentioned, "the Scriptures" do not "say, 'It is through faith that a righteous person has life.'" The passage Sha'awl truncated actually reads: **"Pay attention, he will be puffed up with false pride. His soul, it is not right nor straightforward in him. So, through trust and reliance, by being firmly established and upheld by that which is dependable and truthful, those who are upright and vindicated live."** (Chabaquwq / Habakkuk 2:4)

This is almost breathtaking in its audacity. And this time the biggest issue isn't just the inaccurate or inappropriate nature of Paul's citation, where he has once again misrepresented Yahowah's intent by removing and twisting a snippet of what God said. What's amazing is that Yahowah is specifically warning us about Sha'awl in this passage. So by quoting it, Paul is taunting his audience, arrogantly inferring that those foolish enough to fall for rhetoric aren't sufficiently resourceful or rational to realize that God is telling us to trust Him, not Sha'awl.

In the third chapter, and then again in the concluding chapter of *Questioning Paul*, I'll amplify the entirety of God's indictment regarding Sha'awl, but for now ponder these highlights...

"Upon My requirements and responsibilities, I have decided I will literally and continually stand. And I will choose to always stand and present Myself upon that which protects and fortifies.

So then I will be on the lookout in order to see what he will say about Me, observing how he will question Me. But then, how can I be expected to change My attitude, My thinking, or My response concerning My disapproving rebuke? (2:1)

Then Yahowah answered, approaching me, and He said, 'Write this revelation and then expound upon and reiterate it using letters upon writing tablets so that by reciting this, he might run and go away. (2:2)

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

Pay attention, he will be puffed up with false pride. His soul, it is not right nor straightforward in him. So then through trust and reliance, by being firmly established and upheld by that which is dependable and truthful, those who are righteous and vindicated live. (2:4)

Moreover, because the intoxicating wine and inebriating spirit of the man of deceptive infidelity and treacherous betrayal is a high-minded moral failure, and is arrogant with meritless presumptions, he will not rest, find peace, nor live, whoever is open to the broad path, the duplicitous and improper way, associated with Sha’uwl.

He and his soul are like the plague of death. And so those who are brought together by him, accepting him, will never be satisfied. Most every Gentile will gather together unto him, all of the people from different races and nations. (2:5)

They do not ask questions, any of them, about him. Terse references to the Word they lift up as taunts to ridicule, along with allusive sayings, simplistic and contrived equivalencies, and mocking interpretations, controlling through comparison, counterfeit and clichés, along with derisive words arrogantly conveyed.

There are hard and perplexing questions which need to be asked of him, and double dealings to be known regarding him. And so they should say, ‘Woe to the one who claims to be great so as to increase his offspring, acting like a rabbi, when neither apply to him. For how long will they make pledges based upon his significance, becoming burdened by his testimony?’” (Chabaquwq / Embrace This / Habakkuk 2:6)

Evidence does not get any more compelling or relevant than this. Sha’uwl took us directly to a prophecy that God had used to encourage us to “Sha’uwl – Question Him.”

Therefore, Yahowah revealed that a man named, “Sha’uwl,” coterminous with the time He would fulfill His *Mow’ed* – Appointed Meetings (during Yahowsha’s participation in *Mow’ed Miqra’ey* of *Pesach*, *Matsah*, *Bikuwrym*, and *Shabuw’ah* in 33 CE when Sha’uwl was studying to become a Rabbi in Yaruwshalaim) would inappropriately attempt to convince people from different races that he was authorized to replace God’s existing standard with a new and different set of requirements. Further, as if He was reading Galatians, God told us that Sha’uwl would be arrogant, circuitous, duplicitous, intoxicating, deceptive, treacherous, and presumptuous. We were warned that this pseudo-rabbi’s way would be improper, akin to a plague of death. And yet, according to God, Sha’uwl’s broad, and therefore accommodating, path would become especially popular with Gentiles because too few of them would actually question his allusive sayings, his derisive words, his comparisons and counterfeits, which would all be ripe with taunts and ridicule.

Sha’uwl has hung himself with these words, twisting the knot which would become his noose. His statement is not only the antithesis of God’s instructions,

he has exposed us to Yahowah's ridicule of him. Moreover, and apart from the prophecy, if Paul was right in disavowing Yahowah's standard, it would be equivalent of God saying: "I will save those who contradict Me and justify those who negate and belittle the plan I have established." And yet, Yahowah introduced His Habakkuk prophecy, affirming that He was not about to change.

Continuing to mislead by way of senseless and duplicitous prose, the KJV renders Paul's next statement: "And the law is not of faith: but, the man that doeth them shall live in them." Deploying a different tactic, the NLT authored something which could only be considered appropriate in the context of religion. "This way of faith is very different from the way of law, which says, 'It is through obeying the law that a person has life.'" (3:12)

Should the translation team deployed by Tyndale House Publishers, Incorporated have meant that "the way of the Christian faith is very different than the way of the Torah," then they would be right. But "can *that* 'way of faith' be right" is the multi-billion soul question. Can Paul's thesis, his faith, his religion, be "very different from the way" delineated by God in the Torah and still reconcile fallen man into a relationship with that same God? Has God endorsed a revised plan which is counter to the one He originally authored? And if He did such a thing, wouldn't it make Him untrustworthy and unreliable?

Irrespective of the fact that Yahowah has provided the answer, at least the battle lines have been drawn. According to the most popular modern translation, it is now the Torah vs. Christianity. So let the Great Galatians Debate begin: are we to trust Yahowah's Torah or put our faith in Sha'uwl / Paulos / Paul?

Amplified, and with the words Sha'uwl selected on display, the man God just told us to question, wrote: "**But** (*de*) **the Towrah** (*nomou* – the allotment which is parceled out, the inheritance which is given, the nourishment which is bestowed to be used to grow, the precepts which are apportioned, established, and received as a means to be proper and approved, and the prescription to become an heir) **exists** (*eimi* – is) **not** (*ouk*) **out of** (*ek*) **faith or belief** (*pistis*), **but to the contrary** (*alla* – making an emphatic contrast with an adversarial implication), **The one having done** (*o poieomai* – the one having made and performed as such becoming) **them** (*autos*) **will live** (*zao*) **with** (*en* – in and by) **them** (*autos*)."

(Galatians 3:12)

Recognizing that Paul didn't express this thought very well, principally because the Towrah passage he cited didn't fit his conclusion, in context we are led to believe that Sha'uwl was suggesting that if an individual was to choose the Towrah over faith, that they would have to live with the consequence. He is inferring that the only way to live with the Towrah would be to do everything it requires. So since he tried to usurp God's credibility to prove his point, we must

turn to the passage he referenced to ascertain whether or not Yahowah's Towrah actually said what Sha'uwl was asserting.

Opening Yahowah's Torah to *Qara'* / Called Out / Leviticus, we find God imparting guidance, whereby we are advised to avoid the kinds of religious myths and practices which comprise Christianity:

“Speak (*dabar* – communicate using words) to (*'el*) the Children of Yisra'el (*beny Yisra'el* – children who engage and endure with God), and (*wa*) say (*'amar* – affirm) to them (*'el*), ‘I am (*'anky*) Yahowah (יהוה), your God (*'elohym*). (18:1-2)

With regard to things which could be considered similar to (*ka* – as with and like) the practices (*ma'aseh* – the pattern of behavior, the work, the things done, undertakings, and pursuits) of the realm (*'erets* – land) of the Crucible of Egypt (*Mitsraym* – crucibles of religious, political, military, and economic oppression) where (*'asher*) you dwelt (*yashab*), you should not engage in or act upon (*lo' 'asah* – you should not celebrate or profit from) similar (*ka*) pursuits (*ma'aseh* – patterns of behavior, things done, undertakings, and practices) in the land (*ba 'erets*) of Kana'any (*Kana'any* – Zealousness which subdues, bringing people into subjection; commonly transliterated Canaan) which beneficially as a result of the relationship (*'asher*), I am (*'anky*) bringing you (*bow' 'esh*). There (*sham*), you should not act upon or engage in (*lo' 'asah*) their decrees or customs (*chuqah* – their prescriptions for living and their traditions and statutes), never walking in or following them (*lo' halak* – never patterning your life after them). (18:3)

With (*'eth*) My means to exercise good judgment regarding the resolution of disputes (*mishpat* – My means to decide regarding justice and judgment), you should continually engage and genuinely act (*'asah*). With (*'eth*) My prescriptions for living (*chuqah* – My inscribed recommendations which cut you into the relationship), you should consistently examine and carefully consider (*shamar* – you should make a habit of consistently and actually observing) for the purpose of approaching by (*la*) walking in them (*halak ba*). I am (*'anky*) Yahowah, your God (*'elohym*).” (*Qara'* / Called Out / Leviticus 18:4)

This admonition against religion, politics, and societal customs, was followed by the statement Paul sought to usurp to prove his point. It reads:

“And so (*wa*) you should choose of your own volition to actually and completely observe (*shamar* – under the auspices of freewill, you should consider choosing to carefully and completely examine (*qal* perfect consecutive)) accordingly (*'eth*) My prescriptions for living (*chuqah* – My inscribed (and thus written) instructions which cut you into a relationship (and thus into the

Covenant) with Me) **and also** (*wa*) **My means to resolve disputes** (*mishpat* – My means to exercise good judgment regarding redemption (thereby directing our attention to His seven Invitations to Meet).

Whoever (*‘asher* – relationally and beneficially) **over time and as an ongoing process acts upon and engages** (*‘asah* – consistently endeavors to genuinely celebrate and continually benefit (qal imperfect)) **with them** (*‘eth*), **that man** (*ha ‘adam* – that individual and person) **indeed** (*wa* – emphasizing this) **is actually and completely restored to life as a result of this desire and his decision, living forever** (*wa chayah* – he is literally revived, perfectly renewed, actually nurtured, completely spared, and kept alive into perpetuity through this exercise of freewill, raised, preserved, and allowed to flourish (qal perfect consecutive)) **through them** (*ba* – with and by them). **I am** (*‘any*) **Yahowah** (𐤅𐤓𐤏𐤍).” (*Qara’* / Called Out / Leviticus 18:5)

Yahowah is telling all who would listen that if a person wants to live, they should pay attention to what He has to say and then act upon His offer. And let us not forget, everything He had to say, everything He had to offer, was contained in its entirety in the very book He was reciting: His Towrah!

Therefore, Paul has once again deliberately abbreviated and misappropriated a passage which is inconsistent with his own message, perhaps hoping that the use of some common words would be sufficient to convince his audience that God supports his position.

But in the quoted verse, God absolutely and unequivocally did not say that the “law is very different than faith,” that “through faith a person has life,” or even “through obeying the law a person has life,” or anything remotely similar to these propositions. There isn’t even a Hebrew word for “obey.” To “*shamar* – observe” is to “examine and consider,” not “keep.” And to “*‘asah* – to act and engage” is to respond to what we have learned – a concept light-years removed from “obey.” Moreover, neither “*chuqah* – prescriptions for living” or “*mishpat* – means offered to resolve disputes” are “laws.” These things represent the Way Yahowah’s Towrah “*chayah* – restores and renews our lives,” at least for those who consider them and act upon them.

Yahowah, speaking in first person, said that a close examination and careful consideration of His prescriptions for living and His means to exercise good judgment regarding His means to resolve disputes enable those to live who respond to what He is offering. This is, of course, the antithesis of the Christian position.

While we are making such distinctions, it is important to realize that it is grotesquely inappropriate to refer to Yahowah’s Torah as “law,” as Paul does throughout his letters. The Hebrew word *towrah* means “source from which

teaching, instruction, direction, and guidance flow.” His presentation is educational. His witness is enlightening. He is offering guidance which we are free to embrace or reject, so He is not controlling. Moreover, His way is not restrictive but instead liberating.

Rabbis, like Paul (who was trained to be a Pharisee), deliberately perverted Yah’s testimony to validate their own set of laws – a set of religious arguments recorded principally in the Talmud. So by referring to the Towrah as *nomos*, should he have intended for it to infer “law,” Paul, who was educated in Hebrew, demonstrated that he should not be trusted.

Those who would argue that Yahowsha’ refers to the Towrah as “*nomos*” in His Teaching on the Mount would be inaccurate. Yahowsha’ spoke Hebrew and Aramaic, never Greek. And the Disciple Mattanyah, who was an eyewitness to Yahowsha’s initial and longest public declaration, wrote his biographical account in Hebrew. Someone, perhaps a century later, translated the Mattanyah’s declaration into Greek. Moreover, as we shall soon discover, the etymological history of *nomos* is actually harmonious with the Towrah’s purpose, which is “to parcel out an allotment and to bestow an inheritance, providing prescriptions regarding how to become an heir.”

Paul, however, cannot be afforded any excuse. And that is because all of Paul’s letters, including Galatians, were originally written in Greek, and there is no mistaking the fact that he was mischaracterizing the Towrah, presenting it as a punitive set of “laws.” Further, he did so in full accord with rabbinical Judaism – a religious proposition Yahowsha’ thoroughly rebuked.

These things known, there is much more to *nomos* than meets the eye of the casual observer. The word is based upon “*nemo* – to provide, assign, and distribute an inheritance and to nourish heirs.” It is “an allotment which is bestowed and parceled out for the purpose of feeding hungry sheep.” Metaphorically then, a *nomos* is “a prescription for living which is given to us by God so that we might live with Him as His children, be fed and grow, inheriting all that is His to give.” So in this regard, properly defined, *nomos* actually provides a fitting depiction of Yahowah’s “*Towrah* – teaching, guidance, direction, and instruction” on how to participate in His Covenant Family.

Moving on to the next statement as it is presented in the Nestle-Aland, King James Version, and New Living Translation, we find: NA: “Christ us brought out from the curse of the law having become on behalf of us a curse because it has been written, ‘curse on all the one having hung on wood.’” KJV: “Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree:” (3:13)

If either the Nestle-Aland Interlinear or the King James Version has accurately reflected Paul's thought then, according to Sha'awl, the Torah is a curse. For this interpretation of Paul's statement to be correct, rather than fulfilling the Torah, Yahowsha' liberated us from its clutches. It also means that Yahowsha', rather than being the perfect Lamb of God as a result of always observing the Towrah, embodied all of the Torah's negativity.

Absolving Paul of the untenable position he has been placed in by his own testimony, as reflected in the Nestle-Aland Interlinear and the King James Version, the New Living Translation twists the text to convey a different perspective: "But Christ has rescued us from the curse pronounced by the law. When he was hung on the cross, he took upon himself the curse for our wrongdoing. For it is written in the Scriptures, 'Cursed is everyone who is hung on a tree.'" (3:13)

To the New Living Translation's shame, there is no reference to a "cross" anywhere in the Greek texts, much less in this passage. To Sha'awl's shame, the Torah's position should not have been abridged, misappropriated, nor misquoted. While the Torah's prediction is profoundly accurate, and stunningly prophetic, its merit was mitigated by the way Paul truncated it.

But first things first: here is how the Greek text of Sha'awl's letter reads: "**Christos** (ΧΡΣ – placeholder for Ma'aseyah [but it is unlikely in this context and with this audience that Sha'awl would have associated the Ma'aseyah with Yahowah]) **us** (*ego*) **bought back** (*exagorazomai* – worked to atone and purchase; from *ek*, out of, and *agorazo*, doing business in the marketplace where (*agora*) people assemble for a public debate, to buy, sell, and vote) **from** (*ek*) **the curse** (*katara* – from the evil, hateful, abhorrent, loathsome, maligning, and malicious influence) **of the** (*tov*) **Towrah** (*nomou* – the means to being nourished by that which is bestowed to become heirs, precepts which were apportioned, established, and received as a means to proper and be approved, and prescriptions for an inheritance; from *nemo* – that which is provided, assigned, and distributed to heirs to nourish them (singular genitive, and thus a specific characterization)), **having become** (*ginomai* – having existed as) **for our sake** (*hyper ego*) **a curse** (*katara* – a repugnant prayer, invoking the power to harm others by wishing evil upon them, maligning and malicious), **because** (*hoti*) **it has been written** (*grapho* – inscribed): **'A curse on** (*epikataratos* – being exposed to divine slander and vengeance) **all** (*pas*) **the one** (*o*) **having hung** (*kremamai* – suspended) **on** (*epi*) **wood** (*xylon*).'" (Galatians 3:13)

Paulos is reaffirming his hypothesis. According to the founder of the Christian religion, Yahowah's "Torah is an abhorrent and detestable curse which promotes evil." From Sha'awl's perspective, God's Word is "malicious and repugnant." Moreover, instead of the Ma'aseyah Yahowsha' observing the

Towrah, affirming and fulfilling it as He, Himself, attests in the 5th and 7th chapters of Mattanyah / Matthew, according to the only self-proclaimed apostle, God opted to engaged in a business transaction whereby He has ransomed us, not from sin, but instead from His Torah.

It is difficult to imagine the darkness which would have to come over a person to prompt them to promote such a demonic deception. But perhaps one thing is becoming clear, Sha'awl may well have told the truth when he admitted to being goaded and possessed by one of Satan's demons. But even then, why would so many Christians swallow this poison?

I suppose it is because, like all spellbinding deceivers before and after him, Paul continues to weave a few credible threads through his evil tapestry. By citing God, Sha'awl's lies appear plausible.

In reality, the redemption of the Covenant's children is predicated upon Yahowsha' honoring and enabling the Torah's promises. So His sacrifices apart from the Torah are meaningless. There would have been no reason for them, nor any benefit to be derived from His otherwise inadvertent misfortune. Unless the Ma'aseyah's sacrifices served a purpose, such as fulfilling the promises of eternal life and redemption associated with Passover and Unleavened Bread in harmony with the Torah's instructions, His life was irrelevant. In fact, if the Torah didn't depict Yahowah's enduring plan of salvation, then Yahowsha' would have been an egregious liar who should not have been trusted, because He said and performed otherwise.

And that's what is so odd about all of this. Sha'awl is attempting to demean and dismiss the Towrah while pretending to speak on behalf of its Author and its living embodiment. There is no rational way to position God in opposition to His own teaching, especially since He not only talked the talk, He walked the walk.

The statement Sha'awl misquoted also comes from the Towrah, this time from *Dabarym* / Words 21:23. The passage reads: **“Indeed when (*wa ky*) it comes to pass over time (*hayah*) that by association (*ba*) an Individual (*'ysh* – a Man) is considered to be guilty of sins (*chata' mishpat* – it is judged, decided, determined, and thought that He is liable for sin in order to resolve disputes) worthy of death (*maweth*), and He chooses to be dispatched to the realm of the dead (*wa muwth* – He passively allows Himself to be slain so as to be absent from life, completely fulfilling the penalty (hophal stem perfect conjugation consecutive mood)), and then (*wa*) you decide to completely and literally suspend Him (*talach 'eth* – you want to hang Him by fastening Him (qal perfect consecutive)) on (*'al*) a wooden timber (*'ets* – or tree), His corpse shall not remain overnight (*lo' lyn nabelah* – His body must not endure the night, staying there after sunset) on the timber (*'al ha 'ets* – near the wooden pillar).**

Rather instead (*ky* – truthfully and certainly), **you should surely prepare and entomb His body** (*qabar qabar* – it is essential that you place His body in a sepulcher) **on this same day** (*ba ha yowm ha huw'*). **Indeed because** (*ky*), **the One being suspended** (*talah* – the one being hanged) **is the cursed and abated of** (*qalalah* – the maligned who fades away as a result of an oath and is diminished, slighted, and decreased (in the construct form, the abated and diminished is being associated with and is connected with and bound to)) **God Almighty** (*'elohym*). **So you should not defile** (*wa lo' tame'* – you should not cause to be unclean), **accordingly** (*'eth*), **your soil** (*'adamah* – your land, realm, and world; from *'adam* – mankind and human nature) **which relationally and beneficially** (*'asher*) **Yahowah** (יהוה), **your God** (*'elohym*), **gave** (*natan* – produced, offered, and bestowed) **to you** (*la* – for you to approach) **as an inheritance** (*nahalah* – to become an heir).” (*Dabarym* / Words / Deuteronomy 21:22-23)

This is a prophetic picture of the Ma'aseyah's fulfillment of the Torah's presentation of Passover. Yahowah's testimony reveals to us that Yahowsha' would be considered to be guilty of sin worthy of death, that He would be suspended from a wooden timber, that His body would be removed from the upright pole before the sun set, that His carcass would be prepared and placed in a sepulcher, as opposed to being buried in the ground, and that, as a result of having our sins associated with Him, the Ma'aseyah's soul would become the slighted and diminished of God – in other words it would be separated and abated in She'owl on Matsah. It also tells us that His body, in keeping with Yahowah's instructions regarding Passover, would cease to exist that night.

Yahowah uses prophecies like this one, and a thousand more like it, to prove that He inspired His Scriptures. He did this so that we would be able to trust everything else He has to say. Only God can get every prophecy right, every time without fail.

In Roger Miller's song, *King of the Road*, where the refrain repeats, "I'm a man of means by no means," Paul's methodology is easily exposed. By simply separating clauses, he is creating a false impression. So turning to our example, while the country artist sang, "I am a man of means," when that statement is disassociated from "by no means," without the negation, the initial phrase isn't just misleading, it's wrong. Similarly, "by no means" independent of "I'm a man of means" could be deployed by an unscrupulous individual to negate anything in the song. But the technique is disingenuous. And since Paul isn't misrepresenting the sentiments of country song, but instead misappropriating the Word of God, by falsely conveying the impression that God is affirming the disillusion of His own lyrics, Sha'owl is disrespecting both God and his audience. The former was not amused and has put us on notice that such tactics are deceitful, deadly, and

damning, condemning Sha'awl by name for using them. But what about his audience, what about the billions upon billions of Christians? Now that you know, what are you going to do?

Thus far we have learned that Paul cannot be trusted. We now know that the King James Version is unreliable and inaccurate, and that the New Living Translation isn't a translation of the Greek text, it's not even a faithful paraphrase, but is instead a novelized account, whereby its authors became storytellers. To its credit, the NLT reads smoothly, and it tickles the ears of the evangelical Christian audience, which is why I suppose it has become so popular. But as a study tool, other than to affirm Christian interpretations of Pauline Doctrine, it is of no practical use and is potentially harmful.

We have learned that Paul has misapplied and misquoted Scripture with the intent to mislead, which is troubling. All four citations were hastily and cleverly abridged, deliberately taken out of context, and then purposefully altered to make it appear as if Paul's message and God's were in sync. One time would have been inexcusable, but removing clauses from conversations will become a bad habit, an epidemic which many Christians have come to emulate to justify their religious views. It is also curious, indeed telling, that when considered as a whole, each of the four statements Sha'awl cited resolutely affirmed the Torah's enduring promise to save us. Every one of God's declarations undermined Pauline Doctrine and thus the Christian religion.

And that means Paulos had no respect whatsoever for his audience. He played Christians for fools because he believed they would be easy to fool.

I do not say this to insult you if you are a Christian, but to get you to realize that what I'm suggesting is true. Sha'awl was so confident that his audience, today's Christians, wouldn't question him that he flaunted his association with Satan in everyone's face, admitting that he was not only demon possessed, but that he had been goaded into hyperbole, into overstated exaggeration, by the Adversary's emissary. Are you surprised? Did this catch you unaware?

It shouldn't have. After all, there have been thousands upon thousands of sermons questioning the nature of Paul's "thorn in the flesh." And yet nary a one of Paul's advocates conveys the specific and unabashed answer Paulos, himself, scribed in his Second of two letters to Corinth, when he infamously wrote:

“Because (*gar* – for indeed) **if** (*ean*) **I might want** (*thelo* – I may decide, desire, propose, or enjoy) **to brag** (*dauchaomai* – to boast and to glorify myself) **truthfully** (*aletheia* – honestly), **I would not be** (*ouk esomai*) **foolish or imprudent** (*aphron* – acting rashly without reason, inappropriate or unjustified).

For then (*gar* – because) **I will say** (*ero*) **I am presently abstaining** (*pheidomai* – I am currently refraining). **But** (*de*) **someone** (*tis*) **not** (*un*) **approaching** (*eis*) **me** (*eme*) **might ponder** (*logizomai* – may have reason to logically conclude, embrace an opinion, or hold a view) **beyond** (*hyper* – over and above and because of) **what** (*o*) **he sees** (*blepo* – he will be able to view and discern) **in me** (*me*), **or** (*e*) **something** (*ti*) **he hears** (*akouo* – he listens to, receives, pays attention to) **from** (*ek*) **me** (*emou*), (12:6) **and of the** (*kai te* – so with regard to the) **extraordinary superiority of the exaggerated** (*hyperbole ton* – preeminence and exceedingly great, transcendent, magnificent, and awe-inspiring aspects of the overstated) **revelations** (*apokalypsis* – disclosures with the appearance of instructions concerning the unknown).

Therefore (*dio* – it should be self evident), **in order that** (*hina* – for the purpose that) **I not become overly proud and be lifted up** (*me hyperairomai* – I not become conceited, exalting myself beyond what would be justified, so as not to be insolent, audaciously lifting myself above the source of my inspiration), **there was given to me** (*didomi ego* – there was deposited upon me, allowing me to experience, there was granted and entrusted to me for my advantage) **a sharp goad and troubling thorn** (*skolops* – a sharp pointed prod used to control animals, featuring poisonous scorpion’s stinger) **in the body** (*te sarx* – incorporated into the flesh and as an aspect of physical animal and human nature), **a messenger** (*angelos* – a spiritual envoy or demonic spirit) **of Satan** (*Satan* – a transliteration of *satan*, Hebrew for the Adversary), **in order to** (*hina* – so as to) **strike and restrain me** (*kolaphizo* – adversely harm, beat, and torment me, violently mistreating me to painfully afflict, attack, buffet, and batter me; from *kolazo* – to prune, control, check, curb, and restrain me), **so that as a result** (*hina*) **at the present time there is the possibility that I might not be conceited, currently exalting myself beyond what would be justified, so as not to be able to be insolent or audacious, lifting myself up** (*me hyperairomai* – I may not be overly proud nor excessively exalted or lifted up, overdoing it (scribed in the present tense, meaning at this time, in the passive voice, affirming that this is being done to him, with the subjective mood indicating that this outcome is a mere possibility, and in the first person singular, thereby identifying Paulos as the one being possessed and controlled).” (2 Corinthians 12:6-7)

As bad as this is, and this is as bad as bad ever gets, especially if you are a Christian and have entrusted your soul to the credibility of this man’s testimony, it may be even worse when considered from the perspective of Sha’uwl’s “conversion experience” when, on the road to Damascus, he first claims to have heard the “flashing light” speak to him. In a desperate attempt to prove his qualification, and thus justify his exaggerated revelations, under oath, Paulos testified...

“And everyone (*te pas*) of us (*emon*) having fallen down (*katapipto* – having descended from one level to another, lower one) to the earth (*eis ten ge*), I heard (*akouo* – I paid attention, listening, comprehending, and obeying) a voice (*phone* – a sound, crying out) saying to me (*lego pros ego* – speaking according to me) in the (*te*) Hebrew (*Hebrais*) language (*dialektos*), ‘Sha’uwl, Sha’uwl (*Saoul, Saoul* – a transliteration of the Hebrew name, Sha’uwl, meaning “Question Him,” a designation synonymous with *She’owl* – the pit of the dead), Why (*tis*) are you actually pursuing me (*dioko me* – are you following me, really striving with such intense effort to reach me, hastening and zealously running toward me)? It’s hard (*skleros* – it’s demanding and difficult, even rough, harsh, violent, and cruel, especially offensive and intolerable) for you (*soi*) to resist (*laktizo* – to kick, to strike with the heel) against (*pros*) the goad (*kentron* – a pointed sharp stick used to prick and prod and thus control animals featuring the stinger of a deadly scorpion with the power to ruin and kill, making resistance vain or perilous).” (Acts 26:14)

While it may be hard to believe, even this gets worse in context, because the line “It is hard to resist the goad” was plagiarized from the words of the Greek god, Dionysus – the pagan deity whose doctrine became part and parcel of Christianity. Also, at this time, and by his own admission, Sha’uwl was actually following Satan. He was hastily and violently killing anyone who admitted that Yahowsha’ was the Ma’aseyah.

So there is no way to discount this testimony, to reject Paul’s admission of guilt. His confession to the Corinthians is duly recorded in Papyrus 46, a late first, early second-century codex. If that witness isn’t reliable, the entire “Christian New Testament” becomes unreliable, because there are no older or more credible codices than P46. So if you are a Christian, you must either deal with this by rejecting all of Paul’s letters as being demonically inspired, or the whole of the “New Testament” as being wholly unreliable. Or, of course, you could put your head in the sand, and be religious which is now akin to being irrational. At this point, you can no longer claim ignorance – nor should you.

If you are still a Christian, now that it has become obvious that Paul has played you for a fool, that he has deliberately lied to you, are you going to remain a victim? You have the option to reject Paul, but that will mean rejecting Christianity. So what are you going to do? Are you at least open to knowing the truth? Can you handle the truth? Do you want the truth?

Before we move on, let’s pause a moment and consider the options at our disposal regarding Paul’s Scriptural misquotes. You can ignore them if you believe that I have misrepresented Paul’s or Yahowah’s statements. But this approach is easily resolved. Flip forward to the “*Towrah* – Teaching and Guidance” chapter where every Hebrew and Greek word delineated in these

statements is presented so that you can do your own due diligence and verify the text and the translations for yourself. Or simpler yet, just compare standard English translations of the Scripture passage and Sha'awl's quotation and note the differences.

Since the first option to dismiss this problem is a nonstarter, you can accept the fact that the citations are different, but attribute their divergence to an inadvertent mistake on Paul's part. But if you do, you must also abandon the notion that Paul's letters are Scripture—the inerrant Word of God. And with that realization, the foundation of Christianity crumbles.

You can admit that there is a pattern of malfeasance with regard to all of Paul's Scriptural citations, and recognize that they are misquoted and then twisted to support his agenda, which means that he intended to misrepresent them. But if you take this path, you will be compelled to label Paul a false witness. And at that point, Christianity becomes false – yet another popular and broad path that leads to destruction.

Since the last two options are devastating, and the initial one is invalid, you could blame the mistakes on scribal error, suggesting that Paul's Scriptural quotations were correct initially, but that over time copyists inadvertently misrepresented his words, creating a false impression. But this is a slippery slope. The oldest meaningful codex of the Christian "New Testament" is Papyrus 46, which is dated between 85 and 125 CE, thirty-five to seventy-five years after this epistle was scribed, and it contains a complete copy of most all of Paul's letters. If it isn't reliable, then nothing in the so-called "Christian New Testament" is reliable—as there is only one superior witness, Papyrus 75, which covers Luke and John, and it was scribed one-hundred years later. Therefore, if scribes significantly altered Paul's letters during this relatively short period of time, the list of appropriately supported and reliable "New Testament" books would shrink to two: portions of Luke and John. The rest, based as they are on far less reliable and far more recent manuscripts, would be too suspect to believe. And of course, that would mean that the Torah, Prophets, and Psalms would still stand unchallenged.

Or you can take the quietly popular, albeit seldom articulated, Christian position regarding these misquotes—one derived from Marcion in the early second century. He concluded that the God who inspired the Torah was mean-spirited, and no longer relevant—a position which many Christians hold, even if they are too timid to voice it. As such, Marcion attempted to nullify the Torah by encapsulating it within a collection which he labeled the "Old Testament," and thus suggested that it was the will of a now deceased, or at least irrelevant, deity. Marcion promoted the myth that Paul was the only true Apostle, and that he alone spoke for the new and improved god of his "New Testament." Paul's letters were

canonized as a result – a collection that included his epistles and edited portions of Luke and Acts. Thereby, Sha’uwl of Tarsus, now Paulos of Rome, was positioned and purported to correct the errors that the old God had made. As a result, Paul’s new faith forever separated believers: from Yahowah, from the first four statements God etched in stone, from six of His seven Invitations to be Called Out and Meet, from the Chosen People, from the Promised Land, and from Yahowah’s Word—His Torah.

Beyond the fact that this view makes a man’s opinions more important than God’s Word, the Ma’aseyah Yahowsha’s testimony is in complete harmony with Yahowah and it is in total conflict with Sha’uwl’s epistles. Simply stated, the Christian position is unsupportable; it is ignorant and irrational. So perhaps the more revealing question might be: what about you?

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If I had not also been played for a fool, it would be difficult, at least now that I know the truth, to be sympathetic. The truth is as obvious as the lie is apparent. Our salvation is predicated upon Yahowah’s testimony, not Paul’s.

On the fourth page of what is erroneously referred to as the “Christian New Testament,” the very first time Yahowsha’s testimony is recorded, He settles the issue, removing any doubt that Sha’uwl / Paulos / Paul lied when he wrote in Galatians that there was no life in the Torah. Listen...

“But then (*de* – providing a contrast), **the One** (*o*) **having become the answer** (*apokrinomai* – revealed the means to separate fact from fiction, to distinguish between truth and deceit; from *apo* – to separate and *krino* – to separate again), **said** (*lego* – clarified, providing meaning using words), **‘It has been written** (*grapho* – it has been inscribed on a document, engraved in writing, and recorded using letters and words), **“Not upon** (*ouk ep*) **bread** (*artos* – a baked loaf of bread with yeast which aerates, food in general, that which raises up from the ground, is elevated, or lifted up; from *airo* – to rise up from the ground, to take upon oneself, carry away, and carry off, removing that which had once been associated) **alone, by itself, without help** (*monos* – only by himself, forsaken, merely, and destitute of help) **will this man assuredly live** (*zao o anthropos* – will this one man reliably conduct his life in a particular manner to actually restore life (future middle indicative), **but** (*alla* – certainly, making an emphatic contrast) **upon** (*epi*) **every** (*pas* – the whole and complete) **spoken statement** (*rhema* – verbal declaration) **departing out** (*ekporeuomai* – going forth and proceeding, leading and guiding the path of life) **through** (*dia*) **the**

mouth (*stoma* – the spoken communication) **of Yahowah** (ΘU – a Divine Placeholder for Yahowah).” (Mattanyah / Yahowah’s Gift / Matthew 4:4)

Yahowsha’ was debating Satan, Sha’uwl’s inspiration. The Devil, as he had with Adam and Chawah in the Garden of Eden, was tempting Yahowsha’. Using the same ploy he had originally tested, the same strategy now on display throughout Galatians, not so coincidentally, the Adversary inverted the intent of God’s testimony by removing it from its context and twisting it to convey the wrong impression. Playing off of a similar circumstance, when the Children of Yisra’el were hungry in the wilderness, Satan recognized that Yahowah miraculously fed them with *mana*, considered to be the bread of heaven. Now after forty days in the wilderness, he realized that Yahowsha’ was hungry, so why not turn a stone into bread and take a bite?

But this was ordinary bread, *artos*, bread puffed up by the deadly carbon dioxide residue of fermenting yeast – the fungus equated with religious and political corruption. “Come on,” you can almost hear Satan pleading as he had exactly 4000 years before, “take a bite. What’s it going to hurt to ingest a little corruption?” Well what it would have hurt was our salvation by corrupting Yahowsha’, causing Him to be less than the perfect Passover Lamb. There was a lot at stake.

But, unlike Chawah now just twenty years shy of six millennia ago, Yahowsha’ knew the Word of God, and He cited it accurately to forestall the temptation. It is the example we should follow. The Towrah is the antidote for Satan’s poison. But of course to wield it, we first have to know it.

Yahowsha’ cited a passage from Dabarym, which is part of the Towrah. It was perfectly applicable to this situation, just as it is ideally suited to resolve the question of whether or not Paulos spoke for Yahowah when he claimed that he denounced and destroyed the Towrah because God’s testimony was a lifeless and enslaving curse with the power to condemn but not save. Yahowsha’ disagreed, and siding with Yahowah against Sha’uwl, He said: **“Not upon bread alone, by itself, without help will this man assuredly live, but upon every spoken statement departing out, leading and guiding the path of life, through the mouth of Yahowah.”**

Life, therefore, is a byproduct of Yahowah’s statements. What’s more, Yahowah speaks in first person in His Towrah and throughout His prophets. So not only did Yahowah’s Torah, His Prophets and Psalms represent the entire reservoir of Godly proclamations at the time Yahowsha’ provided this answer, and not only was this specific citation from the Towrah, Paul’s first letter wouldn’t be written for another twenty years, excluding it from consideration. Moreover, one of the many differences between God’s Word and Paul’s epistles is that Yahowah

consistently speaks in first person in His Torah and Prophets, but it is Paul, not God, who is found continually speaking in first person throughout the epistles. And this is relevant because Yahowsha' specifically correlated life with that which had flowed from Yahowah's mouth. So not only was this realization the antithesis of the Pauline style, there would be no possibility of an informed and rational person interpreting Yahowsha's statement to include anything Paul would subsequently say or write to undermine this reality.

Yahowsha' **"became the answer."** He "*apokrinomai* – revealed the means to separate fact from fiction, to distinguish between truth and deceit." *Apokrinomai* is from *apo* – to separate and *krino* – to separate again. More specifically, *krino* means "to separate in the sense of distinguishing between fact and fiction, discriminating between right and wrong, choosing between good and evil." To *krino* is "to examine and consider evidence to determine what is reliable and proper." To *krino* is "to exercise good judgment by separating that which can be trusted from that which cannot. It is about "discretion." It is about using our brain to filter out the foolishness of Paul. Yahowsha' was the living embodiment of the Towrah, the Word of God in the flesh. By observing the Towrah, by acting upon the Towrah's Guidance and by engaging in accordance with Yahowah's Instructions, Yahowsha' affirmed that the Towrah is the means to know Yahowah, to participate in a relationship with Yahowah, to life and to salvation. So Christians, since this was Yahowsha's first recorded statement, He is leaving you without excuse.

Now that we know that the Towrah is the antidote for Pauline Doctrine, let's consider the passage Yahowsha' cited. Here, Moseh is talking with the Children of Yisra'el after they had spent forty years in the wilderness.

"And you benefited from His response (*wa 'anah* – He answered you in a way which you could choose to benefit you on an ongoing basis (in the piel stem we are the beneficiaries of God's answer, in the imperfect conjugation the response provides ongoing benefits, and in the consecutive mood to which we can choose to respond)) **which is why** (*wa*) **He wanted you to be hungry** (*ra'eb* – He decided you would benefit if He developed your appetite (in the hiphil stem God brought about their longing for nutrition, in the imperfect He caused it to be ongoing, and in the consecutive mood it was God's will)). **And so He could feed you** (*wa 'akal* – so He might fulfill His desire to provide your ongoing substance, continuously nourishing you (hiphil imperfect consecutive)) **with** (*'eth*) **the** (*ha*) **mana** (*man* – a nourishing and sweet-tasting nectar from God considered to be the bread of life; from *mah* – an interrogative asking what is this and what does it mean) **which** (*'asher*) **you did not know** (*lo' yada'* – you were actually and completely unaware of (qal stem denotes reality and the perfect conjugation indicates that which is complete)) **and also** (*wa*) **your fathers** (*'ab* – your

forefathers or ancestors) **could not have known** (*lo' yada'*) **in order** (*ma'an* – for the express purpose and intent) **to make known to you** (*yada'* – to enable you to know and to become known (the hiphil stem reveals that God facilitated our ability to learn, know, and understand, and the infinitive construct has the characteristics of a verb and noun, thereby making those who seek known to God)) **that, indeed** (*ky* – truly and surely), **not upon** (*lo'al*) **bread** (*ha lechem* – a baked loaf of bread with yeast and food in general; from *lechem* – that which can be adversarial) **alone** (*la bad* – by itself, separated or isolated) **shall man continually live and actually be restored to life** (*chayah ha 'adam* – shall the or this man, humankind and mankind, have life consistently and genuinely preserved, being continually spared, nurtured, and restored (the qal stem speaks of that which is actual and genuine, while the imperfect conjugation affirms the continuance of life)), **but** (*ky* – indeed rather) **upon** (*'al*) **everything** (*kol*) **which flows out of** (*mowtsa'* – which travels forth, leading and guiding every incremental stage of a journey demonstrating the proper path through life; from *yatsa'* – to go forth, leading us out by way of) **the mouth** (*peh* – the communication and spoken word) **of Yahowah** (יְהוָה) **shall man continually live and actually be restored to life** (*chayah ha 'adam* – shall the or this man, humankind and mankind, have life consistently and genuinely preserved, being continually spared, nurtured, and restored (the qal stem speaks of that which is actual and genuine, while the imperfect conjugation affirms the continuance of life)).” (*Dabarym / Words / Deuteronomy 8:3*)

Unlike Paul, Yahowsha' not only cited the complete statement from the Towrah, He pulled it from a discussion which was perfectly suited to affirm God's guidance to answer the specific question being posed. He made the correlation between life and God's testimony – the very path through life He, Himself, lived.

Since this is important, literally the means to life, and since the contrast between Yahowsha' and Sha'uwl is so considerable, let's examine *Dabarym / Words 8:3* in context. Moseh, the man Yahowah invited to scribe His Towrah, the book Sha'uwl has sought to demean and discount, was reminiscing about what they had heard, observed, learned, and experienced together over the past forty years:

“All of (*kol*) **the terms and conditions** (*mitswah* – codicils of the covenant) **which beneficially** (*'asher* – for the sake of the relationship) **I** (*'anky*) **have instructed** (*tsawah* – have provided by way of directions and guidance) **this day** (*ha yowm*) **for you to genuinely choose to continuously observe** (*shamar* – for you to want to closely examine and always carefully consider, electing to consistently and literally focusing upon (the qal stem encourages us to literally and actually focus, the imperfect conjugation reveals that our observations should be ongoing and continual, and the paragogic nun ending makes our examination

volitional and thus subject to freewill)) **for the purpose of approaching (la) by actually responding and engaging** (*‘asah* – through acting upon, profiting from, and celebrating what you learn) **so that** (*ma’an* – for the intent and purpose of) **you elect to genuinely and continuously live** (*chayah* – you capitalize upon freewill and are actually restored, your life always preserved (the qal stem reveals that our response to what we observe literally restores our life, the imperfect conjugation reveals that our nourishment, growth, and preservation will be ongoing and continual, and the paragogic nun ending makes eternal life volitional and thus subject to freewill)) **and in addition (wa) you choose to be totally and completely great, actually increasing in every possible way** (*rabah* – you can elect to have every aspect of your nature multiplied (the qal stem affirms that this promise to make us greater than we are is reliable, the perfect conjugation tells us that the transformation will be complete, and the consecutive mood reveals that we are empowered as a result of our choice to observe and respond) **so that (wa) you will be pleased to arrive** (*bow’* – you will come to and be thrilled to be completely included in (qal perfect consecutive)) **and also so that (wa) you will become an heir** (*yarash* – you will be given a complete inheritance as a child choosing to receive all that is his or her father’s to provide (qal perfect consecutive)) **accompanied in** (*‘eth* – within and in accord with) **the realm** (*ha ‘erets*) **which beneficially** (*‘asher* – as a result of the relationship) **Yahowah** (יהוה) **promised in a sworn oath** (*shaba’* – affirmed truthfully and reliably in association with the promise inherent in seven) **to (la) your fathers** (*‘ab* – your ancestors and forefathers).” (*Dabarym / Words / Deuteronomy 8:1*)

“**And so (wa) you should choose to literally and completely remember** (*zakar* – you should actually want to recall every aspect of (qal stem perfect conjunction consecutive mood) **everything associated with** (*kol* – the entirety of and every aspect of) **the way** (*ha derek* – the specific path) **which beneficially** (*‘asher* – as a result of the relationship) **Yahowah** (יהוה), **your God** (*‘elohym*), **walked with you** (*halak* – traveled, leading you so that you could follow Him (in the hiphil perfect God is enabling our walk which He considers complete and perfect)) **these** (*zeh*) **forty** (*‘arba’iym* – a multiple of *‘arba’* – four, from *raba’* – to be square, and thus to correct, right, out of dept, and in compliance) **years** (*shanah* – time of renewal and of a complete cycle of life) **in the wilderness** (*ba ha midbar* – in the desert) **in order for** (*ma’an* – because the intent was for) **you to respond** (*‘anah* – you to answer), **to approach (la) by exerting yourself through the process of learning and understanding** (*nasah* – by testing and evaluating what you had observed and experienced) **to know and to become known** (*la’ yada’* – to recognize and realize, to acknowledge and understand) **what** (*‘eth*) **beneficially and relationally** (*‘asher*) **is in (ba) your heart** (*leb* – your attitude, motivations, and deep-seeded emotional response) **regarding whether** (*ha* – as an interrogative) **you will consistently and genuinely observe,**

closely examining and carefully considering (*ha shamar* – you would actually and continually focus upon, scrutinize, evaluate, and prioritize) **the terms and conditions of His agreement** (*mitswah* – the authorized directions regarding His Covenant, the written stipulations and provisions of the mutually binding contract) **or not** (*'im lo'*)." (*Dabarym* / Words / Deuteronomy 8:2)

The statement Yahowsha' cited regarding bread in His defense against Satan followed what we have just read, making it an ideal choice. The Towrah, as it consistently does, reinforced the path to life. If you want to capitalize upon what God is offering, listen to what God has to say. And the only way to do that is to "*shamar* – closely examine and carefully consider, i.e., observe," His Towrah. This would not be the only time Yahowsha' would affirm this obvious reality.

Since our goal is to learn as much from God as is possible, before we thumb a couple of pages ahead in this story, and ponder Yahowsha's most declarative statement regarding the Towrah, let's pause here in the Towrah a moment longer. Next we find Moseh saying...

"Your clothing did not wear out on you and your feet they did not swell these forty years so that you would know, recognizing and acknowledging (*yada'* – you would be aware and understand) **with your heart** (*'im leb* – in your core), **that, indeed** (*ky*), **in the manner** (*ka*) **which beneficially** (*'asher* – for the sake of the relationship) **a man** (*'iysh* – an individual) **instructs and corrects** (*yacar* – teaches and admonishes, providing guidance regarding that which is potentially harmful, revealing the consequences of bad choices and behaviors influencing) **his children** (*beny* – his sons), **Yahowah** (יהוה), **your God** (*'elohym*), **teaches and admonishes you, providing guidance regarding that which is potentially harmful while revealing the consequences** (*yacar* – instructs and corrects you so that you don't go astray and make those mistakes)." (*Dabarym* / Words / Deuteronomy 8:4-5)

And that is a summation of the Towrah's purpose. It is our Heavenly Father's advice to His children. It is comprised of the same kind of instruction we as parents ought to give to our sons and daughters. It, therefore, not only provides us with reliable guidance, it exposes us to that which is potentially harmful, revealing the consequences of ignoring the advice.

And so since Yahowsha', Himself, the very first time He speaks to us, directs us to this place in Yahowah's Towrah, let's take one more step in His direction. **"And so** (*wa*) **you should genuinely choose of your own volition to thoroughly and completely observe** (*shamar* – you ought to want to actually examine, literally consider, and totally focus upon (qal perfect consecutive)) **Yahowah** (יהוה), **your God's** (*'elohym*), **stipulations and provisions** (*mitswah* – terms and conditions regarding the covenant contract) **to approach** (*la*) **by walking**

(*halak* – journeying through life) **in** (*ba*) **His ways** (*derek* – His paths and steps through life), **and** (*wa*) **for the purpose of coming to** (*la*) **revere and respect** (*yare'* – highly valuing) **being with Him** (*'eth*).” (*Dabarym* / Words / Deuteronomy 8:6)

These would be Yahowah’s provisions, not Paul’s, stipulations rather than leaps of faith, which enable us to approach God and to enjoy His company. And these terms and conditions regarding the Covenant are being presented in Yahowah’s Towrah – a document we are being encouraged to examine and consider so that we can benefit from God’s guidance.

At the end of this chapter we will return to this encounter between Yahowsha’ and Satan. Our purpose will be to demonstrate the strategy the Adversary typically deploys so that we are attune to this preferred tactic as we make our way through the corpus of Paul’s letters, and especially Galatians, the Magna Carta of Christianity. And secondarily, by considering Yahowsha’s response, we will learn how we should react to similar deceptions.

But now let’s rejoin the chronology presented by the Disciple Mattanyah. The very next time we hear Yahowsha’ speak is in the fifth chapter. This time He isn’t negating Satan’s influence by debating a singular fallen spirit, but is instead setting the stage by providing the proper perspective from which to evaluate everything He would say and do over the course of three years. This speech to the “multitudes” is known as the “Sermon on the Mount.” It is an ode to His Father who is in Heaven.

Yahowsha’s presentation is especially germane considering Paul’s claim to have been authorized by Yahowsha’ to assault and annul the Towrah. So to determine whether or not such a mandate was possible, let’s examine Yahowsha’s statements regarding the enduring authority of the Towrah during His Sermon on the Mount.

The human manifestation of God is translated from Hebrew to Greek and then to English saying:

“You should not think or assume (*me nomizomai* – you not consider, expect, nor suppose at any time even the possibility of the commonly held or popularly established presumption, never accepting the prevailing precept or justification (negative particle, aorist active subjunctive verb)) **that** (*hoti* – namely) **I actually came** (*erchomai* – I in fact appeared then, now, or in the future (aorist active indicative)) **to tear down, invalidate, put an end to, or discard** (*kataluo* – to dissolve, destroy, disunite, subvert, overthrow, abrogate, weaken, dismantle, or abolish, releasing or dismissing any of the implications, force, influence, or validity of) **the Towrah** (*ton nomon* – that which has been assigned to nourish and provide an inheritance) **or the Prophets** (*e tous prophetes* – those

who are inspired to speak and write based upon divine inspiration, making God's thoughts and plans known even before they happen).

I actually came not (*ouk erchomai*) **to create a division, to dismiss, to invalidate, or to discard** (*kataluo* – to tear down, to dissolve, to destroy, to disunite, to subvert, to overthrow, to abrogate, to weaken, to dismantle, or to abolish, dismissing any implication or its influence), **but instead** (*alla* – to the contrary, emphatically contrasting that to the certainty), **to completely fulfill** (*pleroo* – to proclaim and complete, conveying the true meaning and thinking, to liberally supply, carrying out, accomplishing, and rendering it totally and perfectly). (5:17)

Because (*gar* – for this reason then so that you understand) **in deed and in truth** (*amen* – truly and reliably), **I say to you** (*lego sy*), **until** (*hoes* – up to the point that) **with absolute certainty** (*an*) **the heaven and the earth** (*o ouranos e ge* – the universe and the surface of the planet) **cease to exist** (*parerchomai* – pass away, disappearing), **not ever under any circumstance shall** (*ou me* – there is no way whatsoever, not even so much as a possibility that) **one aspect of the smallest letter** (*eis iota* – shall a single Yowd, the first letter in Yahowah's name and the smallest character in the Hebrew alphabet) **nor** (*e*) **a single stroke of the pen** (*mia keraia* – one of the smallest line distinguishing any aspect of any Hebrew letter) **cease to be relevant** (*parerchomai* – be averted or neglected, have any chance of being ignored or disregarded, being passed over or omitted, perishing) **from** (*apo* – being disassociated, separated, or severed from) **the Towrah** (*tou nomou* – that which has been assigned to nourish and provide an inheritance) **until with absolute certainty** (*hoes an*) **everything** (*pas* – every last aspect, all and the totality of it) **might take place** (*ginomai* – happens and occurs, becoming a reality). (5:18)

Therefore (*oun* – indeed and as a result), **whoever may at any time** (*hos ean* – if at any moment anyone introduces a contingency or condition whereby individuals) **dismiss or attempt to do away with** (*luo* – may seek to toss aside, invalidate, or abolish, tearing away or asunder) **one of the** (*mian ton*) **smallest and least important of these** (*houtos ton elachistos*) **prescriptions and instructions which are enjoined** (*entole* – rules, regulations, and authorized directions, precepts, and teachings), **and** (*kai*) **he may instruct or indoctrinate** (*didasko* – he might teach, delivering moralizing discourses while conceiving and instilling doctrine, expounding or explaining so as to enjoin) **people** (*anthropos* – humanity or mankind) **in this manner** (*houto* – thusly and likewise), **he will actually be provided the name and will be judicially and legally summoned as** (*kaleo* – he will be referred to and called by the proper name, literally and passively summoned, called to task and designated), **Little and Lowly** (*elachistos* – Paulos in Latin, meaning: small and inadequate, insignificant and insufficient,

irrelevant and unimportant, immaterial and inconsequential (*Paulos*, the Latin name Sha'uwl adopted as his own means “*elachistos* – little and lowly)) **by the kingdom of heaven** (*en te basileia ton ouranos* – by, within, among, and with regard to the reign and royal authority of the heavens).

And then (*de* – but by contrast), **whoever** (*hos an*) **might act upon it** (*poieomai* – may engage through it, making the most of it, attempting to carry out its assigned tasks (aorist active subjunctive)), **and** (*kai*) **teach it** (*didasko* – try to provide and share its instructions, expounding upon it), **this** (*houtos* – these things) **will properly be referred to and named** (*kaleo* – it will be judiciously and appropriately called and designated) **great and important** (*meGas* – astonishingly valuable, splendid and sensible, albeit surprisingly uncommon) **among those who reign within the heavens** (*en te basileia ton ouranos* – by and with regard to the kingdom and royal authority of the heavens).” (Mattanyah / Yahowah’s Gift / Matthew 5:19)

That was as unequivocal as it was opposed to the Christian traditions Paulos contrived. To discount or discard any aspect of the Torah, an individual such as Paulos has to contradict Yahowsha’. And it is irrational for anyone to claim to have been granted authorization to speak on behalf of an individual when their message is contradictory.

If Yahowsha’ told the truth, the notion of a “New Testament” is torn asunder because His original testimony is still in vogue. And based upon this statement, Paul’s letters which seek to invalidate the Towrah must be discarded.

But if Yahowsha’ cannot be trusted, then nor can Paul, because he would be speaking on behalf of a liar. In fact, if Yahowsha’ cannot be trusted, then the whole “New Testament” has to be rejected, because it claims to chronicle Yahowsha’s words and deeds.

Neither option is acceptable if you are a Christian. With regard to the religion’s veracity, it actually does not matter if this statement from Yahowsha’s most famous and well-attended public pronouncement is valid or invalid, properly recorded or misrepresented. If His uncompromising declaration before the largest audience He would ever address, a speech chronicled by His most literate Disciple, isn’t reliably conveyed, then nothing the Greek manuscripts claim to document can be considered credible. And if Yahowsha’s words were accurately translated into Greek and then responsibly retained, then there is no possibility whatsoever that the Christian religion is reliable, because it is in complete and irreconcilable conflict with the letters which comprise the words of the Towrah.

As a Christian, you cannot discount this statement without discounting Yahowsha’s testimony. And the moment that is done, everything crumbles. But on the other hand, to believe Him, you have to reject Christianity.

Equally telling, especially since the Prophets were included, the majority of Yahowah's prophecies, including His return and His ultimate renewal and restoration of the Covenant with Yisra'el and Yahuwdah, have not yet happened, and the heavens and earth remain. Therefore, the Torah still stands. Now that's something for Christians to think about, especially considering the subject and speaker. Therefore, as a Christian reading this, since you are no longer ignorant of this proclamation, your only options are to reject Christianity or be irrational. And what do you suppose the merits might be of believing in something which is irrational?

Since we are now undeniably aware of Yahowsha's assessment of those who attempt to dismiss and discard any portion of the Torah, and that He referred to such attempts as "Paulos," how can we consider Paulos's attempt to demean and devalue the Towrah favorably? In this light, how is it that he convinced the world that God had authorized him to do precisely what Yahowsha's just testified should not, and could not, be done? Said another way, is there any chance whatsoever that God inspired, even condoned and endorsed, the writings of a man who invalidated His Torah in view of this statement by Yahowsha'? Do Christians honestly believe that Paul can contradict God and still be trusted?

I realize that we have just begun our investigation, and that apart from the four derogatory statements we have thus far considered, where Paul referred to the Towrah as a curse, something abhorrent, repugnant, and malicious, and where he claimed that absolutely no one could be saved by the Towrah, I have not yet validated the assertion that Paul claimed to have destroyed and discarded the Towrah after dissolving and dismantling it. So while we will cover all of this in great detail, suffice it to say for now...

“Having come to realize without investigation or evidence that by no means whatsoever is made righteous or vindicated, man out of acting upon the Towrah if not by faith in Iesou Christou, and we to Christon Iesoun, ourselves, believed in order for us to be acquitted out of faith in Christou, and not out of acting upon the Towrah, because out of works of the Towrah not any flesh will be acquitted, vindicated, nor be made righteous.” (2:16)

“Because if that which I have actually torn down, dissolved, and dismantled, invalidated, abolished, negated, abrogated, discarded, and completely destroyed, this on the other hand I restore or reconstruct, strengthening and promoting this edifice, I myself, bring into existence, and recommend transgression and disobedience. (2:18) I then, because of the Towrah, actually died and was separated in order that to God I might currently live. In Christo I have actually been crucified together with.” (2:19)

“O ignorant and irrational, foolish and senseless, unintelligent and unreasonable, Galatians. To whom you bewitched, deceived, and slandered? (3:1) This alone I want to learn from you: out of accomplishments of the Towrah the spirit you received or alternatively out of hearing of belief? (3:2) In this way, you are ignorant and irrational, lacking in knowledge and unable to think logically. Having begun with spirit, now in flesh you are completing? (3:3) So much and so long these things you suffered, you were affected and you were vexed and annoyed without reason or result, even chaotically without a plan. If indeed also thoughtlessly and for nothing without cause, reason, or result. (3:4) The one, therefore then, supplying you the spirit and causing to function and operating powers in you out of acting upon and engaging in the tasks delineated in the Torah or out of hearing faith?” (3:5)

“Indeed, consequently, the Torah accordingly is against and contrary to the promise of the god. Not may it be (It might be, although I don’t want it to be). For if, per chance, had been given the Torah the power and ability, the capacity and resources, to impart life, certainly in the Torah would be the righteous and vindicated. (3:21) To the contrary, emphatically and certainly, written scripture imposed restrictions, completely shutting the door on heaven, imprisoning everything under error and evil in order that the promise out of the faith of Iesou Christou might be given to believers. (3:22) But before the to come of the faith, under the control of the Towrah, we were actually being held in custody as prisoners, restricted and trapped like fish in a net, to the bringing about of faith was revealed. (3:23) As a result, the Towrah has come to exist as our disciplinarian, a pedagogue which instructs in a particularly pedantic and dogmatic manner using strict, old-fashioned methods with an overbearing demeanor by smiting and stinging those it enslaves, extending until Christon in order that by means of the faith, or a belief system, we might, at some point in time, while doing nothing ourselves, be justified, with the possibility of someday being vindicated as a result of being influenced. (3:24) But now having come the faith-based system of belief, no longer do we exist under an old fashioned and strict disciplinarian whose methods are antiquated and overbearing, even harsh. (3:25)

This is a literal translation, word for word as the text of Galatians actually reads in Greek, something that will be conclusively demonstrated in due time. So it sounds course and disjointed because it is poorly written. But if you look beyond the sorry prose for a moment and consider the content, there is no mistaking the fact that Paul is claiming that he has invalidated and destroyed the Towrah because he views God’s testimony as inept, incompetent, and ineffective, even old fashioned, mean spirited, and enslaving. He is also claiming to have

replaced the arcane and impotent Towrah with “the faith of Iesou Christou,” which is now wholly suspect due to the testimony of said individual.

Indirectly incriminating Sha’uwl, a man who not only dismissed the Towrah, but who also claimed to be a Rabbi and Pharisee, in addition to being a religious expert, scholar, and writer, please consider what Yahowsha’ said next: **“For indeed** (*gar* – because then), **I say to you all** (*lego umin* – I actually affirm and personally explain to you all (present active indicative)), **that unless conditionally** (*hoti ean* – because if) **your** (*umon*) **righteousness, integrity, and standing in the relationship** (*dikaiosyne* – acceptability of your thinking and state of approval, upright nature accuracy of your understanding) **is abundantly superior to and immanently more appropriate than** (*perisseuo polys* – could be considered vastly more abounding and greatly in excess of) **the religious teachers, experts, scribes, and scholars** (*ton Grammateus* – government officials, politicians, public servants, reporters, writers, clerks, lawyers, and judges), **and Pharisees** (*Pharisaios* – members of a fundamentalist political and religious party comprised of hypocritical Jews who coveted authority, were overtly religious, set rules which others had to abide by, established religious rituals and traditions, and interpreted Scripture to their liking), **you will absolutely never move into nor experience** (*ou me eiserchomai eis* – there is no chance whatsoever that at any time you might ever do something which may cause you to enter into (aorist active subjunctive)) **the realm of the heavens** (*ten basileia ton ouranos* – the sovereignty of the kingdom of the abode of God).” (Mattanyah / Yah’s Gift / Matthew 5:20)

Since we are still in the infancy of our study, it is still a bit presumptuous to conclude that Paul’s overall intent was to foreclose the Torah in order to promote his new faith. And yet the translations of the Galatians passages we considered suggest that Christian theologians are justified in their interpretation of Paul’s message when they cite this letter as evidence that he believed that the Torah was an outdated and restrictive burden which had to be replaced with a much simpler and accommodating approach. But why is it that not one Christian scholar has the character, courage, or intellectual integrity to say that Paul’s position, if Christians have interpreted it correctly, is diametrically opposed to Yahowsha’s testimony on life and the Towrah, as well as in direct conflict with God’s Word?

Speaking to those who are willing to invest the time required to actually know Yahowah, to those who actively seek to learn the truth, to those willing to engage in the process which leads to admission into God’s home, Yahowsha’ provided a set of instructions which completely undermines the ignorance of blind faith...

“You should ask (*aiteo* – at the present time it is desirable for everyone act on their own initiative to earnestly request information, knowledge, and answers

(present active imperative second person plural)) **and** (*kai* – as a logical connective conjunction relates the flow of thought from one thing to another while expressing the logical relationship between them) **it will be given** (*didomi* – in the future this will reliably produce the desired result (future passive indicative third person)) **to you** (*umin* – two or more of you or you all).

You should seek (*zeteo* – at the present time it is desirable for everyone act on their own initiative to attempt to find information, searching for knowledge and answers (present active imperative second person plural)) **and** (*kai* – expressing the logical relationship) **you will actually receive the discovery** (*heuriskomai* – you will receive an education, you will be the beneficiary of finding reliable learning, facilitated and aided in the process attaining the information (future passive indicative third person)).

You should knock (*krouo* – at the present time it is desirable for everyone act on their own initiative to physically demonstrate and announce their presence at the door desiring acceptance and admittance (present active imperative second person plural)) **and** (*kai* – expressing a logical relationship) **it will be opened** (*anoigo* – entry into the midst will be provided (future passive indicative third person)) **to you** (*umin*). (7:7)

For then (*gar* – because and for this reason) **universally the one asking** (*pas o aiteo* – without exception, the individual actively engaging is transformed and (present active participle nominative)) **receives** (*lambano* – he is selected and is grasped by the hand (present active indicative)), (*kai*) **the one seeking** (*zeteo* – earnestly trying to obtain information though personal interaction so as to learn (present active participle nominative)) **actually finds** (*heuriskomai* – genuinely participates in the discovery and receives an education from the information (present active indicative)), **and** (*kai*) **the one knocking** (*krouo* – the one demonstrating and announcing his presence at the door desiring acceptance will be given and granted what he seeks so (present active participle dative)) **it will be opened** (*anoigo* – access to understanding and entry into the midst will be provided (future passive indicative third person)). (7:8)

This is wholly consistent with Yahowah's Towrah guidance where God constantly encourages us to observe, which is to closely examine and carefully consider, His instructions, especially the provisions associated with the Covenant, and to listen to His prescriptions for living, so that we can act upon what we discover and thereby come to be invited into His Home. This, however, is the antithesis of Paul's proposition which is salvation through faith. God's method requires us to learn and then engage. But with faith, both the process and response would be unnecessary, even counterproductive.

God's next statement is also hostile to Christianity, because Yahowsha' is directing our attention not to Himself, but instead to Yahowah, to our Heavenly Father, and to the Father's gift, which is found in the Towrah. But beyond this, by juxtaposing these thoughts, Yahowsha' is also revealing where we should look to find the door to seek acceptance. He is even contrasting the merits of Yahowah's testimony, His offer and promises, and the statements and promises of a man. He is saying this in hopes that we will accept Yahowah's salvation promises instead of promises promoted by a man, and that man almost certainly being Paul.

Should you be considering an alternative (*e* – by comparison (scribed as a logical disjunctive, a conjunction which provides a logical contrast between opposites)), **what** (*tis*) **man** (*anthropos*) **currently exists** (*estin* – is now actively becoming (present tense nominative singular masculine)) **from among you** (*ek umon*) **whom** (*hos*) **when his son** (*o huios autos*) **asks for** (*aiteo* – will request sometime in the future (future active indicative)) **a loaf of bread** (*artos* – aerated and thus yeasted bread), (*me* – forming a question) **will he give him** (*epididomi autos* – will he hand to him) **a stone** (*lithos* – a rock used for sealing graves or making millstones)? (7:9)

Or should you be considering an alternative (*kai e* – by comparison (scribed as a logical disjunctive, a conjunction which provides a logical contrast between opposites)), **when he asks for** (*aiteo* – he actually will request (future active indicative)) **a fish** (*ichthys*), (*me* – forming a question) **will hand him** (*epididomi autos* – will he give to him) **a snake** (*ophis* – a serpent which is symbolic of Satan)? (7:10)

If (*ei* – introducing a condition which must occur or be met before the resulting event can be manifest), **therefore** (*oun*), **you all** (*umeis*) **presently and actively being** (*ontes* – currently existing and in the process of being (present active participle)) **troublesome and morally corrupt** (*poneros* – seriously flawed, evil and annoying, blind and diseased) **have in the past been familiar with and have actually known how** (*oida* – have perceived and have shown that you are genuinely aware of, having recognized how (perfect (a completed action in the past) active indicative)) **to give** (*didomi* – to provide) **good and beneficial** (*agathos* – moral, generous, and useful) **gifts** (*doma* – presents) **to your children** (*tois umon teknon* – to your descendants and offspring), **how much more by contrast will** (*posos mallon*) **your Father** (*o umon pater*), **the One in the Heavens** (*o en tois ouranos*), **actually give** (*didomi* – personally respond to reliably produce, grant, and bestow (future active indicative)) **something good, moral, generous, and beneficial** (*agathos* – that which is upright and worthy, capable and substantial, valuable and kind) **to those asking Him** (*tois aiteo auton* – actively responding to Him making a request of Him (present active participle))?" (Mattanyah / Yah's Gift / Matthew 7:11)

So if Paulos is offering the gift of faith, and Yahowah is offering the gift of the Covenant, which offer do you suppose might be more beneficial and capable, more generous and substantial? And since this follows a presentation on asking and seeking, do you suspect that Yahowsha' is indicating where we ought to look to find something which is reliably good, valuable, and kind? And since the answers to these questions are obvious, why do Christians, who claim that their religion is based upon Yahowsha', ignore this and turn to Paul instead? In light of this, how did Sha'awl manage to convince them that the Towrah was anything but good, generous, capable, or beneficial?

“Anything (*pas* – everything), **therefore** (*oun* – then), **to whatever to the degree or extent** (*ean hosos* – whenever and as far as) **you might want or may enjoy** (*thelo* – you might decide or presently desire, you may propose or be of the opinion or currently think something might be so, perhaps personally being fond of or taking pleasure in your will, your intent and your purpose (present active subjunctive)) **as a result of** (*hina* – that) **men being human** (*oi anthropos* – individuals representing mankind and humankind (nominative plural)) **doing to you** (*poieo umin* – actively attempting to perpetrate this against you, fashioning and assigning these things with regard to you, trying to make you do them (present active subjunctive dative)), **also** (*kai*) **in this way** (*houto* – likewise in this manner, thusly) **you** (*umeis*) **should choose to actively do to them** (*poieomai autois* – you may elect to perform and behave unto them (present active imperative)).

This (*houtos*) **then** (*gar* – for this reason) **actually and presently is** (*estin* – exists as) **the Torah** (*o nomos* – becomes the means to being nourished by that which is bestowed to become heirs, existing as the precepts which were apportioned, established, and received as a means to prosper and to be approved, and prescriptions for an inheritance; from *nemo* – that which is provided, assigned, and distributed to heirs to nourish them (nominative)) **and the Prophets** (*kai oi prophetes*).” (Mattanyah / Yah’s Gift / Matthew 7:12)

The moral here is that since we don’t want a millstone, a premature burial, a poisonous snake, or a serpent representing Satan given to us by men or by their institutions, and would be vastly better served with Yahowah’s good, generous, and beneficial gift, we ought to offer our fellow man access to God’s gift – providing them with the valuable and kind offer found in our Heavenly Father’s Towrah and Prophets.

Since context is the mother’s milk of understanding, remember that Yahowsha’ has been encouraging us to knock at a certain door, seeking admission, and He has spoken of our Heavenly Father’s gift being especially valuable. He has deliberately and decisively associated this especially good and generous gift with Yahowah’s Towrah and Prophets.

Cognizant of this context, and especially noting the realization that the last statement is as appropriate used as a conclusion to the discussion regarding the relative value of man's offers compared to God's, as it is in introducing the narrow doorway which leads to life, and therefore speaking of Passover, let's repeat that conclusion now as an introduction...

“This (*houtos*) then (*gar* – for this reason) actually and presently is (*estin* – exists as) the Torah (*o nomos* – becomes the means to being nourished by that which is bestowed to become heirs, existing as the precepts which were apportioned, established, and received as a means to prosper and to be approved, and prescriptions for an inheritance; from *nemo* – that which is provided, assigned, and distributed to heirs to nourish them (nominative)) and the Prophets (*kai oi prophetes*):

Under the auspices of freewill, you all should choose at some point in time to enter, personally engaging by moving (*eiserchomai* – at a moment in time you ought to want to personally act by electing to go in, beginning the journey by choosing to experience (aorist active imperative)) through (*dia* – by way of and on account of) the narrow, specific, seldom-tread, and exacting door (*tes stenos pule* – the doorway with strict requirements which is highly restrictive, the passageway which is unpopular and seldom walked, an infrequently-trodden gateway whereby a stand will be taken to enable others to stand, to be firmly established, and to be upheld (note: *stenos* is based upon *histemi* which provides the concluding insights)) because (*hoti* – for the reason that namely) broad, man-made, and crafted to be wide open (*platys* – molded, malleable, plastic, and easily crafted and plied, a wide and artificial thoroughfare; from *plasso* – formed and molded by man, serving as the basis of plastic) is the door (*pule* – is the gate) and spacious (*eurychoros* – as encompassing as nations, widely regional, and broadly societal; sharing a base with *eusebeia* – especially religious, speaking of belief systems and their devout and pious practices) is the way (*e hodos* – is the path and journey, the popular way through life, the well traveled road and route, the common course of conduct) which misleads and separates (*e apago* – that takes away, leading through deception; from *ago* – directs, leads, and guides to *apo* – separation) into (*eis*) utter destruction (*apoleia* – needlessly squandering and ruining the valuable resource of one's existence, causing it to perish; from *apollumi* – to be put entirely out of the way, to be rendered useless and to be abolished, coming to an end and ceasing to exist), and a great many (*kai polys* – the vast preponderance, an enormous number, and to a very great degree, serving as a superlative of great, many, much, and a large number) are those (*eisin* – are actually the ones (present active indicative)) who are influenced into moving while suffering the consequences of entering (*oi eiserchomai* – who as a result of being acted upon are affected by taking the first

step toward and then going in, manipulated in the process of beginning a journey while experiencing the effect of going out (present middle passive participle nominative)) **through it** (*dia autos* – by way of it). (7:13)

Certainly (*tis* – it is certain that), **the specific doorway has strict requirements, it is narrow, seldom-tread, and it is an exacting passageway** (*e stenos pule* – the doorway is highly restrictive, the passageway is unpopular and infrequently walked whereby a stand is taken to enable others to stand, to be firmly established, and to be upheld), **and it completely goes against the crowd to the point of persecution** (*kai thlibomai* – it is so totally unpopular the past act influences the future to the point of hardship and harassment, even to oppression and affliction (perfect passive participle nominative)), **the one way** (*e e hodos* – the specific journey through life, the singular route and the path) **which leads, separating those guided** (*apago*) **unto** (*eis*) **life** (*zoe* – vigorous and flourishing living, the fullness of a restored and active existence), **but** (*kai*) **very few** (*oligos* – an extremely small quantity over a very short time) **are those** (*eisin o* – exist the ones) **finding it** (*heuriskomai autos* – presently learning and actively discovering the location of it, themselves experiencing it).” (Mattanyah / Yah’s Gift / Matthew 7:14)

This may be the single most devastating declaration ever made against religion. The one thing religions like Hinduism, Buddhism, Christianity, Judaism, Islam, and Socialist Secular Humanism have in common is that they are very popular. A great many people have placed their faith in them, ranging from tens of millions to many billions. But Yahowsha’, the diminished manifestation of God, just said that the popular ways are not only artificial and manmade, they lead to destruction, needlessly squandering countless souls. And while this statement is only catastrophic to Hinduism, Buddhism, Judaism, Islam, and Socialist Secular Humanism when Yahowsha’s divine credentials are established, there is no out for Christianity. Based upon this declaration alone in the midst of the Sermon on the Mount, the moment Constantine made the Christian religion the official faith of the Roman Empire, there was no longer any hope that it could be the path to life. It must, therefore, be one of the many ways which lead to destruction.

Now, don’t misunderstand. Yahowsha’ did not say that Christianity was destructive because it’s popular, but only that the path to life is unpopular. Christianity is deadly because it is based upon Sha’uwl’s man-made and artificial path.

I am not trying to rub salt into an open wound if you are still a Christian, but I would be remiss if I didn’t remind you that Yahowah specifically revealed that there would be a “broad path,” a duplicitous and improper way, associated with Sha’uwl. As a result, Christianity is “the plague of death” being predicted in these words...

Pay attention, he will be puffed up with false pride. His soul, it is not right nor straightforward in him. So, through trust and reliance, by being firmly established and upheld by that which is dependable and truthful, those who are upright and vindicated live.

Moreover, because the intoxicating wine and inebriating spirit of the man of deceptive infidelity and treacherous betrayal is a high-minded moral failure, and his is arrogant and meritless presumption, he will not rest, find peace, nor live, whoever is open to the broad path, the duplicitous and improper way, associated with Sha'awl.

He and his soul are like the plague of death. And so those who are brought together by him, receiving him, will never be satisfied. All of the Gentiles will gather together unto him, all of the people from different races and nations in different places.

But they do not ask questions, any of them, about him. Terse references to the word they lift up as taunts to ridicule, with implied associations that mock, controlling through comparison and counterfeit, along with allusive sayings with derisive words arrogantly conveyed.

There are hard and perplexing questions which need to be asked of him, and double dealings to be known regarding him. So they should say, 'Woe to the one who claims to be great so as to increase his offspring, acting like a rabbi, when neither apply to him. For how long will they make pledges based upon his significance, becoming burdened by his testimony?'" (Chabaquwq / Embrace This / Habakkuk 2:4-6)

In context, Yahowsha' has identified the Torah as God's gift and as the lone path to life. He said that all other paths lead to destruction, "needlessly squandering a person's existence." So there is no getting around the fact that this means that popular paths—and there are none more popular than Christianity—lead to the death and destruction of those who follow their edicts. This is a profoundly important truth few Christians consider. And yet it is the reason, the only reason, we are examining Paul and his letter to the Galatians.

As an interesting aside, Yahowsha's instructions regarding eternal life tell us to "begin by entering through a specific doorway." And that is because the first of seven steps to our salvation begins by answering Yahowah's invitation to walk through the doorway labeled "Passover." This doorway, featuring the blood of the Passover Lamb, initiated the exodus from the crucible of Egypt, and the liberation of God's Chosen People from their enslavement in oppressive human political and religious schemes. It represents the doorway to God's home. And Yahowsha', as the Passover Lamb, is the living embodiment of this doorway, representing the first of seven steps to the final result, which is living with God in His home.

Also relevant, the reason that there are strict requirements associated with this specific doorway is because it is only available to the Children of the Covenant. And to participate in this family relationship with our Heavenly Father, we engage by accepting five very specific conditions.

Yahowsha' was not yet finished warning Christians about the consequence of disregarding the Torah. With these words, He would tell everyone willing to listen to Him not to trust Paul:

“At the present time you all should be especially alert, being on guard by closely examining and carefully considering, thereby turning away from (*prosechete apo* – you all should choose to beware, presently paying especially close attention, actively and attentively watching out for and guarding yourself against so as to separate yourself from (present active imperative)) **the false prophets (*ton pseudoprophetes* – those pretending to be divinely inspired spokesmen, from *pseudo* – deliberately false, lying, deceitful, and deceptive and *prophetes* – one who speaks of hidden things, declaring what he claims to have received from God) **who** (*hostis*) **come to you, currently appearing before you** (*erchomai pros umas* – who approach you, moving toward or up to you, making public appearances or statements against you (the present tense reveals that the false prophet is currently in their midst, the middle voice indicates that he is self-motivated, that his statements are affecting him, and that the more assertive he becomes the more he is influenced by his aggressiveness and claims (i.e., one lie leads to another), while the indicative mood affirms that this is actually occurring)) **from within** (*esothen* – as an insider and thus from the same race, place, or group) **by** (*en*) **dressing up in sheep’s clothing** (*endyma probaton* – cloaked in the outer garments of sheep (note: the root of *probaton* is *probaino* – to go beyond, to go farther and forward, to go on and on, overstepping one’s bounds)), **yet** (*de* – but) **they actually are** (*eisin* – they correspond to, represent, are similar to, and exist without contingency as (present active indicative)) **exceptionally self-promoting, self-serving, and swindling** (*harpax* – vicious, carnivorous, and thieving, robbing, extorting, and destructive, ferocious, rapacious, and snatching; extracting and compelling under duress; from *harpazo*: to violently, forcibly, and eagerly claim and then seize for oneself so as to pluck and carry away; itself a derivative of *haireomai* – to take for oneself, choosing to be)) **wolves** (*lykos* – fierce individuals under dangerous pretenses who are vicious, cruel, greedy, destructive, overreaching, voracious, avaricious, acquisitive, and insatiable men impersonating beasts of prey).” (Mattanyah / Yah’s Gift / Matthew 7:15)**

The first word in this statement, *prosechete*, is a compound of “*pros* – to one’s advantage with respect to or towards someone or something” and “*echo* – that which is accepted, grasped unto, held, possessed, considered, or regarded,

often addressing groups, organizations, or institutions a person might join, attend, participate in, or congregate amongst.” Therefore, by juxtaposing “*prosechete* – a cautionary and guarded examination and consideration” of “*pseudoprophetes* – false prophets” and the “*prosechete* – institutions they would have you embrace and join,” with “*apo* – disassociation and separation,” Yahowsha’ told us to walk away from religious organizations like churches.

Further implicating Paulos, while he got his lone prediction wrong when he misrepresented the *Taruw’ah* Harvest and claimed in his first letter to the Thessalonians that the “*harpazo* – snatching away, or rapture” would occur during his lifetime (1 Thessalonians 4:17), thereby making him a false prophet by any standard, *pseudoprophetes* is less about errantly predicting the future than it is indicative of “someone who deliberately deceives by falsely claiming to have been inspired by God.” Therefore, because Sha’uwl’s message is consistently deceitful, it is overwhelmingly obvious that he lied about his inspiration.

Also, this admonition was recorded in the present tense, which is to say that the *pseudoprophetes* was present, currently lurking in their midst. That is relevant because according to Sha’uwl, he was in this very place at this very time, learning to be religious at a school for rabbis. And since the only false prophet of any significance during this time and in this place is also the most significant false prophet of all time, there is no mistaking Sha’uwl as the wolf in sheep’s clothing.

That is not to say that there weren’t other Jews who led people astray in the name of religion. Rabbi Akiba shaped Judaism into the religion which is practiced today, but he never claimed to be a prophet and he lived a full century later. Maimonides, the man who codified Judaism’s thirteen pillars, wasn’t a prophet either, and he wrote over one millennia later in Islamic Egypt, not Yisra’el. Constantine, the warring founder of Roman Catholicism in the early fourth century, could never be mistaken for a lamb. He wasn’t a prophet, and he was neither a Christian nor a Jew, so he too would be disqualified for many reasons. Therefore, who else other than Paulos and his associates meet this criterion?

But there is more. By Yahowah’s definition, Sha’uwl, as a Benjamite, qualified as a wolf. Paulos claimed to be from the tribe of Benjamin in Romans 11:1: **For indeed, I am an Israelite, from the seed of Abraham, from the tribe of Benjamin** (*Beniamin* – a transliteration of the Hebrew *Benyamyn*).”

And then this heads up from God: **“Benjamin is a wolf viciously tearing apart, continually mangling and actually killing, plucking the life out of his victims, in the early part of the day, consistently devouring his prey, and during the dark of night at the end of the day, he divides and destroys, apportioning and distributing that which has been spoiled.”** (*Bare’syth* / In the Beginning / Genesis 49:27)

While there were many Benjamites, there is only one man known to have publicly proclaimed to have been from the tribe of Benjamin who was present in Yaruwshalaim during the time Yahowsha' delivered His Instruction on the Mount. Beyond this, Sha'uwI, who was learning to be a rabbi at the time, also admitted to faking his true identity, which is the very essence of a wolf in sheep's clothing. Proof of Paul's willingness to change his outward appearance to take advantage of an unsuspecting audience is found in this confession...

“And (kai) I became (ginomai) to the (tois) Jews (Ioudaios – a crude transliteration of Yahuwdym, meaning Related to Yahowah) like (hos) Jews (Ioudaios) in order that (hina) I might make a profit by procuring an advantage over (kerdaino) Jews (Ioudaios).

To those (tois) under (hypo) Towrah (nomon), in such a way to show a weak relationship (hos) under (hypo) Towrah (nomon), not being himself (me on autos) under (hypo) Towrah (nomon), for the purpose that (hina) those under (tous hypo) Towrah (nomon) I might make a profit by procuring an advantage over (kerdaino). (1C9:20)

To those (tois) Towrahless and thus without the Towrah (anomois), in such a way to show a weak relationship with (hos) Towrahless (anomois), not being (me on) Towrahless (anomois) of God (theou), to the contrary and making a contrast (alla), in the Torah (ennomos) of Christou (Christou – foolishly transliterated from the Greek as “Christ” and errantly used as if a name; from chrio – which speaks of the application of drugs and medicinal ointments) in order that (hina) I might make a profit by procuring an advantage and winning over (kerdaino) those without the Towrah (tous anomois). (1C9:21)

I came to exist (ginomai) to the (tois) unable and morally weak (asthenes), incapacitated and inadequate (asthenes), in order that (hina) those (tous) impotent and sick (asthenes) I might make a profit by procuring an advantage over (kerdaino).

To everyone (tois pasin) I have become (ginomai) every kind of thing (panta) in order that (hina) surely by all means (pantos) some (tinas) I might save (sozo).” (1 Corinthians 9:20-22)

Even Machiavelli, the man who postured the immoral notion that the end justifies the means, wasn't this belligerent. And you'll notice, Paulos is asserting that he is the savior, able to save anyone and everyone. This, of course, would be in direct conflict with God, in tactics, capability, and numbers.

While the combination of God's warnings and Paul's admissions are devastating, leaving Sha'uwI and his associates as the only viable and known potential culprits, there was a subtlety in Yahowsha's depiction of the wolf. He

described the predator using a derivative of the same term Paulos selected to present his “*harpazo* – rapture.” It was such an odd choice for Paul, especially considering its negative connotations that by being translated using it in His public declaration, God gave us yet another clue regarding the identity of this wolf in sheep’s clothing.

I don’t suppose that Yahowsha’ could have made His message any clearer for us. He told us we could rely upon the Towrah and then He told us whom we should not trust, revealing that a self-serving insider would feign an alliance with Him so that he could more easily snatch souls away from God. He, of course, was speaking about Paul—and those who have allied themselves with him.

This is especially poignant, because on another occasion Yahowsha’ spoke of the comparative influence He would have versus Paulos. God’s statement is one of the reasons that I consider Paul to be the most influential (albeit not in a positive way) man who ever lived. Yahowsha’ revealed: “**I** (*ego*), **Myself**, **have come** (*erchomai* – I have shown Myself, appearing and becoming manifest) **in the name** (*en to onoma* – with the one and only name belonging to the person and reputation (dative singular)) **of the Father** (*tou pater* – the masculine archetype parent of the family) **of Mine** (*mou*), **and yet** (*kai*) **you do not receive Me** (*ou lambano me* – you do not actually accept Me nor grasp hold of Me, you do not choose or prefer Me, and thus you do not take hold of My hand nor take advantage of and experience Me). **But when** (*ean* – on the condition whenever) **another** (*allos* – completely different individual and entity) **comes** (*erchomai* – might appear, showing himself, and coming forth, presenting himself) **in his own name** (*en to onoma to idio* – with his own individual, unique, and distinctive, private, and personal name), **that individual** (*ekeinos* – that lone and specific man, him, then and there (the demonstrative singles out the individual, the accusative associates this man and name, while the singular masculine limits this to a single male individual)) **you all will actually receive** (*lambano* – you will all accept, choose, and prefer).” (Yahowchanan / Yah is Merciful / John 5:43)

Considering how often the founder of the Christian religion wrote: “but I Paulos say...”, it’s a wonder more people don’t recognize him as the one who not only came in his own name, one that he actually chose for himself, but also as the one so many would receive. Paulos even said “imitate me.” He wrote: “if someone teaches in opposition to what I say let him be accursed.” He was not only fixated on himself, he claimed the entire world for himself. And today, the vast preponderance of Christian bible studies, sermons, and quotations are based upon Paul’s letters rather than Yahowsha’s pronouncements – and almost never upon His Sermon on the Mount.

But for those looking for it, second only to Yahowah’s Torah, Prophets, and Psalms, Yahowsha’s testimony is true. He went on to say...

“From (apo) their (autos) fruit (karpos – that which they produce), by conducting a careful, thorough, and competent inquiry in the future, you all will be able to use evidence and reason to genuinely comprehend (epiginosko – by closely examining and carefully considering, and by processing and evaluating everything logically, every one of you will be able to actually learn, completely understand, and without reservation recognize and acknowledge; epiginosko is to know for certain and to understand to the point of being completely convince as a result of diligent observation and thoughtful comprehension (translated in the future tense revealing that while the wolf was currently among them, he had not yet revealed his fruit, which is to say some time would pass before Sha’uwl became Paulos and he and his followers wrote their letters, then in the middle voice we learn that those who are observant and circumspect will benefit from what they discover regarding these evil men, and finally in the indicative mood, Yahowsha’ is telling us that while the example is metaphorical, such deceivers are very real)) them (autos).

Is it even rationally possible (meti – introducing a rhetorical question where the answer is always no) to collect (syllego – to pick) a bunch of grapes (staphyle) from (apo) a thorn (akantha – something sharp and pointed often found on a thorny bramble or brier), or from (e apo) a thistle (tribolos – a three-pronged thorny and prickly invasive wild plant that is injurious to other plants), figs (suka)?” (Mattanyah / Yah’s Gift / Matthew 7:16)

Just as we can delight in the subtlety of Yahowsha’s use of a “*harpazo – rapture*” derivative to direct our attention to Paul’s false prophecy, *akantha*, translated “thorn” in verse 16, is from *akmen*, which means “point.” God is thereby directing our attention to two of Paul’s most incriminating statements. **“And of the superiority of the exaggerated, magnificent, and awe-inspiring aspects of the overstated revelations, therefore, it should be self-evident, in order to not become overly proud, exalting myself beyond what would be justified, there was given to me a sharp goad (skolops – a troubling thorn at the end of a pointed stick used to control dumb animals) in the body, a messenger of Satan, in order to strike and restrain me.” (2 Corinthians 12:7)**

And then...**“I heard a voice saying to me in the Hebrew language, ‘Sha’uwl, Sha’uwl, Why are you actually pursuing me, following me, and really striving with such intense effort to reach me? It’s hard, demanding, difficult, and intolerable for you to resist against the goad (kentron – a pointed sharp stick used to prick and prod and thus control animals, making resistance vain or perilous).” (Acts 26:14)** Having come to know Yahowah, and thus Yahowsha’, I have come to recognize that while religious deception is something God abhors, He has a sense of humor.

The *tribolos suka* comparison is also delightful. *Tribolos* is from *treis*, meaning “three” and *belos*, which speaks of “darts being thrown.” Interestingly, *belos* is derived from *ballo*, “to thrust aside and toss away, to scatter, giving over to the care of another with an uncertain result.”

That got me to thinking. What are Paul’s most lethal three prongs? And I thought, perhaps: 1) His claim that he was an apostle speaking for God beguiling people into believing that his letters should be considered the Word of God. 2) His claim that the Towrah was an incompetent curse and that it had been annulled in favor of salvation through faith in the gospel of grace. And 3) His claim that his new covenant replaced the enslaving old covenant, when there is only one Covenant and it represents the lone means to engage in a relationship with God. And then, of course, there is the even more infamous trio, the Christian Trinity, the Babylonian myth which was incorporated into Christianity as a result of Paul’s moronic “the fullness of the godhead resided upon him bodily.”

But there is more. You see, a *tribolos*, as a thorny and prickly wild plant, is injurious to other plants. And in this example, the plant the thorny, prickly, invasive, and insidious Sha’uwl would injure was the fig tree, which like the grape vine, is Yahowah’s symbol for Yisra’el. Largely as a result of Paulos’s rampant anti-Semitism first expressed in Galatians, and then elevated to a reprehensible rant in Thessalonians, Jews would become the enemies of Christians, who would ultimately claim what they renamed “Palestine” and the “Holy Land” as their own. So for God’s Chosen People, it would be 1900 years from exile to return, a prophecy Yahowsha’ pronounced by referencing the fig tree. It was a parable designed to reveal that Yisra’el would blossom again, with Yahuwdym causing the Land to grow again after centuries of neglect. And their return would occur less than a generation prior to His return. **“So then from the fig tree (*suke*) be instructed and learn from this symbolic illustration. No matter how long it takes, when a young and tender shoot is ready to sprout and its leaves grow, producing foliage, you know that summer is near. And in this way, whenever you may see all of this, you should understand that it is near, at the door. Truly I say to you that there is no chance whatsoever that this generation will perish before all of these things come to exist.”** (Mattanyah / Yahowah’s Gift / Matthew 24:30-34) The pervasive influence of Paul’s letters continue to be a thorn in Yisra’el’s side.

Also interesting, in the accusative plural neuter, “*sukon* – fig” is pronounced *suka*, which is a transliteration of *Sukah*, the seventh and final Invitation to be Called Out and Meet with God. So while this statement was not delivered in Greek, the transliteration of the Hebrew term may be relevant because it is symbolic of camping out with God in the Promised Land – a place and time devoid of thistles.

If Yahowsha's next statement is true, a comprehensive examination of Paul's words should be sufficient to determine whether his message is "*kalos* – genuine, approved, and commendable" or "*sapros* – corrupt, rotten and harmful," even "*poneros* – seriously flawed, annoying, and worthless."

“In this way (*houto* – thusly, it follows, in like manner), **every** (*pas*) **good and useful** (*agathos* – valuable, beneficial, and generous, appropriate, and pleasant) **fruit tree** (*dendron*) **produces** (*poieomai* – creates, makes, and furnishes) **exceptionally suitable and commendable** (*kalos* – genuine, approved, magnificent, admirable, advantageous, superior, attractive, fitting, valuable, highly beneficial, and proper) **fruit** (*karpos* – production and results).

But (*de*) **a tree** (*dendron*) **which is corrupt, rotten, and harmful** (*sapros* – bad, decayed, putrefied, unfit, unprofitable, unsuitable, unusable, and destructive) **bears** (*poieomai* – produces, creates, makes and provides) **diseased and worthless** (*poneros* – seriously flawed and faulty, annoying and perilous, malicious, troubling, and painful) **fruit** (*karpos* – production and results).” (Mattanyah / Yah's Gift / Matthew 7:17)

With the test so simple, with the evidence so plentiful, with the stakes so high, why do you suppose so few people have deployed this criterion to evaluate the fruit of Paul's pen? Equally troubling, with God being so definitive, expressly saying that cherry picking snippets from a rotten source isn't acceptable, why are so many Christians willing to exonerate Paul because they rather like some of what he has to say?

“It is not possible (*ou dynamai* – it is never within its capability nor capacity) **for a good and useful** (*agathos* – for a valuable, beneficial, and appropriate) **fruit tree** (*dendron*) **to produce** (*poieomai* – to create, make, provide, or furnish) **seriously flawed or disadvantageous** (*poneros* – diseased, faulty, annoying perilous, troubling, counterproductive, or evil) **fruit** (*karpos* – production and results), **nor** (*oude*) **a tree** (*dendron*) **which is corrupt, rotten, and harmful** (*sapros* – bad, decayed, putrefied, unfit, unprofitable, unsuitable, unusable, and destructive) **to make** (*poieomai* – to create, produce, or provide) **suitable or commendable** (*kalos* – genuine, approved, admirable, advantageous, fitting, valuable, beneficial, or proper) **fruit** (*karpos* – production and results).” (Mattanyah / Yah's Gift / Matthew 7:18)

God is not talking about fruit trees. He is not trying to get you to show a preference for apricots over apples or pears over plums. A bad tree can on occasion produce something edible. But such is not the case with a rotten prophet. So the moral of the story is that if a person is speaking for Yahowah, everything they write and say is beneficial and reliable. With His prophets, because He is directing them, there are no mistakes and no misleading statements. But if there is

a single error, one putrid statement, the smallest corruption, in someone's testimony who claims his words have been nurtured by God, we must reject that source entirely. Therefore, any one of the statements we have considered thus far from Paul individually are sufficient in themselves to reject the entire callosum of his letters – rejecting them as harmful. And that is because, according to God, good never produces something which is inappropriate and the product of evil is always poisonous. So even that which may appear appropriate in an inappropriate source must be rejected, because that appearance only serves to make the venom more enticing to ingest. It is all or nothing.

When it comes to providing the proper perspective, there are few insights more important than recognizing that Satan and his messengers make their nauseating fruit appear delectable by coloring it with strokes from God's brush. These resulting counterfeits fool the unsuspecting, the unobservant, and the indiscriminate into believing that a message crafted by the Adversary will lead them to paradise. But just as a counterfeit bill is completely worthless even when ninety-nine percent of its strokes are genuine, the more a false prophet says which is true, the more deadly he becomes. And that is because by making his words appear godly, they become more seductive and beguiling. Credibility is Yahowah's strong suit, which is why deceivers like Paul misappropriate it to make their lies appear credible. Paul has fooled five billion souls deploying this strategy. And Satan, with the assistance of Paul, Akiba, Muhammad, and Wieshaupt, has deceived ten billion souls, beginning long ago with Adam and Chawah.

“Any and every (*pas*) tree (*dendron*) not (*me*) producing (*poieomai* – creating or providing) suitable, fitting, genuine, approved, commendable, and advantageous (*kalos* – valuable, beneficial, and proper) fruit (*karpos* – production and results) shall actually be cut off and done away with (*ekkopto* – shall find themselves reliably cut down, removed, and eliminated (present passive indicative)) and toward (*kai eis*) the fire (*pyr* – a metaphor for judgment), it is thrown (*ballo* – he shall find himself moved, propelled, and cast, being nudged he will fall (present passive indicative)).” (Mattanyah / Yah's Gift / Matthew 7:19)

Fire is symbolic of divine judgment, where Yah's light and energy are used to refine and separate good while devouring that which is bad. Fire is not, however, found in She'owl, because the Judge is never present in the place of separation. Moreover, without Yahowah, She'owl is a dark and lightless place, precluding the existence of fire.

It is therefore instructive to know that sources which are not consistently and entirely “*kalos* – valuable, beneficial, and proper, suitable, fitting, and genuine, approved, commendable, and advantageous,” are “*ekkopto* – cut off,” which

means “removed” from Yahowah. Moreover, they are “*ekkopto* – done away with and tossed aside” following judgment.

Also, please note that judgment is something rotten sources of information regarding God endure. Yah’s Covenant children will witness trials for clerics and kings in addition to spectacular trials for the likes of Paul, Akiba, Constantine, Muhammad, Maimonides, and Wieshaupt. God’s children, however, as a result of the Towrah’s provisions, will not be judged. Therefore, the sole purpose of judgment is to determine which souls will spend eternity separated from God, as opposed to those souls which will simply cease to exist. The former is a penalty, justly earned for leading others away from God. The latter is a consequence of being misled.

“So then indeed (*ara ge* – as a result and in reality), by (*apo*) their (*autos*) fruit (*karpos* – production), you will be able through careful observation and studious contemplation to actually know and understand them (*epiginosko autos* – by conducting a careful, thorough, and competent inquiry in the future you all will be able to use evidence and reason to genuinely comprehend them, by closely examining and carefully considering, and by processing and evaluating everything logically, every one of you will be able to actually learn, completely understand, and without reservation recognize and acknowledge them; (translated in the future tense revealing that since the rotten fruit had not yet been produced, diagnosing the disease would have to wait, and in the middle voice we learn that those who are observant and circumspect will benefit from what they discover regarding the illegitimate tree and its deadly fruit, and finally in the indicative mood, Yahowsha’ is telling us that while trees and fruit serve as metaphors, deceivers actually exist and the consequence is real)).” (Mattanyah / Yah’s Gift / Matthew 7:20)

Since *epiginosko* speaks of that which can be known for certain based upon a close examination and careful evaluation of the available evidence, this concept is being presented as the antithesis of, and thus as the alternative to, faith. Therefore, to the degree that Yahowsha’s statement was accurately translated, this is especially relevant. And that is because faith is Paul’s lone alternative to observing the Towrah.

It is surprising, but nonetheless true, that God and man differ dramatically on the concept which has become synonymous with religion. God, rather than asking us to blindly believe Him, wants us to read His testimony so that we come to know Him. That is why the Towrah and Prophets were written and given to us. And this voyage of discovery which leads to knowing Yahowah is vastly superior to believing that He exists. Similarly, actually engaging in His Covenant is better than believing that you have a relationship with God.

The reason this particular instruction from God is being shared in the opening chapter of this book, one devoted to examining and evaluating the merits of Paul's letters, is because we are doing exactly what Yahowsha' asked of us. So if you are a Christian, you now have a trio of choices. You can continue reading *Questioning Paul*, you can dedicate the time to do a similar study on your own, or you can continue to live a lie, pretending to follow someone whose words you are prone to ignore.

And speaking of ignoring, if you are an agnostic, you'd be better served to set this book aside temporarily and read *An Introduction to God* or *Yada Yah*. And that is because you are fortunate. Unlike those whose religious beliefs are crafted to repel everything that is adverse to their faith, and especially God's own testimony, being an agnostic your mind isn't a house of cards which must be brought down before something sensible can be established in its place. For you, there is no clutter to clear away, no religious mythology which has to be rejected or defended. Nothing has to be exorcised prior to considering Yahowah's testimony.

As an agnostic, your mind is already open. You are keenly aware of the merits of evidence and reason. So you are prepared to consider God's testimony on its own merits. For you, it is just a matter of wielding evidence and applying reason in a different venue, and perhaps for the first time observing the Creator rather than His creation. But then once you have come to know Yahowah as He revealed Himself, once you understand what He is offering, once you respond to Him rationally and engage in His Covenant, you will want to return to this book. And that is because once you have come to know Yah, you will want to share what you have learned, especially with those who have been misled, especially with Christians.

That is not to say, however, that this book won't appeal to agnostics. By reading *Questioning Paul*, you will find comfort in the wisdom of rejecting the Christian religion. By coming to understand where and how Christians were misled, you will discover that your aversion to religion is something God shares.

This would also hold true for the many agnostic Yahuw'dym. Three of the earliest beneficiaries of the initial edition of *Questioning Paul* were Jews, a computer engineer, a pulmonary surgeon, and a leader in the Messianic movement. By seeing Yahowsha' stripped of his Hellenistic and Pauline, thus Christian, garb, and with the foolishness of religion no longer associated with Him, the diminished corporeal manifestation of Yahowah suddenly became credible.

Now returning to His Instruction on the Mount, from the beginning Yahowsha' has been resolute and precise. There has been no equivocation

whatsoever. For example, we were told that not so much as a single one of the smallest of strokes of the individual letters comprising any of the words of the Towrah would be negated or annulled. Equally uncompromising, He has said that a rotten tree never produces good fruit and similarly that a sound tree is always beneficial. So with this in mind, as we approach His next statement, to be consistent, the negation provided by *ou* when applied to *pas* must be rendered “not any” rather than “not all.” The former is absolute and the latter is equivocal. Beyond this, with *pas* scribed in the singular rather than plural, “any,” is a far better fit than “all.” Also, in the nominative form and negated, “not any” serves as the subject of the verb, “saying,” written *legon*, the present, active, and singular form of *lego*.

The reason this is important is because a criterion is being established which is excluding either some or all who refer to God as “Lord” from heaven. Seeking some wiggle room, bibles published by Christian organizations prefer “not all,” but there is no reason to suspect that God is changing course and is being the least bit uncertain here, making “not any” a far better fit in this presentation.

Since context is the life’s blood of understanding, and consistency is God’s hallmark, one cannot responsibly translate God’s testimony by taking Him out of character or context. Therefore, recognizing Yahowah’s overt animosity toward being called “Lord,” since it is the derogatory title He uses to describe Satan, and since as our “Heavenly Father” He cannot be our Lord, and since knowing His name is essential to our salvation, we have to either translate the singular *pas* as “any or anyone” or change God’s nature, plan, and testimony.

In this light, you should know that Yahowsha’ delivered His Instruction on the Mount in either Hebrew or in Aramaic, but not in Greek. There is no evidence that He ever spoke Greek. Moreover, every report we have from this time regarding Mattanyah affirms that the Disciple initially presented his eyewitness testimony in Hebrew. So at the very least, the text we are evaluating was translated out of Hebrew and into Greek one hundred years removed and one thousand miles away from where this was spoken. Then adding yet another layer of concern, not only were the scribes who copied these manuscripts in Egypt less than meticulous, they were actually encouraged to harmonize texts so that the result would better mesh with the proclivities of those paying the bills – all too typically a religious institution. This free hand explains why there are over three-hundred thousand known discrepancies between ancient and modern manuscripts. Therefore, when conveying the proper meaning of any word God, Himself, has spoken or is translated as having conveyed, the best rendering is one which is consistent with the word’s meaning, with the grammar of the sentence, with the context of the discussion, and which does not require us to alter God’s nature or message.

That is what I've done here, but since *pas* is more often rendered "all" than it is "any" or "anyone," the selection of other than a primary definition isn't one I am comfortable making without full disclosure – without you knowing why – especially since our salvation is riding upon presenting God's words correctly.

“Not (*ou* – absolutely never under any circumstances shall) **any** (*pas* – anyone (scribed as an adjective in the nominative case in the singular masculine)) **one saying** (*legon* – one speaking, calling, or implying (scribed in the present tense active voice participle form in the singular nominative masculine)) **to Me** (*moi*), **‘Lord** (*kyrie* – master, owner, one who rules over, controls, or enslaves) **Lord** (*kyrie* – master, owner, one who rules over, controls, or enslaves), **‘will actually as a result enter into** (*eiserchomai eis* – will in the future, and based upon how this influences the speaker, move inside or genuinely experience (scribed in the future tense, middle voice which signifies that those calling Yahowsha’ “Lord” are affected by this decision, and in the indicative mood which means that this statement is describing reality, and in the third person singular)) **the kingdom of the heavens** (*ten basileian ton ouranon* – the spiritual realm and abode of God), **but by contrast** (*alla* – rather certainly and emphatically) **the one presently acting upon** (*o poieomai* – the one currently and actively engaging in (scribed in the present active participle singular nominative masculine)) **the purpose and desire** (*thelema* – the will and mindset, the design and determination, the resolve and intent) **of** (*tou*) **My** (*mou*) **Father** (*patros*), **the One** (*tou*) **in the heavens** (*en tois ouranois* – in the spiritual realm).” (Mattanyah / Yah’s Gift / Matthew 7:21)

If you do not know Yahowsha’s name, you do not know Him – nor do you know the Father who sent Him. His name defines who He is, from whom and why He came. When it is changed, the result is no longer God. And when the object of one’s belief ceases to be credible, their faith is in vain.

Similarly, if you do not know Yahowah’s name, you do not know God. If you do not know God, He does not know you. If He does not know you, you can neither be in a relationship with Him nor be saved by Him. This is why those who call Yahowah and Yahowsha’ “Lord” are excluded from heaven.

If you are still among those referring to God by Satan’s title, then you are unaware of Yahowah’s will – which is to serve His Covenant children as their Father. Lord and father are mutually exclusive concepts. God cannot be your Father if he is your Lord.

Since all God wants, the only reason He created the universe, conceived life, engaged in our lives, and provided His guidance was so that we would be able to choose to engage in His family-oriented Covenant relationship, by mischaracterizing God’s nature and purpose in this way, those who refer to God as

“the Lord” are negating our Heavenly Father’s terms and provisions. This then bars entry into heaven. And that is because salvation is a byproduct or benefit of the Covenant. It is yet another thing Christians have reversed. And few things are as revealing in this regard as the misrepresentation of Yahowah’s nature from Father to Lord. It is why referring to God as “Lord” was used as a litmus test to identify those who would be excluded from heaven. And it is why Yahowsha’ spoke of the purpose and desire of “My Father” in heaven. The contrast is between man’s view where their god is a “Lord,” and God’s view where He is our “Father.” This is the very essence of the Covenant and thus of the Towrah. It is why Yahowah chose to rename the first child of the Covenant “Abraham – Merciful and Enriching Father.”

And should you be clinging to the myth that God is referred to as “the Lord” throughout Scripture, the truth is just the opposite. God spoke or wrote His name, Yahowah, exactly 7000 times in the Torah, Prophets, and Psalms. Religious rabbis and Christians then copyedited God, substituting “Lord” for His name.

Equally instructive, if one must act upon the purpose and desire of our Heavenly Father to enter heaven, then salvation does not come by way of faith as Paul asserts. To respond to God’s will, His intent, we must first come to know what He is offering and what He wants. And that brings us right back to the Towrah, to the one place Yahowah introduces His purpose and plan.

Since this comes as a shock to those lost in religion, as believers almost universally refer to their god as “Lord,” especially Christians, Yahowsha’ completely destroyed their every illusion.

“Many (*polys* – a very great number and the preponderance of people) **will say** (*erousin* – will in the future actually and actively communicate (*lego* scribed in the future active indicative third person plural)) **to Me** (*moi*) **in that specific day** (*en ekeinos te hemera* – in this relatively distant period of time), **‘Lord** (*kyrie* – master, owner, one who rules over, controls, or enslaves) **Lord** (*kyrie* – master, owner, one who rules over, controls, or enslaves), **not** (*ou*) **in Your** (*to so*) **name** (*onoma* – persona and reputation), **we actively spoke genuinely inspired utterances** (*propheteuo* – we prophesy, at some point in time actually making your thoughts known beforehand (aorist active indicative first person plural)), **and** (*kai*) **in Your** (*to so*) **name** (*onoma* – persona and reputation), **we drove out** (*ekballo* – we sent and threw out, we expelled and sent forth (aorist active indicative first person plural)) **demons** (*daimonion* – evil spirits and devils, or inferior gods, minor divinities, and pagan goddesses), **and** (*kai*) **in Your** (*to so*) **name** (*onoma* – persona and reputation), **many mighty and miraculous things** (*pollas dynamis* – with great supernatural power extensive political and religious institutions), **we made and did** (*poieomai* – we engaged in, performed, worked,

and profited from (aorist active indicative first person plural)).” (Mattanyah / Yah’s Gift / Matthew 7:22)

While it requires a considerable reorganization of the Greek, thereby moving the negation of *ou* past the dative article, “the,” past the possessive pronoun, “Your,” and past the dative noun, “name,” since the third definition of *ou* depicts a question in which the speaker expects a resounding “yes” to be the answer, one might assume that Christians, having not listened to what Yahowsha’ just said, might ask:

“Lord, Lord, didn’t we speak inspired utterances in Your name, cast out demons in Your name, and establish mighty political and religious institutions in Your name?”

But the answer to that question is a resounding “no!” Not one Christian in a million knows or uses Yahowsha’s name. In fact, once a person comes to know His name and understand what it means, he or she can no longer be a Christian. And that is because Yahowsha’s name means “Yahowah Saves.” And that means that the means to salvation is found in the Towrah rather than in the “New Testament.”

You will not find a church where the sermon is delivered in Yahowsha’s name. Christians speak on behalf of Paul instead. They are inspired by Pauline doctrine instead of Yahowah’s Towrah. In all of their many books, in all of their vast libraries, in all of their superficial bible studies, in all of their thoughtless radio and television programs, and in all of their religious institutions, they never speak or write in the name of God. Most don’t even know it.

As for driving out demons, the moment you come to understand that Christian clerics, like Paul, are inspired by Satan, it is easy to see why they would be able to exorcise demons. The Adversary controls both. So casting out demonic spirits becomes the perfect ruse.

Easily confused by this sleight of hand, it is reasonable to assume that Christians will be making this claim to validate their godly credentials, but Yahowsha’ is translated suggesting that they will have professed to throwing out “*daimonion* – inferior gods and pagan deities.” What’s funny about this possibility is that Paul’s strategy was to replace Yahowah with Iesou Christou, thereby, demoting the “inferior and impotent god of the obsolete and arcane Old Testament” with the “all accepting, always nice, graceful god of his superior New Testament.” But in actuality, knowing the only real God was replaced by faith in the Gospel of Grace – the evil spells of pagan goddesses.

Equally stimulating is *pollas dynamis*, which while I translated “many mighty and miraculous things,” could just as accurately have been rendered “extensive

political and religious institutions.” Satan’s minions do both, but are better at establishing the latter. So it will come as a tremendous shock to the systems of Christians when they learn that their institutions, their churches, nations, and denominations, were not established in the name of God.

Further, “mighty deeds and miracles” are so often claimed by those inspired by the Adversary that Yahowah tells us that when we see them we ought to be especially wary. Yahowah isn’t a showoff but Satan is. God does not have to prove His status or power, but Satan does. Moreover, Christians almost universally claim that their lives or those that they love have been miraculously transformed, something they errantly attribute to God. So Yahowsha’ is telling them that these things are neither proof nor valid, neither good nor appropriate.

In an informed and rational world, Yahowsha’s conclusion would have scuttled Pauline Doctrine and destroyed the religion of Christianity with it. And so it is ironic Christians believe that their religion was created by the individual who cratered it before it was born.

“And then (*kai tote* – so at that time) I will profess to them (*homologeo autois* – I will admit, assert, and declare to them (future active indicative) **that because (*oti*) I never at any time knew you (*oudepote ginoko umas* – at no time was I acquainted with you, not even once or for a moment did I acknowledge you or understand you), **you all must depart from Me (*apochoreo apo emou* – you are now ordered to leave, going away and separating yourselves from Me (present active imperative)) **those (*oi*) of you involved in (*ergazomai ten* – you all actively engaging in (present middle participle plural)) **Towrah-lessness (*anomia* – who are in opposition to and have attempted to negate the Towrah, thereby those of you without the Towrah, who demonstrate a contempt for the Towrah and are thereby in violation of the allotment which provides an inheritance).” (Mattanyah / Yah’s Gift / Matthew 7:23)********

There are two reasons the multitudes were sent away, both of which are related, either of which results in being rejected by God. Initially, Yahowsha’ said that He “never knew them,” which means that the overwhelming preponderance of people don’t know Him either. If they are involved in a relationship with god, their god is not real.

When God says “at no time was I acquainted with you,” it means that these individuals have all failed to capitalize on the Covenant. No matter what they may have felt or believed, they were not engaged in a relationship with God. Beyond this, when God says that “not even once for a moment did I acknowledge you or understand you,” it means that He never heard any of their prayers and that their opinions, even conclusions, regarding Him and their religion were incomprehensible. And this means that every argument Christians pose to justify

their opposition towards Yahowah's name, towards observing His Towrah, or towards engaging in the Covenant, are moot. God isn't interested in them.

The point Yahowsha' is making here is one that took me a very long time to fully assimilate. But God's position is both simple and reasonable, even necessary. Salvation is only afforded to the children of the Covenant. And in fact, salvation, which entails becoming immortal, becoming perfected, being adopted while being enriched and empowered, collectively serve as the benefits of the Covenant. It would be senseless, even irritating, for God to save those who do not know Him – those who hold contrarian views toward Him. After all, God has to live with those who are saved for eternity.

As a result of this, Christians would be wrong believing that God's intent is to save everyone, or even that salvation is His priority. And also because a relationship is worthless unless both parties participate and benefit, salvation cannot be the byproduct of faith alone. A person has to engage with God in accordance with the terms and conditions of His Covenant to be saved.

The second criterion for exclusion is being “*anomia* – Towrah-less.” These are related concepts because the only place where the terms and conditions of the Covenant are presented is in the Towrah. If a person is without the Towrah, they are estranged from the Covenant. And if they aren't participants in the Covenant, they cannot enter God's home in heaven, because they are neither His children nor saved.

Beyond this, Yahowsha' has just delineated the issue which will define our debate. According to Yahowsha', to reject the Towrah is to be rejected by God. But according to Paul, the inverse is true. He writes that a person must reject the Towrah to be accepted by God. So who do you suppose is right? Is salvation, as Yahowsha' just declared, a product of the Covenant relationship and His Towrah Instructions or is it as Paul professes: that salvation is the result of faith?

But since Paul claims to speak on behalf of the individual his letters contradict, how could he be right? Said another way, based upon Yahowsha's statement regarding admission into heaven, why would anyone in their right mind believe that Paul was telling the truth?

Before you consider Yahowsha's overall conclusion to His Instruction on the Mount, take pause and reflect on everything He has said, especially relative to the merits and enduring nature of the Towrah.

“Everyone (*pas*), therefore then (*oun*) who (*ostis*) presently and actively listens to (*akouo* – who currently pays attention and really seeks to hear and understand (present active indicative)) these (*toutous*) statements (*logos* – treatise, testimony, and words, discourse, teaching, and instruction) of Mine

(*mou*), and (*kai*) **he or she genuinely acts upon them** (*poieomai autous* – he or she actively and actually engages as a result of them (present active indicative third person singular)), **will be likened to** (*homoioo* – will become like, compared to, and be considered similar to, resembling) **a wise** (*phronimos* – an intelligent and astute, a prudent and sensible, a thoughtful and judicious) **individual** (*andros* – a person) **who** (*ostis*) **edifies and strengthens** (*oikodomeo* – builds and constructs, restores and repairs, establishes and erects) **his or her** (*autos*) **house** (*oikia* – home, family, household, and relationship) **upon the** (*epi ten*) **rock** (*petra* – bedrock).” (Mattanyah / Yah’s Gift / Matthew 7:24)

Second only to their disdain for Yahowah’s testimony, as God’s Word is written in the Torah, Prophets, and Psalms, the Christian aversion to Yahowsha’s testimony is telling. They are somehow unaware that they spoke with the same voice. And while Christians will acknowledge Yahowchanan’s assertion that Yahowsha’ is the Word of God, there is a disconnect in their minds between that statement and the realization that He was therefore the living embodiment of the Torah and Prophets. So to listen to Him, you will have to read them. After all, that is why He began this instruction affirming the validity, value, and enduring nature of the Towrah and Prophets.

In this regard, Yahowsha’s statement mirrors Yahowah’s constant recommendation throughout His Towrah whereby God encourages us to “*shama*’ – listen to” His Guidance. But more than this, Yahowsha’s statement also reflects Yahowah’s consistent counsel, whereby God instructs us to “*asah* – act upon” His advice. Therefore, for us to participate in a relationship with God, we must first come to know Him, understand what He is offering, and then respond by choosing to engage in the Covenant in accordance with our Heavenly Father’s terms and provisions.

Emphasizing the benefits of listening to and observing the Word of God, Yahowsha’ likens such individuals with *phronimos*, being “intelligent and astute, prudent and sensible, thoughtful and judicious.” And then speaking of what flows from this understanding, Yahowsha’ makes a connection between the “*beryth* – family-oriented Covenant relationship,” which is from “*beyth* – family and home,” with “*oikia* – household and family.” So you’ll note, a “family and home” is being edified and established, not a church or religious institution. God is still pointing thoughtful individuals toward His Covenant family and Heavenly home.

Also relevant, Yahowsha’ is translated using *petra* to convey “bedrock.” He is speaking of the role the Towrah plays in the establishment of the Covenant. This is illuminating because it undermines the foundation of Roman Catholicism and thus Christianity. The Church claims that “Peter,” which is a transliteration of *petros*, meaning “stone,” is the “rock” upon which their “church” was built. It is why they claim that their pope “sits on the seat of saint Peter.” But it is obvious

when we read Yahowsha's exchange with Shim'own (He Listens) Kephas (Aramaic for "Rock"), that the "Rock" upon which God's Called Out are established and edified is the Disciple's realization that Yahowsha' is Yahowah Saving us, the Ma'aseyah – the Work of Yahowah as predicted and promised by God in His Towrah. With Yahowah's Towrah as bedrock, the foundation, Yahowsha', as a part of Yahowah set apart from Him, becomes the Rock of our Salvation.

“And even when (*kai*) the rain (*e broche* – a besprinkling (akin to a baptism)) descends (*katabaino* – falls down), (*kai*) the rivers (*oi potamos* – a torrent or floods; from *pino* – libations) come (*erchomai* – appear moving people from one place to another), and the rapidly shifting winds (*anemos* – violent, agitated, and tempestuous (emotional, stormy, passionate, uncontrolled, and even hysterical) changes in doctrine) blow (*pneo*), descending upon (*prospipto* – rushing upon and striking against, bowing and battering) this specific (*te ekeine*) home and household (*te oikia* – the family), then (*kai*) it shall not fail (*ouk pipto* – it will not fall, will not be bowed, it will not be destroyed, it will not become inadequate) because (*gar*) the foundation was previously established and is enduring (*themelioo* – the foundation was firmly laid in the past and is now providing ongoing benefits (pluperfect passive indicative)) upon (*epi*) bedrock (*petra* – solid rock).” (Mattanyah / Yah's Gift / Matthew 7:25)

While Christians will tell you that Paul won the argument over the viability of the foundation God had laid with His Torah, Yahowsha' begs to differ. He recognizes that not only is it the primary source of guidance regarding the Covenant and the Path to Salvation, it is also the most effective protection against the torrents of rapidly shifting winds others would bring against us. Fortunately, so long as we are grounded in the Towrah, our home is secure.

This knowledge is the reason Yahowsha provided this perspective on the Towrah along with His conclusions regarding those who would seek to discount its value in the midst of His initial public declaration. God's guidance begins here. This is where the journey begins.

✠

Let's lay out some ground rules before we consider Paul's opening comments in Galatians. Calling the Christian "New Testament" "Scripture" is a human edict, not a Godly directive. Neither Yahowah, Yahowsha', nor any of the Disciples, ever referred to anything in addition to the Hebrew Torah, Prophets, and Psalms as such.

According to Yahowah and Yahowsha', the Torah, Prophets, and Psalms comprise the totality of Scripture. Therefore, the only aspects of the Greek historical and eyewitness accounts which should be considered inspired by God are the words and deeds of Yahowsha'.

Sha'awl's epistles, on the other hand, contain only one citation from Yahowsha' (which he got wrong), and no accurate quotations from the Torah. This realization serves as an admission that his letters contain his opinions. Therefore, our mission will be to determine whether his opinions were accurate.

In this light, you may have noticed in the four Galatian arguments already cited that Sha'awl's thoughts were inadequately and incompetently conveyed, opening the door to invalid interpretations. But this is just the beginning. As we shall see, Sha'awl's letter to the Galatians was so poorly compiled, it is insulting to suggest that God inspired it word for word as it was written.

To understand any message, we must consider it in context. The practice of citing isolated comments to make a point is often misleading and is usually invalid. It is how the church justifies religious doctrines which are contrary to the Torah. And they get by with their sleight of hand because most Christians are unwilling to compare clerical pontifications to the statements from God which oppose them. Most aren't even willing to check to see if the context of the discussion from which the snippets were removed altered their intended meaning. And ironically, since Paul deployed this tactic with reckless abandon, subconsciously Christians may now believe that this strategy is appropriate.

According to Yahowah and Yahowsha', there is nothing man can say or do that has the authority to alter or negate, to replace or abolish, any aspect of the Torah – and most especially its provisions regarding God's nature, His relationship with us, or His plan salvation. So, any proposition to the contrary is contrary to God. Therefore, the Christian myth that Grace has replaced the Torah is invalid. Similarly, the Christian belief that that they live under a "New Testament" based upon a "New Covenant," both of which replaced the "Old Testament" and its previously existing Covenant, is torn asunder by Yahowsha's Instructions on the Mount. God's testimony and covenant were not replaced. They cannot be altered or annulled. What was is. What is will be.

First among the many reasons behind the Christian confusion regarding the relationship between the Torah and the Covenant is derived from Paul's letters, and most especially his notion that there are "two covenants" – with a "new" one already established. This polarization was based upon an outright lie, with Paul claiming that the Torah's Covenant was made with Hagar, not Sarah, and thus was enslaving.

While we have only reviewed four arguments from Galatians, it would not be presumptuous to conclude that these citations intended to begin a debate between “observing the Torah” and “faith.” Even from the most favorable vantage point, the best that could be said of Paul is that his words infer that men and women cannot work their way to God. But if that is what he wanted to infer, there would have been no reason to misappropriate and misquote the Towrah or demean it.

To be saved, at least according to the Towrah, we must first come to know Yahowah, to understand the terms and conditions of the Covenant, and then act upon them. Its provisions then save us. And while that is simple enough, since we are many chapters removed from knowing for certain if Sha’uwl intended to convey something contrary to this, let’s be patient as we turn over every card in his hand one after another.

Second, the Christian perspective of God and His plan are backwards and upside down. It is from the end, rather than from the beginning. It is salvation before relationship. But to properly appreciate a set of plans, and the home built by way of those plans, you have to start with a firm foundation, not with the roof. The Torah is the beginning and the foundation, while Revelation is the cupola set upon the roof of His Tabernacle.

Third, Christians confuse “observing the Torah” with Judaism, as if these things were related. But they are not. Religious Jews manage their lives in accordance with the Talmud, which is based upon their oral traditions. The Talmud, in fact, is written very similarly to Paul’s letters, in that the Talmud is comprised of rabbinic arguments which seek to twist the Torah in order to elevate man’s opinions above God’s. The religion of Judaism, therefore, is in conflict with the Torah which is why it was exposed and condemned by Yahowsha’. Also, rabbis, who have no Scriptural authority or legitimacy, don’t understand that “observing the Torah” doesn’t mean to “do it,” but instead “to closely examine and carefully consider” what it says so that those who are observant comprehend its message.

Fourth, the essence of the Torah isn’t a set of laws to be followed, but instead the Towrah is a word picture of Yahowah’s purpose, His teaching and guidance, so that we come to know Him and understand what He is offering. It is a portrait of Yah’s Covenant. And it serves to convey His plan of salvation. The Torah’s every story and example represent facets on a marvelous jewel, providing a perspective from which to observe, enjoy, and benefit from Yahowah’s brilliant Light. The Torah is overwhelmingly metaphorical and symbolic, painting word pictures to help us know Yahowah, understand His plan of reconciliation, and rely on His provision. In this light, it is better to understand the relevance of Passover and Unleavened Bread, and to capitalize upon these gifts, than it is to simply do what is delineated on the right date. Understanding leads to trust, trust leads to

reliance, and reliance leads to salvation. Our works, beliefs, and faith don't lead to any of these places.

Fifth, the Torah and Yahowsha' are inseparable. According to Yahowah, the Torah is the Word of God and Yahowsha' is the Word made flesh—the living embodiment of the Torah. So the very notion that we must choose between the Torah *or* God's favor is an attempt to divide the indivisible.

Those familiar with one of the Towrah's great scenes may recall the moment Moseh was inspired by Yahowah to depict Yahowsha's mission: **“Yahowah, your God, will raise up for you a prophet like me from your midst, from your brothers. Listen to Him. This is according to all that you desired of Yahowah, your God, in Horeb, in the day of the assembly, saying, ‘Let us not continuously hear the voice of Yahowah, our God, nor see this great fire, lest we die.’ And Yahowah said to me, ‘Well spoken. I will raise up for them a prophet like you from among their brothers. I will put My words in His mouth and He will speak as I direct Him. The one who will not listen intelligently to My words which He shall speak in My Name, I shall investigate.”** (*Dabarym* / Words / Deuteronomy 18:15-19)

Thereby, Yahowah encouraged us to listen to the words Yahowsha' would speak and now has spoken. He said that His words would serve as affirmations and citations of the Torah, itself. And yet Christians chose to reject most of what Yahowah said and ignore most of what Yahowsha' proclaimed, while at the same time listening to a man who never cited either accurately.

Sixth, the Torah exists to convey the benefits of the Covenant. It is the foundation of life. It explains everything Yahowsha' said and did. He was resolutely Torah observant. He came to enable the promises associated with the first four Invitations to be Called Out and Meet with God by paying the toll so that His Father would become our Father. By so doing, all five benefits associated with the Covenant were realized.

As Yahowsha' told the men on the road to Emmaus immediately after fulfilling Passover, Un-Yeasted Bread, and FirstFruits, if you want to understand Him, who He is, what He said, and what He did, you have to change your perspective, your attitude, and your thinking to that of the Torah and Prophets. According to Yahowsha', it isn't the Torah versus Mercy, but instead the Torah providing God's gift. The Torah is the source of the healing and beneficial message that the human term “Gospel” corrupts.

Seventh, perhaps the biggest issue of all is reflected in a discussion Yahowsha' had with His disciples. When they failed to understand that the yeast which was being removed from our souls on Unleavened Bread was none other than religious and political pontifications, teachings, and doctrines, Yahowsha'

said: **“How is it that you did not think so as to understand (*noeo* – use your mind to comprehend) that I was not speaking about a loaf of bread when I said ‘Be alerted to and turn away from (*prosecho apo* – beware of, guard against, and distance yourself from) the yeast (*zyme* – leavening fungus) of the Pharisees (the overtly religious leaders) and Sadducees (the worldly-minded, liberal political leaders)?”** (Mattanyah / Yah’s Gift / Matthew 16:11)

For the most part, religious people don’t think. They are opposed to evidence and reason when these things invalidate their faith. And the few who are open-minded are usually handicapped by corrupted data in the form of horribly errant translations. Beyond these issues, while believers will protest that the “Old Testament” contains the “inerrant” Word of God, when God’s words are deployed against their religion, they are summarily rejected.

✠Y✠

Since we will be using Yahowah’s testimony as the only completely unassailable source of information regarding God’s nature and plan, let’s conclude this opening chapter by giving our God, our Father, our Creator, and our Savior the last word...

This is what Yahowah revealed through the prophet, Yasha’yah: **“Woe (*howy*), the people from different races and places (*gowy*) bear blame and are guilty for having wandered away (*hata*’). The people’s (*‘am*) distortions and corruptions, their propensity to warp, alter, twist, and pervert (*‘awon*) are numerous and significant, burdensome and troubling (*kabed*). They are descendants (*zera*’) of those who have done wrong, harming themselves (*ra’a*’). They are children (*benym*) of those who corrupt, pervert, and destroy (*shahat*). They have rejected and abandoned (*‘azab*) Yahowah (✠Y✠). They have spurned, belittled, maligned, disparaged, and defamed (*na’as*) the Set-Apart One (*qadowsh ‘eth*) of Yisra’el (*Yisra’el*). They are strangers who have gone astray (*zuwr*), having turned their backs (*‘ahowr*).”** (Yasha’yah / Salvation is from Yahowah / Isaiah 1:4)

“I am (*‘any*) Yahowah (✠Y✠). This is My name (*huw’ shem*). And (*wa*) the manifestation of My power (*kabowd*) I will not give (*lo’ natan*) to (*la*) another (*‘acher*), nor (*wa*) My renown and reputation (*tahilah*) to (*la*) religious imagery (*pacyl*).” (Yasha’yah 42:8)

“Yahowah (✠Y✠) was willing, even desirous (*chaphets*), for the sake of (*ma’an*) His sense of honesty and fairness, and His commitment to doing what is right regarding your vindication (*tsedeq*), to reveal His nurturing,

empowering, enriching, and enabling (*gadal*) Towrah, His Teaching and Instruction, His Guidance and Direction (*Towrah*), and to prove its worth (*wa 'adar*).” (Yasha’yah 42:21)

“Listen, and pay attention to Me, so that you respond appropriately to Me (*qashap 'el*) My family (*'am*) and (*wa*) My people (*le'om*). To Me (*'el*) listen, carefully considering, weighing, testing, evaluating, and thinking about what you hear, and then respond (*'azan*), because indeed (*ky*), the Towrah, the Source of Teaching and Guidance (*Towrah*) from Me (*min 'eth*), shall be brought forth and shall be disseminated (*yatsa'*), and (*wa*) My means to justifiably resolve disputes (*mishpat*) will accordingly (*la*) shine upon and enlighten (*'owr*) the family (*'am*).” (Yasha’yah 51:4)

“Then (*wa*) He shall reveal (*galah*) the glorious presence and manifestation of power (*kabowd*) of Yahowah (יהוה). And all (*kol*) living creatures (*basar*), they will see (*ra'ah*) Yahdow – the Unity of Yah (*Yahdow*). Indeed (*ky*), He is the Word (*ha dabar*), the verbal spokesman and mouth (*peh*) of Yahowah (יהוה).” (Yasha’yah 40:5)

“Look and see, pay attention and behold (*hineh*), Yahowah (יהוה), our Upright One and Foundation (*'edownay*), arrives (*bow'*) with the blast of a trumpet (*ba hazaq*). He is the Sacrificial Lamb (*zarow'a*). He is the Proverb and the Parable, a picture of the Word which is vivid and easy to see (*la masal*). Behold (*hineh*) Him, our recompense and fare for the passage, our ransom (*sakar*) is associated with Him (*'ethow*). He does the work to pay our debt (*pa'ulah*) to clear the way to appear before His presence (*la paneh*). As a Shepherd (*ka ra'ah*) shepherds, leads, protects, and feeds His flock (*ra'ah 'eder*), the Sacrificial Lamb (*zarow'a*) will gather (*qabas*) His sheep (*tala'yim*). And in His chest (*ba cheyq*), He will lift them up (*nasa'*), nursing, nurturing (*'uwl*) and guiding them (*nahal*).” (Yasha’yah 40:10-11)

This is what Yahowah revealed through Moseh in His Towrah: “Pertaining to (*'achar*) these (*'el-leh*) conversations (*dabarym*), the Word (*dabar*) of Yahowah (יהוה) came to exist with (*hayah 'el*) ‘Abram (*'abram*) in the form of (*ba*) a personal, visual, and illuminating manifestation which could be seen and experienced (*machazeh*) to say (*'amar*): ‘Do not be awed or intimidated (*yare' 'al*) ‘Abram. I am (*'anoky*) your protector, defending you from harm (*magen la*), your exceedingly (*ma'od*) great (*rabah*) reward (*sakar*).” (*Bare'syth* / In the Beginning / Genesis 15:1)

“And (*wa*) God (*'elohym*) conveyed (*dabar*) all of (*kol*) these words (*dabar*), providing perspective (*'eleh*) in our presence (*'eth*), saying (*'amar*): ‘I am (*'anky*) Yahowah (יהוה), your God (*'elohym*), who beneficially (*'asher*) descended to serve, bringing you out of and delivering you (*yasa'*) from the

realm (*min 'erets*) of the crucible of oppression and judgment (*mitsraym*), out of the house (*min beyth*) of slavery and servitude (*'ebed*). You will not exist with (*lo' hayah la*) other (*'aher*) gods (*'elohym*) in relation to (*'al*) My presence (*pane*h).” (*Shemowth* / Names / Exodus 20:1-3)

“You should observe, closely examining and carefully considering (*shamar*) this word and its message (*dabar*) as a clearly communicated and engraved prescription of what you should do to live (*choq*) and (*wa*) as an enduring and restoring witness (*'ed*) to your children (*beny*) forever (*'owlam*).” (*Shemowth* 12:24)

“You should not ever add to (*lo' yasap 'al*) the Word (*ha dabar*), which as a blessing (*'asher*), I (*'anky*) am instructing and guiding you all with (*tsawah 'eth*). And you should never subtract (*wa lo' gara'*) from it (*min*) if you are to properly observe (*la shamar*) the terms of the covenant (*mitswah*) of Yahowah (יהוה), your God (*'elohym*), which as a favor (*'asher*) I am (*'anky*) guiding you (*tsawah 'eth*).” (*Dabarym* / Words / *Dabarym* 4:2)

“Exclusively without exception (*raq*) be observant (*shamar*) as your goal. And pay very close attention to (*ma'od shamar*) your soul (*nepesh*) lest you forget or overlook (*sakah*) the words (*dabarym*) which you have seen with your eyes. And lest they are removed from your heart. All of the days of your life, you shall make them known (*yada'*) to your children and to your children's children.

The day which you were present, standing (*'amad*) before (*pane*h) Yahowah, your God, in Horeb, in which Yahowah (יהוה) said to me to summon and assemble (*qahal*) the family (*'am*) so that I might have them hear (*shama'*) the words (*dabar*) which will cause them to learn (*lamad*) to revere, to respect (*yare'*), and to approach Me all of the days which as a result of the relationship they shall live (*chay*) on the earth (*'adamah*), and so that they might teach (*lamad*) their children.” (*Dabarym* 4:9-10)

And Yahowah (יהוה) spoke the word (*dabar*) as God to you (*'el*) from the midst of the fire (*'esh*), words (*dabarym*) the sound of which (*qowl*) you heard (*shama'*). But a visual form (*tamuwnah*), you did not see—but only (*zuwlah*) heard the sound. He told you all about (*nagad la*) His Family-Oriented Covenant Relationship (*beryth*) with you. Which, as a result of the relationship, He instructed and directed (*sawah*) you to act upon (*'asah la*) the Ten Statements (*dabar*), writing them (*katab*) on two tablets of stone.

And Yahowah (יהוה) instructed and guided (*sawah*) me at this time (*'eth*) that She (the Set-Apart Spirit, our Spiritual Mother and Counselor) (*hy'*) would teach (*lamad*) you regarding the clearly communicated prescriptions for living (*choq*) and the means used to achieve justice and

resolve disputes, even to exercise good judgment (*mishpat*), so that you might act upon them, celebrating and profiting from them.” (*Dabarym* 4:12-14)

“During the time of adversity and emotional distress (*tsar*), all of these words (*ha dabar*) will find you, especially those in the last (*‘acharyth*) of days, and then you will return and you will be restored (*suwb*) forever and eternally (*‘owlam*) to Yahowah (יהוה), your God (*‘elohym*).” (*Dabarym* 4:30)

“From the heavens He has individually and deliberately prepared you to listen to (*shama’*) His voice (*qowl*) for the explicit purpose of instructing you (*la yacar*). And upon the Almighty’s earth, He enabled you to see and witness (*ra’ah*) His magnificent light (*gadowl ‘esh*) and His words (*dabar*) which you heard (*shama’*) from the midst of the fire (*‘esh*). And truthfully, underlying this is His love (*‘ahab*) for your fathers. And He has chosen to favor (*bahar*) their descendants after them. He has descended to serve, leading you (*yasa’*) into His presence with His magnificent and enormous power (*gadowl*), away from (*min*) the Crucible of human oppression (*Mitsraym*).” (*Dabarym* 4:36-37)

“So you should recognize and acknowledge (*yada’*) this day, returning your heart to God, because indeed (*ky*) Yahowah (יהוה), He is Almighty God (*huw’ ha ‘elohym*) in the heavens (*ha shamaym*) above and on the earth (*ha ‘erets*) below. There is no other. You should observe, closely examining and carefully considering (*shamar*) His clearly communicated and inscribed prescriptions of what we should do to live (*choq*), and the terms and conditions of His binding contract (*mitswah*), which relationally I have instructed and guided you (*sawah*) this day. Because, as a result of the relationship, He is good to you and beneficial for you (*yatab la*), and also for your children after you, for the express purpose of elongating your days.” (*Dabarym* 4:39-40)

“This is (*ze’th*) the Towrah, the Teaching (*ha Towrah*), which beneficially He placed before Moseh (*Moseh*) and the Children of Yisra’el – those who engage and endure with God (*ben Yisra’el*). This is the Enduring Witness and Restoring Testimony (*‘ed*), the clearly communicated prescriptions (*choq*), the means used to achieve justice and resolve disputes (*mishpat*), which God (*‘elohym*) spoke to (*dabar*) Moseh (*Moseh*) and to the Children of Yisra’el (*ben Yisra’el*) when He led them (*yasa’*) away from oppression and from judgment (*mitsraym*).” (*Dabarym* 4:44-45)

“These are (*wa ze’th*) the terms and the conditions of the binding covenant contract (*mitswah*), the clearly communicated prescriptions of what we should do in life to live (*choq*), and the means used to achieve justice and resolve disputes (*mishpat*), which beneficially (*‘asher*) Yahowah (יהוה), your God (*‘elohym*), instructed and guided (*sawah*) you to (*la*) learn and teach

(*lamad*) what should be done (*la 'asah*) in the realm into which (*ba ha 'erets 'asher*) you all (*'atem*) are going to pass over into (*'abar sam*) as an inheritance (*la yaras*), for the intent and purpose that (*ma'an*) you really come to revere and respect (*yare'*) Yahowah (יהוה), your God (*'elohym*), by observing (*shamar*) all of (*kol*) His clearly communicated prescriptions of what we should do in life to live (*chuwqah*) and (*wa*) His terms and conditions (*mitswah*), which (*'asher*) I (*'anky*) have instructed and directed (*sawah*) you individually (*'atah*), your children (*wa ben*), and your children's children (*wa ben ben*) all (*kol*) of the days (*yowmym*) of your lives (*chayym*), and for the purpose of (*ma'an*) elongating (*'arak*) your days (*yowmym*), and so that (*wa*) you listen (*shama'*), Yisra'el, those of you who engage and endure with God (*Yisra'el*), and so that (*wa*) you are focused and observant (*shamar*), thereby (*la*) acting upon (*'asah*) that which relationally (*'asher*) is good and beneficial for you (*yatab la*), and which beneficially (*wa 'asher*) will cause you to substantially increase, grow dramatically, and become exceedingly great and powerful (*rabah ma'od*), consistent with (*ka*) that which (*'asher*) Yahowah (יהוה), your God (*'elohym*), promised and affirmed to (*dabar*) your fathers (*'ab*) on your behalf (*la*).

Yisra'el (meaning individuals who engage and strive, persist and endure with God) (*Yisra'el*), listen to and hear (*shama'*) Yahowah (יהוה), your God (*'elohym*). Yahowah (יהוה) is one (*'echad*). You should choose to truly and totally love (*wa 'ahab 'eth*) Yahowah (יהוה), your God (*'elohym*), with (*ba*) all (*kol*) your heart (*leb*), and with all (*wa ba kol*) your soul (*nepesh*), and with all (*wa ba kol*) your capacity and capability (*ma'od*).

These (*'eleh*) words (*dabar*) which (*'asher*) I am (*'anky*) guiding you with (*sawah*) this day (*ha yowm*), they should come to exist and always be (*wa hayah*) on (*'al*) your heart (*leb*). Your goal should be to choose to teach them by reciting them to (*wa la sanan*) your children (*ben*). And you should consistently speak about them (*wa dabar ba*) during your life (*ba yashab*), and inside your home and with your family (*wa ba beyth*), and as you walk, traveling through life (*ba halak*), and along the Path (*ba derek*), and when you lie down to rest (*wa ba sakab*), and when you stand up (*wa quwm*).

And you should choose to fasten them (*wa qasar*) as a sign (*la 'owth*) upon your hand, influencing your actions (*'al yad*), and they should come to exist (*wa hayah*) between your eyes, influencing your perspective (*bayn 'ayn*). And (*wa*) you should write them (*katab*) upon the doorframes (*'al mazuwzah*) of your home (*beyth*), and upon your gates (*wa ba sa'ar*).” (*Dabarym* 6:1-9)

“Indeed (*ky*), you should listen to (*shama' ba*) the voice and invitation (*qowl*), of Yahowah (יהוה), your God (*'elohym*), for the purpose of approaching by examining and considering (*la shamar*) the terms and

conditions of His binding contract (*mitswah*) and His clearly communicated prescriptions and inscribed recommendations of what we should do in this life to live (*wa chuwqah*), which are inscribed and permanently memorialized (*ha katab*) in (*ba*) the written scroll (*ha sepher*) of this (*ze'th*), the Towrah (*ha Towrah*). And that is because (*ky*) you will return and be restored (*suwb*) to ('*el*) Yahowah (יהוה), your God ('*elohym*), with all (*ba kol*) your heart (*leb*) and with all (*wa ba kol*) your soul (*nepesh*).” (*Dabarym* 30:10)

“For indeed (*ky*), the utterly powerful and exceedingly great (*ma'od*) Word (*dabar*) of your God ('*el*) facilitates your approach and brings you near (*qarowb*)—ingrained in your speech (*ba peh*) and in your heart (*wa ba leb*)—to engage with Him (*la 'asah*).” (*Dabarym* 30:14)

“And (*wa*) it came to be (*hayah*) just when (*ka*) Moseh completely finished (*kalah*) writing (*katab*) the words (*dabar*) of the Towrah (*ha Towrah*) upon this, the Almighty's (*ha ze'th 'al*) written scroll (*sepher*), successfully completing (*tamam*) the Eternal Witness and Restoring Testimony ('*ed*), Moseh instructed (*sawah*) the Lowy (*ha lowy*) lifting up and carrying (*nasa'*) Yahowah's (יהוה) Ark ('*arown*) of the Family-Oriented Covenant (*beryth*), saying ('*amar*), ‘Accept and grasp hold of (*laqah*) the written scroll (*sepher*) of the Towrah (*ha Towrah*) and place (*sym*) this (*zeh*) alongside ('*eth min sad*) Yahowah's (יהוה) Ark (meaning: His Source of Enlightened Freewill) ('*arown*) of the Covenant Relationship (*beryth*). Your God ('*elohym*), He will always exist (*hayah*) there (*sham*) for you (*la*) in (*ba*) the Enduring Witness and Restoring Testimony ('*ed*).” (*Dabarym* 31:24-26)

In His next book, one scribed by Yahowsha', Yahowah introduced the living embodiment of His Towrah by name: “Later ('*achar*), therefore (*ken*), Yahowsha' recited and proclaimed (*qara'*) all of (*kol*) the words (*dabar*) of the Towrah (*ha Towrah*), the blessings of peace and prosperity (*ha barakah*) and also the slights and denunciations (*ha qalalah*), just as (*ka*) all of these things (*kol*) were written (*katab*) in (*ba*) the written scroll (*sepher*) of the Towrah (*ha Towrah*).

There did not exist (*lo' hayah*) a Word (*dabar*) from (*min*) all (*kol*) that which ('*asher*) Moseh (*Moseh*) had instructed and directed (*sawah*) which ('*asher*) Yahowsha' (יהושה) did not (*lo'*) read, recite, call out, or proclaim (*qara'*) in a straightforward manner in the presence of (*neged*) the entire (*kol*) assembled community (*qahal*) of Yisra'el – those individuals who engage and endure with God (*Yisra'el*), including the women (*ha 'isah*) and the little children (*tap*), as well as (*wa*) the foreigners from other races and places (*ger*) who were walking (*halak*) among them (*ba qereb*).” (*Yahowsha' / Yahowah Saves / Joshua* 8:34-35)

And then Yahowsha' (יהוה) wrote (katab) these ('eleh) words (dabar) in (ba) God's ('elohym) Towrah (Towrah)." (Yahowsha' 24:26)

Now that we've heard from Yahowah through His prophet Yasha'yah, His co-worker Moseh, and His namesake Yahowsha', let's consider what God inspired Dowd, the man errantly known as "David," to reveal to us in song: **"On behalf of (la) the eternal and glorious One (ha nasah / nesah), a song (mizmowr) of (la) Dowd / Love (dowd): The heavens (shamaym) quantify the unit of measure, exactly and accurately of (caphar) the manifestation of power (kabowd) of God ('el). Its spreading out and expanse (raqya) makes conspicuous (nagad) His handiwork (yad ma'aseh). Day unto day (yowm la yowm) pours out (naba') answers ('emer), and night unto night reveals (hawah) knowledge which leads to understanding (da'at).**

Nothing exists without ('ayn) the Word ('emer). Nothing exists when and where (wa 'ayn) the spoken and written message (dabarym) of the voice which calls out (qowl) is corrupted or is negated, ceasing (bely) to be heard, no longer regarded or understood (shama')." (Mizmowr / Song / Psalm 19:1-3)

"His (huw') going forth is (mowtsa') from (min) the uttermost part of (qatseh) the heavens, or spiritual realm (samaym). His arrivals (taquwphah) are unto the distant end of time (qatsah). And nothing (wa 'ayn) is hidden (satar) from (min) His light (chamah).

Yahowah's (יהוה) Towrah (Towrah) is complete and entirely perfect (tamym), returning, restoring, and transforming (suwb) the soul (nepesh). Yahowah's (יהוה) enduring testimony and restoring witness ('eduwth) is trustworthy and reliable, verifiable and dependable ('aman), making understanding (hakam) simple for the open-minded (pethy).

Yahowah's (יהוה) directions (piquwdym) are right (yashar), causing the heart to rejoice (leb samah). Yahowah's (יהוה) terms and conditions (mitswah) are morally pure and are purifying (bar), shining a light toward understanding ('owr 'ayn).

Revering and respecting (yir'ah) Yahowah (יהוה) is cleansing and restoring (tahowr), sustaining and establishing us ('amad) forever ('ad). The means to exercise good judgment and to resolve disputes (mishpat) of Yahowah (יהוה) are trustworthy and reliable, enduring and dependable ('emeth). They are wholly (yahdaw) vindicating and righteous (tsadaq)." (Mizmowr 19:5-9)

"This which ('asher) we have heard (shama') and we have known (yada'), our fathers ('ab) communicated to us in writing (la chapar / cheper). These things were not concealed (lo' kachad) from (min) their children (ben) from

one generation to (*dowr la*) the next or to the last (*'acharown*). They recounted and recorded (*chapar / cheper*) Yahowah's (יהוה) glorious love songs (*tahillah*), His power and influence (*'azuwz*), and the wonderful and astounding things (*pala'*) which as a result of the relationship (*'asher*) He has done and will do (*'asah*).

He took a stand to establish (*quwm*) an enduring witness to this restoring testimony (*'eduwth*) with (*ba*) Ya'aqob (*Ya'aqob*), bringing about (*suwm*) the Towrah (*Towrah*) with (*ba*) Yisra'el, with those who engage and endure with God (*Yisra'el*) which as a result of the relationship (*'asher*) He instructed and directed (*sawah*) our fathers (*'ab*) to make it known (*la yada'*) to their children (*la ben*). He did so for the express purpose (*ma'an*) that the next, as well as the last (*'acharown*), generation (*dowr*) would come to know, to become acquainted with, and to understand (*yada'*). These children (*benym*) will have children (*yalad*) who rise up, stand upright, and take a stand (*quwm*), and they will relate and proclaim this (*caphar*) to (*la*) their children (*benym*).

And they will place (*wa sym*) in them (*ba*) their trust and reliance upon (*kecel*) God (*'elohym*). And they will not forget or improperly respond to (*wa lo' shakach*) God's (*'el*) work (*ma'alal*). And so the terms and conditions of His binding contract (*mitswah*) will save them (*natsar*).

And they will not be (*wa lo' hayah*) like (*ka*) their fathers (*'ab*), a generation (*dowr*) too stubborn to change (*sarar*), and a generation (*wa dowr*) who was defiantly rebellious and embittered (*marah*), whose hearts (*leb*) were not prepared (*lo kuwn*), and who was not true to nor nurtured by (*wa lo' aman 'eth*) God's (*'el*) Spirit (*ruwach*).

The children (*beny*) of the Northern Kingdom (*'Ephraym*) submitted, and they yielded to (*nasaq*) those who betrayed them while wielding their weapons (*ramah*). And they were overthrown and destroyed (*hapak*) in the day (*ba yowm*) the battle was waged (*qarab*). They did not observe (*lo' shamar*) the Covenant Relationship (*beryth*) with God (*'elohym*). And with regard to His Towrah Teaching (*wa ba Towrah*), they resisted and refused (*ma'an*) to (*la*) walk (*halak*).” (*Mizmowr* 78:3-10)

“Yahowah (יהוה), make known to me (*yada'*) Your ways (*derek*). Teach me (*lamad*) Your path (*'orah*). Direct me to walk (*darak*) by (*ba*) trusting and relying upon You (*'emeth*). Teach me (*lamad*), because indeed (*ky*), You are (*'atah*) the God (*'elohym*) of my salvation (*yasha'*). With You (*'eth*), I confidently expect and anticipate deliverance (*qawah*) every day (*kol yowm*).

Yahowah (יהוה), remember and invoke (zakar) Your mercy (racham) and Your steadfast love and unfailing kindness (chesed). For indeed (ky) they (hem) are from (min) time immemorial ('olam).

The sins (chata'ah) of my youth (na'uwrym) and rebellion (pesha') do not remember (lo' zakar) as (ka) Your love for me is remembered (chesed zakar la 'atah) on account of (ma'an) Your goodness (towb), Yahowah (יהוה).

Yahowah (יהוה), the Almighty ('al), is good, beneficial, and generous (towb) and always right (yashar), therefore (ken), He is the Source of teaching and instruction, and He guides and directs (yarah) sinners (hata') along the Way (ba ha derek).

He enables the way of (derek) the unpretentious and sincere who respond and answer His call ('anaw) with His means to achieve justice and resolve disputes (ba ha mishpat). He provides the information to teach (lamad) those who appropriately respond to ('anaw) His Way (derek).

All (kol) of the mannerisms and conduct ('orah) of Yahowah (יהוה) are merciful and beyond reproach (cheched), and they are trustworthy and reliable ('emeth) for (la) those who are preserved by (natsar) His Family-Oriented Covenant Relationship (beryth) and by His enduring Witness ('edah).

As a result (ma'an) of Your name (shem), Yahowah (יהוה), You will choose to genuinely and completely forgive (wa salah) my sin (la 'awon), because indeed (ky), He (huw') is great (rab).

Hence (zeh), whatever (my) individual ('ysh) respects and reveres (yare') Yahowah (יהוה), He will teach him (yarah) in (ba) the way (derek) he should choose (bahar).

His soul (nepesh) in (ba) the most favorable, pleasing, and festive circumstances (towb) will dwell and endure (lyn), and his descendants (zera') will inherit (yaras) the realm ('erets). A very close and intimate fellowship with (cowd) Yahowah (יהוה) is certain for (la) those who respect and revere Him (yare'), because His Family-Oriented Covenant Relationship (beryth), He makes known to him (yada').

My eyes ('ayn) will continually be (tamyd) upon ('el) Yahowah (יהוה), because indeed (ky), He (huw'), Himself, will come (yatsa') removing the restraints from (min resheth) my feet (regel), turning me around and preparing me (panah) to have mercy on me ('el chanan) as a unique child (ky yahyd) and I am (wa 'any) humbled ('any)." (Mizmowr 25:4-16)

“As a result of (*min*) Yahowah (יהוה), the steps (*mits’ad*) of each individual (*geber*) are prepared and firmly established (*kuwn*). And (*wa*) His Way (*derek*) is a pleasurable experience (*chaphets*). Indeed, though (*ky*) he falls (*napal*), he is not cast down (*lo’ tuwl*). Indeed (*ky*), Yahowah (יהוה) is sustaining and upholding him in His hand (*samak yad*).

Every day (*kol yowm*) He is merciful and compassionate (*chanan*), accompanying (*lawah*) His children (*zera’*), kneeling down in love to bless them (*la barakah*). And so (*wa*) I encourage you to consider acting upon and actively engaging with (*‘asah*) that which is good, beneficial, agreeable, generous, and pleasing (*towb*) and as a result (*wa*) live (*sakan*) forever (*la ‘owlam*).

For indeed (*ky*), Yahowah (יהוה) loves (*‘ahab*) good judgment, the process of evaluating evidence so as to render a just and fair verdict which resolves disputes (*mishpat*). So (*wa*) He will not abandon (*lo’ ‘azab*) those who steadfastly seek His protection (*chacyd*). Throughout eternity (*la ‘owlam*), they shall be watched over and cared for (*shamar*), but (*wa*) the offspring (*zera’*) of the wicked (*rasa’*) will be cut off (*karat*).

The upright, vindicated, and righteous (*tsadyq*) shall inherit (*yaras*) the realm (*‘erets*), and they shall live (*wa sakan*) forever (*la ‘ad*) within it (*‘al*). The mouth (*peh*) of the upright and vindicated (*tsadyq*) passionately and boldly proclaims (*hagah*) wisdom, providing the capacity to understand (*hakamah*), and their tongue (*lason*) speaks the Word (*dabar*) of good judgment and of justly resolving disputes (*mishpat*). The Towrah Teaching (*Towrah*) of his God (*‘elohym*) is in his heart (*ba leb*), so his steps (*‘ashur*) will never waver (*ma’ad*).” (*Mizmowr 37:23-31*)

And now returning to His Towrah, we discover: “There is one (*‘echad*) engraved prescription for living (*chuqah*) for all of you to approach (*la*), for the assembled community (*qahal*) and for (*wa la*) those from different races and places (*ha ger*). The clearly communicated and inscribed prescription (*chuqah*) for living together (*guwr*) is everlasting and eternal (*‘owlam*) and for (*la*) all of your generations (*dowr*). It is exactly the same for you as for (*ka ka*) the foreigner and newcomer (*ger*). This was, this is, and this will always exist (*hayah*) as the means to approach (*la*) the presence (*paneh*) of Yahowah (יהוה).

One (*‘echad*) Towrah (*Towrah*) and (*wa*) one (*‘echad*) means to resolve disputes (*mishpat*) shall continually exist (*hayah*) for you to approach (*la*) and for newcomers from different races and places to approach (*wa la ha ger*), with you all (*‘eth*) living together (*guwr*).” (*Bamidbar / In the Wilderness / Numbers 15:15-16*)

Since Yahowah resolved any and all questions regarding how to approach Him, the only thing which remains is to question what Sha'awl had to say regarding his approach God. I don't suspect they are the same.

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