

Revealing Bible Mysteries

Exploring the Bedrock of Religion

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Leaven of the Pharisee

Hidden Deception and Detailed Studies

Section-1

Various perceptions of the New Testament have fostered many historic divisions into multiple denominations of doctrines. This academic view will reveal many points of distortion that have misdirected all denominations, and a clear path is made obvious and comprehensive by detailed and referenced studies. The intricate identifications of the deceivers, their methods of redirection, and their own segments within the scripts expose the mysterious confusion of the past two millennia; by linking a history and heritage analysis within this dialogue investigation of the kings of the first century in Israel. The investigations also reorganize some common Bible teachings that have a greater impact when the whole story is delivered, which has not previously been combined or detailed. General guidance is then outlined for churches and synagogues to reform the differences in their doctrine precepts.

1-Heresy of the Pharisee _____ 6

Council in Caesarea

Validation Test

Changing History

2-Acts Revealed _____ 19

The New Apostle

Stephen Removed

The Conversion

Saul Sent to Tarsus	
Peter's Vision	
Saul and Barnabas Return	
Saul's First Journey	
Self Appointed Apostles	
Debate of the Covenant	
3-Paul's Second Journey	40
Titus Identified	
Book to the Hebrews	
Authors of Luke and John and Mark	
Hebrew Names	
4-The New Covenant	54
Changing Philosophies	
Distorting the Truth	
A Warning from Peter	
Return to Jerusalem	
Closing the Temple	
Roman Rescue	
Jerusalem Pharisee Trial	
Prophecies Examined	
Choosing a Counselor	
Trial in Caesarea	
5-Appeal to Caesar	76

Removing the Laws

Looking at Revelation

Paul's Laws

Paul's Lineage

Restructured History

Rebuilding History's Timeline

Critical Items

6-Studies of Yahshua _____ 107

A Prophetic Event for Joseph and Mary

An Alternate Counting of Months

Walking on Water

Law is Precious to the Lord

More on Peter's Vision

The Pharisees Twist

Gathering Sticks

Foundation Thoughts

7-Comparisons _____ 124

Garden of Eden

Supposition to Eden

Noah

Abram

Joshua

Samson and Micah

Samuel and Saul

David, Son of a Servant

Ahab and Jezebel

Jonah

Jeremiah's Uniqueness

Daniel Arrangement

Philip the Apostle

King James Version (KJV)

8-A New Direction _____ 149

Passover Examination

Minerals of Egypt

Fermentation Leavening

Re-Counting the Omer

Modern Foods

Modified Laws

Founders Remarks

A Clear Path

Section - 1 Index _____ 171

References _____ 173

Chapter 1

Heresy of the Pharisee

An assembly at Herod's Amphitheater was often seated with inspired students of various ages and cunning personalities. Gamaliel, a prominent and dominating master, is the primary teacher of the future and current leaders of the Roman conquered Nation of Israel. (Matt 2:7, 14:1, Acts 6:9) Gamaliel's students are the astute prodigies of the Roman Empire's aristocracy, and specially appointed citizens. Any ambitions of being formally educated, led men to desire to attend the Senators College of philosophies either in Athens, Alexandria, Rome, or Caesarea, and show allegiance to their fathers of the Empire. Students are educated in this place, in Caesarea, as future leaders of Israel and the surrounding nations for the Empire of Caesar and the Kingdom of Herod. The Libertine students are taught to evaluate and control the inhabitants according to the manners and the laws of the Roman Senate.

King Herod utilizes the student activities as his think tank and media as they emulate the Roman Senators to search the mood, events, and news of the territory. (Matt 2:7, 14:1, Acts 6:9) The student activities are frequently seeking special appointment by the King or the master teacher Gamaliel, for this empowers them in events that utilize the students own methods and devices for public control. This is the Synagogue of the Libertines, the sons of the Empire's most influential men. They have been empowered as leaders from the occupying nations, and brought together to rule the Jews by imbedding themselves into all the facets of the Temple and the Tradesmen. In additional measures to ensure control of the Jews, the Temple High Priests were personally appointed by the Roman

Army and Herod's Council from selected students within the Libertine College, as a favored position of the Pharisee, the Kings Priests.

News strikes the Pharisee group of a new Rabbi of Galilee that has taken leadership of the masses after Queen Herodias and her daughter Solome eliminated John the Baptist. The information initiated action within the council, to see if the new Rabbi was of use to the King, or a hindrance. So the Pharisees debated on how they might entangle him in his talk. (Matt 22:15, Mark 3:6)

Saul is from Tarsus, a southern seacoast of Turkey, which was then northern Syria, and adjacent to Macedonia. Saul represents Cilicia as one of the youngest of the group, and Barnabas, an interpreter from Cyprus represented the Islands of the Aegean Sea, and Titus, the scribe and legal herald to Rome represented Caesars Tiberius and Germanicus. They counseled and took leave of the group in Caesarea, to investigate this stirring of the Jews that did not come from their committees. Near Galilee, they met with Simon, a Cyrenian taxman from Cyrenius, the Governor of Syria. (Luke 2:1, 2) Simon is one of the Libertines that sent to the council, the messages of this rogue Rabbi, and has been watching the new prophet, who is now claiming authority. (Matt 17:24, Mark 11:27-28)

Saul, Titus, and Barnabas conferred with Simon the observing informer, on the Rabbi's actions and words. Diplomatically, the three Pharisees listened to a portion of the Rabbi's parables, and then they approached him.

Titus said;

“Rabbi, in truth, you teach the way of God, not regarding a man's position. Tell us what you think. Is it lawful to give a tribute tax to Caesar, or not?” (Matt 22:15-17, Mark 12:13-14)

Yahshua said;

“Why do you tempt me, you hypocrites? Show me the tribute money.”

The Pharisees displayed a coin for him to view. (Matt 22:19, Mark 12:14, Luke 20:22)

Yahshua said;

“Whose is this image and words”?

Saul said;

“Caesar's.”

Yahshua said;

”Render then to Caesar, the things which are Caesar's; and unto God the things that are God's.”

The three Pharisees and the informer marveled at his reply, and went away. (Matt 22:22, Luke 20:26)

In encounters with political leaders, Yahshua often stated to his group: “Take heed, and beware of the leaven and the doctrine of the Pharisee and the Sadducees. They are the hypocrites that shut up the kingdom of heaven from men.” The Pharisees were the Kings Priests, and the Sadducees were the Atheists in the government from other lands, as defined by Josephus. (Matt 16:6, 23:13, Mark 8:15, Luke 12:1, Antiquities 18.1.2-6)

Titus, Saul, and Barnabas told Simon the Syrian taxman, to watch and continue to send reports on this man, and then they traveled back to the college in Caesarea. The Libertine Synagogue was then stirred by the news of this man claiming authority, and showing open disdain for the Herodian councilmen, calling them hypocrites. When following reports came from Simon the Cyrenian, the council was enraged to hear of mass healings, and raising Lazarus of Bethany from the dead. (John 12:9-11) They put a team together and scribed letters with Herod's authority, to the Chief Priest Caiaphas and his Temple Council. They were to stop this new prophet, and put an end to his following.

The team of Barnabas, Simeon Niger, Lucius of Cyrene, and Manaen, and Saul traveled to Jerusalem with letters from Herod and the Libertine council. They approached the High Priest Ananias, then brought a Pharisees council group to Caiaphas the Chief Priest over the Temple. (Acts 13:1, John 11)

Council in Caesarea

Saul initiated the conference saying:

“These reports of the prophet are moving all the people in every city he visits. The Romans will not tolerate any leadership beyond the Temple. They will remove all opposition with an army, and leave nothing in their path.” (John 11:47-48)

Ananias said;

“What should we do? This man has done so many miracles. If we leave him alone, all Israel will believe in him, and the Romans will come and take away our positions and our nation.” (John 11:47-48)

Caiaphas said;

“You have considered nothing at all, if you cannot see that it is expedient that one man should die, to save the nation. We should also gather those who are scattered abroad, to silence them all.” (John 11:49-50)

From that day on, the Pharisee team took counsel together, to put the Rabbi to death. Barnabas, Simeon, Lucius, Manaen, and Saul moved urgently over Simon’s report of this prophet that raised a dead man. (John 11:46-53) The Pharisees team traveled to Bethany, and approached the home of Lazarus, to speak with him, but with full intention to sentence him to death. (John 11-12) The Pharisees arrived in Bethany after Yahshua and all

men had already left for Jerusalem to prepare for the Pesach week of unleavened feasting, which is known as the week of Passover.

Saul said;

“Can you see that we have gained nothing? Look, the whole world is gone after him.”

(John 12:19)

Note that the aristocratic Pharisee does not follow or prepare for the commanded Holy Days. The Empire of Rome gave permission to the Jews to practice their traditions, but the Pharisee Priests of the king governed them by the Libertine fathers’ traditions of Greece, Syria, and Egypt. The team with Saul returned to Jerusalem and put word on the streets to locate the homes where the men with the new prophet are staying. (John 11:57)

After several days, the Pharisees team found Judas, one of the Rabbi’s men that would lead them to where Yahshua and the Apostles frequented a private location of Gethsemane on the Mount of Olives.

In the last moments, where Yahshua was alone with his men, Yahshua said;

“Don’t question which of you is greater. I appoint to you a kingdom by your actions, as my Father has appointed me. Pray that you should not be sifted by the devils. Now arise, for the prince of this world comes, and has no cause.”

The Apostle Judas led the band of workmen with the captain, officers, and Pharisees of the council to the Mount of Olives. (Cor 11:23) There they arrested Yahshua and brought him to the priests house of Ananias, the father in law to Caiaphas, and then led him to the castle of Caiaphas. (John 18:13)

The men that held Yahshua mocked him, and struck him. Then as he was bound and blindfolded, Saul struck him on the face.

Saul said;

“Prophecy, who is it that struck you?” (Luke 22:64)

As soon as it was day, the elders of the people and the chief priests and the scribes came together at the house of Caiaphas, and Yahshua was led into their council room. The Temple Council had Caiaphas, Ananias, Saul, Barnabas, Simon, Lucius, Manaen, Titus the scribe, and elders of the Libertine College. The high priest, Ananias asked Yahshua of his disciples, and of his doctrine. (Matt 26:57, Luke 22:66, John 18:19)

Ananias said;

“Are you the Messiyah? Tell us.” (Matt 26:63)

Yahshua said;

“If I tell you, you will not believe; I spoke openly to the world; I never taught that in the synagogue, or in the temple where the Jews always resort; and in secret have I said nothing. Why ask me? Ask them which heard me of what I said unto them. They know what I said.” (Matt 26:63, Luke 22:67, John 18:20, 21)

And when he spoke this, Simon the Syrian taxman, one of the officers that stood by, struck his ribs with the palm of his hand. (John 18:22)

Simon said;

“Why do you answer the high priest this way?” (John 18:22)

Yahshua said;

“If I have spoken evil, bear witness of the evil: but if well, why strike me?” (John 18:23)

It is apparent through all scriptures, that God did not have Yahshua to announce his nobility directly. In the cases of Angels or other messengers in scripture, very few gave their names or the entire purpose of the visits. Though announced by God and men that he was the Son of God, Yahshua never said that he was the Messiyah in public or in

private, or even during his trial with all the priests. (Matt 16:20, Mark 9:29, 14:55-62, Luke 9:20, John 18:34) This is part of the fulfillment of the prophecies, that Yahshua would be silent to his accusations. (Isaiah 53:1-12, Matt 26:56, 27:12, 14, Mark 3:10-12, 14:49)

After the council sentenced Yahshua to die, Saul and his group went to report to Herod Philip or Agrippa, who was in the Kings Jerusalem Palace at that time. (Luke 23:7) Simon the Cyrenian of Syria, concluded all his messages and witness reports to Saul and the council that led to the arrest of the Rabbi. Simon was on his way home, out of the country, when the prisoners were sent to the streets for their execution. Yahshua had been beaten so badly by Roman Guards, that he was unable to carry his burden. As the Roman soldiers led Yahshua away, they compelled Simon, the Syrian taxman, the paid informant, to carry the Rabbi's cross to Golgotha. (Matt 27:32, Luke 23:26)

The action speakers in this dialogue were selected in the events by their style of speech in the verses. These styles were compared to the known people present, and the book author's presence within his own writing, and then matched to the epistle phrases and manner common to each individual until it was evident to which speaker made these statements. The former and the following interpretations can transform your religious doctrine when you recognize that the historical detail perspective is valid from the viewpoint of the Pharisees that controlled the nation. The political structure and methods were investigated in the records of the Herod Kings and Caesar Emperors, through Josephus, to understand the position of the Pharisee within the system. Essentially, the Pharisees are potential political leaders, and usually the diplomatic heirs, to be appointed within the Empire. Pharisees were the political arm of the King, and required to lead all the religious, military, and social events, in service to the King. Their strength was in

popularity, or public control, or political favors in tributes to the King and the Roman Army. The Pharisee as a political position was only vaguely delivered in the Bible, but must be understood to see the purpose of their actions. (Antiquities 18.1.2-6)

Validation Test

You can learn to recognize the truth, but the knowledge is acquired through diligent study to seek the truth, for the knowledge is not imposed. (Prov 8:17, 28:5) Many of the people have accumulated multiple religious ceremonies and traditions that blind them, and initiate barriers by replacing the original ceremonies. The church developed ceremonies, are often indoctrinations that are using symbolism training in religions. If or when you recognize that images and symbols are indoctrination-training idols, you will have a tremendous aid to understanding this story and the proper Bible direction. (Ex 20:4, 23:24) The Hebrew Torah Priests were directed to present offerings ceremonially to the Altar, and teach the Laws and Holy Festivals with reverence. The people had specific ceremonial presentations of vows, offerings, festivals, and reverence to prayer, but there were no other ceremonies or symbols that were acceptable in the entire Bible. In fact, it was stated and taught throughout, that establishing your own methods of worship was forbidden, and deceptive of your duty to the Laws. (Lev 17:7)

A simple logical inquiry has been taken to the leaders of all churches in the author's resident city in southeast Kansas, in a four year interactive study from 2008 to 2012. Each minister was asked; "Would they change or fix their doctrine, if it did not line up with the scriptures"? In 50 out of 50 establishments, the answer was "No."

Some leaders have scrutinized an example first, and many have even read portions of these chapters, but they have always refused to change any facet of their

religious and ceremonial doctrine. An occasional minister or deacon would confer several sessions, studying the material over several weeks, but when counseled by their peers, they usually refused any further discussions.

This is the Test.

You know that in Acts-12, Herod Agrippa killed James during Passover, and was going to kill Peter for Herod's Easter celebration. (Acts 12:4)

Easter was Herod's, Caesar's, and the Libertines public display of the old Babylonian-Zidonian goddess of fertility. (Kings 11:5,33) The Easter celebration is not in the original Greek text. Easter was imbedded into the Latin text by the Nicaean council in 325A.D., and was added into the 1611-King James Bible by replacing "Pesach," the word for Passover. The Easter reference may have come from an external document such as chronicles of Herod's kingdom, for Ashtar was an Edomite goddess. The Nicaean council assembled by Emperor Constantine, decreed Easter was to be the churches holiest day; on the first Sunday, after the full moon, on or after the vernal equinox.

Passover, or Pesach, starts on the fourteenth evening after the new moon, which is the beginning of the full moon, regardless of the weekday. It is easy to verify in any research, that the Messiyah honored and celebrated Passover, not the fertility goddess of Easter. The churches have tied this Edomite pagan celebration to the Messiyah, but the Lord stated over and over, to celebrate him in His specifically commanded ways, no more and no less, without manmade traditions and ceremonies. (Deut 12:32) The present day doctrines are filled with pagan festivals and traditions that are not designed by God, but these applied traditions have successfully removed all the proper Holy Festivals. (Lev 10:1) Many people were indoctrinated as children, to build their foundations on the ceremonies

of the man made holidays that were not in the Bible, but derived from the fables. The prophets cautioned us about speaking of Heavens council in or as a fable, but the fables are now among the most popular of the teaching and entertainment methods. The current doctrines are based on the traditions of men that designed a religion, but we are directed throughout the Bible to celebrate God's three Holy Feasts and the Sabbath, and not to fabricate our own Holy Days.

Now, is your church willing to recognize Passover, and Feast of Weeks, and Atonement, and throw out these invented and embellished holidays that Caesar, Herod, the Pharisees, and the Libertines celebrated, along with every other fairy tale invented through the centuries?

In all tested cases in Kansas and Colorado, the ultimate answer has been "No"; and these church doctrines are riding on a foundation of heresy and hypocrisy with their fabrications and omissions. (Rev 17:3, 17) This is an opportunity to challenge your own establishment and views with any portion of these observations that highlight an error, which can be or should be corrected. (Prov 19:27, Hosea 4:6, Mala 3:7)

Changing History

A valid concern should be of the Council of Nicaea, which is now Iznik Turkey, that in 325 A.D. chose the books and arrangement of the New Testament. The Council of Constantinople, which is now Istanbul Turkey, in 360 A.D. refined the doctrines from the selections, as well as other odd alterations such as rearranging the chapters in the book of Daniel. (Daniel correct order of chapters; 1-2-3-4-7-8-5-9-11-6-10-12) The rearrangement of Daniel's chapters had an obscure purpose of placing future prophecies at the end of the book, as given by their own story, but in fact they meddled in unfamiliar areas and may have re-

sorted some verses within the paragraphs as well. This made the comprehension more complicated and hid some interesting observations such as Darius being the son of Esther. The book of Ezekiel is also out of chronological sequence, which imbedded the prophecies into the Temple indiscretions, and this hides the judgment of failing to follow the Laws. It appears that the Nicaea council and Constantinople have had great influence and desired to promote and centralize on the works of Paul, a figure from their own country that supported their Greek and Roman traditions.

This Constantine selection juncture is also the period where the Apocrypha was finished, the Talmud traditions were compiled and completed into two books, and Islam began. These works effectually split the scriptures into several foundational doctrines and mixed variations. The Constantine Bibles were delivered only to those authorized by the councils. The Talmud was early Rabbi and Pharisee interpretations of books of the Prophets, which led to new traditions and purity laws that varied from the scripture verses. The Apocrypha invented new ceremonies and holidays and added new endings to old books, which redesigned some of the Torah doctrine. The Apocrypha also ignored the Apostles text because the Apostles opposed the establishment of their intricate traditions.

Some of the Pharisee contributors of the Talmud and Apocrypha books were Gamaliel, Beethus, Joazar, Mnason, Theophilus, and Josephus; and their names will be mentioned again. As the post-Prophet teachings were converted to the Greek and Roman Christian Dispensation view, the Pharisee traditions blended serious errors into the Biblical standards. But one notable advantage to the Nicaean Council was that it provided an interest in replicating the Bible for greater distribution.

Make note in researching New Testament documents, that the Greek sentence structure, or syntax, is different from the Hebrew syntax. The Hebrew syntax is very much like our English language in sentence structure, and is actually the foundation of our language arrangement. If you study the original Greek text of the New Testament, it will be discernable that the books of the original Apostles were written in Hebrew and then translated, with the exception of the book of John, where the book originated in Greek, but the Epistles of John were written in Hebrew. And certainly the books of Luke, Hebrews, Romans, and the Epistles of Paul originated in either Greek or Latin, yet the book of Luke has a slightly different story.

With objective observation, the texts of the Old Testament books are the only English translations that are relatively unaltered. It is anticipated that translations create an effect, but orderly verifications will keep it intact. So where can we find the verses of the New Testament that are not influenced by translation interpretations? It doesn't exist, but the King James Version is the most accurate for placement of names, and is a somewhat reliable version of the Old Testament, but the New Testament translations are assembled from some Greek and Latin versions of texts, which can easily vary a phrase. (Psalm 12:6-7) Many other versions added, removed, or changed the names of men to "clarify" the text, and even added or removed verses, which can create multiple problems. And remarkably, the retranslations continue to repeat the major errors of the early English Bibles instead of following the wording of the original text. Closer examinations could change the story immensely, but when committees get involved, the policies or doctrines will overrule the facts. So the King James Version is probably our

best English source at this time, yet you will see in this discussion that there are some New Testament books that are historically true, but spiritually false and deceptive.

Chapter 2

Acts Revealed

These following scenes and discussions are not intended to derail the readers, but in their context, this story exposes an assortment of formerly confused factors, as well as critical but unrealized information. In the examinations, we will find that most of the significant doctrine questions are answered or will be easy to research. The exposures will also reveal that many of the present-day treasured practices may be irrelevant, for countless honored traditions have been founded on fabricated teachings.

That previous session was just a character outline of what we are now getting into. It is practical to continually focus on your personal queries, and identify the research with these document references. We should discuss all of the most defining principle issues of observance, within the following chapters of this book.

In an overview of what was opened earlier: The Jerusalem Temple was first revealed with Caiaphas as the Chief Priest, and his father-in-law Ananias was a High Priest, and all leaders were approved by King Herod, his Herodian Council, or the Roman Army. The Libertine Synagogue was a Herodian legal college of Pharisees of Cyrenia, Alexandria, Cilicia, and Asia [Greece] and was the prevailing bureaucracy in the Temple during the ministry of Yahshua. The men listed were all sons of aristocrats from other nations, and none but a few of the Pharisee Priests had their origin with the occupied nation of Israel. Those nations listed in Acts were; Syria, Italy, Libya, Israel, Egypt, Cyprus, Macedonia which is now Turkey, and Greece which when presented as Asia it should be interpreted as the Aegean Isles of Greece. The Pharisees Royalty of the

Libertines are most likely the ones that Yahshua referred to as “them which say they are Jews, and are not, but are the synagogue of Satan.” (Acts 6, Rev 2:9)

Take note that it was these men of the occupying nations and personally selected Libertine Jews to which the Roman Army and Herod Agrippa-I gave Temple control, not the Hebrew Nation. Josephus Antiquities (18.1.1-2, 19.5.1-3) stated that Ananias and Caiaphas were both selected from Alexandria, and placed as Temple High Priests by the Army General Vespasian in Antioch, and his son was a Captain in Judea. (John 18:13) The Herodian Libertines are the men of Antioch and Alexandria, which condemned and convicted Yahshua, and had him sent to the Roman Army for execution. The Torah Jews or Hebrews of occupied Israel; did not have control of the Pharisees council or the Temple leadership that initiated this prophetic atrocity.

Saul of Tarsus, of southern Turkey, was in this Herodian Pharisee council of Royalty, at the same time that Yahshua started his ministry of Apostles. Saul was raised in the Caesarean College by a group that was trained to conquer and rule. He had a lineage that gave him political ties to all governing powers, for Saul was an aristocrat in the land of the Jews, and called himself a Jew. He was assisted by Barnabas, a translator with skills in linguistics of Hebrew, Aramaic, Greek, Latin, and other language varieties, being that he controlled troops and instructed leaders at any location where he traveled.

It is written that Barnabas was the Levite son of consolation from Cyprus, but a close examination of the text finds some confusion in the translation. A rework of the text says; “Joseph, who now is surnamed Barnabas from the messengers, who came to translate the Levites, and aid the Cypros family.” (Acts 4:36) Cypros, is Herod Agrippa’s wife that had three daughters and Agrippa-II. (Wars 2.11.6) Barnabas was a royal relative

from Herod-I sister, employed as an interpreter for the Agrippa's that were raised in Rome, and he was espoused to Agrippa's daughter Drusilla. (Antiq20.7.2)

How can we know this is the case, when thousands of people with great credentials have diligently searched and scoured these records, without these findings? Some of these findings have certainly been openly discussed for centuries, but have always been overridden by the established religious doctrines. (Luke 11:52) You are instructed from the Bible, to personally comprehend the verses, and not aim to verify the modified doctrines. An informative routine of investigation involves a viewpoint that examines traditions and church practices to the source, to extract the distractions and distortions from the bedrock of religion. (Deut 12:32) A search of the Computer Internet can sometime yield an abundance of details on the deceiver. Most of the web stories get long winded, and some are dangerously misdirecting, but there are many jewels within their research and logic that authors have applied to revealing the mysteries.

You must be open to the possibility that the scripture literally means what it says, that when any one hears the word, and understands it not, then the word will be stolen as soon as it is given. (Matt 13:19) The deceiver has deliberately added his religious doctrine of deception within our Bible, to steal the word, and that has turned people away from the truth, and redirected them to following the covetous corruptors. (2-Peter 2:21, Rev 17:17)

The New Apostle

Now back to the tale of history, and note that most of this outline comes from the book of Acts, combined with Caesar's records from Josephus.

In their first order of business, the Apostles saw that one of them had turned away. The Apostles interpreted Psalm 109; "let another take his office, his bishoprick let

another take,” that was probably influenced by the Pharisee scripts of tradition written in the Talmud, that a throne should not be left empty. For the Talmud Mishna is filled with concerns over replacing blemished offerings, and deceased Nobles; with directly referenced quotes from Gamaliel. So they voted in a new apostle to complete the twelve, but he was not the Pharisee choice. (Ps 69:25, 109:5-8, Acts 1:20) This election may have been either an impulsive influence or a divine event, but it brought into light a name and a clue, and later we’ll focus on that identified man that lost the vote on their replacement choice. (Acts 1:20, Col 4:11)

If you read the selected Psalms 109 closely, David has an adversary in charge of the armies who were persecuting him. (Ps 69:25, 109:5-8) This is speaking of King Saul, with the deceiver at his right hand that gave horrible counsel to the king, against David. That deceiver was Doeg the King’s Edomite adviser, which just happens to be the 666th name of a man in the book of Samuel. (Sam 21:22) The 666th name is a mysterious story with its own merits, but we won’t go there yet.

The Apostles grew their ministries and on the Day of Atonement, they received gifts at Solomon’s Porch, which would normally have been given to the Temple Pharisee Priests. (Matt 19:21, Mark 10:21, Acts 4:31 to 5:12) When the harvest week of Sukkot Tabernacles was celebrated, the Apostles appointed men to minister to the duties of teaching and serving at tables. Stephen was selected with other men to help and teach the neglected Greek widows of the ministry, and they were content until the Synagogue of the Libertines confronted the leadership of the Sukkot Camp. (Acts 6:1-9)

It was stated that, the Synagogue of the Libertines, from Cyrenia, Alexandria, Cilicia, and Asia, disputed with Stephen. The High Priest Ananias was from Cyrenius,

Simon the son of the former high priest Simon Boethus was from Alexandria (Antiquities 15.9.3), Saul of Tarsus was from Cilicia (Acts 21:39), and the Caesarean college philosopher Gamaliel was from the Aegean Islands of Greece, that are translated from Agea to Asia. Originally King Herod the Great ruled them; as the Roman Senate and Marc Antony anointed the great leadership of Herod Antipater to govern the territory from the Black Sea to the Red Sea. But in Saul's time, three sons and a grandson of Herod the Great were in power as Tetrarchs with the Romans; and the Pharisees of Herod's Libertine Council were loyal to the rules of the current Caesar and the Senate through Agrippa-I. Their Pharisee laws and Greek mentors modified or ignored the teachings of the Torah, with their Roman appointed Alexandrian Priests.

Stephen Removed

The Libertines arrived from Herod's council, to agitate, aggravate, and identify the leaders of the new culture and community of the Apostles disciples and ministers. Stephen stood against them as they were intimidating the group, and they were unable to defeat his knowledge. (Acts 6)

Saul as the lead agitator hired two men and instructed them on the words and manner to use, training them to appear as prominent witnesses. He intended not to have any dispute of the witnesses, as there had been in the trial of Yahshua. Saul had refined his methods with tactics of Josephus, by stirring up the elders, and then he arrested Stephen for blasphemy, and brought him to the council. The Libertine council of Pharisees charged Stephen in a mocking trial, where Saul supplied his two trained witnesses, and gowned them as aristocrats. Notice that the accusers were present, but

remained separate from the witnesses, for they apparently could not prosecute as witnesses, or they wished to remain anonymous to the masses.

Witnesses said;

“We have heard this man say, that Yahshua of Nazareth shall destroy this place. And he will change the customs and the laws, which Moses delivered to us.” (Acts 6:14)

Titus had authored this critically important statement, and Saul had sent additional men into the crowd to stir them up during the trial. (Acts 6:11-13)

Stephen, speaking to the Pharisees said;

“You are rigid and unyielding hearts and ears, you always resist Spirit: as your fathers did. Which of the Prophets have your fathers not persecuted? You betrayed and murdered men that forecast the coming of the Just One. You have received the law by the disposition of Angels, and have not kept it.” (Acts 7:51-53)

When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. But he looked up, and saw the glory of God, and Yahshua standing at the right hand of God. (Acts 7:54-55, Wars 1.13.9)

Stephen said;

“Behold, I see the heavens opened, and the Son of man standing at the right hand of God.” (Acts 7:56)

Saul’s men had worked the crowd into a frenzied mass when Stephen was sentenced. The crowd cried out, and as a mob, they ran at him and carried him out of the court, and out of the city to stone him. In the courtroom, the witnesses removed their garments and laid them at Saul’s feet. (Acts 7:57-58)

When Stephen called upon God to receive his spirit, he kneeled down and said;

“Lord, lay not this sin to their charge.” (Acts 7:60)

Stephen was speaking of the frenzied crowd of men that had carried him out of the city, unwittingly manipulated by the proceedings in the court. His prayer was forgiving the mob crowd; not the perpetrators that were still in the courtroom.

Saul continued with his trained witnesses and antagonists, creating havoc in the city, by entering into every house and haling them, or calling them out from a list, then committing them to prison. His actions scattered the Jews that accepted the Messiyah; those who understood that this was an opposition to God, and not the purging of false leaders. Saul was the sole focal point of the opposition, and with great zeal, he imposed his opinions. (Acts 8:3-4, 9:1, 22:19, Gal 1:13-14) Saul was making an impact on the lives of men with the full authority of Herod, exactly as Gamaliel had taught the students in the Libertine College. Josephus wrote; that Costobarus, the brother of Herod the Great, and Antipas, the Tetrarch son of Herod, and Saulus gathered a multitude of wicked wretches from the prisons, and obtained favor because of their kindred to Agrippa. They used violence to plunder, and set the city in great disorder to murder the seditious Jews before they were too hard to be subdued. (Antiquities 20.9.4, Wars 2.17.4)

This is a time that emulates the parable of the man that sowed the field, and is now being fully demonstrated in Jerusalem. Those that heard the words of Yahshua but did not understand them, it will be taken from them; for tribulations will arise to remove the teachings. (Matt 13:18-23, Mark 4:11-20, Luke 8:11-15) The entire area was in unrest, and thousands of men of the church were persecuted until the Apostles eventually sent the leading agitator, the “converted” Saul back to Tarsus, which is in the southern coast of Turkey. (Acts 9:26-31)

The Conversion

Saul was still threatening to slaughter the disciples of the Messiyah throughout the territories of Herod. He went to the High Priest Ananias, and Titus the lawyer, for letters of authority to the Damascus Synagogues. These letters empowered him to seek out the followers of the Messiyah, and bring them bound to Jerusalem. (Acts 9:1-2, Josephus Auto 66)

This next event is referenced in Peter's second epistle as being similar to the story of Balaam, where the King of Moab tried to curse the Hebrews with his own prophet. Balaam was stopped by an Angel of God, and forced to bless the Israelites. He was unable to curse the Hebrews, but it never changed his personal opposition to Israel, nor did he change his following of the false gods of the Edomites. (Num 22, 2-Pet 2:15-16, Jude 1:4-11, Rev 2:15) For Balaam reverted to his Canaanite ways, and vexed Israel with pagan rituals.

On Saul's journey to Damascus, a light from heaven shined around him. He heard a voice saying to him: "Saul, Saul, why do you persecute me"? The men with him were silent; they heard the voice but saw no one. (Acts 9:3-4)

Saul said;

"Who are you, The Lord"?

The Lord said;

"I am Jesus [of Nazareth] whom you persecute." (Num 33:55, Acts 9:5, 22:8, 26:15)

Nazareth was stated only once in three iterations of Saul telling his story.

Saul was astonished and trembling, he said;

"Lord, what will you have me to do"?

The Lord said;

"Rise, and go in to the city, and you shall be told what you must do." (Acts 9:6)

Saul arose from the earth, opened his eyes, and was blind; his men led him by the hand to Damascus, where he fasted for three days without sight. (Acts 9:8-9)

At Damascus, a disciple Ananias had a vision, and the Lord said;
“Go to the street called Straight, to the house of Judas, for Saul of Tarsus as he prays. He has seen you in a vision, putting your hand on him so he might receive his sight.”

Ananias answered;
“Lord, I have heard from many about this man, how much evil he has done to your saints at Jerusalem: And he has authority from the chief priests to bind all that call on your name.” (Acts 9:13-14)

The Lord said;
“Go; for he is a chosen vessel to bear my name to the Gentiles, and kings, and children of Israel: I will show him how he must suffer great things for my names sake.” (Acts 9:15-16)

Ananias entered the house and put his hands on him and said;
“Brother Saul, the Lord that appeared to you on the way as you came, has sent me so that you might receive sight and be filled with the Holy Ghost.” (Acts 9:17)

Immediately scales fell from his eyes, and he received sight, and was baptized. And when he had eaten, he was strengthened, and stayed with disciples at Damascus. Saul preached in the Damascus Synagogues, that the Messiyah is the Son of God. But all that heard him knew that it was Saul that had destroyed thousands of men in Jerusalem, which honored the Messiyah. They also knew that Saul had come to Damascus with the intent and authorization of the Pharisees, to bind the followers of Yahshua, and bring them to the high priests in Jerusalem. (Acts 9:14, 21)

This was far too similar to the tactic that Saul used to accuse thousands of the Messiyah followers in other cities, where he greeted them in the name of the Messiyah, and then convicted them of heresy. There was no reason for anyone to trust the man with documented authority to eliminate all followers. There is also a discrepancy in two statements Saul made about his companion troops to Damascus; they heard a voice but saw no man; and they heard nothing, but saw a light. (Acts 9:7, 22:9)

It is written in Acts, that after many days, the Jews took counsel to kill him, and that Saul was warned that they watched the gates day and night. (Acts 9:23-25) But Saul's letter to Corinthian's stated that it was the Damascus Governor's garrison that desired to apprehend him; these are the troops of the city, joined with the soldiers that accompanied Saul to Damascus. (2-Cor 11:32) The soldiers and the governor were bound by legal documents, to arrest the followers of the rebellion, and this could not be changed without a decision of the courts. (Acts 9:1) It was the Jews of the city that assisted in Saul's escape from Damascus, and it was the Roman Army Garrison that took council to kill him.

Saul Sent to Tarsus

When Saul came to Jerusalem, he planned to join with the disciples: but they all feared him, not believing his conversion. Barnabas, a Levite and Libertine from Cyprus, worked with the Pharisee Aristocrats and brought Saul to Jerusalem. Barnabas then declared to the Apostles how Saul had seen the Lord on the way, and that the Lord had spoken to him, and that Saul preached boldly at Damascus in the Messiyah's name. (Acts 9:26-27)

The introduction gave Saul some brief acceptance, but like Balaam, he had not changed his Pharisee heart from the ways of his fathers. Saul preached and disputed with the Greeks in Jerusalem, and they made plans to kill him. (Acts 9:28-29) When the wary

Apostles heard of the disputes, they summoned him to Caesarea, and then sent him to his homeland in Tarsus Turkey, which is referred to as Cilicia. Then the churches of all Judea and Galilee and Samaria had peace and multiplied, and were openly educated in the comfort of the Holy Ghost without an oppressor. (Acts 9:30-31)

Take note here, that the whole Judean Samaritan Nation and Galilee was unstable until this “converted” agitator was sent away to his former home in Tarsus Turkey. The Apostles could not agree with him; he started raging debates with foreigners; and the men that knew of him were in fear of all his actions. Some men were well aware that he had personally initiated the councils that killed the Messiyah; killed Stephen; and imprisoned for death hundreds of families in Jerusalem. (Acts 8:3-4, 9:1-2, 22:19, Gal 1:13-14)

Saul had the knowledge and training of an Aristocratic Pharisee, and was shown by divine force that the Messiyah was real; just as the Spirits guided Balaam, even when he opposed Israel. (Num 22, 2-Pet 2:15-16, Jude 1-11, Rev 2:15) Saul did not have the knowledge or the heart of the Apostles, nor did he ever agree with them on the laws, statutes, and covenants, or even the common traditions. Saul continued as a rogue minister, clinging to the Pharisee traditions of his Canaanite fathers of the Herodian lineage, with no intention of changing his ways. The Aristocrats and the Pharisees of Herod’s Libertine Council followed the rules of the current Caesar and traditions of the Herodians, and never fully understood, or tolerated, the Apostles teachings of the Messiyah and the Torah.

In the rest of the story referring to Balaam; after he was forced to bless Israel, he returned to King Balak, and instructed him to vex the Hebrew camp from within their group by sending the daughters of Moab to seduce the men, teaching their pagan rituals of Baal. Please note and consider that Baal is the 666th name of a man in Chronicles.

Balaam taught the Baal rituals of lust worship and vanity images by offering of gifts and sacrifices to ornamented trees lighted as the sun in the groves of his temple, which polluted the true doctrine of commandments in the camps of the Hebrews. (Num 22, 2-Pet 2:15, Jude 1:11-13, Rev 2:14-15) Saul's origin of Tarsus, was the Capital and sacred Macedonian city of holy mountains to the worship of Baal and Dagon of the Edomites, and the Cybele and Zeus gods of the Greeks, where Marc Antony anointed Herod Antipater the Great to his Roman Empire. (Antiq 14.13.1)

The Lord had said to Ananias, that Saul was chosen as a minister or vessel to bear his name to the Gentiles, kings, and the Children of Israel. Then Saul was told that he was to be a witness to all men of what he had seen and heard. (Acts 9:15, 22:15) His royalty and wealth gave him access to all the community and political arenas, and he embellished his orations to deliver the events with the Pharisee interpretations. Saul and Barnabas are ideal examples of prophets of vanity, delivering the hope of salvation, but ignoring the commitment to the laws that cleanse the heart. They had announced the arrival of the Messiyah, but their pollutions of the Torah instructions, misdirected the followers to corruption. Yahshua's Apostles were nothing but insignificant obstacles to Barnabas and Paul, other than the occasional group interactions, and the use of John Mark in their first journey. Read intently what Peter says of those corrupt teachers that promise the congregation liberty to turn from the commandments; for the turning away and dispensing of the commandments is the foundation for all modern church doctrines.

2-Peter 2:15-22; These teachers are wells without water; to whom the mist of darkness is reserved forever. When they speak great swelling words of vanity, they allure the lusts and wants. While they promise liberty, they themselves are the servants of

corruption. Though they have overcome the pollutions of the world through knowledge, they are entangled [in religious traditions], the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered to them.

Peter's Vision

Peter had a vision and message, which led him to minister and eat with the Gentiles of an Italian Centurion and his friends in Joppa. (Acts 10:1 to 11:18) This was well established in the Torah, the five books of Moses, that it is fine and proper to eat with the common man of the Gentiles, when clean and kosher foods are not made as offerings or sacrifices. (Deut 15:20-23) Peter ate with the Italian Cornelius and his men, and taught them of remission of sins through confession prayer, and accepting the Spirit through Baptism, the public vow of accepting the laws. When Peter went to Jerusalem, he was confronted by his peers for eating with Cornelius. He explained that this meeting was ordained in a vision, and that God gave the Gentiles the gift of repentance as he has given it to us, the Hebrews from the family of Jacob. (Psalm 32:5, Acts 11:18, Rev 3:19)

This vision of Peter has since been altered by church doctrines to teach that all foods are now clean. Read the verses closely; there have been no changes to the Torah's Kosher Laws. (Lev 11, Deut 14, Acts 10, 11) Peter accepted the Gentiles of the company of Cornelius, for they had converted to the ways of the Torah, and made great contributions that built a local synagogue. These Gentiles are "righteous proselytes," the "strangers" of the Torah that have accepted God and his laws and have accepted and converted to the covenant of the circumcision. (Gen 17, Deut 4:13) Peter's method of spreading the gospel to

Gentiles was then and is now, the proper way of accepting the “strangers” that vow to follow the ways that Yahweh commands.

Word came that the Greeks were teaching of the Messiyah in Antioch in Syria. Those in Jerusalem sent Barnabas to support these men. Note that the Apostles were scattered from Jerusalem after Stephen was killed; it would have been the Temple Priests or the Herodian Council that financed the Barnabas venture to Antioch. Barnabas sailed first to Macedonia and brought Saul from the pagan temples in Tarsus Turkey as he traveled to Antioch. Saul had reorganized his strategy to join the church, and Barnabas encouraged the Syrians to accept him. Then from within the Antioch Church, Saul established a position as a minister. (Acts 11:22, 25)

Saul’s training in the Herodian College was to dictate and control the people, and then enforce his rulings with the Roman Army and Temple directives. The Antioch Church needed people that were experienced at organization with foreign language skills, and this was a necessity for delivering a leadership message to other nations. For a year, the Libertines at Antioch gathered and built leaders using their Pharisee doctrine, until they were called to assist Herod Agrippa-I with a tribute tax to Caesar Claudius. (Acts 11:28-30)

Saul wrote in his epistles, of the period when he visited the Apostles in Jerusalem, and how he confronted and disputed with James, and then Peter for eating with the Gentiles. (Acts 11, Gal 2:11-12) Eating with Gentiles was forbidden in the laws of the Temple Pharisees with Egyptian and Edomite based traditions, but not in the laws of Moses. (Num 15:14-15) You may recall that Yahshua drank from a cup of a Samaritan woman, and she was amazed that a holy man would drink from her cup. Even the Pharaoh’s overseer Joseph

was separated from the Egyptians at a feast in his home, for it was to them, an abomination to eat with Hebrews. (Gen 43:32, John 4:7-9)

Saul was adamant that the Apostles should drop the laws of Moses, and follow the laws of the Pharisee Talmud that were in support of his Herodian fathers traditions. (Matt 15:3, Rom 16:10-14) This is one exposure of the imposing separation of views between Saul and the Apostles, where even the Levite Barnabas disagreed with Saul. (Gal 2:11-13)

Saul and Barnabas Return

It seems disturbing yet definitely connected, that after the year in Antioch, Saul and Barnabas were sent by the Antioch Church to deliver money to the elders in Jerusalem. (Acts 11:27-30) Acts did not specify if the money was for the Pharisees of the Temple, or the Apostles Community, but Saul's allegiance was to the Pharisees of the king, and not the Apostles or Synagogue Ministers. Herod Antipas had just been replaced by Agrippa-I and Antipas was exiled to Galls Galatia, for insufficient tribute to Caesar Claudius; where Antipas had substituted grains for some of the money owed, and Agrippa-I was taxing the land heavily to secure his third year as King of Judea. (Antiquities 1.6.1, 18.7.2) The Apostles Community was being stressed as it was in the time of Nehemiah, for they had sold their lands and grains to give to the church, now they must pay the tax or lose their inheritance. (Neh 5:3, 4, Acts 11:28) This is the period when Saul came to Israel with the money from Antioch, delivering wagons of foreign treasure to secure Agrippa's kingdom; and this course of action allowed him to impose his diplomacy on any personal desire. Saul immediately confronted the Apostles for eating with Gentiles, and insisted that they drop the laws of Moses. A quick unrest then occurred "to vex certain men of the church," where King Herod Agrippa-I killed James of Zebedee and jailed Peter, intending

to kill him also. (Acts 12) An unnamed Angel set Peter free from Herod's prison, and then the king executed the prison guards for not keeping his prize for his festival of fertility.

(Acts 12)

The festival of Ashtar "Easter" was Herod's Zidonian celebration of the goddess of fertility, from the city of Ashtaroth or Ashtoreth in Edom. (Judg 2:13, 10:6, Sam 12:10, King 9:26, 11:5, 33) This is a basis of some of the teachings of mother earth, and zodiac worship, by planting garden groves of ornamental flowers and trees by the ritual temples. (Ex 34, Deut 12, Judg 3, King 14, 2-Chron 34)

King Herod Agrippa-I planned to kill Peter as an offering to his Easter fertility goddess, and he was told that the Hebrew God would honor vows given for his safety on the Passover feast. Herod wore a garment of fine woven silver of wonderful texture, and delivered a speech illuminated by the rays of the morning sun. The crowd was stunned at his arrogance, and in flattery, spoke of him being superior to mortal nature. Agrippa made his speech and prayed for immortality, and the Angel that ministered to Peter then struck Agrippa-I for being inglorious to God, and he died in a few days. (Acts 12, Antiq 19.8.2)

These events of Saul's arrival and the Apostles Church being harassed after arguing with Saul; are related. The Apostles were then becoming noticeably aware that Saul had never changed his theological position from the Pharisee traditions that were taught by Herod and the Caesarean College. Examine the New Testament closely and recognize that the Apostles never agreed with Saul on any issue in scripture, but Saul had tremendous political authority in the Temple and throughout the kingdom that could not be overruled by the Hebrews. The Temple Priests, who were the Pharisees of Herod, allowed the Messiyah followers to access Jerusalem for worship and offerings, but never allowed the teachings, or speeches, or the political wishes of the followers within the

Temple. Things calmed again in Jerusalem after Saul left, returning to Antioch with Barnabas and the Apostle John, known as Mark. (Acts 11:30 to 12:25)

Saul's First Journey

Note that Acts was written from a distorted perspective by a Pharisee that intended to justify the Canaanite traditions, and the expressed viewpoints rarely agreed with the Apostles. (Acts 26:16, Rev 17:17) The Apostles needed, or may have been divinely instructed, to send this rogue minister Saul, out of their territory. Mark escorted Saul and Barnabas to the foreign lands of Syria and Cyprus, and then returned to Jerusalem, but we will follow this in the perspective of the book of Acts. The following outline is very exacting and detailed, to unravel a few confusing components within the story of Acts.

Barnabas and Saul financed the travels and brought the Apostle John Mark to Antioch, where many of the Libertine aristocrats had established a church in Syria. (Acts 12:25) The Libertine prophets prepared Barnabas and Saul for a journey to minister in the synagogues of Macedonia and Greece. They had the language skills for that area, but desired the Apostle Mark, to accompany them as an anointed Apostle, and to validate their authority as ministers of the new teachings of the Messiyah. The Apostle John Mark laid hands on them and empowered them with the Holy Spirit, and then they sailed to the island of Cyprus, the home of Barnabas. This “laying of hands” is when Saul and Barnabas obtained their healing powers from Mark, as he probably anticipated a personal change of heart from his ministers. (Acts 13:3, Rev 13:5)

In the city of Paphos; Barnabas, Saul, and Mark met deputy Paulus and a sorcerer, Barjesus. (Acts 13:7-9) This meeting came to trouble, with Saul using his new powers as a curse on the sorcerer. (Acts 13:6-12) Mark was discontent, and possibly overwhelmed with

the foreign languages, and conflicts with Saul's style of Pharisee ministry in using his new healing powers from the Holy Spirit as a sorcerer's bewitchment. (Acts 8:9-23, 13:5-13)

When Mark left their company, Saul traveled on unrestrained with his new powers, and changing his name to Paul after meeting Paulus. (Acts 13:5-13) Paul then gave his first recorded speech in Pisidia that closely resembled the speech of Stephen's defense, and in verse 39 he injected his first dispensation statement, "you could not be justified by the law of Moses." (Acts 7:2-53, 13:16-41)

This critical dispensation statement has never been taught by Yahshua or the Apostles, it is contrary to everything that is written in the Torah. Also note that the dispensation statement that Paul promoted; is precisely the heresy that Saul had falsely accused of Stephen in his mocking trial. (Acts 6:14, 13:39) Yahshua was devoted to the Torah and the prophecies, and taught never to stray from the words of God. Paul's dispensation, or delivery of the gospel; is actually the removal, and dispensing or disposal of the gospel laws, where the truth is denied. (2-Pet 2:2)

Without the Apostle Mark in their company, Barnabas and Paul continued their travels as Spirit empowered and self-appointed apostles. (Acts 13:3, Rev 13:5) They progressively formed a new and disassociated doctrine that was rejected by the Macedonian Synagogues. But dispensing of the laws was easy for the Gentiles to accept, for it adopted the philosophies and fables of their gods, as well as tolerating and celebrating their traditions. Barnabas and Paul completed the first journey and returned to Antioch, teaching this new dispensation doctrine that supported the removal of the Torah Laws as the principle to accepting the new Gentile code.

Matt 23:15; Woe unto you scribes and Pharisee hypocrites: for you compass sea and land to make one proselyte, and when he is made, you make him twofold more the child of hell than yourselves.

Self Appointed Apostles

We should by necessity revisit such a rash statement that Barnabas and Paul were self-appointed apostles, for this is an unacceptable declaration in any church, since their primary teachings are founded on the stories of Paul. Here is a key to the understanding of the great deception within Christianity. It is written that the great creator of all things, the Almighty God of Israel, has allowed the deceiver to build a snare within the Bible. All books are historically true statements of the characters, but not all New Testament books cite the will of God, and this alienates the Jews from the Messiyah.

Rev 17:17; For God has put in their hearts to fulfill his will, and to agree, and give their kingdom to the beast, until the words of God shall be fulfilled.

Yahshua called his twelve disciples together and empowered them to cast out demons, and heal sickness and diseases. He then ordained them “Apostles” as an appointed title of those that would sit with him and the Almighty on twelve thrones in Heaven with the twelve Patriarchs, judging the tribes of Israel. (Matt 10:1-7, 19:28, 28:16, Mark 3:14, Luke 6:12-16) In Revelation, there were twenty four elders seated around the throne; and one of the seven Angels states that there are twelve foundations to the wall of the city, and in them are the names of the twelve Apostles. (Rev 4:4, 21:14) Neither these three statements, nor any other verse beyond the works of Titus and Paul can recognize the additions of Barnabas and Paul, or the seventy apostles that are currently listed in the Catholic Church.

John Mark the Apostle went with ministers Saul and Barnabas to Cyprus. (Acts 12:25, 13:5) Then John Mark the Apostle left Saul and Barnabas and returned to Jerusalem. (Acts 13:13) Saul met deputy Paulus, then changed his name to Paul, as John left. (Acts 13:7-13) Iconium, debated the miracles of the apostles Barnabas and Paul, and rejected them. (Acts 14:4) Barnabas and Paul were then identifying themselves as apostles, the Greek word for messengers, without the presence of Mark. (Acts 14:14) It is irrational from any perspective to conclude that Barnabas or Paul were anointed from ministers to apostles with the presence of only one Apostle; these men are the false apostles that were exposed as liars in Ephesus. (Rev 2:2)

The interpretations of this Greek word “apostle” means “messenger,” thus confusing a unique title distinctly given to only twelve men. The original Apostles title may have been a different word identifying Yahshua’s personally selected Kings of the Millennia, but that title distinction has been lost in translations and can now be adopted and attached to anyone delivering a message.

Debate of the Covenant

When men from Judea arrived in Antioch, Paul disputed with them over the covenant of circumcision. (Acts 15:5) Barnabas and Paul took this debate to the Apostles and elders in the Jerusalem council. The council debated, and James of Alphaeus determined that they could more easily teach Gentiles to accept the Messiyah repentance without teaching all of the law, for it is already taught every Sabbath in the Synagogues. (Acts 15:24-29, Rev 17:17) Several members wrote letters of the council meeting to be distributed among the synagogues.

What the Jerusalem council of Apostles and elders did not know until later, was that Barnabas and Paul added in their letters; “We do not agree with those who troubled you with circumcision and keeping of the law, and they are not of this council.” (Acts 14:4, 15:5, 24) This statement implied that those of the Iconium Church that are not in agreement with Paul, and disputed with him in the past, are not in authority. Also, in removing James’ addendum that the law is already taught every Sabbath for them to learn fully at a later time, Paul improperly but intentionally nullified the Torah Laws.

When Paul initiated his letters to Syria and Cilicia, he succeeded in usurping the authority from the Apostles, to empower his own doctrine. We must realize that the Herodians could read the translated documents, but it was rare that any Hebrew man of Jerusalem could read Greek that was not trained within the Caesarean council. (Matt 13:54, Mark 1:21) It is also known that during the Roman occupation, all positions of the Temple were controlled placements by the council of Herod Agrippa, and very few Jewish men of authority were selected. Under Agrippa’s rule, any Jew that would not confess to be a slave was prosecuted with their kindred and friends. (Antiq 14.9.4, 16.5.4) Barnabas and Paul wrote the Epistles in Greek or Latin to the foreign churches; the council of Apostles in Jerusalem did not, or could not read them, and they were not aware of their authority being usurped until the reports came back from the foreign synagogues where Paul traveled to teach the new message. (Acts 15:23-25, 18:13, 21:21)

Chapter 3

Paul's Second Journey

The letters of the council's debate of circumcision and laws were delivered to the Cyprus Synagogues by the group of Barnabas and Mark, which extended at least to the Isle of Patmos in the Aegean Sea, where John wrote the book of Revelation. And the group of Paul, Silas, and Barsabus surnamed Joseph-Justus-Judas delivered their council letters to the Synagogues and Churches of Syria and Macedonia. (Acts 1:23, 15:22-40)

In Paul's company, somewhere from this point or later in the tour, Barsabus, that was surnamed Joseph-Justus-Judas, the same man that was rejected in the vote to replace Apostle Judas Iscariot, changed his name to "Jesus" as he traveled with Paul through Macedonia. (Acts 1:23, 15:22, 32, Col 4:11) This is one of the reasons that there is a need to use the proper Hebrew name of Yahshua for the Messiyah, and not the Greek name of Jesus, as written in our English Bibles. We should also take note that one of Paul's favorite Greek mentors from Caesarea; Gamaliel, who had a son, a High Priest named Jesus, which replaced another High Priest named Jesus. Gamaliel's son was known through the writings of Josephus to have had sedition with other High Priests over their doctrine. Gamaliel's son Jesus eventually killed the other High Priest Jesus, because he would not accept the traditions of the Greeks within the Temple. (Antiquities 20.9.4) Therefore the Greek name of Jesus could certainly have been an influence on the Libertine doctrines of that period, and might be considered a displacement deception of the proper name of Yahshua. There have been many documents that have associate ancient scripts telling of Jesus having a wife and such. These were scripts from the Greek and Pharisee history, where that name was common, and surely referring to the Pharisee Alexandrian Priests.

On this second Journey of Paul to deliver the council letters, Silas and Justus-Jesus were prophets, and Paul was their self-proclaimed apostle. (Acts 15:32, Rom 11:13, Rev 2:2) So the apostle Paul, and prophets Silas and Jesus, gathered a new group of disciples from the cities where they traveled. Through the winter, Paul and Titus wrote and established their own unique and isolating religious doctrine for the Gentiles, which excluded the teachings of the Torah, and alienated the Jews.

We will cover some of the details of this journey, after you examine some primary components of the men that followed as Paul's disciples.

Titus Identified

There were several key figures in the Herodian council that were not written in high profile, yet they had extraordinary positions in the group. One of these persons was probably as equally significant to the story as Saul, yet hidden in the text by the spelling of his name. This obscured individual can be identified by tracing the observer tense and timeline of Acts, and the epistles of Paul. He signed his name at the end of Romans (16:22) as Tertius, the author of the letter that preceded Paul's final arrival in Rome. Although the author signed himself as Tertius, when Acts was either written or completed after Romans, his name was changed or abbreviated to Titus. In chapter 16 of Romans, Tertius greeted the Empire's Caesar Nero and the Roman Senate. The Jewish scribe, Flavius Josephus, was already a well-known and highly honored historian in the Greek and Roman culture. About the time when John the Baptist was killed by Philip; Vespasian was sent by Claudius, from Alexandria to Antioch, to be president of Syria and put Agrippa-I in place of Herod Antipas and Philip. Vespasian's sons, Captains Titus and Domitian, were so enchanted with news reports, that they awarded Josephus tax-free

property in Judea, and invoked a special honor of exalting him into royalty by renaming him Titus Flavius Josephus. (Autobiography 76)

This fellow was very significant in all the common religious doctrines that are taught in every church of our day, yet our churches are only vaguely aware of his position in the Christian Theology. Contrary to what is taught in the churches, Titus was not just a scribe that recorded Paul's words; he was the lawyer that authored the churches constitution of the Pharisee.

With a comprehensive study of Acts, Corinthians, Galatians, Timothy, and Titus, (Acts 20:6-15, 27:1-16, Cor 2, 7, 8, 12, Gal 2, 2-Tim 4, Titus 1,3) we see that Paul wanted to winter with Titus in Nicopolis, at a home where Herod Antipas and Herodias were exiled, but Titus did not arrive as was scheduled. That wintertime passed, and then he expected to meet up with Titus in Troas, and receive his new letters. These were not letters as for communication, he would not have to meet him in person to receive his letters; these were doctrine documents. Paul did not find him in Troas, and was distressed to where he couldn't sleep. He preached all day after the Sabbath, until the next morning, and then he left. Being anxious, Paul walked to the next town, leaving men behind, and those men met Titus arriving in Troas. The group of men in Troas, then sailed to Assos, where they met up with Paul, and Titus delivered to him two major documents that he had written. (Acts 20:13)

If you use this tracing of "we" and "them" and "us" and "they", you can identify that the author is present with "we" and "us," and when he arrives and who he is with. You can also determine that Titus is the author of the book of Acts, which is written from the perspective of a Herodian Pharisee, with supplemented information from other scribes. It is well known that a brief examination of the first few verses of the first

chapters in both Luke and Acts, you can see that they have the same author, but not quite the same style. Now look at to whom both books are addressed. Who is “most excellent Theophilus,” Greek for “Friend of God or Student of God”? It is a friend of Herod Philip and Mnason, to whom the letters were dedicated, for they likely worked together in writing with Titus and Gamaliel. Theophilus was a high priest before Simon Boethus, and noted for his authoring of Pharisee Laws with Gamaliel, which is possibly a portion of the Maccabee Apocrypha, and certainly most of the Jerusalem Talmud. (*Antiquities* 19.6.2)

Titus brought his new books, and delivered them to Paul at Assos; the first book was Luke, which was probably taken from James of Alphaeas, the Messiyah’s brother, and altered to the Pharisee view, in translation to Greek by Josephus and the Libertine elders. Another letter that Paul was anxious to receive was instituted by the requests from Paul’s letter to Titus.

Looking intricately at the writing style, greetings, chronology, companions, and other clues, we can see that the author of Luke, Acts, and Romans, is also the author of Hebrews. Hebrews was the other letter, the churches constitution that redefined all laws and authority, which was delivered to Paul at Assos. Paul wrote to him as “Titus” in his Epistle, and instructed him on what to emphasize in the development of his new religious doctrine to the Hebrews. This seems to have been intentional or a common practice of these multilingual individuals, to adapt or modify their names to the political and cultural vocabulary. The authors were changing their names in books, to fit the dialect of each generation of Roman Emperor Caesar, and the foreign kings, to recognize them in the scripts, and document their travels and events. The book of Hebrews was then authored

and arranged or contributed by Titus, Mnason, Herods Philip and Antipas, Gamaliel and Theophilus, to indoctrinate the readers and teachers to Pharisee Herodian views.

A most telling tale of directing the author's script; is the correspondence that Paul uses in his letter to Titus, detailing what to establish in this new religious doctrine. And notice that there was absolutely nothing derived from the Apostles, or the teachings of Yahweh, Yahshua, or the Prophets.

Titus-2: Excerpts

Paul wrote outlines to Titus of the detailed Roman-Greek virtues to instill in the people.

Speak the things which will become sound doctrine: Teach them to be sober, grave, temperate, sound in faith, charity, patience. Behave as holiness, not false accusers, teachers of good things; to love, to be discreet, chaste, keepers at home, good, obedient that the word of God be not blasphemed. Showing a pattern of good works: uncorrupt, sincere, sound speech, having no evil thing to say.

Good fidelity; that they may adorn the doctrine of God our Saviour in all things. Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for hope, and the glorious appearing of Christ; that he might redeem us from iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority.

Titus 3: Excerpts

Put them in mind to be subject to principalities and powers, to obey magistrates. But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

Titus used Paul's instructions and outline almost verbatim when he wrote the last chapter of the book of Hebrews, the new religious doctrine, and that last chapter distinguishes it's self as remarkably different from all the other chapters. Then Titus delivered the documents to Paul in Assos after winter. Notice that Paul wintered in Nicopolis of Macedonia, and Yahshua stated: "them that hold the doctrine of the Nicolaitanes, which thing I hate." (Titus 3:12, Rev 2:6, 15)

Corinthians 16: Whomsoever you shall approve by your letters, them will I send to bring your liberality unto Jerusalem. If I go also, they shall go with me. I will come unto you, when I pass through Macedonia: it may be that I will abide and winter with you. I will not see you now but I trust to tarry a while with you, I will tarry at Ephesus until Pentecost.

2-Corinthians 2: I came to Troas I had no rest in my spirit, because I found not Titus: but taking my leave of them, I went from thence into Macedonia. [Alexandria]

2-Cor 7: When we were come into Macedonia, our flesh had no rest; without were fightings, within were fears, comforted by the coming of Titus.

The Book to the Hebrews

In this scheme and method to govern the churches, Titus wrote the book of Hebrews as a new religious doctrine for Paul and Herod Philip, which expressed the new

covenant beginnings and provided a new introduction to Pharisee laws. Hebrews was an elaborate but distorted walk through Old Testament events, that was structured and garnished with embellished misquotes of the Prophets. There was an especially odd focus on Melchisedec, whom was only spoken of twice in the Old Testament. Yahshua is the son and Messiyah; that was prophetically sent by God, yet Titus made the Priest Melchizedek equal to Yahshua. Melchizedek, the king and priest of Salem, praised the Most High God as possessor of heaven and earth, and blessed Abram, for God had delivered enemies into his hand. Abram had tithed to Melchizedek for he was the only king in the land of the Canaanites that honored the true God, and did not make his own gods as the other kings had done, being only ten generations from Noah. (Gen 14:18, Psalm 110:4)

Then using a passage from Jeremiah that Yahweh will establish a new covenant in the millennia; Titus announced that the old covenant had ended, all things are new, and we are now in the period of grace. (Jere 31:31-34, Heb 9-11) He completely excluded the direction of the Apostles and the true meaning of the ancient documents. When referring to the ancients, Titus notes that they have passed away, and his quotes from them are heavily distorted or misplaced. Titus ignored the teachings of the Messiyah Yahshua, yet used the Greek names of Jesus and Christ in every fashion. Note that Emperor Constantine and the Nicaean Council reworded by translation, some of the book “To the Hebrews” in 325 A.D.

The book of Hebrews preaches on the covenant to Abraham, where it is taken out of context, and established that the Messiyah’s death has brought us the new covenant. The verses from Jeremiah 31 state that a new covenant will be made, after everyone dies for their own iniquity, all men will have God in their hearts, and sin will be no more and

forgotten. (Rev 10:6-7, 11:18-19) The final prophecies of a renewed earth have not come to pass in the last two thousand years, so we do not yet have that new covenant. If you have been taught that the new millennia started at that time, then the period of perfection has been gone for a thousand years.

There is an actual New Testament that is a landmark Passover oath, which the Messiyah made for remission of sins, looking forward to the new covenant of the future. (Matt 26:28, Mark 14:24) The book of Hebrews took the Messiyah's Passover New Testament message, and equated that statement to Jeremiah's prophecy of a New Covenant beginning, which is only a twist of wording. Then this twist was repeated throughout the Hebrews book, and Titus compared the old and new pledges until covenant and testament were interchangeable words. The methods that Titus utilized in manipulating the terms are still common in his profession of lawyers and politicians. The premise that we are under a new covenant is therefore a misleading doctrine; we are heading there, but have not yet received that future blessing of a sinless world. Be aware then, that the minor misdirecting double-talk of Paul and Titus are deceptive, and will lead away from, and oppose a true understanding of the messages from God and Yahshua.

Authors of Luke and John and Mark

Luke was written from an original book that was of an Apostle. This was taken probably from the Messiyah's brother James of Alphaeas, as his fellow Apostle James of Zebedee was jailed and then killed by Agrippa. The document was altered to the Pharisee view, and notably had the same views as Josephus in certain errors of historical facts of heritage. The first chapter identifies that the book was delivered to the author of "Luke," by the eyewitnesses and ministers of the word. (Luke 1:2, Rev 17:17) Since Titus was given the

original books in Hebrew-Aramaic and converted them to Greek, he had opportunities for the Pharisee to alter and justify changes imbedded in these interpretations, either intentionally or even unintentionally through translation. Titus or other scribes translated Matthew and Mark to the Greek language, and then Titus studied and gleaned from these to edit Luke. Only James Alphaeas or his mother Mary were involved in knowing some of the details written in Luke, but the distortions are notably written to a Pharisee and Herodian view, that was edited in Jerusalem and Caesarea while Paul was wintering in Nicopolis. Titus's interaction with key individuals of the Herodians and Pharisee was closely described in his book of Jewish wars, when the Hebrew community made multiple attempts to kill him as a traitor.

Since all these original documents or copies from the Apostles had been delivered to Titus, this explains why all these were translated into Greek, and have not been found by my knowledge, in the original Hebrew-Aramaic. These Greek versions may also have been altered in later periods, such as the councils of Nicaea and Constantinople. But if Hebrew-Aramaic documents were ever found among Titus's scripts, they could be the true base documents of this era.

“The Gospel According to John,” starts with the story of John the Baptist, and has a syntax phrasing revealing that the book was originally composed in either Greek or Latin. This was written like the book of Luke, by intimate experiences, but this was not the same author as Luke, and not the same author as the three epistles of John and Revelation. It was an author that had access to the inner circles of the Pharisees, but he was not an Apostle, yet directly scribed the words of an Apostle. By close analysis of the character associations and the tracing of the presence of the author; this was probably

Nicodemus, a ruler and master of the Jews, the Pharisee that had the trust of Yahshua.

(John 3:1-21) The book ends with a description of the Apostle that leaned on Yahshua's breast at the Last Supper, and the King James Bible phrased this to say he testified and wrote these things. But the Greek text states that his testimony is true of him describing these things, which is telling us that his testimony was diligently transcribed, as it was verbally delivered in meticulous detail by the Apostle. (John 21:20, 24)

The entrance of Nicodemus begins early after the introduction of John the Baptist and the selection of the Apostles, and his name is found only in this book. Nicodemus approached Yahshua during his first recorded Passover after Yahshua ran the venders out of the Temple. (John 2:13, 3:1) Then two years later, Yahshua raised Lazarus and entered the city, and Philip was approached by certain Greeks that accompanied the Apostles before their last Passover. (John 12:20-22) The Greeks would not be allowed to attend the Messiyah's last supper, but the interaction with Philip and Andrew compels this author to suggest that Philip was the man that gave testimony to the Greek author that scribed "The Gospel According to John." The title was added in later years, but Philip and Andrew were the two disciples of John the Baptist that joined with Yahshua as his first Apostles. (John 1:35-43) Philip's spoken phrases in all books were consistent with the phrasing through the books of John and Acts; and Philip would naturally have been intent on telling the story of John the Baptist as the beginning of his testimony. (Acts 8)

The author of the book of Mark is another anomaly of the Bible, which has been confused by the Nicene Council as they sorted and renamed the New Testament books. There is a common but misdirecting teaching that Barnabas is the son-in-law of Peter, because Peter had a son named Marcus. (Peter 5:13) Then Paul said that Barnabas is married

to Marcus' sister. (Col 4:10) Thereby it is taught that John Mark is Markus, which would make him Barnabas' brother-in-law and Peter's son.

The errors to this logic have hidden the fact that Paul's association with Marcus was as a relative, where he worked entirely in political and Pharisee circles, and Paul's authority to travel was coming from Marcus Agrippa-I, who replaced the Tetrarch Kings of Jerusalem. Agrippa-I is the grandson of Herod Antipater the Great, and named after Markus Agrippa, the general of Alexander the Great, that appointed Herod to a kingdom within his empire. Barnabas eventually married Drusilla, the daughter of the Judean King Markus Agrippa-I, which gave him royal authority and prominence to interact with both the Roman Army and the Pharisee Diplomats. (Antiq 20.7.2) The Jerusalem King Agrippa, assigned Greek Alexandrian Priests to replace all the Jewish Priests in the Temple and synagogues throughout Judea, in one attempt to eradicate the Jewish superstitions, and these events with Barnabas and Paul were certainly not empowering the Hebrew Apostles. (Antiq 16.5.4)

John Mark is the Apostle John that wrote the Epistles of John, and Revelation, and the book of Mark. John may have collaborated with his fellow Apostles while writing the book of Mark, but certainly it was written before the book of Acts. The later Epistles of John and Revelation have identical narrative styles, which perfectly match with the writer's style in the book of Mark. John did not write the book of John; that book as stated earlier, was written by Nicodemus and the Apostle Philip, the disciple of John the Baptist. The Apostle John Mark was the brother of the Apostle James of Zebedee; and his mother, who is not specifically named, was a disciple that associated through the years with all the Apostles, and the Messiah Yahshua. (Mark 1:19, 3:17, Acts 12:12)

The sorting of authors is one of the great inductions of confusion that was injected by the Constantine Councils when the books were collected, arranged, and named. A few pieces have been exposed in this composition, but there may be many more enlightening discoveries in the future, when more research is applied to this path.

Hebrew Names

Some teachers support a notion that the occupying nations had outlawed using the Hebrew language in that period, and all men, including Yahshua, used Greek names. This cannot be true, by the references detailed in Paul's action when he was drawn from the Temple and the doors were shut. The Roman guards rescued him from a beating and he negotiated with the Captain in Greek, but he spoke to the people of the city in their own tongue of Hebrew. (Acts 21:40) We can also see a previous action of Pilot, when he had a sign placed over the cross of Yahshua written in Hebrew, Greek, and Latin. (Luke 23:38, John 19:20) Then Josephus wrote that he and many of the Jews endeavored with great patience to learn the elements [lettering] of the Greek language, yet hardly two or three have succeeded therein. (Antiquities 20.11.2)

We can be certain that Yahshua did not use the Greek name of Jesus, for simply there is no letter with the sound of J [Jay or Gee] in the Hebrew aleph-bet. Other people have done marvelous studies of the Hebrew names in the New Testament, and suggest that these names may have been changed in other periods of translations. Historically there are uncertainties in why the holy name pointers were removed from all documents after 325 A.D., near the time of the Nicaean council. The pointers are symbols to specify a name or title so as not to modify it in a language or dialect translation. Some scholars advise it but not all agree, that the original names would be more appropriate to use. We

cannot define what other changes were made to any of these Apostle translations, yet it seems that Titus was striving for success in his methods as he edited the book of Luke. And note that the title of the book “According to Luke,” was added at a later time, about the Nicaean period of 325 A.D., and not by the author. We could therefore imagine the original as “Messiah of the Jewish Rebellion” since Josephus commonly listed his books with similar titles and wrote them in a comparable fashion.

Consider a modern day example of an original use of the name Stephen. In Spanish it is Estephen. This man Stephen might respond to Estephen [Es-te-foh] or even “Hey-You”, but these do not honor Stephen’s name. It seems a bit hypocritical for churches to “praise the name of God, Jesus, and Christ,” yet never distinctly dignify them by speaking their true names of the Almighty Yahweh, or the Messiah Yahshua. (Deut 28:58, Ex 6:3, Psalm 83:18) Amazingly, many of the patrons of modern churches have never even heard or would recognize the true names of The Almighty Yahweh or the Messiah Yahshua.

Contemplate just a few Bible names listed for examination:

Yahweh: Yah-Way, or Yah-Vay, our Creator, the God of Abraham.

Adonai Eloheinu: The Lord our God, ekhad – The Sovereign One, El Shaddai.

Yahshua or Yehshua: The Messiah’s real name, meaning Yah Saves.

Yarushalym: Jerusalem, meaning Source of Salvation.

Yaqob: The name of James.

Shimown: The name of Simon Peter, meaning To Listen.

Yahuchan: The name of John, meaning Yah is Merciful.

Mattiyahu: The name of Matthew, meaning Yah’s Gift.

Shauwl: The name of Saul or Saulus, meaning To Question.

Yahudym and Goyum: The words for Jew and Gentile.

Yishrael: The Nation of Israel.

Charis: Greek daughters of Venus-Aphrodite, bearing mysterious charisma and charm.

Christ: A title derived from the goddess Charis, and is now associated to the Messiyah.

Here are some of the Pointers or Placeholders that are in all of the original Greek and Hebrew scripts that were written before the Nicaean Council replaced them with the terms that we now read in our Bibles. These pointers were written to avoid the problems of translating names to a new language. Some Greek symbols are spelled-out here for printing ease.

KY, K Epsilon: Yahweh, the Abba Father.

LORD: The English pointer of the Hebrew YHWH, Yahweh.

Theta Omega, Theta Epsilon, Theta Y: Almighty, Title of the Creator.

IH, I Epsilon, IY: Yahshua, the Upright One.

X Epsilon, XP, XY: Messiyah, The Way.

Pi NA, Pi N Epsilon: Kodesh Ruhach, Holy Spirit or Wind.

Chapter 4

The New Covenant

Titus wrote the book of Acts as a continually progressive journal, which documented ministry events until Paul reached Rome. The author's methods of collecting reports from various sources are discernable from the changes in style and observer viewpoint. Acts was pieced together in some places by reports of others, being that the writer was not present in many of the travels, yet he wrote in "first person" statements in many of the trials, meaning that he was present and participating. Titus received his transcript accounts of Acts, from his host of scribes and interviews, with full intention of justifying the Pharisee, Greek and Roman doctrine over the Jewish superstitions.

During the travels of Saul, Titus wrote Hebrews, the new religious covenant doctrine. He used Saul's letters of direction and requests, and implemented these instructions apparently with an abundance of Greek and Roman "philosophy of life," binding the "New Covenant." The author's environment of Greek-Roman-Pharisee-Jew apparently pulled together the phrases and the teachings and values of all the Greek and Roman gods and the Herodian traditions from the Canaanites. This combined their philosophies into one compact religion that used, but delicately excluded the Hebrews. It is often acknowledged that the names used in current translations were derived from these gods of the Greeks, Romans, Edomites, and Babylonians. This was a new religious implementation of the Pharisees doctrine, which improperly walked away from every ancient Hebrew teaching. (Matt 16:12)

Consider how a false prophet would design his doctrine; he could not deliver a message that has obvious errors or repulsive demands. The doctrine would have to follow

some measure of promise and fulfillment, and the easiest way to deliver a distortion is to blend acceptance to the common traditions and desires. This is a redirection from the truth, which is covered in the scriptures as being led away. (2-Pet 3:17) The most effective way to spin this web is to produce a new and improved god, with an image of a man, or even a host of them. When all the leaders of the doctrine have accepted the changes in a council, then this has undisputable and genuine credibility, even when it has been completely disconnected from the Torah roots. The people can easily be fascinated and thrilled with the new traditions that allow them a more personal control to invent their own direction, and adding or embellishing a tradition is often considered as righteousness, as long as they do not turn back to the Torah Laws. Many do not realize that they have ignored the laws for their own vanity, and these men with their purposefully ignore-ant ways of what the laws have commanded, have set their course to their own destruction. Their traditions are not in the scriptures, and they are often contrary to the laws, and commonly the sanctuaries are lined with symbols, idols, and images and even their dead are ritually placed at the Sanctuary Altar as an honorable burial service. This cannot be justified in any portion of scripture except the mentions of the ways of the Gentiles in tribute to their foreign gods. Any measure of study will reveal this deception of misdirection, but the Church Mission Statements have imbedded the doctrine deceptions into standard practices of flattery, submission, and entertainment. This is one reason that there are innumerable policies and divisions that allow people to approve or reject the desires of their own vanity, regardless of the Laws of God.

Paul and Titus provided exactly what the Greeks, Romans, and Canaanites had designed in to their numerous gods, blended into one package, and this is not the God of

the Hebrew Nation. These same deceptive techniques are used even now, in creation of new sects of religion, some are passive and some submissive, but all are derived out of context, and removing the statutes, judgments, and commandments of the Torah.

Changing Philosophies

It is amazing that by the direction of only one self appointed apostle that walked contrary to Yahshua's teachings; the Churches are authorized to annul the commandments, judgments, statutes, and even contradict the divinely appointed Apostles and the unyielding synagogues. The Sabbath Day, being changed to Sunday services are even based upon the event in Acts, where Paul was disturbed by waiting for Titus in Troas, and on his last night at this location, he preached from Sabbath evening and on to the morning of the first day of the week. (Acts 20:7, Wars 7.3.3) Then later, ministers of the Council of Nicaea added that Sunday services honored the resurrection of Yahshua. In many discussions of a Sabbath Saturday, the church response was "to not be compared with the Jews that killed Christ!" While in truth, they are honoring exactly that beast. Recognize from reading throughout the Scriptures of the Prophets, that God desires and requires worship in His well-defined ways, no more and no less, and has stated repeatedly that mans invented traditions to reverence is akin to the worship of devils. (Deut 12:32, 2-Chron 30:9, Prov 28:9, Matt 15:9, Mark 7:7, Rev 14:12, 22:14)

As evidence of a dramatic shift from Mosaic Theology, the modern Christian faith teachings rely entirely upon Jesus Christ dying on the cross as the centerpiece for our salvation. When the ministers strive to explain it, the overwhelming responses are from the book of Hebrews. Some of the statements made are: "The Law has been fulfilled; He took away all our sins; Jesus is God, follow Jesus; and The Laws are replaced by grace." There are none of these statements that can be supported entirely by Matthew, Mark,

John, Jude, Peter, James, or the Old Testament. Note that John said that Moses gave the law, and grace and truth came by the Messiyah. (John 1:17) John's declaration of grace did not replace the laws; the Messiyah's "grace" was in providing a perfect example for us to follow in respect to God, and allowing repentance for those that corrected their ways. His "truth" was in providing a recognition and basis, for separation from the pollutions that had been added to the Laws of Moses. For that same Messiyah said that the laws would never be removed or changed until Heaven is established on Earth and every man will know God, and that no one who knowingly rejects the laws, will enter into the kingdom. (Deut 29:17-18, Jere 31:31-34, Mala 4, Matt 5:18-19, Rev 22:14)

Recognize that the Messiyah repeatedly denounced and warned of the ways of the Pharisees and the wickedness of lawyers; and we can verify that Paul and his lawyer Titus always supported the Pharisees in all of their ways. (Luke 11:42-54) The statements proposing that our sins and laws have been removed are not even suggested or imagined within the Apostles writings except by twisting the statements out of context. All concepts of Christianity removing the laws are from Paul's Pharisee doctrine of a new religion, which cannot be supported by the words of the Apostles or the Messiyah Yahshua. Furthermore, Paul's doctrine of Hebrews, Romans, and Epistles, do not accurately quote any statement from Yahshua. The concept that Paul's teaching of Christ is substantially different from the statements that Yahshua actually spoke; is inconceivable even to most of the highly academic Christians. These supporters have sworn to rationalize the Doctrine of their Church, and if anyone deviates from the established ways; the results are re-indoctrination or consultation by their peer council. This author's personal experiences have revealed, that any question or understanding that exposes false teachings in an established Church, will be immediately snubbed as an

illiterate statement. The peer groups and staff will remove the opposing strife, rather than change or investigate their errors.

The prophecies stated:

For God has put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. (Rev 17:17)

What does that mean? God has allowed the beast, the deceiver and his doctrine, to misdirect the churches and synagogues until the time of the last days and judgment. Those willing and guided to break from the deception will see it clearly, by examining and understanding the truth as it was originally given in the Torah Laws.

Distorting the Truth

With Titus being a lawyer and author for the Greeks Romans and Herodians, and previously writing his own religious doctrine of “Hebrews” for Paul and Theophilus; we should be cautious of his sincerity of accuracy when his work disagrees or adds to reports of the Apostles as was done when he edited Luke. He had a marvelous talent as an articulate author, but his allegiance was to Caesar and the Herodians. So there may be minor and intentional distortions of his historic records to aid his changes in the religious doctrine of Paul, to promote the Empires perspective. Read the Josephus version of Genesis sometime, to get an excellent Pharisee perspective of the multiple distortions that perfectly parallel the views in the books of Acts, Hebrews, and Romans. (Antiquities-1)

A detail examination of some of the finite differences in the book of Luke and Acts is warranted to verify this process of deception.

1. Yahshua selected Apostle Lebbeus surnamed Thaddaeus, in Matthew and Mark, and he is changed to Judas, brother of James, in Luke and Acts. (Matt 10:3, Mark 3:18, Luke

6:16, Acts 1:13) This Judas may be the same Judas-Justus-Joseph-Barsabas that changed his name to Jesus on Paul's second tour, and now identifies himself an apostle. (Acts 1:23, 15:32, Col 4:11) Is this the same Judas whose home was visited in Damascus, during Paul's conversion?

2. Yahshua has a very different lineage in Luke than is given in Matthew, and is currently explained as a lineage to Mary in Luke, and lineage to Joseph in Matthew. (Matt 1, Luke 3) It may be a true interview outline or a significant deception, with a yet unperceived purpose. It might also be a clue that this part of Acts was written before Paul wrote his letter to Titus, to avoid foolish questions and genealogies. (2-Cor 8:6, Titus 3:9)

3. In the generations of the Messiyah listed in Luke 3, Cainan was the son of Arphaxad. (Luke 3:36, 37) This is a horrible error; for in Genesis and Chronicles, Selah was the son of Arphaxad, and Arphaxad was the son of Shem. (Gen 11:11-12, Chron 1:18) Genesis tells us Canaan was son of Ham that was cursed by Noah, and Canaan was the father of all the nations that were to be pushed out of the land of Israel. (Gen 9:22, 10:15-20) The Josephus version of Genesis supports the lineage error of Cainan to Arphaxad.

4. Many writers have disputed other events that did not agree, and we could cover paragraphs on each one with those author's permission, but note; the Apostles letters all agree with the Torah on laws and lineage. Yet each close examination of Titus and Paul, finds extensive evidence of inaccurate or corrupting documents, and some additional corruptions that could alert the readers, have been concealed by the modern translations.

A Warning from Peter

Peter's second epistle by all accounts commended Paul on his letters to the churches, and added that other scriptures described the fate of those who are unstable, and will not grow in knowledge. (2-Pet 3:15-18) Peter's epistle actually commends Paul by the way that it was written in the King James Version, but Peter contradicted himself in the following verse. In a close examination of these verses, it is seen that this was written at some time after Peter became aware of Paul's dispensation doctrine. (Acts 21:21)

The theologians that oppose the viewpoints expressed in this book will often use Peter's passage as a primary point to defending Paul as a trusted member of the Apostles. This can be a stumbling block if the King James translation is used, but deeming the significance to understanding the truth, a very precise examination is warranted.

Peter normally wrote with clarity and direct accounting of his position, yet his passage stumbled on clarity at this point that was so crucial in the direction of the church. (2-Pet 3:16) Peter expressed that the Gentiles will be given a simple following, but they must grow in the knowledge of the Torah statutes, that are delivered in the synagogues. (2-Pet 2) His letter covered the corruption and misdirection that some ministers and false prophets were teaching, and expressed that this was to exercise their own covetous practices. He gave examples of the destruction that men imposed upon themselves by inventing their own worship practices that turn from the commandments. Then he warned of corruptors that have deceived many that will be sorted out in the final days, and for this we should keep our righteousness, and avoid those that are falling away from the laws. When Peter finished the epistle prologue, he seemed to strangely fumble the words around the part saying, "salvation as Paul has written you." Peter knew that Paul had taught the offensive

misdirection that all the commandments were old and gone away and even argued the point within the council of the Apostles and elders. (Acts 21:21, 2-Pet 3:15-18)

Learn to recognize these incongruities in the text, and verify the wording by exploring the original manuscripts. Apparently the translators could not make comprehensive sentences from these verses, or they may have intentionally misdirected the readers to validate Paul. Compare these two translations of the critical portion of Peter's letter, which have very different results.

2-Peter 3:15-17 (of the original King James Version)

15 And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

17 Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

The following interpretation by this author, uses the same version of the original Greek text, with the most prominent selection of definitions, instead of the King James Version third or fourth alternate wording, which is rarely done in the other verses.

2-Peter 3:14-18 (re-translated from the Strong's Greek)

14 Therefore beloved, it is to expect diligently made unblemished and innocent by him, to find in peace.

15 Also the Lord among us [Yahshua], patiently delivered leaders accordingly.

Even the beloved among us [trusted friends,] a brother Paul, was against the giving.

He skillfully wrote you.

16 In every letter, speaking in his regard [view] things which are hard to understand.

Him [Paul] of the unlearned and unstable, twisted even the remaining [ancient] scriptures to the advantage of destruction.

17 Ye therefore, beloved [trusted friends], knowing you are forewarned, keep watch so that no lawless wanderers can lead you astray, to fall from your own steadfastness [commitment.]

18 Enlarge but in kindness and in knowledge of the Lord of us [God,] and Savior Yahshua the anointed, to him the glory, both now and into a day of ages.

The re-translated statements should clearly justify the concern over Paul and the Greek Alexandrian's influence, as Peter states that Paul has lawlessly misguided the masses to destruction. This is the essence of the entire debate of the covenants and commandments that are removed only by Paul and Titus, with their dispensation doctrine. (2-Pet 2:2, Gal 2:16) Dispensation, the removal of the Mosaic Laws, was never taught nor approved by the Prophets, Yahshua, or any Apostle.

Return to Jerusalem

Paul gathered his disciples and traveled to Caesarea to deliver his new doctrine to Jerusalem. (Acts 21:3-7) The group stayed in Caesarea several days, at the house of Philip the evangelist, "one of the seven." (Acts 21:8) This statement of "one of the seven," is referring to one of the seven Herod kings. They brought Mnason of Cyprus, an elder disciple of the Herodian hierarchy, as they left Caesarea in carriages. Lodging at the home of Mnason, they were greeted by his Herodian brethren. (Acts 21:16-17. Romans 16:10-13) We will continue on

a detailed discussion of the Herodian relations and the seven Herod kings in chapter five, on Paul's lineage.

There are many teachings of Paul's final arrival to Jerusalem, but this Pharisee perspective will provide a revealing examination of the text that links to other points in history and prophecies, in which the verses are slightly edited for clarity.

A day after their arrival, Paul met the Apostle James of Alphaeus, and James said to him; "You see brother, how many thousands of Jews there are which believe; and they are all zealous of the law: And they are informed that you teach all the Jews among the Gentiles to forsake Moses, saying they ought not to circumcise their children, neither to walk after the customs. (Acts 18:13, 18, 21:21, Gal 5:2-6) What is it therefore? [Are you for the law or against us]? (Acts 21:22) The multitude needs to come together: for they will hear that you have arrived."

Paul's reply is not given in Acts, but is covered in Galatians, where he cursed and disassociated himself from the Apostles and Jews for their unworthiness. (Acts 13:46, Gal 1:8-9, 13-14, 2:11-14)

James continued speaking to Paul:

"Therefore, do these things that we say to you: We have four men which have a vow; Take and purify yourself with them in charge, that they may shave their heads: And all [Jerusalem] may know that those things, they were informed concerning you, are nothing; but that you walk orderly, and keep the law. As for the Gentiles, which believe, we have written that they observe no such thing [Nazarite vow]. They must keep themselves from things offered to idols, and from blood, and from things strangled, and from fornication."

(Num 6, Acts 21:23-25)

The original and established ordinances would not allow Paul's disciples to enter the Temple unless they were circumcised, and observed the laws of the covenant in the Torah. Peter's second Epistle verified the Gentile initial teaching agreement, but added that the Gentiles must continue their studies, and educate themselves to the way of righteousness as written in the Torah Laws.

The vow of a Nazarite is a statute by God, of dedication; and Nazarites are to abstain from fruit of the vine and then shave their heads when the vow is completed. (Num 6:5) Saul had previously shorn his head to begin a vow, and openly opposed the laws in favor of the Pharisees traditions. (Acts 18:18, Cor 11:2-7) James was properly concerned when he questioned Paul about the reports of him opposing the law. The Apostles and elders assigned four Nazarites to be in charge of escorting Paul, to ensure that he completed his vow to honor the laws of Moses and the covenant of circumcision. James had him make this new vow and purge himself, for he had defiled his consecration by teaching opposition to the Torah. (Num 6:9, Acts 18:18, 21:21)

Closing the Temple

Paul profaned the Temple in Acts 21, when he transgresses the Ordinances of the Sanctuary established in Exodus and Numbers. Paul's transgression was teaching against the commandments and statutes of God, with disciples of his own doctrine; knowing they had refused circumcision and the law. James brought him to the Temple to purge this dispensation doctrine from his heart, but his refusal to accept the law made him a transgressor.

Former King Hezekiah, toured diplomats of Babylon through the Temple, and an Angel told Ezekiel: You have brought into my sanctuary strangers, uncircumcised in

heart and in flesh, to pollute it, and they have broken my covenant because of all your abominations. For this action, Babylon invaded Israel four generations later, destroying and enslaving the city, and tearing down the Walls. (2-King 20:13, Ezek 44:7, 9)

In every former instance of defiling the sanctuary, the kingdom or nation was overthrown or destroyed, removing all leaders of the vile administration; so all of Israel knew that any man of contrary heart, that entered the Temple, must be killed to relieve the curse. Paul himself may or may not have been circumcised, yet he boldly taught against, and cursed those that followed the laws, statutes, and covenants, and honored those that followed his new Pharisee Doctrine. These things of his true heart could not be hidden in the Temple, and he was eventually exposed. (Gal 1:8-9, 13-14, 2:11-14)

Paul entered the Temple, and his seven days of purification were almost finished, but Jews of Asia recognized him as a teacher against the laws. The Asians, that were the Aegean Island Greeks from his former travels, apprehended him and alarmed others by yelling for help. (Acts 21:26-28)

The city learned that the man that had been spreading this new doctrine against the laws through other nations was now in the Temple; and that it was Saul, the man who had formerly gone door to door to have thousands of people in Jerusalem, arrested and killed. They drew him out of the polluted Temple, and shut the doors to keep Paul's uncircumcised disciples out. (2-Chron 36:14, Ezek 44:7-9, Acts 21:18-22, 26-30, Jude 1:4) The people were in the process of beating him to death to remove the curse of polluting the Temple, but the disturbance had alerted the Romans.

Roman Rescue

The news came to the Roman chief captain that the city was in an uproar. He immediately took soldiers and ran to them: and when the citizens saw the soldiers, they stopped beating Paul. The chief captain had him bound with two chains and demanded who he was, and what he had done. Some cried one thing, some another among the multitude; and when the captain could not be certain of the reason, they carried him into the castle.

When he was on the stairs, borne of the soldiers, Paul said to the captain;
“May I speak to you”?

The Captain said;
“Can you speak Greek? Are you not that Egyptian, which before these days made an uproar and led into the wilderness four thousand men that were murderers”? (Acts 21:37-38)

This “four thousand men” is commonly taught to be the works of the former king, Herod Archelaus, but it may be referring to the time when Herod Antipas allowed Saul to purge the city of followers of Yahshua, and then sought to do the same in Damascus. This may be a clue to how many innocent people that Paul had killed from Jerusalem. (Acts 8:3-4, 9:1, 22:19, Gal 1:13-14) Also note that the captain was asking Paul if he was a Herod; and the Egyptian reference is found in Josephus of Antipas hiring Egyptian and Syrian mercenaries against King Philip’s army. (Antiquities 18.5.1)

Paul said to the Captain;
“I am a Jew of Tarsus, a city in Cilicia [Syria, Macedonia, Turkey,] a citizen of no mean city: and, I beseech you to allow me to speak to the people.” (Acts 21:39)

Observe that Paul had denied his heritage and offences to the captain by redirection; and in the following statements, the laws of his fathers are not the laws of Moses.

Paul stood on the stairs, and spoke in Hebrew, the language of the Jerusalem crowd from the Temple, but the foreign captain could not understand the language. (Acts 21:40)

Paul said;

“I am a Jew, born in Tarsus, yet brought up in this city at the feet of Gamaliel, and taught the law of the fathers, and was zealous toward God, as you all are this day. I persecuted to the death, delivering to prisons both men and women. From the high priest and elders I received letters to Damascus to bring men to Jerusalem to be punished. I was near Damascus about noon, suddenly from heaven a great light came about me. I fell to the ground, and heard a voice, “Saul, Saul, why do you persecute me”? I answered, “Who are you, Lord”? And he said; “I am Jesus of Nazareth, whom you persecute.” (Acts 9:5, 26:14)

And those with me saw the light, and were afraid; but they heard no voice. I said; “What shall I do, LORD”? The Lord said; “Arise, go to Damascus; and it shall be told the things which are appointed for you to do.” (Acts 22:1-10)

And I could not see, and was led by the hand to Damascus. And Ananias came to me and said; “Brother Saul, receive thy sight. God has chosen that you should know his will, and see the Just One, and hear his voice. For you shall be his witness to all men of what you have seen and heard.” And it came to pass, while I prayed in the temple, I was in a trance and saw him say to me, “Make haste, and get out of Jerusalem: for they will not receive the testimony concerning me.” I said; “Lord, they know that I imprisoned and beat those that believed in you, and when the martyr Stephen died, I consented to his

death, and kept the raiment of them that slew him.” And he said; “Depart: for I will send you far away to the Gentiles.” (Acts 22:11-21)

When the crowd realized that this was the man that had imprisoned thousands and killed Stephen, they shouted; (Acts 8:3-4, 9:1, 22:19, Gal 1:13-14)

“Away with such a fellow from the earth: for it is not fit that he should live.” (Acts 22:22)

The chief captain had him brought into the castle, and insisted that he should be questioned by scourging so that he might know why they cried against him. As they bound him with thongs, Paul announced his nobility saying;

“Is it lawful for you to scourge a man that is a Roman, and not condemned?” (Acts 22:24-25)

Then the captain asked;

“Tell me, are you a Roman?”

Paul said;

“Yea.” (Acts 22:27)

The captain answered;

“With a great sum I obtained my freedom.”

Paul said;

“But I was free born.” (Acts 22:28)

Immediately they let him alone, after they knew he was of a noble Roman lineage, and feared because they had bound him. (Acts 22:29)

Jerusalem Pharisee Trial

The next morning, the captain removed his bands, and commanded the chief priests and their council to appear, then brought Paul down and set him before them. (Acts 22:30)

Paul analyzed the council and said;

“Men and brethren, I have lived in all good conscience before God until this day.” (Acts 23:1)

The High Priest Ananias commanded his keepers to smite him on the mouth. (Acts 23:2)

Paul said;

“God shall smite you, you whited wall; for you judge me after the law, and command me to be smitten contrary to the law.” (Deut 17:12, Acts 23:3)

His keepers said;

“You revile God's High Priest”? (Acts 23:4)

Paul said;

“I wish not, that he was the High Priest: for it is written, you shall not speak evil of the ruler of the people.” (Acts 23:5)

Paul perceived that part were Sadducees, and others Pharisees, his partners and friends.

He said;

“I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.” (Acts 23:6)

Recall that his crime was polluting the Temple by defiling the ordinance of bringing uncircumcised in heart and body, teaching against the laws, and persecuting the Jews. (2-Chron 36:14, Ezek 44:7-9, Acts 21:18-22, 26-30, Jude 1:3-4) A division started between the Pharisees of the king's religion and the Sadducees, which were the atheists of no religion. Paul had displaced their purpose, and stirred them to bickering over their convictions. (Acts 23:7-8, Antiquities 18.1.2-6)

The scribes of the Pharisees, his friends, and possibly Titus said;

“We find no evil in him: but if a spirit or an angel has spoken to him, let us not fight against God.” (Acts 23:9)

In the conflict, the captain feared that Paul could be pulled to pieces, so the soldiers took him by force and brought him into the castle. (Acts 23:10)

Paul reports a vision that night; the Lord stood by him, and said; “Be of good cheer Paul, for as you have testified of me in Jerusalem, so must you bear witness also at Rome.” (Acts 23:11)

The next day, more than forty men came to the chief priests and elders, and said; “We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.” (Acts 23:12-14)

They planned with the council to have the Roman captain bring Paul to them for a further enquiry, and kill him when he was near. Paul's sister's son heard of their plan, and entered into the castle and told Paul, who had a centurion send his nephew to tell the captain. The captain had hundreds of soldiers take him to Caesarea in the night, to Antipatris, who is Antipas the Tetrarch son of Herod that married Herodius, who was now his brother Philip's wife. The next morning, Paul was taken to Felix the governor, with a report of the events. (Acts 23:15-33) Governor Felix read the letter and asked Paul of what province he was, and understood that he was of Cilicia, which is Syria, Macedonia, Turkey. He agreed to hear the judgment when Paul's accusers arrived, and kept him in Herod's judgment hall before the trial. (Acts 23:34-35)

Prophecies Examined

In a prophecy of Daniel, there is a little horn that made war with the saints. (Dan 7-8) He was stouter than his fellows and prevailed against them. He came from one of the four

notable kings that followed the great king. Many historians have identified that great king as Alexander and his four generals. It has more significance to analyze that the four Tetrarch Kings; Antipas, Philip, Archelaus, and Herod-II of Chalcis, are the four notable kings identified that followed Herod Antipater the Great and honored Caesar, and ruled from palaces in Israel. Saul of Tarsus is the son of Antipas; one of the four notable kings of the sons of Herod the Great, the Idumaeen-Edomite that held allegiance to Caesar. Paul, the little horn, was not anointed as a king, but did have his own leadership and many followers in all nations that throughout two thousand years amounted to billions of followers.

This little horn Paul, grew great even to the host of heaven; and cast down some, and stamped upon them. He magnified himself even to the prince Yahshua, and by Paul, the daily sacrifice was taken away by polluting the Temple, and the place of the sanctuary was cast down. A host was given to Paul by reason of the transgression; it cast the truth to the ground with his dispensation doctrine, and it practiced, and prospered. (Dan 7-8) The Temple was destroyed about thirteen years after Paul was sent to Rome, by a man that had serious animosity to the corruption of Judea by the Pharisees that called themselves Jews. So therefore it can be associated that by his words, the laws were taken away and the Temple was cast down.

Who is that host? A few of them are listed that joined the church at Antioch, all educated from the Libertines Herodian council. Barnabas, Simeon that was called Niger, Lucius of Cyrene, Manaen, which had been brought up with Herod the tetrarch, and Saul. (Acts 13:1) These men administered as prophets within the Pharisee Church at Antioch.

Others are listed that came to Jerusalem with Paul as ministers. Sopater of Berea; and Thessalonians, Aristarchus and Secundus; and Gaius of Derbe; and Titus the lawyer from Israel; and Timotheus, Tychicus and Trophimus of Asia [Greece]. (Acts 20:4, Gal 2:5) Also Mnason was brought on their journey to Jerusalem, an elder of Cyprus. (Acts 21:16) These associates would have contacts to every aristocrat in the current ruling bureaucracy.

Choosing a Counselor

Now we should revisit with certainty that Titus was the name that Paul used for the man that wrote Luke, Acts, Hebrews, and signed his name as Tertius in Romans. This name change may have been convenient; for what is found in chapter-24 of Acts that reveals a devious pattern of lawyer's deceit and misdirection. This is similar to the days of King Saul, when he disguised himself to speak to the witch about Samuel. (Sam 28:7-25)

By closely following an author's tense, and presence in the action of a story, we can determine that an identity of a known man in the story may be concealed, by changing the spelling, such as Greek or Italian versions, or by using his "proper" name. Josephus had been honored with the name of Titus by princes of the house of Caesar; and Titus Caesar is well known to use the names Tertius and Tertullus.

Tertius, surnamed Titus, is also that "certain orator named Tertullus." (Acts 24:1) He was the attorney brought by the High Priest Ananias, to speak against Paul, who was on trial in Caesarea for polluting the Sanctuary. (2-Chron 36:14) These were all buddies from years of adventures, and likely relatives of the Herodian Council.

Ananias and Paul were former partners in the Temple when Paul was doing the dirty work of gathering false witnesses and killing the converts, but Ananias was forced

by the will of the people to have Paul killed. Paul grew up with the Libertines council and the Tetrarchs Herod Antipas and Philip, the sons of Herod the Great, so he was definitely well known to all of the Temple and Libertine dignitaries. (Luke 3:1, Acts 13:1) And Titus had been working with Paul and writing his doctrine for years as one of the scribes and lawyers in the Libertine council, and traveled with Paul from Assos to Jerusalem.

Either Titus, Philip, or Antipas convinced Ananias to use him as the prosecutor against the man that caused the Temple to be shut. Titus had the elders of the Herodian council with him, and he had full elder authority to confer with Ananias and help him select the legal council. (Acts 13:1, 21:16) This was a proper accusation from Jerusalem that Paul had profaned the Temple, and by ordinance of the Temple, he must be killed, or all of Israel will suffer a complete destruction. (2-Chron 36:14, Ezek 44:5-9)

Trial in Caesarea

Governor Felix heard Tertullus-Titus give a simple and brief argument; “We have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: Who also has gone about to profane the Temple: whom we took, and would have judged according to our law. But the chief captain Lysias came upon us, and with great violence took him away out of our hands.” (Acts 24:5-9)

The statement was completely true, but was delivered with no forceful impact of details and circumstances. The audience of Hebrews agreed with Tertullus-Titus that Paul had profaned the Temple, and then Paul gave a long resounding defense.

Paul said;

“There are but twelve days since I went up to Jerusalem to worship. And they neither found me disputing or raising up the people, in the synagogues, or in the city: Neither can they prove the things where they now accuse me. But I confess to you, that in a way which they call heresy, I do worship the God of my fathers [Turks and Herodians,] believing all things which are written in the law of the prophets: [the Libertine prophets of Romanized Canaanites] And have hope toward God, which the Jews also believe, that there shall be a resurrection of the dead, both of the just and unjust. And herein do I train myself, to have a conscience to not offend God, or men. (Acts 24:10-16)

After many years, I came to bring alms to my nation, and offerings. Wherein the Jews from Asia, found me purified in the temple; not with a crowd or an argument. Who ought to have been brought here before you, to object, if they had anything against me. Or else, let these men here say, if they have found any evil in me, while I stood before the [Temple] council. It is only for that one man, [the one that recognized him in the temple] that I am standing among you, for teaching the resurrection of the dead I am called in question to you this day.” (Acts 24:17-21) [Some readers errantly refer to that “one man” as Yahshua.]

Paul was not arrested and accused of teaching resurrection, but for offending the Torah covenants and laws, and polluting the Temple. His heresy was in promoting the Pharisee laws of his fathers. (Acts 24:14) He would not be purified until the seventh day, when the priest would shave his head; this Nazarite ritual had not been completed. Also the people wanted to kill the man that had purged Jerusalem of thousands of good men, as they all realized his identity when he mentioned Stephen.

Governor Felix heard no other remarks, and had to excuse the request of execution, because there was no strong accusation. Titus did not rebuke Paul's statements or iterate the importance of Temple ordinances, or the teaching against laws and covenants of the nation; he remained silent. And the citizens knew that the consequence of his offence would be the destruction of the Temple and possibly all of Israel, by the promise of the ordinance, if Paul was not killed immediately for his transgressions. (2-King 20:13, Ezek 44:7, 9)

Titus also did not respond to Paul's statement that it was only one man's grievance against him [the one that recognized him in the temple,] and that he was not present; failing to correctly state that the whole nation wanted him killed for his offences to God. Tertullus [Tertius or Titus] essentially controlled the evidence that was delivered in court by the offended Hebrew crowd, yet the Hebrews still sought to have him killed. The Hebrews lost their court battle because Titus, their attorney hired to support the view of the Temple, intentionally suppressed the offensive evidence given to Felix.

After the trial, Paul was given liberty at the estate of Herod's Palace in Caesarea, and the governor commanded that all his acquaintances could administer to him. These are the men that became the Host of the Transgression spoken in Daniel 7 and 8. Essentially, this was executive protection by Governor Felix and Tertullus-Titus, that gave Paul and his Host of Herodians and Greeks, an elaborate and protected headquarters for two years, with luxuries and expenses provided by the State. (Acts 24:27)

Chapter 5

Appeal to Caesar

When Governor Festus visited Governor Felix, he questioned Paul and asked if he was willing to be sent back to Jerusalem to be tried by Governor Festus in the court of the Hebrews. Paul knew he would be defenseless in Jerusalem, and sentenced to death if he entered the Jerusalem Court. He claimed his right as a Roman citizen to be tried in Caesar's court. Governor Festus, and then later King Agrippa-II also, were compelled by law to comply with the request, and arranged to have him sent to Rome on the prison ship with Centurion Julius. In preparation for the journey, Titus wrote the book of Romans, to deliver to Caesar Claudius Augustus as Paul's defense. Then according to the accounts in Acts, by tracing the observer's tense of the text; Titus accompanied Paul on his journey to Rome. (Acts 27-28) He may have been compelled to leave Israel, for his popularity surely waned with the Hebrews after he had publicly supported the enemy of the Jerusalem Temple Ordinance. Then the 16th chapter of "Romans" was written at the presentation to the Roman Senate, and the author signed it as Tertius, in his greeting to Nero Caesar, who had just replaced Caesar Claudius. (Rom 16:22)

The previous actions of the trial in Caesarea and the journey to Rome are also reported as events in the "Autobiography of Titus Flavius Josephus," which unmistakably, by several comparisons, is the same Titus-Tertullus-Tertius that wrote four of the New Testament books. From the statements in the autobiography accounts of Josephus; in Israel, the High Priests and principal men of the city came to him frequently for his opinion to points of the law. He had mind to trim several sects among them by trials, and went through them all. Titus conducted himself according to the rules of the

sect of the Pharisees, and at the time of Felix, there were “certain of the priests he was desirous to procure deliverance for.” Meaning that, Titus Josephus had a special priest that he urgently wanted released from the judgment of Felix.

Josephus said;

“On a small and trifling occasion the priest was put into bonds, and sent to Rome. Accordingly he [Titus] went to Rome with about six hundred men, his ship was drowned, but swimming for their lives, the men all escaped.” (Josephus Autobiography 3)

These selections and much more, are personal accounts of Josephus, which fit all accounts of the book of Acts and the events to the very end, from the perspective of the Pharisees.

It was written in Acts that Paul intended to see Rome after Jerusalem, and further suggested that this was in his plans as a destination, for it was his intention to visit Spain. (Acts 15:24, 28, 19:21) If the visit in Jerusalem had not been interrupted by his eviction for polluting the sanctuary, his ministry could have certainly continued through Europe. The letter that Titus wrote to Rome was intended to empower Paul with Caesar’s acceptance as a new religious leader in the lineage of Kings, but this failed to achieve the desired results with the new Caesar Nero. In Rome, his freedom was restrained, and his dominion was taken away, and notably this was forty-two months from the time that Mark “laid hands” and empowered him in Antioch, which fits the prophecy of the little horn in Daniel. (Dan 7:25-26, Acts 13:3, Rom 11:13)

Removing the Laws

Paul had great disdain for Yahweh and Yahshua’s authority and prophecies, which are evident in his epistles. He repeatedly condemned the Apostles teachings for

their unworthiness, and demeaned their foundation in the law and the teachings of Yahshua. The new doctrine or covenant of “Hebrews” altered or eliminated the teachings of Yahweh and Yahshua’s true word. He eliminated the commandments and the Holy Days, and even altered the Messiyah’s purpose. Paul insisted that we follow his fathers’ traditions, and eliminate following the narrow path of the Laws of Moses, that were commanded of the covenant people. (Matt 7:22, Acts 13:39, Gal 1:14) Paul’s defiant Pharisee ignore-ance of the Torah Laws follows the ways of his Edomite fathers in trampling and eliminating the truth.

These eliminated truths are the basic teachings from Yahweh, to know him and refrain from abominable ways. Yahshua supported all the laws of Yahweh, and taught that none of these laws will change, “not one jot nor tittle,” and no one should teach to break them. (Matt 5:17-20) Yahshua fulfilled the sacrifice prophecies of the Messiyah, by following the law to perfection and being falsely accused. (Mark 14:49) There are still the prophecies of the Messiyah’s return that have not yet been fulfilled, so the laws cannot have passed away; for not all things have been fulfilled. (Matt 5:17-20) Yahshua taught to keep the law and remove the traditions that have corrupted the law by vain and deceitful men. The laws teach the people the difference between the holy and profane, and cause them to discern between the unclean and the clean. (Lev 10:10, Ezek 44:23) Learning to be holy is to know Yahweh, and clean is so not to offend or blemish the soul. (Lev 20:25 Deut 28:9)

In an overall study, this review has seen that Paul has turned away and actually opposes the teachings of Yahweh and the Torah Laws of Moses, like all previous offenders written of by the prophets. (Kings 18:21-39) Paul glorified his position as a Pharisee and openly opposed the Apostles; and they have certainly rejected his direction. With no

regard to violating the Torah laws, Paul ignored all teachings of Yahweh and Yahshua. Paul claimed that he was personally taught by the Holy Spirit to turn away from all things the Apostles taught, and write a faith-love religious code of laws and ethics that overturns all original teachings. And all these amendments occurred without a single accurate quote from Yahweh, Yahshua, a Prophet, or an Apostle in agreement with his new religious doctrine.

What were these teachings by the Holy Spirit that Paul personally received? (Gal 1:12-17, 4:24-25) Not a single phrase or quote is given in any document by Paul or Titus, and he states that he did not receive from man, nor was he taught any thing. But in Damascus, he realized that the Messiah was the one that he had persecuted. Paul has now ceased holding the Jewish religion above those of his own nation and people of Tarsus in Turkey. And now he is more exceedingly zealous of the traditions of his fathers, for God has called him to teach and preach of his son, among the heathen. (Gal 1:16) He also did not confer with the Apostles, but went to Agar, Arabia, which is the area of Troas and Assos, to receive his doctrine, and then returned to Damascus. (Gal 4:24-25)

Agar, Arabia is in the mountain place between where the book of Acts refers to the port cities of Troas and Assos, also known as the Temple of Alexandria, where Paul received the documents of Hebrews and Luke from Titus on his second journey. These are the cities similar to those that surround the mountains of Tarsus, the holy mountain temples of Baal, Dagon, Cybele, and Zeus. The way it was written in Galatians implies that his doctrine was received immediately following his revelation of Damascus. (Gal 1:12-17, 4:24-25) This is partially true for he quickly established his allies with the Libertines, but in fact, Tarsus is where Paul traveled to his fathers' holy mountains after his conversion,

and the Apostles sent him there because of his insurrections in Jerusalem. (Acts 9:29-30) It was the Tarsus doctrine of the Canaanites and Romans that Saul received and dedicated himself to teach, immediately following his revelation of Damascus.

This is a common tactic of a misdirecting deception used throughout all of the documents by Paul and Titus. They are men of very devious policies, for the Romans, Greeks, Macedonians, [Turks] and Syrians, have had more gods than we can count, and Titus just combined all their values into one deity. Amazingly, the multitudes are still blissfully deceived to falling into Paul's new way, and refuse to examine the narrow way of the truth that was given by Yahweh, written by Moses, and verified by the Prophets and Yahshua. (Rev 17:17)

Looking at Revelation

The book of Revelation teaches in metaphor that the church would ride on the back of the beast. (Rev 17:3) How is this done when the church foundation is the doctrine of Paul? This visually insinuates that Paul's doctrine is the deception of the beast. And how can imaginations be twisted, so that the church cannot see the deception that has been given by the beast, until all prophecies are fulfilled? (Rev 17:17)

What is yet to be fulfilled?

There are at least three things yet to be fulfilled, as well as the last half of Daniel 11.

1. Only the father knows the day and hour [the appointed time.] (Matt 24:36, Dan 8:19)
2. The man of sin will be revealed, the son of perdition; the first beast. (2-Thes 2:3, Rev 13)
3. This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. (Matt 24:14, Rev 14:6)

There may be a fourth point to consider, as there were three passages where God declared that the laws are commanded for a thousand generations. (Deut 7:9, Chron 16:15, Psalm 105:8)

The beast can be identified in Revelation (13:18) by: Counting the number of the beast, it is the number of a man. There have been many theories over many centuries that have sought to identify this man by a number in all conceivable ways. There is one simple possibility that has apparently been overlooked by all, and yet is not beyond the understanding of a child. This does not need computers, great theologians, or massive research. Just count the number of men in the books as you would count from a listing. There are some tedious difficulties of counting; in discerning mountains, cities, rivers, and women from the names of men, but anyone discretely reading a Bible can do it. There are at least eight books within the Bible that have over six hundred names of men in them. And remarkably, in each of these books, the 666th name is a notably wicked character.

This could be a long story on each man identified; we have already mentioned Tema and Doeg, from the books of Samuel and Chronicles. But jumping straight to the book of Acts, the King James Version has a total of 669 names of men. The 666th man is Paul, the beast, the deceiver, the son of perdition, the little horn, the false apostle that stood against the prince and made war with the saints, and the man that caused the Temple to be shut. (Dan 7, 8) This is how the church is riding the back of the beast, by setting their foundation on the doctrine of Paul, the only acknowledged author that rejected the Torah, the books of Moses, the Laws of God!

Remember that the laws in the Torah were explained, practiced, detailed, and lived by for hundreds of years before Paul rejected them and made his own list of virtues.

Paul's list is given in Galatians, in the same document where he denounced the Torah and announced that we should hate the ways of the Jews, and follow the ways of his fathers. His fathers' laws were from the Romans, Greeks, Syrians, Edomites, and Canaanites. Paul's physical father was the Tetrarch Herod Antipas, his stepfather and uncle was Tetrarch Herod Philip, his mother was Herodias, and his sister was Solome, the maiden that asked for the head of John the Baptist. Paul's laws do not have the detail, or the experience of practice, or the divine delivery, by any comparison to the Torah.

They made their hearts as an adamant stone, lest they should hear the law. (Zech 7:12) This verse of prophecy from Zechariah fits perfectly the views of the modern churches that refuse any portion of the laws, and will not accept any teaching that endorses the laws. Their doctrines cleave to Paul's virtues, instead of the Torah laws.

Paul's Laws

A list of Paul's laws, from Galatians 5:18-26, taking out a few flattering words: If you are not under the law; The works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like:

They shall not inherit the kingdom of God, but the fruit of the Spirit; love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.

You can break this down a little further, and see the headers of each paragraph together. If you are not under the law; the works of the flesh are manifest, you shall not inherit the kingdom of God, but the fruit of the Spirit.

This is manipulative rhetoric, when someone gives a statement that should be questioned, and then immediately follows with a list of undefined virtues. These virtues were not defined at the time he wrote them except in Greek and Roman legends that were honored and practiced in the Tarsus Temples. They have been taught and defined to us since his delivery, but few of these values are in the instructions of God. The Torah teaches us in detailed statement, examples, and experiences; to seek the kingdom of God, or we have turned away.

And which spirit was Paul referring to, when all his deities have Greek names? Even Yahshua was led by the spirit to be tempted of the devil, and it is curious how Titus wrote in greater detail, the incidences of this meeting. (Matt 4, Luke 4) This is definitely a doctrine that has gone its own way, and not the right way. (Kings 18:21-39)

Paul's Lineage

The data is scarce and obscured on the lineage of Paul, but not impossible to decipher, and we will find this information to be extraordinarily relevant to the comprehension of the New Testament events. Several modern sources of research on the period conflict even on lineage of kings and nations, and misinformation is very common. So in gathering this portion of evidence, it is inevitable that choices must be made on information sequencing and reliability. The evidence did not fully agree with any of our authors after the printing of the first Bible, so all information is gleaned and verified from direct translations of first century and earlier authors. Let us first examine the scriptural verses for the baseline information, and then the story will unfold and illuminate as it is seasoned with other historical references.

Saul the son of Cis, a man of the tribe of Benjamin. (Acts 13:21) Many teachers reference this verse when considering Paul's heritage as a Benjamite, but this verse is referring to Israel's first king. (Samuel 9:1-2) This is a common mistake that is definitely not the Saul of Tarsus, though he still may be in the lineage of Benjamin. (Rom 11:1)

Witnesses laid down their clothes at a young man's feet, whose name was Saul. (Acts 7:58) Saul was a young man at this point; a young man in those days was between 12 and 20.

Saul made havoc of the church, entering every house, haling men and women committing them to prison. (Acts 8:3) He needed tremendous political authority to do such action, for the arrest and execution of thousands of people in an Army occupied kingdom city, and haling is not necessarily hailing, but may be calling names from a list.

I [Paul] am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day. (Acts 22:3)

Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. (Acts 13:1) These men were escorted to Antioch by Saul and the king, these men were raised as aristocrats from children to adults and raised within the palaces. Tetrarch Herod Antipas and Saul were related; and all these men were royalty of the Roman Emperors Kingdom, which occupied elaborate and noble quarters with the distinction of kings.

One of the huge hurdles that occur for the reader in King Herod lineage research, is the names of the relatives are the same, and this creates enormous confusion. It was

customary at that time, for the firstborn male to be named after the father or mother's father. Then a daughter would be named after the mother or the father's mother. This seems simple at first, but when you add four or five generations, it becomes a bit complex, especially when there is persistent intermarriage of cousins. In modern times, we use our common name as our last name; the New Testament royalty usage is equivalent to using last name first, as a title of authority. Now to sort this all out with scattered history resources that are too abundant to define, an online encyclopedia search can verify most of these details, with the books of "Antiquities, Wars, Apion, and Autobiography" by Titus Flavius Josephus, as the primary sources. We will simplify when practical by dropping one part of some names.

Herod Antipater the Great was an Idumaeen, or biblically known as an Edomite, and considered himself to be a priest of the Zeus god, a "Pharisee," a name that was derived from an Egyptian term. The word "Pharisee" first appears during the period that Herod's great-grandfather Antipater was an Egyptian priest in Tarsus. This was likely a combination like Pharaoh and Seer of the prophets, applied to priests that were authorized as the king's eyes in the community. Herod married a daughter of a High Priest of the Jerusalem Temple. One of his nine wives was Mariamne-I, a Jewish daughter of the High Priest Simon Boethus. Simon Boethus was a leader and Priest of the Hasmonian Empire that was removed in the Maccabee revolt that led to bringing Herod the Great to power. Herod married Mariamne-I to bind and appease the followers of the Hasmonian Kingdom. Both Simon Boethus and Herod were by some accounts, descendants of King Ahab, who married the Zidonian Princess Jezebel from Edom. (Kings 16:31)

Herod Antipater the Great is the king that had all the infants in Bethlehem slain, by suggestion or request of his son Archelaus. Herod later killed two of his sons, Alexander and Aristobulus, and his wife Mariamne-I for treason, fearing a new Hasmonian uprising. (Matt 2:16) Aristobulus was drowned during the Feast of Tabernacles by his father Herod for dunking him in a swim; a dishonorable treatment of the king that was suspicious and jealous of Aristobulus' popularity. (Antiquities 15.3.3, Wars 1.22.2) The treason suspicions and accusations were formed by false rumors from their brothers Archelaus and Philip, when Mariamne-I repeatedly asked Herod to replace the high priest with her brother. (Antiq 15.2.7) When the implications were discovered to be a deception, King Herod intended to kill Archelaus, but three grandchildren prevented the retaliation. The grandchildren were unnamed but Aristobulus had left two daughters, Mariamne-II and Herodias, and two sons, Agrippa, and Herod-II of Chalcis. Mariamne-II married her uncle Philip, and Herodias married her uncle Antipas.

The Romans fearing Herod's cruelty; had his kingdom broken by Octavian Augustus Caesar into four parts. (Matt 2:22) Herod assigned in his will, three sons, Archelaus, Antipas, Philip, and the son of Aristobulus, Herod-II of Chalcis, to control the territory as Tetrarchs, each a one fourth ruler of a kingdom. After the Day of Atonement, as Herod was dying of intestinal worms, he commanded that all prominent Jews of the entire nation gather in the Caesarea Hippodrome. He wanted the army to slay them after his death for a great mourning throughout the nation; for he was certain that they would naturally celebrate his death. Herod's sister Solome released the men after Herod died, to prevent the murders, and Archelaus was pronounced king by the Romans. (Antiq 17.6.5-6) The Tetrarch rulers were assigned distant lands, and headquartered in Caesarea and

Jerusalem. They traveled to their assigned territories and visited their governors and other lands frequently.

Herod Archelaus was given the reign of Jerusalem and Israel. Herod-II of Chalcis was assigned the Arabia land beyond the Jordan River to Egypt. Antipas was given Northern Macedonia, with quarters in Alexandria and Nicopolis, east of Greece, where Paul mentioned that he planned to stay the winter. (Titus 3:12) Tetrarch Philip was given Syria and Southern Macedonia, and lived in Tarsus, Antioch, and Caesarea.

Another hurdle for the readers is the territory of the ruling of Herod the Great. Many of the books and teachings confine Herod's rule to the general area of Israel. Herod was the king of many of the nations, and kings under him governed those nations. He answered to Caesars Marc Antony and Octavian Augustus in Rome and visited there many times, but his territories stretched from between Greece and Egypt, and all of Arabia. These were the foreign nations recently conquered by Alexander the Great and Marc Antony, and these nations had drastically different ways from the culture of Rome. Herod the Great was a priest familiar with the Greek gods as well as the Edomite, Egyptian, and Canaanite gods, and this made him comprehensive of both Arab and Roman cultures. Herod was appointed Governor of Galilee in the Tarsus Temple at age-15, by his father of the same name Antipater or Antipas. When his father was killed, Alexander's general, Marcus Agrippa took him to the Roman Senate and said the dominion is too small for his greatness; he deserves Syria and Egypt also. (Antiquities 16.5.1)

Herod's son Philip the Tetrarch, controlled a portion of the kingdom called Ituraea and of the region of Trachonitis, taught to be the northeast portion of Israel covering Damascus. (Acts 3:1) The records of Philip-II of Macedonia, the father of Marc

Antony, show Philip-II as ruler of Illyrea, Thrace, Trachonitis, and Greece. The young priest Herod the Great met with Marc Antony and Cleopatra in Diaspora, what was later renamed Tarsus, where the sacred mountain of Dagan, Baal, Cybele, and one of the three temples of Zeus was located. Herod was then promoted by Marc Antony, to be King of the southern province of the Romans, which covered from the Black Sea, to the Red Sea. There was King Philadelphus between Philip-II and Marc Antony, but our key pointers are looking at Trachonitis and the city of Tarsus as in the same territory where Paul stated that he had preached from Jerusalem to Illyricum. (Romans 15:19)

Tarsus, the Capital City of Cilicia, was one of the great wonders of Rome, for the temple of Zeus was supposedly equivalent in splendor to the Temple in Jerusalem. Tarsus was home or visited by at least two of the sons of Herod the Great, Antipas and Philip. Then Philip became one of the Tarsus temple priests with records of long speeches in Caesarea, which gave him the name of Philip the evangelist. And later was bequeathed as Tetrarch of the Trachonitis territory, and Governor of Cilicia, which had its Capital in Tarsus.

That is the general background for the family history and lineage of the Herods. Now to reassemble this carnage of evil, note that there were seven ruling leaders from Herod the Great including himself, Herod Archelaus, Philip, Herod Antipas, Herod-II of Chalcis, and two Herod Agrippa's. Philip is known to rarely use the name of his father, he was the son of Herod's fifth wife Cleopatra of Jerusalem, and Philip married Mariamne-II, then Herodias.

Paul and his men traveled from Cyprus to Tyre Syria then separated from wives and children, which completed his second tour. There he gathered his disciples from his

Macedonian tour and some from Antioch, then headed for Caesarea to deliver and discuss his new religious doctrine with his father Herod Antipas and the Libertine council. (Acts 21:3-7) They stayed together in Caesarea several days, at the Governors house of Herod Philip the Tetrarch evangelist, one of the seven politically appointed Herods of the kingdom. (Acts 21:8) One man in this family of Herod's descendants is identified in the book of Revelation as: The beast that was, and is not, even he is the eighth, and is of the seven, and goes into perdition. (Rev 17:11)

One of the seven, refers to the seven Herod Kings and a Herodian descendant of those kings, a son of Herodias, the wife of Antipas. (Acts 21:8) Antipas was one of the men chosen in the Apostles Sukkot Tabernacles Camp to help with the Greek widows and their unique language. Then when Antipas had problems with the leaders of the Sukkot Camp, he called on his zealous son Saul of Tarsus and his uncle Costobarus of Gaza to reorganize the management, which removed Stephen and purged the cities of Yahshua followers. (Acts 6:9-11, Antiquities 20.9.4, Wars 2.17.4) The facts are unstated in combination, but the association through several events is that there are seven rulers of the Herod family, and Paul is the eighth.

The inference means that Paul is Herod Saul of Tarsus, the son of Antipas and Herodias, and the stepson and nephew of Herod Philip and Mariaamne-II, and Philip later married Herodias. Thus we can state that Paul has two fathers who are brothers and two mothers who are sisters who are wives of their uncles. Antipas' father was Herod the Great, and his mother was Malthace. Herodias' father was Aristobulus, and her mother was Bernice. Aristobulus' father was Herod the Great, and his mother was Mariamne-I, the daughter of the Jewish Hasmonian High Priest, Simon Boethus.

For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. (Romans 11:1) Paul's claim of Israelite was associated by the link to Mariamne-I, the mother of Aristobulus. Through Herod the Great, the Idumaeen, Paul was mostly Edomite, a descendant of Esau that took wives of the Canaanites. (Gen 36:2, 9) The Midianites once encamped near Jezreel to battle Gideon that was camped at the Canaanite well of Herod. (Judges 7:1) The Edomites are recorded in Kings-11 to have Hadad, as an adversary to Solomon, which had very similar vicious attitude and actions as Herod the Great, and became king of Syria. Hadad was a descendant of the daughters of Hadar, one of the twelve sons of Ishmael. (Genesis 28:9, 36:8) The descendants of both Edomite kings, Hadar and Hadad, kept the same general naming inflections throughout their generations. It is not much of an accent stretch to get the name of Herod from Hadar or Hadad.

There is still not solid evidence at this point, but now we can walk through all the outlined areas and logically deduce the associated selections. The book of Romans has some of Paul's relatives listed as his companions; Greet them, which are of Aristobulus' household, my Herodion kinsman. Salute Rufus, and his mother and mine. (Romans 16:10-13) This is Paul's greeting to the Senate in Rome that he is of the Aristobulus family of Herod through Herodias. The statement "his mother and mine" is an introduction of Herodias and her son Rufus, a brother of Paul.

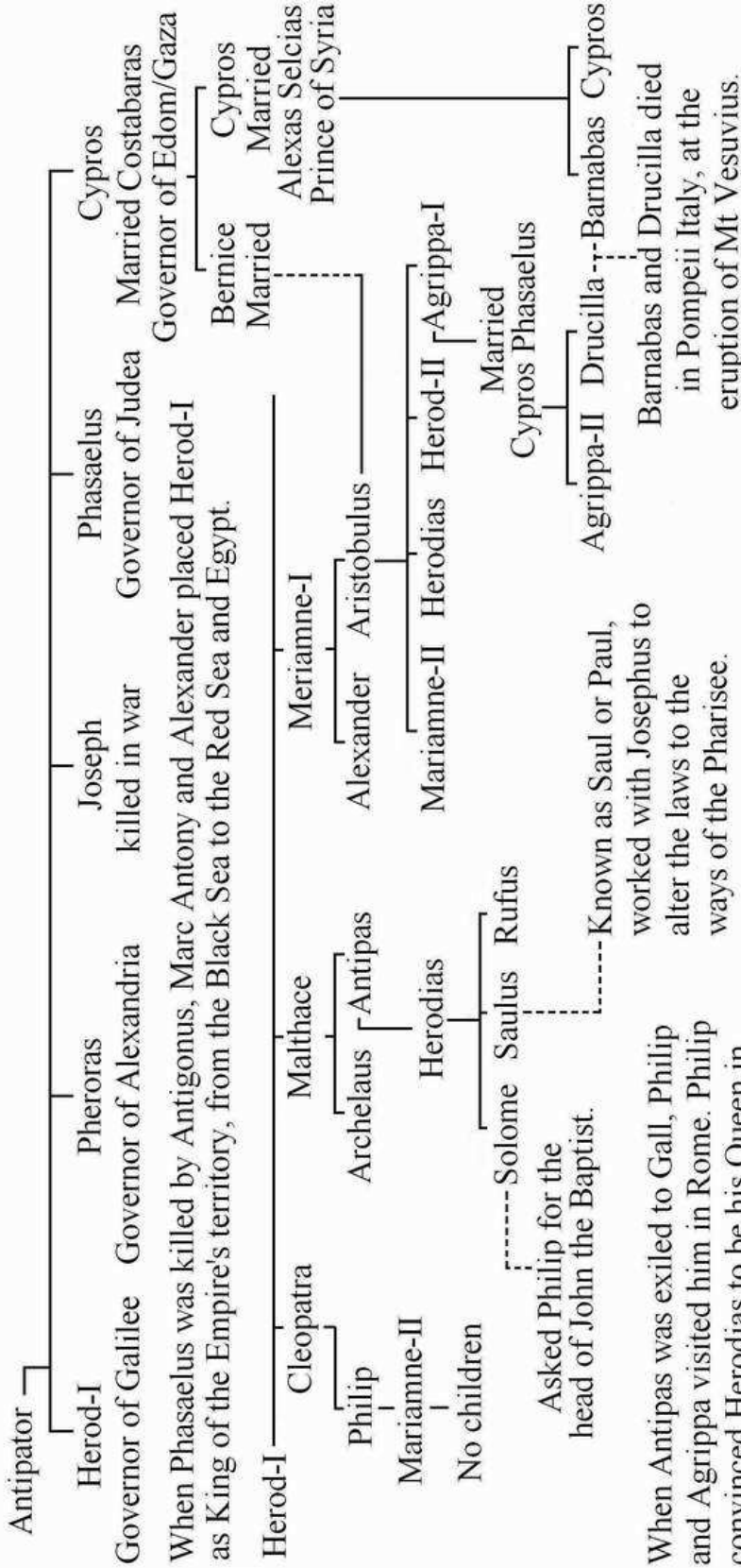
In the case of Tetrarch Antipas, he was known to have children by Herodias, and these are most likely Saul, Solome, and Rufus. Saul and Solome are then brother and sister: she is known as the daughter of Herodias that asked Herod Philip, Solome's stepfather, for the head of John the Baptist. (Matt 14:3-11, Mark 6:17-28) Herodias had left Antipas when he was exiled, and married King Philip, who had no children, and needed an heir.

Of the seven ruling Herods, there was Herod the Great; the first of a family name was called “the great” by the descendants. Archelaus, the Tetrarch that had the children of Bethlehem removed by his father, died after ten years of reign, leaving three Tetrarchs, Antipas, Philip, and Herod-II of Chalcis. Agrippa-I replaced Antipas for insufficient taxes to Caesar; then died after giving an inglorious speech at a Passover celebration. Then Tiberius sent General Vitellius to kill Philip for starting a Judean war, and later sent Agrippa-II to be king. If we include Paul as the eighth of the seven ruling Herods, we can define the statements in Revelation. (Rev 17:11) Then add the two Herods that did not rule, Arisobulus and Alexander that were killed by their father, and you have the ten horns of Daniel that came from one great horn. The stout horn is Paul, who made war with the saints and prevailed until the Day of Judgment. (Dan 7:20-22)

This evidence may still not be conclusive to some teachers, but Paul had exclusive interactions with the Herod family and all the travels with the Herods, and high-level access to all stations of the Temple Priests and palaces. When Paul led the Roman guards as he rounded up thousands of men out of their homes in Jerusalem; only a king or the son of seven kings could do these actions year after year without retaliation of any of the political leaders. Titus Flavius Josephus was the emperor’s eyes to the region, and he followed Paul in many travels and exploits. Without opposition or concern to the laws of the Jews, Paul had the king’s and emperor’s authority to preach more exceedingly zealous of the traditions of his fathers. (Galatians 1:14-17) These traditions and laws that he taught were derived from his Tarsus holy mountain of the pagan gods, that were fully acceptable to the Romans. As Paul stated repeatedly that he followed the laws of his fathers; people assumed it was the fathers’ laws of his Jewish roots. But in fact it was his

father, the Tetrarch King Antipas, and his stepfather, King Philip, and his grandfather, King Herod the Great. The kings developed their laws and traditions in Tarsus, which Paul so fondly reflected upon for his heritage. Josephus endorsed him as the most influential Priest of the Empire, while the book of Romans embellished Paul as he presented himself to be Caesar's future choice as an anointed King or Tetrarch of the Roman Empire, within Israel or the land of the Alexandrian Nations.

Family tree of Antipator, the Edomite Procurator for Alexander the Great, and the Roman Army.



When Antipator was exiled to Gall, Philip and Agrippa visited him in Rome. Philip convinced Herodias to be his Queen in Judea to provide an heir to his throne.

When Meriamne-II heard of this, her mother Bernice gave Antipas the Syrian Army to fight against Philip. These actions started the Judean Wars, which Caesar quelled by beheading Philip, and placing Agrippa as the new King of all lands of Herod-I.

Known as Saul or Paul, worked with Josephus to alter the laws to the ways of the Pharisee.

Daniel and Revelation describe the beast of seven kings, and then a little horn from the seven heads of the beast with ten horns. The seven kings and seven heads are: Herod-I, Archelaus, Antipas, Philip, Herod-II, Agrippa-I, and Agrippa-II. The ten horns are the seven kings, with Aristobulus, Alexander, and Saul as the little horn that spoke to Caesar to claim his heritage.

Restructured History

Now we will look at the former data in a different view from the perspective of Roman command, and interlink the data with the Biblical events to see why the atrocities were settled on Jerusalem. In history research of the first century, there are often conflicts with dates and sequencing of the events that are perceived as inaccuracies of the original authors. The times in that period were recorded as the year of reign of a King or Emperor, and using their name or title to date the events. The standard of dates that we use in our modern age was established by church historians of the sixth century. The Priest Exiguus “Anno Domini BC-AD” research had tried to set our first year at the time of the Messiah’s birth by setting his current calendar at 247 years after the Gothic war of Diocletian, which started his calendar table at 532. This was then adjusted in further studies to place the Messiah’s birth about three to seven years earlier. There are still major conflicts in the studies between the periods of Caesars and Herods, and realignment is either conceded or adjusted by many historians.

The research for this book has not found any chronology map that is acceptable to all data, and so it is inevitable that these theoretical statements will not match existing timelines. One of the major indicators that initiated this analysis was during the period of Caesar Tiberius, of the years commonly reported as 14 to 37. Those 23 years were the entire period of the Messiah’s ministry, and all but the last year of the book of Acts; for in the fifteenth year of Tiberius; John Baptized Yahshua who was thirty years of age. (Luke 3:1, 23) There are several events in that period, where Caesar Tiberius, Claudius, and Augustus were referenced near the same time, so this definitely flagged an offset of what has traditionally been taught as a linear progression reign of Caesars. (Luke 2:1, 3:1, Acts 11:28,

25:21) The key to this mix-up and the matching of Roman to Biblical history; is that Caesar Tiberius retired to Rhodes Capri on his twelfth year of a twenty three year reign. He retained his position of Caesar, and gave proxy authority to two Princes of the Empire. Prince Caius Caligula was Caesar for five years in Rome to Egypt, and his uncle Claudius Augustus Germanicus was Caesar of Europe at the same time, and both were under the reign of the retired Caesar Tiberius. The overlapping of Caesars was common practice for such a vast territory, and they delineated the regions by establishing multiple kingdoms. Once their inheritance was recognized as the royal house of Caesar, they had full authority to govern as Ambassador to Caesar, and append his name and title to their names and actions.

Another disputed identifier that the ancient historians used, were the games of the Olympiad. The Greek traditions were adamantly supported, and the games were recorded since the time of Hezekiah and Daniel as five year events. (Antiquities 16.5.1, Tacitus Annals 14.21) The games are now held every four years, and the modern historians document the ancient games as four years, but the first century reports are always five years, described as the first to the fourth year, and the year before the next Olympiad, as annotating half decades exactly as the ancient Olympic symbol from Greece links five rings. (Antiquities 14.1.2, Wars 1.21.8) The games were abolished during the 293rd Olympiad in 393 by Emperor Theodosius; then artifacts were discovered in 1776; and games were reinvented in 1896 as a four year occurrence. Committees restructuring the Olympiads insist that the records of the third century and earlier historians were unreliable. The committees inaccurately counted four year periods instead of the logical five, because only the first to the fourth

years were directly mentioned in those documents, yet the coliseums were dedicated to the empire's five year quintennial contests of the Greek games. (Tacitus Annals 14.20-21, 16.2)

With a definable overlap within the timeline of the first century, all of the documented points in history suddenly blend and interlink into a palatable array that conforms to the records of the original scribes. The presently accepted outlines of historical chronology has thereby been befuddled, so we must fix a point in time that does not change our current calendar year, and remap the events in sequence. There **maybe ARE** other obstacles between the first and sixth centuries ~~of up to~~ **THAT WILL ADD AT LEAST** 125 years, and certainly we must anticipate human error in deciphering such a vast multitude of documentation that is derived from translations. The last records of the ancient authors seem to agree on August ninth to twenty fourth of the year 79, is when the cities of Pompeii and Herculaneum were obliterated by the eruption of Vesuvius. The eruption occurred nine years after Titus destroyed the Jerusalem Temple, in his efforts to eradicate the Jewish superstitions that insisted on days of rest. The year 79 is therefore my set point for all adjustments of calendar dates, and a reverse chronology of events was established from that point in time, which should intersect in agreement with all of the primary, first century historians.

Rebuilding History's Timeline

-1722 Jewish Egypt Exodus to Solomon is 612, till Babylon is 466.5, after Babylon is 70, till Antiochus-I is 414, till (yr70) Titus burned Temple 229.5, =1792. (Antiq20.10.1)

-353 Alexander reigned 12 years then Ptolemy Seleucus Soter 40 years, then Ptolemy Philadelphus 41 years in Egypt. (Antiq 12.2.1)

-341 Alexander died 1 year before 115th Olympiad. (Apion 1.22)

- 295 End of Babylonian Persians Empire, starting “Dominion of the Seleucus” who the Greeks called god, the grandfather of Antiochus, the years are noted here as (x0 to x305), which ends year 10, when Herod pays Antony to kill Antigonus (Antiq 12.3.1-2, 12.9.3)
- 294 Ptolemy Philadelphus in his 7th year, has Jerusalem Temple Priest Eleazar send 72 interpreters to Alexandria, to translate Jewish scrolls to the Greek language. (Antiq 12.2.5)
- 180 Antiochus Epiphanes begins reign 250yrs before Titus burns Temple. (Antiq 20.10.1)
- 150 King Antiochus Epiphanes of Egypt pretending peace, burned sacred books, plundered Jerusalem, and offered swine on the altar on 153rd Olympiad. (x145). (Antiq 12.5.4)
- 145 154th Olympiad, the Temple was desolate and walls torn down, Judas Maccabeus purged Temple and celebrated Feast of Lights for victories without loss. (Antiq 12.7.6, 12.8.1-5)
- 122 Hyrcanus-II besieged Ptolemy at Jericho, Ptolemy kills Hyrcanus’ mother and brothers, siege extended to next year, a Sabbatical year where siege ended. (Antiq 13.8.1)
- 105 Antiochus-II Epiphanes 4th yr, Hyrcanus High Priest opened David’s tomb and removed 3,000 talents to buy troops on 162nd Olympiad (Antiq 13.8.2-4)
- 47 Pompey, Crassus, and Caesar form Triumvirate, to govern the world. (Tacitus 3.28)
- 27 Antipater, an Edomite of those that came from Babylon to Judea, given Roman privileges by Caesar, made procurator of Judea (Antiq 14.1.3, Wars 1.9.5)
- 27 Hyrcanus High Priest by Pompey, 3rd year of 177th Olympiad (Antiq 14.1.2, 20.10.1)
- 20 Octavian reigns with Julius Caesar, next 57 years, to age 77 (Antiq 18.2.2)
- 17 Aristobulus beheads Pompey and empowers Antipater. (Antiq 14.7.4, 14.16.4)
- 13 Caius Julius Cesar [Caesar] dies on Ides of March. (Antiq 14.11.1, 19.2.2, Seutonius)
- 13 Herod appointed Governor of Galilee by his father Antipater at age 15. (Antiq 14.9.2)

- 00 Marc Antony (Marcus Antonius) Triumvirate Emperor of Rome, anoints Herod Antipater and his brother Phasaelus as Tetrarchs of Judea (Antiq 14.12.3, 14.13.1, 14.13.10)
- 05 Antony feasted Herod's first day of kingdom approved by the Senate, on 184th Olympiad, while Antigonus besieged Masada; reported as 72 A.D. (Antiq 14.14.5, Wars 1.14.4, 4.7.2)
- 10 185th Olympiad, Herod enriches Marcus Agrippa from tomb of David and Solomon, to gain power, 27 years after Pompey died. (Antiq 14.16.1-4, 15.1.2, 16.7.1)
- 10 Herod paid Antony to have Antigonus killed, ending tetrarch and ending Hasmonian Empire 126 years from Maccabees. (Antiq 13.7.3, 14.14.5, 14.16.4)
- 10 End of the Seleucus Macedonian calendar (x305) on 185th Olympiad. Antigonus entered Strabo's Tower to watch games, and Germanicus guards killed him. (Antiq 12.3.1-2)
- 12 Octavius fought Antony and won on 7th year of Herod, and a great earthquake killed ten thousand men and many cattle in Judea (Antiq 15.5.2)
- 17 Herod begins rebuilding Strato's Tower with havens and temples into the city Herodium, that was later named Caesarea (Antiq 14.13.9, 14.4.4)
- 20 187th Olympiad, attended by Caesar Octavian, Mark Antony, Herod-I (Antiq 15:5)
- 20 Herod Philip was educated in Rome by his mother Cleopatra. (Antiq 17.1.3, 18.4.6)
- 23 Octavian Caesar is Emperor Augustus after Antony and Cleopatra die. (Antiq 15.7.3)
- 23 Messiah Yahshua born in Bethlehem, moves to Egypt after 5 wks. (Lev 12:4, Luke 2:22)
- 23 Children in Bethlehem killed by Archelaus by orders of Herod. (Matt 2:16)
- 23 Herod-I kills his sons Aristobulus & Alexander in a false conspiracy. (Antiq 16.11.7)
- 23 Octavian Augustus notes barbarity of Herod, bequeathed his four sons as heirs, and died after Day of Atonement. Three sons and a grandson inherited the kingdom as Tetrarchs. Archelaus, Philip, Antipas, and Herod-II. (Matt 2:19-22, Antiq 17.6.5, 17.8.1, Wars 1.33.8)

- 33 Archelaus banished to Gaul Vienna for barbarity and tyranny (Antiq 17.13.2, 18.2.1)
- 37 Tiberius Nero is Caesar after Octavian is Augustus for 14 years. (Antiq 18.2.3, Annals 1.5)
- 38 Josephus is born when the son of Marcus Agrippa, Caius Caligula, is anointed Prince into the house of Caesar. (Autobiography 1, Tacitus Annals 1.3)
- 41 Claudius begins command of a legion in Europe, under Germanicus. (Suetonius)
- 45 Philip begins building Coliseum for 192nd Olympiad in Caesarea that his father founded, and completed the Coliseum in ten years. (Antiq 14.4.4, 16.5.1, Wars 1.21.8)
- 48 Tiberius' son Germanicus dies at Gaul, his son Claudius is renamed Tiberius Claudius Caesar Augustus Germanicus by Agrippina, and reigns with German armies over Britain, Spain, France, and Germany. (Antiq 19.5.2, 20.7.1)
- 48 Pontius Pilate appointed Judean Prefect Procurator by Tiberius. (Antiq 18.4.2, Wars 2.9.2)
- 50 Tiberius Caesar retires on 12th year of 23 year reign to Rhodes, leaving Caius Caligula and Claudius Germanicus as Caesars. (Annals 1.53, Wars 1.20.1, Antiq 18.6.1, 4)
- 53 Baptism of Yahshua age 30 by John, the 15th year of Tiberius. (Luke 3:1, 23)
- 53 Herod Antipas, banished to Vienna of Gaul for insufficient tribute. Claudius sends Senator Cyrenius of Syria and Vitellius, to gather his money and sell his estate. (Antiq 18.7.2)
- 54 Philip visits Rome, lodged with Antipas, and returns with Antipas' wife Herodias. Antipas returns to Judea and raises an army that defeats Philip's army. (Antiq 18.5.1)
- 54 Agrippa-I in Rome, convinced Caius Caligula, that his statue should be placed in the Jerusalem Temple for their neglect of dignity to Caesar. (Antiq 18.8.1-9, Tacitus Histories 5.9)
- 54 Josephus age-16; helps Pharisees with legal advice to rid the Temple of rebellious Jews. Vespasian, impressed with the tactics, invoked Josephus with property and royal privileges. Titus and Domitian dignified him as Titus Flavius Josephus (Autobiography 76)

55 Rebellion ends when Caligula is assassinated his 5th year by Germanicus guards in Rome, and declare Claudius as Emperor, his residence in Alexandria. (Antiq 19.1.14, 19.2.1)

55 Philip's completes building the Cesarea Coliseum after ten years, and inscribed Agrippium on the entrance gate, to honor his friendship with Agrippa, and consecrate Olympiad combat and races to Caesar every 5th year. (Antiq 16.5.1, Wars 1.21.8)

55 John the Baptist beheaded for Herodias and Solome, (Matt 14.8, Mark 6:25, Antiq 18.5.2)

55 Claudius sends Vespasian from Alexandria to Antioch as President of Syria. Vespasian promotes his son Titus to lieutenant in the Judean Army and gives Agrippa-I the kingdom of Herod-II of Chalcis, Antipas, and Philip. Vespasian sends Philip to fetch Alexandrian priests to replace Jewish priests in the Temple. (Antiq 19.5.1-3, Suetonius Vespasian 4)

56 Agrippa-I removes Theophilus and places Simon Boethus as High Priest, then Jonathan, then Matthias, then Joseph Caiaphas over his three year reign. (Antiq 19.6.2, 19.8.2)

56 Claudius demands all Jews depart from Rome, and published edict forbidding Jews to assemble in synagogues, for refusing statue of Caius Caesar in the Temple. (Acts 18:2, Antiq 18.8.2, 19.6.3)

56 Agrippa-I enlarges Caesarea and adorns with Jerusalem artifacts. (Antiq 20.9.4)

57 Yahshua crucified 1st month at Passover. (Matt 27, Mark 15, Luke 23, John 19, Antiq 18.3.3)

57 Mathias elected Apostle 1st month, Stephen accused by Alexandrians in 7th month, purging of Messianic Jews by Antipas, Costobarus, and Saul. (Acts 1, 6, Antiq 20.9.4, Wars 2.17.4)

57 Saul warned by Spirit at Damascus, sent to Tarsus, spends one year in Antioch with Barnabas. (Antiq 18.3.5)

57 Tiberius banishes Judeans from Rome, sends Vitellius to Judea, to remove Caiaphas and send Pilate to Rome for inquiry. (Antiq 18.3.5, 18.4.3)

- 57 Gamaliel's son Jesus kills High Priest Jesus Damneus, for refusing Greek traditions in the Temple. (Antiq20.9.4)
- 58 Herod Philip dies on the 20th year of Tiberius as Vitellius sends his head to Rome by order of Tiberius, for using troops to settle his quarrels. (Antiq 18.4.6, 18.5.1)
- 58 Barnabas and Paul anointed with powers for 3.5 years by John Mark on Paul's first journey in the Aegean Sea, John Mark separates from them at Cyprus. (Acts 13.3-5, 13)
- 59 Capture of James and Peter, Josephus acquires book of Luke to edit. (Acts-1)
- 59 Agrippa informed of day of vows, dies after speech he is immortal. (Antiq 18.5.3, 19.8.2)
- 59 Paul winters with Antipas, in spring he meets Josephus with books in Assos by Alexandria, then traveled to Rhodes to meet Tiberius. (Acts21:1)
- 60 Felix sent to govern Judea as Procurator on 12th year of Claudius Augustus. Paul tried in Caesarea and given freedom within the palace for two years. (Acts23:23-27, Antiq20.7.1)
- 61 Tiberius dies 37 years after Antony, 22 years as Caesar. (Antiq 18.6.10)
- 63 Festus visited Felix, and asked Paul if he would be judged in Jerusalem. Paul said that only Caesar should judge him. After many days, Agrippa-II visited and agreed that Paul should be sent to Caesar Augustus. The book of Romans was written to announce Paul, and the last chapter details the formal delivery to Caesar. (Acts25:8-12, Antiq 15.11.4)
- 63 Sailing the Asia coast, and below Crete, Josephus and Paul are shipwrecked with 266 men on a 600 man island Malita, and arrive in Sicily in spring. (Acts27:37, Josephus Auto 3)
- 63 Nero reigns as Caesar after his mother Agrippina poisons Claudius Augustus, before Britannicus could seize the throne. (Antiq 20.8.2)
- 64 Paul and Josephus arrive in Rome without his anointed powers that were given 3.5 years earlier. Josephus is age-26. (Autobiography 3)

- 64 Rome is allowed to burn by Nero, and blamed on Christians and Jews. Then Edicts proclaimed it unlawful to follow Christian religion. Paul was beheaded with a sword, while Peter suffered crucifixion. (Tacitean Chronicle 2.29.1-4)
- 66 Titus formed Legion 15 from Alexandria, serving under Vespasian, to plunder Galilee for Nero, assisted by Josephus. (Wars 3.4.1-2)
- 68 Caesar Nero kills himself when attacked by Galba. (Wars 4.9.2)
- 68 Titus pays homage to Caesar Galba in Judea. (Tacitus Histories 1.11)
- 68 Three Caesars in one year; Galba, Otho, and Vitellius. Each murdered by the next.
- 69 Caesar Vespasian reigns for 10 years, to age-69. (Seutonius, Tacitus Histories 5.10)
- 70 Titus purged Judea of their superstitions, by killing all that would not surrender, and destroying the Jerusalem Temple and all associated structures except the towers. He was assisted by Josephus, in the second year of Caesar Vespasian. (Wars 5.13.6, 6.4.8)
- 79 Pompeii destroyed from eruption of Vesuvius on August 9 to 24.
- 79 Titus reigns as Caesar after his father Vespasian, and dies 2 years later.
- 81 Caesar Domitian reigns for 15 years after Titus dies of disease.
- 94 Domitian's 13th year, Josephus is 56 years of age. (Antiq 20.11.3)

A more in-depth span of four centuries is available on the theorybin.com website.

Critical Items

The dates that stand out for new information, are the years around the Messiyah's birth, ministry, and especially the year of death. The 187th Olympiad in the year 20, was attended by Caesar Octavian, Marc Antony, and Herod the Great. In the year 23 Antony and Cleopatra died in Alexandria, attended by the Priest Herod Philip, leaving Octavian as the Superior "Augustus" Emperor. The year 23 is when the Messiah Yahshua was

born, and the infants of Bethlehem were killed to erase the prophesized birth of the Jewish King. Herod then kills two of his own sons Alexander and Aristobulus and his Jewish wife in fear of a conspiracy, which was contrived by Archelaus, making him the eldest son. Octavian Augustus considered this to be barbarity, and forced Herod to bequeath his kingdom to four sons. Herod was then killed by disease, leaving the kingdom to the Tetrarchs Archelaus, Philip, Antipas, and a grandson Herod-II. Herod-II and younger brother Agrippa, and two sisters Meriamne and Herodias, were children of Aristobulus and the Syrian King's sister Bernice. By the year 33, after ten years, Archelaus was banished by Octavian Augustus, to Gaul Vienna for barbarity and tyranny. (Antiq 17.13.2, 18.2.1)

Tiberius had retired on his 12th year in the year 50, and gave proxy authority to Claudius Germanicus and Caius Caligula. In the year 53, the 15th year of Caesar Tiberius Nero, Yahshua was baptized by John, and the Apostles were chosen in what is known as the start of Yahshua's ministry. (Antiq 18.7.2) Herod Antipas was insufficient in his tax tributes to Rome that year, and Caesar Claudius Germanicus sent General Vitellius to investigate, collect the taxes, and sell the estate of Herod Antipas who was banished to Gaul. These banishments are probably for a trial or hearing; for he was soon living in Rome, then back in Judea.

The next year, Philip and Agrippa visited Rome and lodged with Antipas, and Philip convinced his brother's wife Herodias to be his queen, and brought her back to Judea. Philip's first wife Mariamne-II, went to her mother Bernice and her grandfather the King of Syria, and assembled an army with Antipas that defeated Philip's army. And this was the complaint of John the Baptist, that Herodias; a brothers daughter, had married two brothers. (Matthew 14:3-11, Antiq 18.5.1-2)

That winter, and into the spring of next year, Agrippa stayed in Rome seeking influence, and convinced Caligula that his statue should be placed in the Jerusalem Temple, as Caesars statues are in all other Roman Temples. The Jews rebelled at the new order as Antioch Pharisees placed pictures and symbols in Jerusalem, and General Vespasian was sent by Claudius, from Alexandria (Troas) to get the Syrian Army of General Vitellius to hush the rebellion. General Vespasian placed his son Titus in the Judean Army, accompanied by his brother Domitian who had just finished a two year term in the Egyptian Army. Titus and Domitian were impressed with the legal tactics offered by the 16 year old Josephus, which used courts and fines to squash the riots. Vespasian invoked a special honor on Josephus, with tax free land and the title of Titus Flavius Josephus.

The rebellion ended with the removal of pictures from Jerusalem, and Caligula was killed in the year 55 as Germanicus Guards surrounded him in the coliseum corridor at the game of “slaughter of the tyrants,” during the 194th Olympiad at Rome. (Antiq 19.1.14) Tiberius learns through letters from the Jewish Priests, of the deceptions and rioting in Jerusalem, and has Claudius Germanicus send Vespasian to be president of Syria, and place Agrippa as king of Judea. Vespasian removed the Tetrarchs and sent Philip to Troas Alexandria to fetch Greek priests for the Jerusalem Temple. Over the next year, Agrippa enlarged Caesarea into a Pharisee Priest College that replicated the Senate of Rome under the instruction of Gamaliel, and embellished the city with ornaments and furniture from Jerusalem and the Temple. Agrippa placed Caiaphas as High Priest and other Libertines in the synagogues, and Jews were forbidden to gather throughout Judea.

In the year 57, the 20th year of Tiberius, the Pharisee College discussed the Jewish Priest that assembled masses to teach in the wilderness, and decided to remove him and his followers by trial. The Pharisees captured Yahshua and executed him with great fear of the prophecies, and greater confusion when he returned from the dead. The Apostles were celebrating the Feast of Tabernacles when Stephen was confronted by the Alexandrian Priests, with Philip and Saul, who manipulated his conviction of blasphemy. Philip gathered the Army with Titus, then Antipas, Costobarus the king of Gaza, and Saul purged and plundered Jerusalem of thousands of Jews that hailed the Messiah. Saul had a divine warning as he traveled to Damascus; he stopped his attacks, but could not agree with any of the Jews. He was being sought by the Army for abandoning his orders, so he left for Tarsus, but Agrippa sent his son-in-law Barnabas to take Saul to Antioch.

That same year of 57, Tiberius hears of the turmoil in Judea, banishes all Jews from Rome, and sends General Vitellius to Judea, to remove the High Priest Caiaphas, and send Pilate (Pilot) to Rome for enquiry. The General places Greek Alexandrian priests in the Temple and has the objecting priests killed. Herod Philip is beheaded in year 58 for utilizing Roman troops for his personal quarrels, and his head was sent to Rome, by order of Tiberius.

If you reflect on the events of those years, and the fact that the former king Philip was beheaded, you can understand why Josephus did not detail in writing of his partaking in the purging of the Jews. He was asked by the author Justus, why he has not sent a report of these events over the last twenty years of the period of Agrippa and General Vespasian. Josephus replied that he concealed that he was the author of King Philip's revolt, and Tiberius wanted punishment, but the earnest entreaty of Bernice excused his

madness and changed death to imprisonment. (Autobiography 65-66) The details of his participation are written obscurely in his autobiography, and many names are different from the New Testament text, but these stories parallel the Apostles books and display the men as armed rabble stealing corn. So it is difficult to analyze who these men are in fact, but we see the strategy where Josephus desired to take the men without bloodshed, by observing and taking the names of all the assemblies with utmost care. Then publish an edict offering security, and giving them twenty days to repent and lay down their arms. When the Pharisees, Saul, and King Philip acquired the list of names, they plundered their homes and utterly destroyed them, thus the Jews labeled Josephus as a traitor, and appealed to Tiberius to have him killed.

Chapter 6

Studies of Yahshua.

The subsequent chapters are an assemblage of detailed studies on some of the hard questions and interesting findings that arise from reading the Bible. A fascinating and notable observation can be made, that many of these findings are commonly taught in reverse or contrary to the true verse statements. And once again, we will rely heavily upon the author Josephus, to enlighten some unknowns in the Historical and Pharisee perspective, from his publications and bulletins to Caesar.

A Prophetic Event for Joseph and Mary

By studying the intricate connections to policies of the Empire and the kingdom's leadership, we can discover some methods and purpose to the Holy events that are written in the ancient texts. In the book of Josephus Antiquities (18.1.1-2) it is written that Cyrenius, a Roman Senator of great dignity came into Syria, sent by Caesar Octavian Augustus to be a judge of that nation and take account of their substance. Coponius, a man of the equestrian order, was sent with him, to have the supreme power over the Jews, independent of Herod's kingdom.

But the Jews took the report of taxation heinously that this was no better than an introduction to slavery. Yet they left off opposition by the persuasion of Joazar, who was the son of Beethus the High Priest. So, persuaded by Joazar's words, men traveled to their estates and gave an account without any dispute. As Coponius was exercising his office of procurator of the taxes, the Jews were celebrating the feast of unleavened bread, which we call the Passover.

The book of Luke covers this period; that in those days, there was a decree from Caesar Augustus that all of the world should be taxed. And this taxing was first made when Cyrenius was governor of Syria. All men went to be taxed in their own city, and Mary brought forth her firstborn son, and laid him in a manger, because there was no room for them in the inn. (Luke 2:1-5)

The taxing order from Coponius required that all landowners attend to their taxation in the city of their property of inheritance. Joseph was of the lineage of David, whose property was at Bethlehem, about five miles south of the Jerusalem Temple. It was stated that they performed all things according to the Covenant Laws of the Lord. To fulfill these things under the law, the child was circumcised on the eighth day, and then Mary would continue her 33 days of cleansing and redeem the child at the Temple, according to the covenant of a firstborn. (Gen 17:12, Ex 13:13, Lev 12:4, Luke 2:22-39) The family then returned to Nazareth, to reside in their home in the land of Galilee, but they revisited Jerusalem every year at the feast of the Passover. (Luke 2:41)

This birth is the prophetic image of the original Passover Exodus from Egypt, which Israel celebrates as the time of rebirth and first fruits, where the nation was brought into a new manner of life on the seven days of Passover. The prophecies were of the light to reveal salvation to the Gentiles, and to praise the people of Israel. (Isaiah 49:6, Luke 2:32)

In that period of years, the lunar date of Passover places the birth of the Messiyah to be on or near April 1st to April 10th, which is quite a difference from Constantine's assigned celebration of December 25th. This is very disheartening to see how the church traditions have labeled this April date, teaching a true perversion of an honorable day of Pesach and the Messiyah. The common holiday in December is actually derived from the

birthday of the Persian King Selucia Mithra, which declared himself as the invincible sun god. Mithra's traditions following Baal worship inspired the Romans tremendously with lighted ornaments in the trees around the temple as lighted by the sun at night, and offering gifts to the gods that were placed under the trees. The trees were planted in groves, that were part of the ornamental flower gardens to the worship of Ashtar, the Zidonian goddess of fertility that is now celebrated as Easter. (Kings 11:1-8, 18:19)

In former times, Gideon was commanded to throw down the altar of Baal, and cut down the grove by it: the grove was a fertility symbol for Ashtar. (Judges 6) Also, Solomon appeased his foreign wives with altars, sacrifices, and incense to their gods. For this action, God removed the Kingdom from Solomon's seed and gave it to his servant. (1-Kings 11) Remarkably, the forbidden celebrations have overwhelmed the three Holy Feasts that are clearly commanded in the Laws of Moses. (Lev 23, Deut 16) Modern doctrines now invoke the parable image of the woman riding the back of the scarlet beast. (Rev 17:1-5) The prophecies stated that the dogs would return to their own vomit, and many will follow the wide road, but few will take the straight and narrow way. (Deut 12:32, Matt 7:14, 2-Peter 2:21-22)

As God prepared Israel to take the land of Canaan, Moses wrote: take heed that following their traditions does not snare you with the abominations they do with their gods. Whatsoever God has commanded, observe to do it: and do not add to, nor diminish from it. (Deut 12:30-32)

An Alternate Counting of Months

Please note that in dealing with the books of Titus, as in his book of Luke, there are often conflicts within the text, or with other books. There is another view to this story of identifying the Messiyah's birthday. Other researchers acknowledge that the

statements in Luke can deduce the birthday, where the Messiyah was born six months after John the Baptist. Zacharias was John's father, a priest of the course of Abia. (Luke 1:5) John was to be conceived when Zacharias ended his month or course of assigned duties. Abia or Abib is the month of Pesach, the Passover. So after the month of Pesach, John the Baptist was conceived when Zacharias returned to his home from his course of duty.

Add nine months for Elizabeth and six months for Mary, and you get fifteen months, or three months and a year later. (Luke 1:24, 26, 36) At that time of Abib, Pesach was the first month of celebrations. Counting from the second month and adding three months, we get four months after Pesach Abib, or the fifth month of celebrations. This count with a modern calendar places the birth of the Messiyah near or exactly on the Feast of Trumpets, the new moon festival of Rosh Hashanah, the beginning of Sukkot, the harvest festival.

Rosh Hashanah is where the trumpets are sounded on the first day of the month; which would equate to the day of the Messiyah's birth, when a remarkably bright star was seen in the heavens. (Matt 2:2-10) Then the tenth day, we must afflict ourselves with fasting and offerings; and this is the only calendar time that we are to afflict our souls and fast; equaling to the time of his circumcision. Then the fifteenth day starts a week of feasting and celebrations, which is the marvelous Feast of Booths, or Sukkot. We are to live in open air booths, which might be equivalent to the Messiyah's first days, with no room at the inn. And we are to wave limbs from the trees, like the time when Yahshua rode his donkey into Jerusalem.

There is a drastic difference in the two derived birthdays of Pesach and Rosh Hashanah, which is a choice of April or September. But this is apparently a consideration

of study, and not an event that needs another man-made holiday, for the celebration events placed by God have already covered these landmarks in his own way. We should also be intent to study and recall that on the last page of the Bible; Yahshua stated as John fell at his feet: “Do it not, for I and the Prophets are fellow servants; worship only God.” (Rev 22:8-16) And for those who insist that Yahshua and God are the same being, remind them that Stephen saw the heavens opened, and saw Yahshua, the son of God, standing at the right hand of God. (Acts 7:59)

Walking on Water

There is the famous portion of scripture that steps into the display of powers that Yahshua possessed. We cannot personally comprehend the function of walking on water, but we can examine the demonstrations as they were written. The Genesis displays of forcing the waters in and out of the earth, and applying water to feed the whole earth of plant life before the rains were utilized, is tremendous in scope and fascinating in detail. Then the parting of the sea and parting the rivers and springing water and rains on command were well documented as absolute occurrences.

In the scientific view, some scale of comprehensive control is still happening on occasion with our weather systems, but even simple controls are still not in our capabilities to duplicate beyond a laboratory setting. Yet Yahshua could reach out and verbally command a violent storm to be still, and the effect was immediate and complete. These were not illusions or fictitious tales, the forces of winds and waters truly obeyed his commands. Then with what seems an effortless marvel, he can physically rise above the ground to any limit and pass through solid walls. Rising in the air is control of weight or position or buoyancy, which is the factor that would allow him to be buoyant in water.

This is inconceivable in any scientific endeavor, and cannot be imitated, but these events are documented repeatedly.

My sailing experiences saw a curious point of the Apostles report of a night when the winds were contrary on the sea, for a sailboat cannot steer in changing gusts. (Matt 14:24-32, Mark 6:47-51) The waves were tossing the boat about because it could not maintain a speed to flow with the waves as a sailboat would normally be doing. Then the Apostles were startled to see Yahshua walking on the water, and he would have passed them if they had not cried out. The curiosity of this statement is that he would have passed by if they had not called to him. Even an experienced sailor has difficulty stepping from a dock to a boat in rough weather, for the constant change in height is tricky to anticipate. So stepping from one point to another on boisterous seas would be dangerous to impossible. The fact that he would have passed by; means that he was going with the flow of the waves as a surfer would be doing, and not controlled by the winds or actually stepping point to point. Therefore, we have a documented report of two witnesses that Yahshua was actually surfing at night across the Sea of Galilee. What a strange and amazing event, and Peter could join him as long as he was focused on the presence of a holy ground and a holy experience, and not on the flurry of a troubling world. This is the same method used to pick a wave for surfing; you set your position on a slope, and allow the wave to control your movement as you go with the flow. You must ignore all other distractions and focus on the smooth surface and momentum of the waves to maintain a balance.

Law Is Precious to the Lord

There is one notable parable of Yahshua, which seems to be in conflict with the Torah. This initiated a search to grasp the intent of the phrases, for it was not possible for

the true Messiyah to be in conflict with the Torah books of Moses, as this would be an opposition to God. Leviticus teaches that an unclean diet is an abomination that offends and defiles, and your soul will bear the iniquity. You shall not defile yourselves with any manner of the unclean creatures upon the earth. (Lev 5:17, 11:43, 44)

Matthew wrote that what goes into the mouth does not defile a man, but what comes out of the mouth defiles a man. (Matt 15:11, 18, 20) Then Mark covers the same parable where Yahshua taught that what is outside a man and enters into him, does not defile. (Mark 7:15, 18, 20, 23) These statements in Matthew and Mark are definitely in conflict to the Torah teachings, which repeatedly expresses that eating an abomination will defile the soul. Recall an example where Daniel and his close friends would not eat the King's meat, so as not to defile their souls. (Dan 1:8) With a bit of research, this conflict in the New Testament seems to have been a translation error.

The diet of all the Hebrews in Yahshua's travels ate kosher meals, so a choice of food would not have been the point of the discussion in the parable. Matthew identified that the Pharisees' had approached Yahshua for not ritually washing his hands before eating, and he was transgressing the traditional Laws of the Pharisee Talmud, not the Laws of the Torah.

In Leviticus, "defiled" is meant as damaged and cut off from the priesthood, separated from the group, forbidden, and unclean. The Greek text of Matthew and Mark usage of "defiled" is to make common, or make an outsider, as a common man of the foreigners. At first, this may seem a fine line of discernment, but keep in mind that the original Greek and Latin are then converted to English. In this case, the Greek text "koinoi" means to make common, and "koinosai" means "to call a man common," but

most English versions translated these phrases to “defiled.” The Leviticus references of “defiled,” translated from Hebrew are “tit-tam-meu,” which is to be or make unclean, and “te-shak-ke-tzu” to make detestable. (Lev 11:43)

It is obvious in these translations, that the words of “defiled” and “foreigner or common man” have been interchanged throughout the New Testament, where in the Torah, they had functional and distinct differences. (Matt 6:7, 18:17) Therefore we must discern some of the phrasing by using the entire context of the discussions, as the translators should do in their conversions.

More on Peter’s Vision

Peter’s vision, (Acts 10:13-15) stated that he should sacrifice and eat, and call nothing unclean. In verse 28, Peter explained the vision to Cornelius that the Pharisee Talmud forbids him to eat with strangers, but that God had shown him that he should not call any man common or unclean. Peter was shown that the strangers such as Cornelius, the Italian centurion and his friends who had accepted the Hebrew laws of the covenant, should be treated as if they were born among them. (Lev 19:34)

This was a period where Pharisee law and traditions kept Jews from associating with the Gentiles; they would certainly not go in their houses or eat with them. Such as when Yahshua was at the well of Jacob, and asked a Samaritan woman for a drink. She was astonished that a Jewish holy man would ask a Samaritan for a drink from their cup. (John 4:9)

These were factors of the Pharisees traditions that had rewritten Torah Laws in the Talmud books. The Torah did not prevent eating with non-covenant people, if the food was not offered to sacrifice, and if the foods were selectively clean by the ordinance of the law. But the Talmud traditions had perverted so many things, that now they could

not even drink their water or use their cup that was not ritually washed. Yahshua taught repeatedly that they must remove the traditions, for they had polluted the instructions given to Moses.

To clarify eating with strangers; the holy foods for the Temple or Holy Days, cannot be eaten by strangers. Also the covenant people cannot eat anything that strangers have offered to their gods. And certainly, the covenant people cannot eat anything that is unclean by the ordinances of the Torah Kosher Laws.

Peter's vision has been massively misinterpreted to state that all foods are now clean. The premise of all animals being clean is a very poor teaching, for that would nullify the laws of the Torah, and that is not what the verses or the Prophets teach anywhere. Many people traditionally bless and eat any manner of food for sustenance, but would you serve non-kosher food to the Lord? The blessings are to show an honor to God, but there is no such ceremony in the Bible, other than the Temple rituals and when Yahshua fed the multitudes. We are instructed in the law to give thanks to God "after" we have eaten our meals or completed a task, and God will bless our meals and heal us if we obey. (Ex 23:25, Deut 8:10) The Pharisees promoted their rituals through traditions, and ignored the matters of law and judgment, and then at the end of the same verse; Yahshua said they should drop the rituals and tend to the omissions of the laws. (Matthew 23:23) And this is where our teachings are today, for we have ignored the matters of Torah Law, and justified their replacement by inventing ritual traditions and stories that have become the primary focus of all studies and directives.

Adam and Eve were originally placed in the garden, eating herb bearing seed as their vegetarian meat. Things changed, and many of the traditions involved eating flesh

for feasting and then adding flesh to daily food. God allowed the changes, but ordained that special dietary laws were to be kept by Priests, and those in cleansing such as Nazarites. There were also general dietary laws for clean ways of living of those who sought the will of God.

God provided manna in the desert in Exodus 16 that was, “as wafers made with honey.” Then as the desire for flesh was at the insistence of the people, the anger of the LORD was kindled greatly." (Num 11:10) He gave them quails for a month until it ran out their nostrils and caused a plague. In verse 34, they buried all that lusted for the flesh.

Foods were designed to enjoy, yet many have chosen their own ways, and delight in their abominations. This can be applied to smoking, drinking, and other habits and indulgences. In our traditions, you can bless your foods and habits and make many things clean, or cover them by the Lords blessing, but this may not bring delight to Yahshua or to God. Seeking the way of the Lord is to choose the things that do delight the Lord in his defined ways, such as selecting kosher foods that you could personally serve to the Lord at your own table.

The Pharisees Twist

Titus and Paul wrote that the Law is dead and commandments made sin alive, and without the law, sin is dead. (Romans 7:6-8) This is boldly ignoring the law to promote the Pharisee heresies, and the ignore-ance of law is following the way of the beast for his own vanity. Titus and Paul wrote in a style of attorneys, giving answers that could be interpreted in many ways. This is why Peter stated that Paul’s letters are hard to understand, and he has twisted the scriptures to destruction. (2-Pet 3:16) Note that Titus and Paul are the only advocates in the whole Bible that insisted on the revision and removal

of the laws. Titus and Paul continually switch from Pro-Law to Anti-Law in ways that anyone can support their view in some verse. This is known in politics as shotgun tactics or double-talk, where something can hit the target regardless of the direction, and confuse the rational institution. But in whole; their modified script is false and inconsistent. Be aware that in these times as in the past, that not all Jews follow the same pages of the Torah Doctrine. And remember that Paul did not write Hebrews, Romans, Acts, or Luke, which are often credited to him beyond his spoken words.

We discussed where Paul went to the Gentiles and taught a shortcut doctrine, to make it easier for those without the experience of the Hebrews way of life. When James confronted Paul, the Apostles insisted that four Nazarites should go with Paul, to ensure that he purified himself after teaching his Pharisee Doctrine. (Num 6:2-21, Acts 21:23-28) Before the vow of separation cleansing was completed, all those in the city tried to kill him for polluting the Hebrews Doctrine, and the Apostles rejected him. (Acts 21:29-40) But the Roman Soldiers protected Paul from the Jerusalem mob, and then he traveled to Caesarea for trial. After two years of protection in the Caesarea Palace, he was then sent to Rome, and taught his doctrine along the way. Paul's Pharisee adaptations had no authority to change the Word of God, and this removal of Torah Law has never been expressed in any document, except exclusively those documents by Titus and Paul. This is akin to the methods of our modern rogue ministers or missionaries with distorted teachings that misdirect the masses to justify the false faith instructions, for they have eloquently abandoned the ways of the Covenant Prophets.

Gathering Sticks

Now to answer a common question of the many readers that are repulsed by the laws; should we kill a man for adultery or some other grievous crime? In the case of laws concerning the elimination or removal of disobedient citizens; these laws are specifically committed to the Nation of Israel or any Nation that applies itself to a commitment of these laws. The community laws are enacted by a defined legal system requiring a public hearing with witnesses. The laws could not be presumed to empower an individual to judge and execute on their own as an honorable act, and also could not empower individuals that are living within other nations under the policies of foreign laws. The offenders in the Israel camps were usually aware of any affront that they had personally committed, and had opportunities to repent and pay restitution for the trespass, or to leave the community. If an offender could not satisfy the victims of their crime, they were cut off, expelled, or killed, and not allowed to stay and pollute the righteous culture of the holy cities and nation.

Another point of interest that should be considered for our modern laws: that the offense could only be applied by the report of two or more witnesses. A twist to this charge is that if the offender would be found innocent by the judges, then the witnesses that falsely accused a man would be sentenced to the punishment that they had intended to serve on an innocent man. These are divine rules of judgment that could profoundly benefit our own legal systems.

The applications of the rules are rational, logical, and not overbearing; but there was an occurrence of a judgment that seemed unusually harsh to this author until a further study investigated the intentions. The seemingly harsh penalty was a death sentence for a foreign man in the camp that gathered sticks on the Sabbath Day. The rules

had just been written on atonement for citizens and strangers that unknowingly sinned, but also stated that those who spitefully rejected the laws will be cut off. (Num 15:25-36) At first, there seemed to be no indication of a spiteful action, and the punishment seemed extraordinarily cruel and unforgiving to the offense. But exploring the story further, it was found that this man was involved in something else that was very offensive.

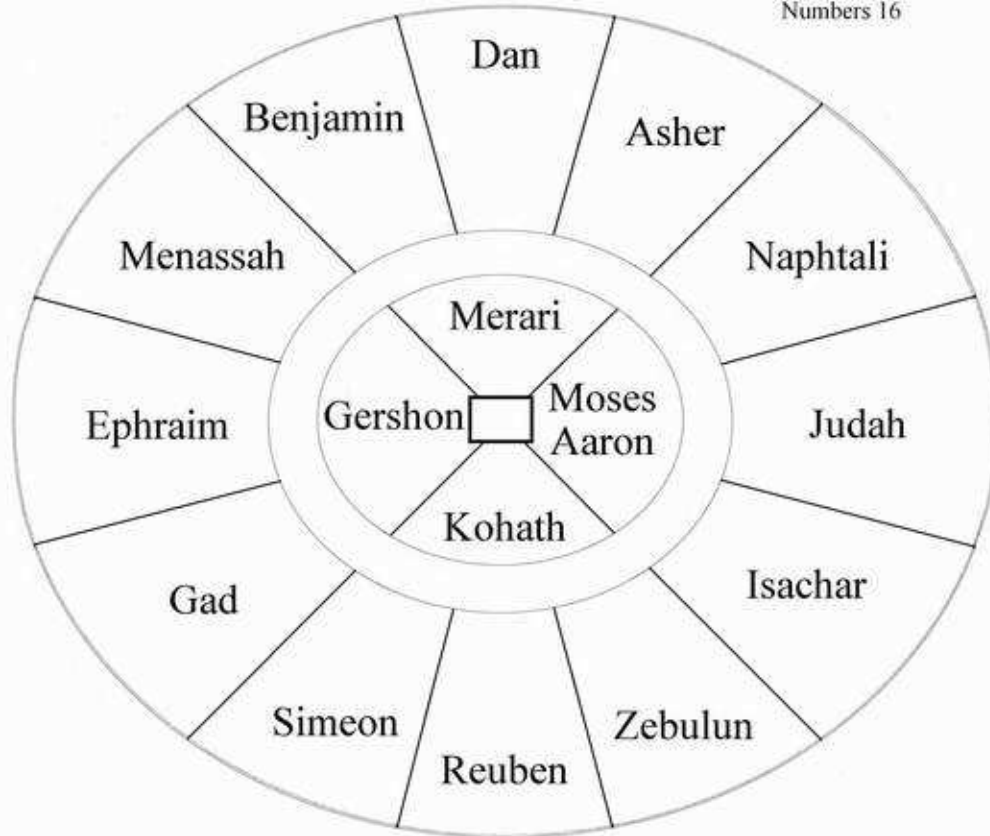
Follow this investigation of the disturbing story to see how events can be combined as lead-ins to following chapters. In the wilderness they had found a man gathering sticks on the Sabbath Day. The witnesses brought him to Moses, Aaron, and the congregation. They put him in a ward, because it was not declared what should be done to him. And Yahweh said to Moses, that the congregation shall stone him outside the camp. (Num 15:32-36) Then the Israelites were instructed to make fringes on the borders of their garments and put on the fringe, a ribbon of blue to remind them to think of the commandments, and not to be searching their own heart and lustful desires. (Num 15:38-41) This visual reminder would also indicate who was in compliance of the laws, and who was not concerned with the directives. The indications would also provide a warning to avoid the influence from random strangers within their camp.

Then Korah of Levi, and Dathan and Abiram of Reuben, rose up with two hundred and fifty princes against Moses and Aaron. They stated that the congregation is holy, and Yahweh is among them: why then do you lift yourselves above the congregation? Moses fell upon his face and said to Korah and his company; “Tomorrow Yahweh will show who are his, and who is holy; Take your censers with fire and incense in them and the man whom Yahweh chooses shall be holy. It seems a small thing to you that God has separated us from the congregation to do the service of the tabernacle and to

minister to the congregation. He has brought you and the sons of Levi near to him, and you seek the priesthood also? For which cause have you gathered against God, and why do you murmur against Aaron’? (Num 16:1-11)

Numbers Chapters 2 and 3 define the camp placements of each family. The Korah rebellion originated between the camps of Kohath and Reuben, where three families were consumed as a pit opened in the Earth.

Numbers 16



It was apparent that the rebellion and the murmurs had begun when the stranger that gathered sticks was kept in a ward or quarters of the cattle between the camps of Kohath, that was south of the Sanctuary, and the camp of Reuben that was further to the south of Kohath. (Num 2:2, 10, 3:29) The stranger had initially questioned the authority of the chosen leadership, and his comments may have deviously become the focal point that agitated and stirred the concept of a rebellion in Korah, Dathan, and Abiram of the Kohath and Reuben camps. So the spiteful rejection of the divinely chosen leaders is the

offence for which the stranger was killed by the order of God, and not just for gathering sticks on the Sabbath.

The results of the rebellion were tragic, and it is obvious that the tents of the rebels were neighbors of adjacent camps. The three leaders and their families were swallowed by the earth as it opened directly under their tents and possessions, and the two hundred and fifty princes were consumed by a fire that came from God. And then over fourteen thousand rebels were killed by a plague because they continued to oppose and question the authority of Moses and Aaron. (Num 16:26-50) This should be obvious that God would not allow the congregations to overrule the laws and ordinances that he had established, and there is no reason to expect that the rules should now change for our public's desires to fit our modern doctrines.

Foundation Thoughts

The commandment is a lamp, the law is light, and reproofs of instruction are the way of life. (Prov 6:23) He that turns from hearing the law, even his prayer shall be abomination. (Prov 28:9) Every word of God is pure: he is a shield to them that put their trust in him. In conclusion of the whole matter: Fear God and keep his commandments, for this is the whole duty of man. God will bring every work into judgment, with every secret, whether it is good or evil. (Ecc1 12:13, 14)

A people that provoke me to anger continually to my face, which eat swine's flesh and broth of abominable things is in their vessels; Yea, [Indeed] they have chosen their own ways, and their soul delights in their abominations. I also will choose their delusions, and will bring their fears upon them. They did evil before mine eyes, and chose that in which I delighted not. (Isaiah 65:3-4, 66:3-4) The God of Israel that spoke to all the

prophets; sent his son as the Messiyah, the advocate that taught men to remove the seductive traditions that were corrupting the Commandments and Statutes of God.

Comments from many of the modern ministers that teach opposition to the laws, cite that they would be offended to start sacrificing and changing to Leviticus ways. The law was given specifically to separate those who would be obedient, and should not be altered by men. And the laws stated that there should not be sacrifices in every city and gate, but only where God chooses to place his name. We can see as Joshua divided the land to the tribes, that Reuben, Gad, and Manasseh built a memorial on the East side of the Jordan River, an image to look upon. (Josh 22:10, 29) All of the other tribes were ready to go to war for the offence, until they were convinced that the memorial was never intended nor will ever be used for burnt offerings. They could not allow an Altar to exist, other than the one maintained by the Levites in the Temple with the Ark, but they were displaced into accepting the image idol built in Jordan.

This may be an incorrect assumption, but it seems that a proper sacrifice must only be in one Temple on Earth, and not one in each city or country. By prophecy, the Heavenly Temple will be in Jerusalem at the end, but it may not have to be at the original Temple site, for that was polluted and destroyed, and is now occupied by offending practices. However it must be in Israel and operated by devout priests of the Law. (2-Sam 2:28-30)

Isaiah wrote that the Temple at the end would be in Jerusalem on a holy mountain. (Isaiah 27:13) He was certainly aware of the location of Solomon's Temple, but he intentionally evaded identifying the original Temple site in that declaration. What was stated; is that he would rebuild the tabernacle of David, and this existed in the City of David before the Temple of Solomon. (2-Sam 6:17, Isaiah 16:5, Amos 9:11, Acts 15:16) The Apostles

wrote that Yahshua took them to a high holy mount where a voice from heaven spoke to them. (2-Peter 1:17, 18, Matt 17:5, Mark 9:7, Luke 9:28-35) This holy place in Jerusalem is possibly Mount Olive or some other mountain that is near, so we might acknowledge that the next Temple location could be on a different mountain within Jerusalem, and not necessarily on the old polluted and destroyed Temple site. Then again, we could take the wording quite literally, that the new Temple will be established in the City of David, at the site of David's original Tabernacle, which is south of Solomon's Temple.

We cannot be certain of all reasons of the veil of God between the kingdom of heaven and earth, but to judge the hearts of men. The Day of Judgment is stated to be in our future, and the time may be very near. (Isaiah 34:4, Rev 6:12-17) Most doctrines now teach that you must ignore the laws, to be accepted. Choosing to be ignore-ant of his ways is a dangerous decision, but the world knows that very few people intently follow the laws, and almost no person or doctrine currently teaches the Torah Laws, without purposely adding traditions. The result is truly a wide road for the masses, and a straight and narrow way for very few. (Matt 7:13-15)

Chapter 7

Comparisons

Now that the false apostle has been examined with in-depth exposures, we should provide proper learning examples; by briefly comparing some actions and teachings of a variety of prominent men and events. There is little advantage to re-teaching the things that other authors have covered in detail, but gleaning from the events and men in different perspective views can often tell a different tale. This approach should help to form a historical image of Yahweh's methods and judgment.

Garden of Eden

Many speculations have been authored on the location and living conditions of the Garden that was designed by Yahweh. Few of those theories are without some serious script contradictions, and therefore could be misleading concepts, but still there may be more to see if we study facts that compare precisely to what the scriptures say.

We know that the Tree of Knowledge and the remarkable Tree of Life with twelve fruits, stood in the center of the garden, and a river went out of the Mountain called Eden to water the garden. From there, the river parted into four heads. The first river is Pison, that compassed the whole land of Havilah, where there is gold, bdellium and the onyx stone. The second river is Gihon, that compassed the whole land of Ethiopia. The third river is Hiddekel, which goes toward the east of Assyria, and the fourth river is Euphrates. (Gen 2:10-14) God drove out the man; and east of the garden, placed Cherubims and a flaming sword which turned every way, to keep the way of the tree of life. (Gen 3:24)

The land of Havillah is South of Jordan in Saudi Arabia, and the land of Ethiopia is South of Egypt. Each land of Havilla and Ethiopia is separated by the Red Sea, so these could not be the lands identified in the Eden scripts, but only similarities to the descriptions that were made before the Great Flood. The identified rivers descriptively originated from one river, and then split into the beginnings of four rivers that encompassed great masses of land in different places. No matter how the information is juggled, the descriptions do not seem to conform to the river patterns that we see in the lands from the Black Sea to the Red Sea, and out to the Persian Gulf.

What could be considered, and has been approached by many authors; is that the pre-flood lands were far away from the lands of the post-flood settlements, and men used the old names in the new lands. The displacement of Noah's Ark from familiar lands is combined as well with the massive changes in landscape from the sediment layering and runoff trenching after the flood. All the cities and populations of the Earth had been destroyed from the flood, and buried in the sediment that was beneath five miles of water for a year. The pressures of these great ocean depths coalified and petrified plants and animals that had formerly covered the planet. Noah had a tremendously different world that he stepped into; without the forests and herds, and no recognizable landmarks of his original home, from which the floating Ark had drifted for six months.

Supposition to Eden

Reaching into an intriguing speculation is a necessity, for there is very little compiled evidence to verify a theory on the location of the Garden of God. This author has found one place on the topography maps of the planet that closely resembles the original forms of the river placements. This may not be the only location of such

formations, but through many years of study, this author's personal searches have not yet opened any other possibilities. So the following connections are not absolutes to be quoted, but to be used only as points of calculated study that have been formulated with a measure of imaginative associations, but assembling only the facts. These speculations can be useful in understanding the scriptures by teaching some parallel examples, when verifying a portion of the events is not currently possible.

A tropical garden near a deep ocean trench on the Equator would provide year long seasons of growth and stability in the cooler, high altitude temperatures. In the South American country of Ecuador, that is east of Galapagos Islands, is a high and isolated valley between the cities of Ambato and Riobamba, which is completely surrounded by mountains. There is a roughly definable, natural rectangular area that is thirty miles east to west, and twenty miles north to south. Then at the proposed positions of the Tree of Life and the Tree of Knowledge in the midst of the garden, the largest volcano in the nation is beside the river source, and another large volcano is near the center, with more to the east. This uniquely distinguishable valley could have been a relatively level, perfectly protected, and highly desirable property, in a time before the volcanoes were generated.

A river starts from a mountain on the southwest corner of the rectangular valley, weaving around four volcanoes, and then exits near the center of the east side. This river is reported to be feeding an amazingly productive soil, which yields uncommonly large vegetation. The single river exits between the northern and southern mountain ranges of the Andes beside another volcano, and then travels straight and fast to the east for twenty miles. The river then radically splits north and south in an area of lower mountains, and

these divide again, totaling four distinct paths in the mountain range. There are now one major and three minor branches, that gradually increase as they combine with additional sources. The prominent paths are certainly recognizable, but they are not now considered to be the source of these rivers. The mountain range adds many smaller branches as the rivers extend from the equator region, but may have had a different definition in the pre-flood times before rain. The Napo and Curaray Rivers travel northeast by the lands of the Mayans in Colombia, while the Tigre and Pastaza Rivers run to the southeast plains of the Incas in Peru. The northern and southern rivers follow the mountain ranges and swell with feeding branches, and then wrap around toward the east, and combine again with other rivers flowing to the east. The accumulated water amasses into the world's largest river, the Amazon, which travels through Brazil, to the Atlantic Ocean.

The Napo and Pastaza Rivers fit the descriptive definitions out of the garden location, and the presence of much gold and onyx in the Napo area match the statements of the Genesis Scripts. There are also many curious archeological findings in these regions that are difficult to explain in general ways, which have nothing in common with the current civilizations. The lands to the north of Ecuador, into Central America, were populated by Mayans that built pyramids and walled cities and terraces of amazing construction and size. In the lands south of Ecuador were the Incas that made tremendous terraced cities, but fewer large structures. Both Mayan and Inca Empires lasted for centuries and are reported to have started about 300 B.C. and died out from famine and drought. Yet the Mayan calendar supposedly starts at 3500 B.C. which is about 400 years after the Garden of God was closed, and it is difficult to imagine a drought in a rain forest with some pools that are too deep for divers to reach the bottom, however the pre-flood

era did not have rain. These were “lost civilizations” that left few clues to their techniques of moving massive stones that are still impossible to duplicate.

One point that this author considers curious and fitting that originated the research on this theory; even the structures in the mountain top areas were partially filled with sediment layers within the internal rooms, as if a flood had overcome the mountains. If these areas are truly in the region outside of the original Garden of God, then the artifacts and structures could certainly be of the pre-flood cultures that fit and reflect the Biblical descriptions of corrupted humans in this period of history. Spain acquired many of the artifacts, and destroyed the abominable idols and images by melting them into ingots. Some figurine artifacts were lost in transport ships, and many of the stone figures were obliterated by the Conquistadores of the sixteenth century, which would be fitting to a divine removal of the ancient idols before the Americas were repopulated and educated. Another remarkable consideration is that the Spanish conquerors utilized Riobamba’s prime location as their headquarters, yet there have never been any ancient buildings or artifacts found from there to Ambato, other than fossils and Spanish era items.

Looking into those lost civilizations, there were some strange statements in Ezekiel that linked the King of Tyre with the ancient days of the Garden of Eden. He was of perfect beauty and amazing wealth, with every precious stone as his covering, and had been in Eden as an anointed cherub that walked on the Holy Mountain of God. He was perfect in his ways until iniquity was found in him. His defiling the sanctuaries with violence and corruption will bring him to destruction and ashes from a fire within, in the presence of many. (Ezek 28:12-19) These are the verses that are used to confirm that the

Garden of Eden is in or near Syria, and Ezekiel-31 says essentially the same things about Pharaoh, the King of Egypt.

But what if this cherub of Tyre had been a king of the Mayan pyramids, covered with the jewels and golden objects as depicted in stone throughout the lands of the Mayan artifacts? The construction of many cities over hundreds of miles through centuries, with the same deity king leading lesser kings is a remarkable tale, but that is essentially what is told in the Mayan legends that are decrypted from the elaborate stone effigies.

How can a man be in pre-flood Eden as well as Ezekiel's time, when only eight people were on the Ark? This is far reaching speculation and supposition, even for this author; but notice that the King of Tyre was a cherub and not a man. He was a king that knew the ways of heaven, and the spirits of heaven could enter into a man. The Apostles wrote of many spirits being cast out of men, and entering into swine and other men. A cherub and a spirit may have the same powers, and may be the same things. So these cherubim could potentially in this concept, have been in Noah's Ark, and humbled in spirit with the unclean animals, and possibly other spirits with the clean animals. Then we might consider that the clean and unclean may have been different at flood times than they were at Leviticus times, totaling an unknown number. (Acts 10:13-17, 28)

That may be too much of a stretch of imagination, but it does fit precisely with biblical teachings, and the concept that we still have demons and spirits with us today; and that many of these spirits are the remarkable masters in industrial, entertainment, religious, and political scenes. The conclusion seems valid, but it is still unclear if or when the host individual is aware of such an intrusion of a spirit, or who is in command or if they recognize and partner with their fellow cherubim as they interact with humans.



A satellite image in Ecuador, between Ambato and Riobamba. Within the four corners, identify natural contours of a rectangular area about 30 miles by 20 miles. The ancient river paths are defined by parallels that reach existing primary rivers.

Noah

Noah had three sons when he was 500 years old, which would make them triplets; for Noah was known to have only one wife, and Noah was 600 when the flood was on Earth. (Gen 5:32, 7:6) There is some confusion in the phrasing of the verse, where Shem was 100, and Arphaxad was born two years after the flood. (Gen 11:10) Shem had sons Elam and Asshur, and would be 102 at the birth of Arphaxad. All verses agree that Shem was 100 when the boat landed, and the same age as his brothers. From these triplets of Shem, Ham, and Japheth, and from Noah as he continued to have children, came all of our current generations.

Flood theories from various authors explored many ways to add to the scriptures and generate palatable stories. These were entertaining and had some note of credibility, but the true story is actually told in a precise sequence. The waters erupted from the belly of the Earth, and it rained for forty days until the highest mountains were covered. The highest mountain is five and a half miles above our current sea level. This calculates to an average of six inches of rainfall per minute over the entire surface of the Earth. That viewpoint explains the instant devastation of all life that was subjected to an equivalent of a waterfall that would make it impossible to even breathe. The ensuing landslides and watershed took all plants and life forms and buried them in sediment that was fossilized by the pressures in five mile depths for years. In the Polar Regions, snow and sleet covered the grounds and compressed to ice, that contained its own treasures of history. Note that the boat settled or anchored, over two months before the mountains were seen, and even the land where they anchored remained hidden. From the perspective of the observers, a visible ocean horizon at forty feet above the water is limited to about nine

miles, so any lands beyond that distance would be obscured, especially if a haze were present as the water receded.

Common teachings have stated that verses say “the mountains arose and the valleys sank down,” and propose that mountain ranges were formed at flood times. (Psalm 104:4-9) This is an errant interpretation, for there are no verses saying the mountains rose at the flood. The selected verses had announced that the angels and ministers go up by the mountains and down by the valleys to a place that was founded for them. God has set bounds that they may not again pass over to cover the earth. The action could explain why we have unique species of people and animals in isolated continents.

Noah left his boat six months after it settled on the ground, allowing for the exposed and saturated ground to stabilize. The waters receded for generations back into the belly of the Earth, and in the perspective of all viewers, the land was rising from the waters. All the environment had changed from the eruption, as this event ejected not only water, but certainly a portion of the atmosphere was drawn away as well by the venturi effect that causes air to follow the rapid movement of the ejected water. The depletion of air pressure would explain why there were no clouds in the former times, for the higher pressures from a higher atmosphere would make perpetually clear skies. The higher pressure would also enable plants and animals to grow larger and live longer. Eventually the lifespan of the following generations were reduced to nearly one tenth of the pre-flood generations.

The waters returning to the Earth’s void, is a theory that is commonly rejected, but this is the only one that follows the script sequences precisely, and follows all laws of physics. Whereas the common fundamentals of Earth geology that are in practice and

taught today cannot always satisfy the proven laws of physics. The current teachings need frequent adjustments to their flawed theories, but our liberal science authorities politically override and refuse any non-evolution theory that follows the biblical sequences.

For a more in-depth examination of the non-evolution view, this author has formerly composed a Bible complimentary Earth creation theory in a short eighty page book “Physics and Geology of Earth,” that was published in 2006 and is briefly examined at theorybin.com. There are also several in-depth study guides available that review the logical findings of this book of Revealing Bible Mysteries, at the theorybin.com website.

Abram

After ten generations from Noah, Terah was seventy years old when he had three sons, Abram, Nahor, and Haran. So triplets seemed to be a notable blessing; for these were certainly key men in the lineage of the Hebrews. There are surely many other significant reasons as to why these men were chosen to be role models of the world, but the rarity of triplets is remarkable. We might also consider that triplets would have a greater bond to their siblings and likely many identical features. This helps to explain the bond that Abram had to his nephew Lot when Abram’s brother Haran was killed, for Abram treated Lot as if he were his own brother. (Gen 14:14, 16)

When Abram went to war with Chedorlaomer, and the four kings at the valley of Shaveh, there were three Amorite brothers, Mamre, Eshcol, and Aner, with Abram. The brothers received a portion of the spoils after Abram tithed to the Priest King Melchizedek. (Gen 14:13, 17, 24) From the Amorites of Canaan; Eshcol, is the 666th name of a man in the book of Numbers, where about 450 years later, Moses sent twelve spies that searched the valley and brook of Eshcol and falsely learned the strength and stature of the

people. The exaggerated report that they delivered stirred fear into the hearts of the descendants of Israel and kindled Yahweh's anger. He struck the ten spies with the plague, and sent the nation of Israel to wander in the desert for forty years, and removed all but the younger generations for not trusting his guidance. (Num 13:23, 28)

Abraham's son Ishmael, had twelve sons that reacted with force to most confrontations. One of the sons, Tema, is the 666th name of a man in the book of Genesis. The entire book of Obadiah is God's report on Tema and the fate of Edom, as a warrior that was similar in his tactics to Genghis Kahn. The book of Job describes Tema's brethren as being deceitful, then mentions the troops of Tema searching and companies of Sheba waiting. Eliphaz the Temanite in Job, Eliphaz the grandson of Esau, whose son Teman, had a searching army as described in Obadiah. (Gen 38:3, 46:13)

Er was the son of Judah, and Job was the son of Issachar that lived in the land of Er, and did not travel to Egypt when Joseph invited the troop of Abraham before the Exodus. (Gen 38:3, 46:13) Please read the sections of Eliphaz the Temanite in the book of Job, with the perspective that Tema is the Chaldean that secretly caused the calamity of invasions in the land of Job. (Job chapters 2, 4, 5, 15, 22) The results are startling, and sound much like the blame game in modern politics. The accusations are near the same of those that were used against Yahshua, and the fears and confusion that are played on the people by the book of Hebrews and the books of Paul. The simple teaching of Job's encounter from this viewpoint should make a new awareness to how our accuser will attack when we personally meet tribulation. (Matt 5:20)

There is one more small infraction that should be mentioned on the common teachings of Abraham and Isaac. Abraham was circumcised when he was ninety nine

years old, and when told that Sarah would bear Isaac they both laughed, for he thought they were too old. Isaac was born when Abraham was one hundred, and Sarah was ninety. (Gen 17:17, 18:12) They were elders, but many of their relatives, including Shem were still around from the flood, and still having children. The common teachings are that Abraham and Sarah were far too old for children; but this was only uncommon that they had not yet had a child. In fact, Noah had many children after he was six hundred years old, and he died about the time that Ishmael was born to Abraham, and Abraham had six more children after Isaac. Tracking the lineage of partners shows that delaying Isaac's birth, allowed Isaac to skip one generation from a string of interrelated marriage. (Gen 22:20-23, 25:1-2) The advantage to this delay can only be speculated, but the timing of each significant descendant appears to be precisely planned.

Joshua

Joshua or Oshea from the tribe of Ephraim, was a servant of Moses before the Levites were chosen for the Priests, and he worked in the Temple where only the Levites were allowed. His dedication and trust was written before the Temple was made, and he was not excluded from any level of decisions. Joshua copied the entire Torah before he entered into the new land, and stated that any good leader must write his own copy of the laws, and then he permanently placed the Torah of Moses within the Temple Ark. His examples of keeping the trust and dignity of Gods ways, is the perfect illustration of our role model of leadership. He insisted that future leaders were to write and keep the laws ahead of all judgments, and exclude all foreign influence to the choices. He reinstated the covenant of circumcision, and brought all the tribes together in agreement when they went through serious troubles. Joshua's only apparent weakness was to make treaties

with the cities, instead of destroying or running them out as they were instructed. The Israel Nation failed to completely purge all of their inherited land from the offensive seven occupying nations as commanded; but the dilution of the leadership may have been inevitable, as the tribes dispersed through the land. (Deut 7:1-5) Merging and compromised treaties with the people of various cultures eventually became the pollution of the Nation of Israel, as was promised then; and is still the weakness of the country.

Samson and Micah

Samson loved Delilah, but the Philistine lords said; “Entice him, so we may bind him and we will each give eleven hundred pieces of silver.” When Delilah called for the Philistines, they came and brought money in their hand. Samson died, and was buried with the Danites at Mount Ephraim, the home of Joshua. (Judges 16:5-31, 18:2) Micah of Mount Ephraim said to his mother: “The eleven hundred shekels of silver which you cursed and spoke of in my ears, the silver is with me, I took it.” He returned the silver to his mother, and she took two hundred shekels to the founder, who made a graven and a molten image for the house of Micah. Note that this combined chapter observation, identifies that Micah is the son of Samson and Delilah. (Judges 17:1-4)

The children of Dan chose five men from Zorah and Eshtaol, to purge their land of inheritance from the Canaanites. They came to Mount Ephraim to the house of Micah, and lodged on the mountain to view the land. In Micah’s house the men recognized a Levite Priest from Bethlehem Judea. The five men took the priest back to their city and convinced six hundred men to go to war. As they traveled back by the mountain, they appropriated Micah’s Ephod, Teraphim, and his silver idol and image for their priest.

When the land was established, the children of Dan set these images and idols in their House of God in Shiloh, in the land of Ephraim.

Samuel and Saul

Then the Levite Priest of Mount Ephraim went to Bethlehem Judah to fetch his wife. (Judges 19) On their return to Mount Ephraim, they were besieged in Gibeah by sons of Belial, who is the 666th name of a man in the book of Judges. This event entangled all tribes to war against the Benjamites for harboring the sons of Belial, and the calamity depleted each tribe, but the Benjamites were reduced to six hundred men. These men were given the daughters of Gilead and Shiloh for wives, and all men returned to their inheritance.

Samuel's father was an Ephrathite of Mount Ephraim, and Samuel was given temple leadership over the Levites, because the Temple Priest Eli allowed his sons to pollute the temple ordinances. The judges that had an origin of Mount Ephraim, the land of Joshua, were Ehud, Deborah, Gideon, Tola, Samson, and Samuel. The Temple Ark was located at the base of Mount Ephraim in Shiloh during their leadership, and the blessings and notable scribes and prophets kept to the area of the Temple. (Sam 3:3)

During Saul's reign as the first king, the Priest Eli had his sons take the Ark into a battle with King Saul against the Philistines. (Sam 4:3-5) The Philistines captured the Ark and placed it in their temple of Dagon, in Ashdod. This Ark that contained the laws and covenant to Israel became a curse on the Philistines for seven months, to where they urgently sent it back to the Israelites in Bethshemesh. Fifty thousand men of Bethshemesh died from looking into the Ark, and the city sent for priests to carry the Ark into the mountains, to Kirjathjearim. (Sam 6:19-21) The Ark stayed there for twenty years, and Saul

prepared for battle with Philistines and had the Ark brought to Gibeah, North of Jerusalem. (Sam 14:18) From that time on, an evil spirit troubled Saul; it was Doeg the Edomite, the chief herdsman that became Saul's advisor. And Doeg is the 666th name of a man in the book of Samuel. Saul was constantly troubled by this evil, prompting a musician to be summoned to ease his spirit. The shepherd David was called to sing his psalms and play his music. And one notable psalm that applies to Doeg's position said: "Set a wicked man over him; and let Satan stand at his right hand." (Psalm 109:6) This is a proper prayer of an evil public leader, to expose and confound their actions.

David, Son of a Servant

David was appointed after Saul made hasty and improper offerings and failed to follow Samuel's directions. Samuel was sent to the house of Jesse to anoint the new king. Jesse presented seven sons to Samuel, and all were surprised that the youngest son was to be anointed. It is not directly stated, but two of the Psalms strongly suggest that David was the son of a handmaid, a servant of his father's family. (Psalms 86:16, 116:16) This could be one key as to why his brothers were openly inconsiderate, and treated David as their personal servant. A second key to consider; is the nationality of his mother being different from his brothers. (Ezek 16:3)

David was anointed as the chosen leader of Israel, but did not reign as king until he was thirty years old. The identification of his mother is not commonly stated, but some searching has shown that the mother of his sisters Abigail and Zeruah, was Nahash, the daughter of Nahash the Ammonite King. (Chron 2:16) This is a curious probable relation, because in times of trouble, David relied on King Nahash and the Moabites to keep his father and mother in safety. Then David's sister Abigail married an Ishmaelite.

David's sister Abigail should not be confused with his wife Abigail of Carmel, the former wife of Nabal. That is another strange relationship where Abigail told David that her husband Nabal was a man of Belial, and curiously stated three times that "Nabal is his name," an inverse of Laban, which was Abraham's nephew and Sarah's brother. Throughout the old and new testaments, the name of Belial is used to identify wicked and mischievous behavior. It is often difficult to establish if the mingling of tribes and nations is divinely planned, or if the decisions of the people went horribly astray. In effect, we could probably link all the notable tribes and nations to at least one of the kingdoms in Israel, for the number of wives of the kings was too large to trace, and difficult to understand.

The last notations of the unicorn were made in Psalms, probably by King David, and teachers are still debating the existence of these creatures. These are animals of immense strength, untamed and untamable. Their prominent horn and strength should not be erroneously associated with the mythical children's tales that represent them as a magical prancing horse. They exist, as what we normally identify as a rhinoceros. Observe that the description of a rhinoceros fits precisely with all the Biblical statements of the unicorn. Also note that the archaeological remains of the Indian Rhinoceros with a single horn are found in the regions within and around Israel. (Num 23:22, 24:8, Deut 33:17, Job 39, Psalm 22:21, 92:10) It would seem reasonable and ethical to cease and correct the deception of the children by the usage of fantasy tales that misdirect the true teachings of the scriptures.

Another point of discussion that must be tied to this section is the flag of Israel, and the symbol of the nation that was chosen after the Second World War; as the Star of

David. This was a WWII label that identified the Jews from their enemies, but it was also noted in the Bible as a symbol and image that was adopted from the temple of Rephaim or Remphan in Moab, from the star figures that they made for themselves. (Amos 5:26, Acts 7:43) It is suggested that Solomon used the symbol in his ring seal after his wives had polluted his ways. These representations may not be intended as idols, but many people cannot understand that images and symbols are designed to be reminders only, for they are trained since infancy to grow to covet and treasure any item that symbolizes their belief. Recall from the second commandment, that God would not allow even a perfect image or symbol of himself, so how can these imagined images now be accepted?

If an enemy forced you to display an offensive symbol, should you embrace this to your nation's flag when you achieved freedom? Be cautious of cultures adopting symbols and speaking with honor of pledges to them as some people do; even as we are taught to pledge to our own American flag. A more appropriate wording might be: We pledge allegiance to our sovereign God; to bless our nation of America: And to the Republic, as we present our flag, of one nation under God, indivisible, with liberty and justice for all. (Num 1:52, 2:2, Psalm 60:4)

Be especially wary if these symbol items may have originated from an enemies temple. The proper symbols that Yahweh prescribed were a fringe ribbon of blue on the four quarters of your clothing, and a token of the commandments on your hand as frontlets to your eyes, which is probably a ring or bracelet. The flag, or standard, or ensign, was to gather the families of their father's house, and maintain the uniqueness of the tribes cultures from mingling. So any adaptation of a valid symbol should only reflect

these descriptions that are laid out in the Torah, and keep the honor and pledges focused to a proper perspective. (Ex 13:16, Num 15:38, Deut 6:8, 11:18, 11:12)

Ahab and Jezebel

Ahab, the King of Judah and husband of Jezebel is the 666th name of a man in the book of Kings. And Ahab is also the 666th name of a man in the Bible when each mans name is used only once, as Adam used only once and on throughout the books until the number of names is accumulated. Ahab and Jezebel of Judah shunned Israel, and then coerced Jehoshaphat, the King of Israel to fight their battles for them. Jehoshaphat was attempting to bind the nations as former brethren, but Ahab's deceit continually angered God and he would not bind the nation. Ahab had many negative dealings with the prophet Elijah, and Jezebel seems to have fueled the oppositions to Elijah. Ahab and Jezebel restructured Judah by appeasing other nations and building new temples and idols to all their imaginations, while killing and removing all people that openly followed the God of Israel. It was written that Jezebel drew her influence with the people by promoting the Baal and Ashtar, of the Christmas and Easter mythology symbols and traditions from her Zidonian origin; and Yahweh made a tremendous display when Elijah destroyed Jezebel's Priests of Baal. We should also mention that there is complex data which makes it difficult to confirm a precise lineage, but at least the Bible and one source of Josephus vaguely link the heritage of Ahab to the New Testament King Herod the Great, through the kings of Syria.

Jonah

Jonah's work is observed frequently for his fears, distaste, and trials of warning an enemy's city of eminent destruction. But why was he given such a remarkable second

chance to follow Yahweh's command? Let us look at an obscured precept that is rarely mentioned, that Jonah was a primary figure in purging the Nation of Israel from numerous idols and altars for King Jeroboam, the son of Joash. (2-Kings 14:23-29) There were four Jeroboams, and all of them did evil deeds, but this one strengthened and secured the original borders of Israel that included Damascus in the land of Reuben. Then by the prophetic advice of Jonah, Jeroboam removed all the pagan places of worship to bring them to one law in Israel. The nation was in glory again by Jonah's actions, but turned back to building groves and temples to Baal and Ashtar of the Zidonian gods that Ahab and Jezebel promoted. This continued for generations until King Hezekiah patronized his own ego by touring foreign diplomats, uncircumcised in body and heart, through the nation's treasures of state and the Temple. (2-Kings 20:12-18) For the king's profane display of Temple Sacred Items, God gave the kingdom treasures to Babylon. We should take this as a foundational reason why the remaining treasures and the hiding place of the Temple Ark should never be revealed to the public, if or when they are rediscovered.

Jeremiah's Uniqueness

The book of Jeremiah seems to be written by associate and isolated scribes that tell his story as a vocal prophet, but not always in an authorship role. The King James Version of Jeremiah is quite different from the Hebrew Tanakh Version in several ways, and especially in the statements of God. The name of Jeremiah is the 666th name of a man in his own book in the King James Version, but due to the translator's variations, it must not be deemed as a valid observation. There may be a hidden objective as to why the book is done so uniquely with Jeremiah's name occurring 125 times in this translation. We can only use the data as a notation for further studies and research by other authors

until a more suitable and verifiable translation is available. Jeremiah's actions are usually studied in searches for the lost Temple artifacts, and keeping the Ark hidden may be a factor in why the translation was distorted. But there may be another associated book that outlines the information, yet as stated in the previous paragraph, some things should not be openly revealed to the public that were only to be seen by the Temple Priests.

The Temple Ark of the Covenant contained the stone tablets of the Covenant Ten Commandments. The tablets are another image that has been idolized in fashionable ways. We do not have the originals but we have the dimensions of the container and an approximation of the text. Our common art versions usually arch the top of the tablets, which resemble gravestones, and may have been fashionably designed to represent that the laws are dead. Some varieties of the tablets even use Roman numbering and lettering, where the originals would certainly have been written in either Ancient-Hebrew or a form of Hebrew and Egyptian. It is easy to understand that the commercial arts would distort any temple object that is publicly displayed, so caution must prevail. We are however instructed to wear a symbol inscribed with a token of the commandments on your hand; and to write them on the doorposts and gates of your home. (Deut 6:8-9, 11:18)

Daniel's Arrangement

The rearrangement of the Chapters of Daniel was partially discussed in chapter one of this book, on how the Nicaean Council influenced the accumulation of books in the Bible. It is noticeable that Daniel's chapters have a chronological sequence that is out of order, even in the Hebrew Tanakh. The story reads much better, and is easier to comprehend with the order sequenced as the kings' reign and year of reign is identified at the heading of several chapters. Chapters one thru four are correct, then the first year of

Belshazzar is in seven, third year in eight and his last year was in chapter five. Then the first year of Darius in chapter nine and eleven, then Darius finished in chapter six and started Cyrus. Cyrus finished in chapter ten and started Michael's prophecies that ended in chapter twelve. The resulting chronological chapter sequence of Daniel should then be 1, 2, 3, 4, 7, 8, 5, 9, 11, 6, 10, and 12. This rearrangement is easy to verify and easy to re-sort, and very enlightening when you read it in this proper order for the first time.

With the re-sequenced reading of Daniel, it is easier to grasp the prophecies and identify that Darius is most likely the son of Esther and the nephew or cousin of Mordecai. (Esther 1:1, Dan 9:1) With such a strong lineage of prophetic influence, it is easier to understand why the Chaldean King Darius, the son of King Ahasuerus and Esther, was anxious to accommodate the Jews, and return the treasures back to the Jerusalem Temple. King Darius chose Daniel as a chief advisor and requested that Daniel select many of the other leaders in his kingdom. Such a thing would not have occurred if an absolute trust of God were not imbedded in the life of Darius by mentors such as Mordecai and Esther. Long before the events unfolded, it was prophesied by Isaiah and Jeremiah that they would be delivered from Babylon by the hand of the Chaldeans. This means that Darius was essentially raised to return the Temple treasures, as Esther was raised to influence King Ahasuerus, and confound the plans of Haman.

Philip the Apostle

The Apostle Philip was of the city of Bethsaida, in Galilee, and is in view at this study to untangle some confusion from the Tetrarch Philip, son of Herod the Great and Cleopatra. Chapters three and five of this book discussed in some detail, when Paul returned from his journey and stopped in Caesarea at the home of Philip the evangelist,

one of the seven governing Herods. The Tetrarch Philip did not commonly use the name of Herod. He and his brothers and cousins governed from Caesarea, and Tetrarch Philip is known to have built many of the structures in Caesarea, and used the Priest duties as did other political leaders for a platform to speak to the public. By records of Josephus, he was the priest at the temple of Zeus in Tarsus, and by records of Romans, he was the step-father of Saul and Solome when he married Herodias. The Tetrarch Philip is Paul's step-father and the man that Paul visited in Caesarea; not the Apostle Philip. (Acts 21:8)

The Apostle Philip followed instructions of an Angel to teach a diplomat from Ethiopia that traveled through Gaza. (Acts 8:26-40) Then he was miraculously moved to Azotus near Jerusalem, and preached to all cities as he journeyed to Caesarea. At that time, Caesarea was the home of the community of the Apostles where Stephen had just been martyred. The Tetrarch Philip was a Pharisee in the community and brought Saul in from the college to remove Stephen and other leaders that opposed him. The Apostle Philip of Acts 8 should not be confused with Tetrarch Philip, the man that Paul later visited on the trip to Caesarea in Acts 21 to dispute the covenant of circumcision. For in Paul's own letters; he only saw the Apostles James, Peter, and John Mark on his arrival at Caesarea. (Gal 2:9)

King James Version (KJV)

The King James Version of the Bible was derived from the copies of Hebrew, Latin, and Greek scrolls that survived long before duplication printing. There were an estimated five thousand scrolls that were analyzed and used for the interpretation to the English KJV. It was reported from the interpreters that the only differences in these surviving scrolls from different ages and locations, were the spelling of names.

There are now two major versions of the Hebrews doctrine. The oldest known Greek version was found in a monastery in Moab, of the Alexandrians which disputed with Stephen and the Apostles community in Acts 6. Those scrolls discovered in 1853, differed from the common version that King James used. Alexandria is the Roman Temple between Troas and Assos in Macedonia, where centuries earlier, King Ptolomy-II sent 72 interpreters of Hebrew to translate the Bible to Greek, during the time of the High Priest Eleazar, before Boethus. But Josephus claimed that they transcribed carelessly with no royal heed taken. (AntiquitiesPreface 3, Antiquities 12.2.5) Ptolomy's successor King Philadelphus ransomed (freed) the synagogue Jews at Alexandria, and honored them with the Moab monastery and gifts to Eleazar for the Temple. For their actions, the book of Revelation praised the Church of Philadelphia for opening the door with the key of David, the laws of righteous government. (Isaiah 22:20-25, Rev 3:7-12)

Many translations used this Moab version from the three older manuscripts of that different Alexandrian doctrine, which cannot yield an unblemished translation. These became known as the Wescott & Hort versions that originated the Latin Vulgate, Douay Catholic, New International, Jehovah's Witness, American Standard, and Sinaiticus. Each of these versions claimed to be the proper translation, even though they varied from each other yet came from the same source.

In 1946 the "Dead Sea Scrolls" were found, much older than the Moab version, but true to the common version used to write the King James Bible. The New Testament Scholars made the interpretations to the English language with a refined knowledge of the Erasmus Luther, Tyndale, Geneva Bibles and the 1611-KJV. Text was not added or removed for "clarity" as in modern Moab versions. The syntax was arranged to match the

English sentence structure, and examined to follow the Hebrew wording. The New Testament section was previously done in several versions and then sorted and selected by the Nicaean Council. These are important distinctions when you analyze the complete approach to the studies and Spiritual Content of the Word of God.

Some of the great distinctions of the KJV text are often the point of distaste of those that look to other versions, yet the KJV may have well been inspired and planned in the scriptures. For then will I turn to the people a pure language that they may all call upon the name of the Lord to serve him with one consent. (Zephaniah 3:9)

There are some valid arguments that will point to a single word and interpret it differently, but this is sometimes an occurrence of a change in our vocabulary and even our Dictionaries. In a study of Dictionaries from 1800 to 2000, several biblical words have changed or even reversed some meanings, thereby making the Bible seem fictitious in the study of unicorns and dragons and such things. There are also the twisting of interpretations as in the Torah, where “defiled” meant corrupted, and “abomination” meant unclean, and in the New Testament, “defiled” is unclean and “abomination” is corruption.

Another clue can be found in acrostics; the science of deciphering code and hidden text within a text. There are some great works that have revealed the Bible as being a treasure of hidden text by stepping through sequences of skipping letters. This reveals prophetic words and sentences that have shown many modern historic events. There is no doubt that this is a true discovery, and that it does not occur in any other book that was not purposefully derived. It is stated by the authors of this discovery; that the deciphering only works on the Hebrew Text that originated the KJV Bible. There is no

other version that will work, and this factor alone should justify the proper source, though there still needs to be re-evaluation of the translations. The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times. You shall keep them Lord; you shall preserve them from this generation for ever. (Psalms 12:6-7)

This Word of God is like a thread of pure prayer, a living prayer. This is a continuous thread in each book that is woven into a perfect fabric, white as snow. Each book is a fabric that is bound to another piece and then another, to create a complete garment. This garment is latched by the strength of the words of God and of his righteousness, which creates a shield, a barrier from the ways of the world by a perfect prayer. Do not mar this fabric with changes of phrases and meaning. This will destroy the prayer, and distort, discolor, and blemish the garment. A different flavor of the word is from a source other than God. This will not yield a matrix of pure prayer; these changes are designed for a worldly view and not a spiritual view.

No man puts a piece of new cloth unto an old garment, for that which is put in to fill it up takes from the garment, and the rent is made worse. (Matthew 9:16) For she said within herself, if I may but touch his garment, I shall be whole. (Matthew 9:21) For he put on righteousness as a breastplate, and a helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak. (Isaiah 59:17) For I give you good doctrine, forsake not my law. (Prov 4:2)

Chapter 8

A New Direction

What gospel has not been taught to “all the world, as a witness to the Nations”? (Matt 24:14) The un-altered law is what we should be studying and following and teaching. Be aware that this is only a generalization that is within the reach of this author, for no single book can cover all these bases in detail, and you must examine all statements in this book for human error of scriptural interpretation.

First, recognize that the true God of the Bible that was written in the Torah by Moses; is the One and only God of the Bible. (Deut 6:4, Mark 12:29, 32, James 2:19) Yahweh sent judges, prophets, kings, Angels, and even his Son as the Messiyah. Recall the parable of the vineyard that was lent to men, and when servants came to receive the fruits, even the son was killed. Yahweh will destroy the wickedness, and give his vineyard to men that will deliver his fruit in due season. (Num 28:2, Matt 21:33-41) The One Almighty God gave the rules for us to live by through commandments, statutes, judgments, and covenants. These are not to be deleted or faded out of existence until the time of the new covenant; which will be after all evil is removed from earth. (Jere 31:31-34, Matt 5:18) We have not yet passed through this final point of history by any honest observation.

A sad part is the understanding that all the commandments, statutes, judgments, and covenants, are not taught anywhere without omissions or added traditions. These additions and omissions create confusion, and segment teachers into denominations. Just a close analysis of the Bible text is sufficient to learn the rules if we comprehend the terms without imbedding our own design of ceremonies, rhetoric, folklore, and traditional interpretations. In many cases, the additions are imbedded for entertainment or control;

especially when the teacher does not understand a proper observance. It is usually best to simply read the text and drop the fabricated mess, if the comprehension is too complicated.

An example of naively polluted teachings would be the first chapter of Genesis, the outline of creation of earth and life. In a dozen seminars, with different speakers, we can get a dozen unique interpretations of the same text. The same can be said for most of the laws that were given. A dozen teachers can give drastically different views of interpretation, and in most cases there will be an opposing analysis.

In most traditional churches, a few verses will be read and then the teacher will go into multiple stories of somewhat related emotional events that are supposed to parallel or teach the meaning of the verses, and can be compared to this formula; “a teaspoon of scripture to a gallon of pastor.” In most cases, this has a tasteless lack of flavor, a confusing mix that is not pure truth and the entire text is rarely ever read, but pieced and parted out of context. The audience will endure this drawn out buzz of rhetoric, knowing all the pastor’s refined stories of bliss and vanity, but none of the scriptures unless they have read it for themselves. A parallel description is valid, if it directly ties to point by point evidence of an action or situation without a conflicting condition, but the stories usually start on one path, then run into unrelated scenes. Amazingly, an occasion will occur when a pastor will come less prepared, and stick to the text more so than the rhetoric, and these will usually be the most praised of his sermons.

The modern synagogues normally read every word of the Torah as a priority, and complete the entire text within a year or in triennial, three years. The readings are appropriate, and a synagogue audience is usually much more knowledgeable of the true

word. Yet there is still an abundance of traditional events in most places that are wonderful lifestyle additions, but should be kept separate from the teachings of the Torah and the purpose of the meetings. Recognize that we often have traditionally commanded candle lighting ceremonies in homes and meetings that seem to stray from the ordinance of kindling no flame on the Sabbath. The original Temple has never had a flame lighting ceremony. So the Law may have been stated for exactly these situations, where men have initiated these ceremonies to honor God in their own ways. (Ex 35:3, Lev 10:1)

There are sometimes educational or entertainment or other occasions that focus on an inner community involvement within the church or synagogue. A good purpose in most cases, but often these events can lead to groups that isolate outsiders that have not joined the organization. An example is when a leader selects a study group or age group for a closed “club,” instead of an open event. This develops a community that does not communicate easily to surrounding groups, leading to skepticism from those who do not understand the traditions. If an event did not occur in the observance of the original Temple instructions, then be cautious of implementing them into your congregations. In almost every case of this author personally approaching leaders to discuss bible verses and topics, the leaders were either unconcerned, or too busy with day-care or children’s planning and schedules as if they were incorporated as a community cultural and entertainment center.

Where should a man, woman, or child go to discuss matters of the Bible, or public and political policies, or to learn of something that requires a judgment from a priest on any day? This does not seem to be a concern of the modern facilities, and some would fear a violation of a tax code limitation, but these matters were the entire purpose of the

original synagogues and the Temple. We can recognize the value in a community organization that teaches involvement and education of students, but these are not Temple or synagogue duties unless they are specifically teaching the laws or their direct application. The true and undistorted Jewish knowledge of the Torah of Moses is exactly what Yahshua taught, and encouraged others to follow. The laws of the nation and the laws of life for each individual are precisely the instructions that were given. The concept that a priest should not teach the law and select our political leaders by their judgment and interaction is unquestionably a modern form of heresy. Yahshua and the prophets taught that the priest is not the public entertainment center; he is the advocate, judge, and counselor to the leaders of the people, assigned by Yahweh to the affairs and matters of the Torah LAWS. (1-John 2:1)

The two books of the Talmud are traditions and interpretations of the laws that originated from the Babylonian period of Sages and progressed to the time of the Pharisee. It is known through many studies that Gamaliel was one author of the Jerusalem Talmud, and that his son, a high priest named Jesus, forced the Temple to integrate the Greek customs. (Antiquities 20.9.4) These Talmud scripts are now taught as a primary source of Jewish doctrine in many synagogues, and actually confuse some of the laws by the intricate traditions. The traditions and alterations that were written, and later formed into the books of Talmud laws, are precisely the customs that Yahshua insisted that the priests should remove. The teachings of the time had gradually shifted priorities to the customs and entertainment which manipulated and redefined the Mosaic laws; and this is very similar to what we have occurring today.

Some profound statements of Yahshua that have not been properly appreciated:

Depart from me, I never knew you. (Matt 7:23) In vain do they worship me, teaching for doctrines the commandments of men. Full well you reject the commandment of God, that you may keep your own tradition. (Matt 15:6-9, 23:1-39, Mark 7:7-9, 13)

These are warnings that are stated repeatedly throughout the Bible, that God will turn away and not recognize you if you turn your worship to serve idols or false doctrine. The people were worshiping Yahshua, when they should only have worshiped the One and Only Yahweh. We pray for our teachers and leaders and honor their authority, but we must never worship them or allow complete submission. Yahshua instructed that you must follow the way of Abraham, Isaac, Jacob, and all the prophets; or be rejected. (Deut 29:13-15, 30:17-18, 2-Chron 7:19-20, 30:9, Ezek 14:6, Matt 8:11, 12)

The Apocrypha book is another collection of somewhat vague authority, being that it adds to Moses and Daniel and other books over great spans of time, yet has mostly one period of authors. Again, one of those authors was Gamaliel, the master teacher of the Herodian College and a mentor of Saul of Tarsus. This is one source of Hanukkah and other verifiable historical events and traditions, which are muddled with strange tales from the revolt before the time of Herod, to the final destruction of the Temple. Some are miracles, and some are obvious fiction or errors. Can these Rabbi Judgments or even a committee override the Torah Laws? We know there are some great philosophies and answers to descriptive inquiries within the Talmud and Apocrypha and Josephus books and others, but a little poison can ruin a great feast. Take heed to great advice that was given by someone that said; “beware of the leaven of the Pharisees and of the Sadducees.” (Matt 16:6-12, Antiquities 18.1.2-6)

Passover Examination

This next piece may step into a tough opposition, but it has a supportable biblical base, and verification makes us all stronger in knowledge. Revisit the statements of the last paragraph; “A little poison can ruin a great feast,” by this author, and “Beware of the leaven of the Pharisee and Sages.” (2-King 4:38, Matt 16:6-12)

Pesach, or Passover, is the commanded feast commemorating the exodus from Egypt. It is required that all Jews and strangers that honor God’s tremendous display of forces of the historical events, refrain from leavening for seven days. Jews and strangers must not eat anything with leavening, or possess any leavening. Eat nothing leavened; it must not be found in your houses, as an ordinance forever. (Ex 12:19-20)

This seems fairly obvious that the commandment is specific, yet forces and men can pollute this into perverse traditions. You might at first think that this is off topic from a doctrine study, but consider that the theme of this document is “Leaven of the Pharisee.”

Currently, the Rabbi’s that teach from the Talmud have identified leavening to be: Chametz; grain that has come into contact with water for a period of time and fermented. Now consider that a fermented drink is often included in a valid Temple offering.

It seems a viable concern that if an oversight could have been made on the Talmud selections of leavening materials, then you may not be following the commandment. Finding that chametz leavening is the restriction of all modern Pesach documents, it should be alarming when considering a possibility that yeast fermentation may not be the leavening that was prohibited in Exodus.

Within the modern list of Pesach permitted foods, we can find baking soda, bicarbonate of soda, and certified soda drinks are acceptable for the festival week. We

should question this acceptance, for an obvious point that these products are commonly used in the cooking industry as leavening, even labeled and sold as leavening. This is not the same as yeast leavening, but it does have precisely the same effect of producing carbonation, which expands and aerates the baking products.

Expand on this hypothetically for a moment, that the Bible commands that leavening is to be removed from your household and all possessions for the seven Pesach Holy Days. How can fermentation be removed from your house and possessions, if it only takes water to start the process? It was never mentioned in any verse what exactly was used as leavening in their meals, but we can examine this question, and apply a good measure of research. (Matt 13:33)

Minerals of Egypt

Trona ore, soda ash, is mined from dry lake-beds as a common export to other countries. Natural trona beds are unique, and can produce sodium rich, calcium carbonate pinnacle formations known as tufa spires, these are often tall mineral effervescent formations that are easily identified in a desert. (Gen 19:26) Egypt currently mines 25,000 tons of sodium carbonate trona per year, a moderate amount on the world market, but Egypt has the origin of the historical records for trona usage. This mineral is a raw mixture of salt and sulfates that produce baking soda and carbonated seltzer products like sodium bicarbonate, used in soda drinks and club soda. (Matt 13:33)

The Egyptians have in their museums, containers with soda ash called “niter,” and hieroglyphics as early as 3500 B.C. by their estimates, displaying these containers. So niter, was certainly a common commodity of the exodus period. Trona or Niter is

identified as “nitre” in the King James Version, and “natron” or “soda” in the Hebrew-English Tanakh. (Prov 25:20, Jer 2:22)

There is a very real possibility that this raw mineral of trona, or niter, extracted from the dry lake-beds, and even carbonated spring water may have been among the leavening that was commonly used in Egypt prior to the exodus. It is also possible, that Moses was ordered to ensure that the people did not carry loads of the raw minerals like trona out of Egypt to be used in their offerings and meals, as well as differentiating who would follow the orders and who would ignore them.

Vinegar on nitre was known as a reactive agent for carbonation in the Bible, and this is precisely how it is used in modern baking. (Prov 25:20) This leads to one obscure but possibly related biblical example of trona usage. There was a Syrian leper that came to the Prophet Elisha and was cured of his leprosy. Elisha would not receive any gift for the healing, so Naaman urged that Elisha should at least accept two loads of earth that his mules carried. Naaman likely used a trona earth product as a frequent carbonated cleansing bath of Baking Soda for exfoliation of his skin. (Jer 2:22) He no longer needed the trona earth, for he was healed, and did not intend to haul it back to Syria. (2-Kings 5)

Fermentation Leavening

Baking yeast originates from moistened flour that has fermented as a sourdough for a process that generates bacterial carbonation when heated, and Talmud Rabbi's insist that this is the prohibited leavening. Yet, several verses stated that the Hebrew slaves leaving Egypt, took the dough unleavened and bound it into their clothes, and carried it on their shoulders, and baked unleavened cakes from the dough they carried for seven

days. (Ex 12) The moistened dough would certainly have fermented in seven days, but it was still considered unleavened bread for the original exodus.

Fermented grains may be the Talmud's traditional restricted leavening, but take care to ensure that you are not compromising the commandments by a mistaken interpretation, or possibly an intentional deception by misdirection. The Talmud practices even restrict all grains and foods that were uncommon to the exodus, and various common grains of their harvest that were not in season at the time of the exodus. These restrictive notions are not found in any portion of the Torah, or the rest of the Bible, but only in the Talmud books of the Pharisee and Sages traditions, and these things are adding to; and falling away from the laws.

Common opinions have often been written by some Talmud supporting Rabbis; that many of the grains are restricted for Pesach, because it was not seasonal for these grains, or the selections did not exist in the diet of the Exodus Hebrews. Rethink that one, for the scripture details were explicit enough to see that nothing was eliminated from the Seder meal other than leavening. The commonly used term of "corn" that is stated in the KJV is actually what we would classify as "grain." The grains of the exodus were varieties of wheat, barley, and assorted beans that may be easily stored, especially by men that had a profound history with Joseph, of long-term storage of grains, and a strong commodity trading history with other nations. (Josh 5:11)

Interpreters of the Talmud and the modern authors should not revoke the use of any fruits or grains or other foods during Pesach, but adhere only to the commemorative ordinance that is commanded. There are no such Pesach grain restrictions in the scriptures of any foods that are clean, and take notice that the Pesach ordinance was

written three months before the Ten Commandments were given, and over two years before the Kosher Laws were delivered. The Talmud restrictions may entertain wonderful Pharisee traditions, but they have shifted Torah compliance off center into complex social customs, and not honoring the simple statements of scripture to remove all leavening. (Ex 40:17, Lev 10:1, 11:2, Deut 12:32)

In either case, whether fermented or mineral carbonation is used as leavening, these are both points to ponder during the Pesach Holy Days, to ensure the Torah's observance of the commandment. There are many such traditions, ceremonies, and events that complicate our observances, which should be honestly re-evaluated. Be vigilant to do unaltered what is commanded, no more, no less, and beware of the leaven from the Pharisee, for a little poison can ruin your great feasts. (Deut 12:32)

Re-Counting the Omer

The memorial service of Pesach, or the Passover Seder, requires that covenant men and women eat unleavened bread and bitter herbs with your roasted meal, in the place of the congregation assembly. Do not share this meal with non-covenant people, break no bones, anything of the roast that was not eaten shall be burned before morning, and return to your house in the morning. For seven days, eat unleavened bread with any meal that does not have leavening. And whoever eats what is leavened, that soul shall be cut off from the congregation of Israel, whether a stranger or a Jew. Then return on the seventh day for another solemn assembly and feast of the congregation. Then by this theory, on the morning of the eighth day, you should wave an offering of a sheaf from your fields and count from that day, fifty days to the harvest of the first fruits of Shavuot, which is also known as the Pentecost. (Lev 23:7-16)

Remarkably, that last procedure of counting fifty days is still being debated among many leaders, and this is another facet where added traditions may have created confusion to mask the mistakes. The simplicity of counting the Omer, or the forty nine days to the feast of Shavuot on the fiftieth day, is a basic logical order to follow. It has not been proven, but it must be considered that the starting point of the Omer count may have been purposely muddled in confusion by traditions that have ensured that in every year, the Holy Week of Shavuot is misplaced or offset. (Lev 23:7-16, Dan 7:25) We will identify the year 2012 as an example. Recall that the Pesach Seder feast started on Friday evening on the fourteenth day of Nisson, and the next evening of Saturday, the end of the seventh day of the week was a feast for counting the Omer to start the forty nine days from the fifteenth day. It is possible that the count should not have started until after the seven days of the Pesach festival week, on the morning of the feasts eighth day. The current tradition chooses the seventh day of the week, instead of the seventh day of the feast, and the displacement will always offset the Omer count, wave offering, and the Feast of Shavuot from one to seven days early.

Examine this un-supported theory by this author that is both controversial and confusing, which ancient documents may later clarify. The Pesach festival in the biblical month of Abib was renamed to the Talmud month of Nissan by adopting the Babylonian Calendar, so this change injected some confusion into the study. The New Moon biblically starts the first month of the year, and there is a Sabbath and a full moon on the fourteenth day; and after seven days is another Sabbath Convocation on the twenty-first day. (Ex 12:16-18) The wave offering and Omer count in this theory should start after the second unleavened Sabbath Feast. The waving of the sheaf of first fruits should be on the

morning of the twenty-second day; and starting the seven week count to another Sabbath and so on. (Lev 23:8-11) There is no work done during the Pesach Sabbaths, and the first fruits waved are the beginning of harvest and eating leavened bread, which should not start until after Pesach, which begins and ends with a Sabbath Convocation. (Deut 16:8-9) You shall not eat bread or parched corn or green ears until you have brought an offering. (Lev 23:14) Eating the bread is forbidden to be part of the Pesach week, but the start to eating leavened bread is commemorated by the Omer wave offerings. It makes no sense for the Talmud tradition to wave the sheaf to start the eating of bread during the Pesach week; the Omer count and wave offering events must start on the first day after the Pesach week, and count to the morning after the seventh Sabbath. (Lev 23:15-16)

Yahweh's calendar by this reading, could be resetting our solar calendar every year by the lunar positioning, and if the day of the week is offset, then that should shift also. The lunar calendar should not parallel the Gregorian calendar of a fixed seven day week that cannot be changed. This should be a time to reset your clock and calendar completely; including the weekdays. If this method were verified and adopted, and the Omer count was set to the eighth day of Pesach, then the 2012 Omer count would have started Shavuot Pentecost on June 2nd instead of May 26th. Another notable consideration to the theory is that this recount would always align the wave offering precisely to the moon's last quarter, and the Shavuot feast week during the full moon, which is consistent with all other feasts. This variation of resetting the calendar weekday, has a proper approach to the ways of the Torah, and would continually rectify any calendar errors injected throughout the centuries by fault or purpose. We should consider these things

with research verification, but we must not attempt to develop any form of ritual traditions that are not specifically instructed in the Torah.

There are teachings that associate a Sunday first-day Omer to Yahshua rising from his tomb on the third day. His statement to Mary on the third day was that he had not yet ascended to his father. (John 20:17) Yahshua walked with men and was seen in gatherings until the eighth day, and then he took his disciples to a mountain in Bethany and ascended to heaven. (Luke 24:50, John 20:26) This action would be comparable to the eighth day wave offering of First-Fruits, after the Pesach week. Yahshua told his disciples to stay in Jerusalem, and that his father would send a comforter. That Holy Spirit arrived on the Shavuot Feast of Weeks, which is also known as the Pentecost; but note that the Church Pentecost calculations are not always equal to the forty-nine day Omer count to Shavuot.

Modern Foods

The process of manufacturing food is another point to ponder when we seek a kosher and lawful acceptance of the modern diet. Standard modern manufactured goods are blended in factory processes that use intricate chemistry to extend a product's shelf-life and adjust flavors and colors for consistent high volume products. Minimizing the variations in a large volume is a quality goal and a requirement for government approval of processed foods. Instead of a direct harvest or a stored harvest commodity, the market selections offered are now routine delivery and unlimited supplies. Our purchases are no longer restricted to seasonal or "catch of the day" choices, since refrigeration, distribution, and manufacturing have expanded our varieties. It is not uncommon for something as generic as a cookie, to contain many dozens of manufactured chemicals,

enzymes and microbes derived from virtually unlimited sources. This added stuff is not always a negative, but the common corporate world does not often consider kosher foods as a base for high volume sales. Even an expert food process chemist can rarely differentiate the sources of all items in highly processed goods, and some portions or ingredients can change without a notification or re-labeling.

In simplifying our philosophies and legalistic views, we are only commanded to not eat of the unclean beasts or the blood. The only processes restricted are to refrain from leavening at times, and not cooking a calf in milk. There are of course, several additional restrictions for offerings, but the focus of our selections should be in all cases, avoiding unclean beasts and blood, and cooking a calf in milk. There have been kosher laws and certification processes developed to identify acceptable foods, but some of these committee approved choices seem to have lowered their guard or stretched and adapted some of their rules.

The unclean beasts and blood are sources for many of our common additives used as minerals, vitamins, protein, coloring, thickening or thinning agents, or fillers and flavors. This is nearly impossible to identify the sources of all mixtures, and thus a level of process is accepted in many kosher certifications, and some measure of baking soda is used in a variety of products as a preservative or anti-caking agent. So the pollutions of our progress are becoming imperceptible because we are dealing with a manufacturing world that has no restrictive notions. Should we be so legalistic as to avoid touching a pigskin carcass like is done in American football? We were commanded neither to eat of the swine nor to touch its dead carcass. What more novel of a way is there to exploit a violation of the law, than to turn it into a national game of sport!

Judging our own limits is confusing at times, but we must look for the laws to be our guide, and recognize that many of the traditions and practices in the Bible stories were far beyond the acceptable ways of God. This is leading to a question on acceptable choices of processed foods. Can we justify the acceptance of cooking a calf in milk? What if it was only part of a calf and killed in a special way? What if the stomachs were processed through treatments that remove all materials but the microbes and enzymes to make rennet for our cheeses? Think in depth of the ways that rennet is acquired. These are legalistic points where the lawyers and wise men can spin their webs of confusion.

The processed material of rennet is clearly no longer a calf and is no longer considered to be a meat product, yet the enzymes can only be extracted or cultured from the stomach of a calf or other mammal that is either unborn or has not been weaned. The specialists have developed the varieties of flavors and textures of cheeses by blending different cultures from mixtures of animal rennet. So now our exotic appetites may have blindly led us into the unimaginable acceptance of abominable foods. Even with a well guarded and limited diet, we can rarely be certain of what we have before us. And how legalistic should we be? The law did not state that we cannot mix meat and milk; it said not to cook a calf in its mother's milk, even though Abraham offered a calf with butter and milk, and it was accepted, before the laws were given. (Gen 18:8, Ex 23:19) We are not necessarily wasting efforts, but the traditions have once again complicated the simple laws that protect us. Pledging a kasher vow of separating meat and milk is a respectable vow of honoring the law, as is the Nazarite's vow of removing wine, or a vegetarian choice of meals. (Jere 35:6) Yet the dictates of the Talmud have misdirected the barriers, and allowed the poison. Recall some verses warning that anyone who eats or possesses any

leavening in anything during Pesach shall be excluded from the blessings and be cursed. Then realize that we can effectively possess leavening in the form of a vitamin or mineral or protein additive or a preservative that is processed in our foods, pet foods, and even dental products. Often a canning sauce and spice mix or a coating to preserve our purchased vegetables can contain oils or materials of infinite sources.

So if God has kept his promise to limit the blessings from those who fail to follow the rules, then we should recognize that it is truly rare to find someone that is accepted. We know that our decisions can be modified by the knowledge of the pollutions, and can remove some blinders that cause us to stumble. And certainly there are many discomforts and inconveniences in making drastic changes to our routines, but the rewards to change can be truly miraculous. The people who actually trust that Yahweh has given us a guide, the Torah, to keep us at our best, should agree that seeking and turning to righteousness will establish our destiny in life and beyond. This is an individual's character choice to adopt the knowledge or to accept the common habits and traditions. We must always determine our own personal ways whether it can be counted for good or not, but preparations going beyond the instructions should rarely be imbedded into traditions or public rules.

Modified Laws

There are also misleading comprehensions that men or assemblies are allowed to change or modify the laws when it benefits a group or situation. (Psalm 50:16-17) We have to adapt our integrity as best we can in situations, but we cannot presume to permanently change the word as it is written, we do not have that authority.

In the Torah, a man that does not hearken to a minister's judgment shall die to put away the evil from the community. (Deut 17:9-13) Reading this chapter closely, it is stated throughout that these judgments must be in accordance to the laws, and offences established by more than one witness. There are corrupt leaders, but your action and theirs may invoke a new consequence. There has never been a proper change to any law without receiving it through a Prophet. And in all those cases, they were imparting specific and detailed additions of applications to the existing laws. Such as inheritance to women if no sons, or observance at a later date, if unclean on a Holy Day, or Levites serving instead of firstborn and then changing to only those that will honor the Lord, for the appointed men had profaned their position. (Num 9, 27, Sam 2)

No law was ever removed in any passage of Old Testament or from Messiyah Yahshua or his Apostles. The only changes were additional or clarifying details. There were blessings removed by vows unfulfilled, but these removals were part of the promise of failing to follow the law. The New Testament has some well-trampled verses, where Yahshua empowered his Apostles to bind or loose any thing that they needed, by the powers of heaven. (Matt 16:19, 18:18) The empowerment was given specifically to Peter, and if any two Apostles were in agreement, to ask the Father, it shall be done in heaven. They were well taught to keep things within the realm of the Torah and its directions and get direct responses from heaven, such as was done in the days of King David and the Prophets. (Acts 10)

Any man has a link to heaven at all times, but the destiny of Earth is written, and our part is established until we change some portion, but our blessings can be added or removed by our personal interaction with the established laws. (Mala 2:2, 3:10) Many of the

Church Doctrines will teach that they have this empowerment that was given to the Apostles. If that is true, then we are certainly in trouble, for the things that some men covet in these establishments, are far from righteousness. What they do have; is a multiple of attention to needs through prayer, and if they make offers and vows to properly direct their lives as established in Mosaic Law, then the blessings will prevail.

(James 5:12-16)

We do not have approval to change the days and dates of Holy Days or observances of the laws. (Dan 7:25) This is done frequently in the church to commemorate an event of their choosing. Something like memorial dedications are fine, but nothing should add to, or replace or pervert the three commanded Holy Weeks, or the Sabbath seventh day. (Ex 23:14, Deut 16:16) Use caution when designing symbols, emblems, songs or fantasies to memorialize a Holy event, especially when teaching children, for a zealous embellishing artist can inaccurately revise some presentations to where most observers are unable to differentiate the truth from the amusement. (Prov 30:6, Amos 5:26)

Some of the distortions in modern teaching are imbedded in the songs of the congregation. Many of these seemingly innocent songs and prayers are speaking worship and vows and pledges, exactly as an oath. Great caution should be taken on doing such things, for these pledges of the soul that are spoken, are binding oaths. This should not be considered trivial entertainment and flattery when spoken in a congregation, in public, to the priest, and at the Altar, or in private. These traditions of congregation singing are sometimes proper, but much of the wording of many modern songs and prayers should not be spoken without full knowledge and study of the statements. They often have imbedded perversions and distortions of worship; or pledges that require a following action. Much of this is done through clueless innocence; but there are certain and binding

consequences to the oaths and vows that are made to God; even when they are spoken in songs, pledges, oaths, or in any other way. (Lev 5:4, Num 30:2-9, Deut 23:21-22, Nehe 5:12-13, Eccl 5:4-5)

These pledges can become critical when a seemingly innocent oath or song twists the wording to embrace a foreign deity; for some very common and popular songs are exactly this way.

Founders Remarks

Some of our Founders of the United States recognized a deception and corruption in the Bible. Religious opponents inappropriately use this as fodder for their oppositions, by stating that the founders were anti-religion. Here are some of the prominent statements that were made, that are actually profound and rewarding to those that understand them.

John Adams: Where do we find a precept in the Bible for creeds, confessions, doctrines and oaths, and whole carloads of other trumpery that we find religion encumbered with in these days?

Thomas Jefferson: Rogueries, absurdities and untruths were perpetrated upon the teachings of Jesus by a large band of dupes and importers led by Paul, the first great corruptor of the teachings of Jesus.

Thomas Paine: The Christian Church has set up a religion of pomp and revenue in pretended imitation of a person who lived a life of poverty.

These United States Constitution Founders tried to get the epistles of Paul, removed from the Bibles that were printed by our government. They were not anti-religion; they were against the corrupted teachings designed to enrich the churches and distorting the truth with fantasies and man-made traditions that were based on the books

of Paul and Titus. These Founders had the right concept, but did not have a supporting consensus to make their statement, and repair the damage from Emperor Constantine.

A Clear Path

In both cases of church and synagogue, the complete story is not given without distortion. Many churches teach by Paul's doctrine, to ignore the laws and essentially ignore those that follow them, for they do not know of forgiveness and the new covenant. The synagogues learned from text and experience that they cannot accept any prophet or doctrine that excludes the laws. (Zech 7:12) And since the church improperly teaches that the Messiyah replaced the laws, the Jews are forced to refuse the message of the new scriptures Messiyah that taught us to drop the traditions.

This is a chasm between the church and synagogue that is impassable unless you realize the deception that is imbedded in the new scriptures by Paul and Titus. The deception must be isolated to discern the truth, and it is not complicated. (Psalm 25:12-14, Rev 17:17) What was this message that the Messiyah Yahshua brought to Israel?

1. He was sent by Yahweh to reconcile and advocate sins that are repented. (Psalm 32:5, 1-John 2:1, Rev 3:19) He was tested, and passed unblemished, and has inherited the kingdom, and sits at the right hand of the one and only God of Israel with twelve Apostles and twelve Patriarchs.

2. He is the excellent and even perfect sacrifice that pardons the iniquities of the repenting transgressor, and completes the deceiver's iniquities. (Dan 9, Mica 7:18, Zech 3) All prophecies of the Messiyah were fulfilled, except his modern day return.

3. No one should transgress the commandments of God by traditions. (Zech 7:12, Matt 15:3) You shall not add to, nor diminish from it. (Lev 10:1, Deut 12:32)

4. The commandments, covenants, and prophecies cannot change until the earth is renewed. Purposefully teaching ignorance of the laws will be at your own peril. (Jere 31:31-34, Mala 4, Matt 5:18)

5. Only those who honor Yahweh's commandments will have access to the tree of life. (Prov 3, Rev 22:14-15) Yahweh will reward his blessings to those who intentionally refrain from offending his laws.

6. Sins are from our heart and mind, compiled with words and deeds. (Matt 12:34, 15:11, 18) It is vanity to conceive new holidays to fit or pacify a public tradition and add it to, or claim it to be a Holy event. (2-Kin 17:15)

7. It is the whole duty of man to follow the Torah Laws, for it is impossible to have a relationship with Yahweh if you are imbedding your life with pagan rituals.

This author strongly recommends that while reading the Bible, exclude the books of the deception, and you should immediately recognize that there is one unbroken message throughout; remove the traditions, repent, and keep the commandments. There was only one leader in the New Testament that broke that message. Without the deceiver, there is not a New Testament; there is the arrival of the well-prophesied Messiyah Yahshua that established his position unblemished.

To get the true message of the arrival of the Messiyah, Read the books of; Matthew, Mark, John, James, Peter, Jude, Revelation. And it would be practical to adopt a different title for this collection of Messiyah scripts.

Exclude the distorting books of deception by Paul and Titus; Luke, Acts, Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, Thessalonians, Timothy, Titus, Philemon, Hebrews.

Until you understand that the motive of the deceiver was to pollute the doctrine, and lead away from the truth, and return to the traditions of the Canaanites; you can easily be deceived into following the traditional and delightful flattering rhetoric that is now taught in the churches. The churches now have a frightful misdirection from the laws, and are loaded with traditions and names derived of the Greek, Roman, and Syrian gods. They worship and bring gifts to wooden and stone idols and artfully imagined pictures of their Messiyah and saints, and images or symbols of gold and silver; and this was never the direction that the Messiyah led the Apostles or the people at any time. (Deut 29:17, Isaiah 2:8, 20, Matt 5:18-19. Rev 22:14)

Paul and Titus established their New Testament god to prey on the fears of men, and redirect proper observance, excluding the Apostles teachings. And any teachings that did not align with Paul's heretical Pharisee direction were removed, no matter how well it was originally established by God, the Prophets, or the Messiyah. (Prov 19:27) A valid and reasonable understanding of the Torah instructions can be found in the entire Second-Section of this book.

If you follow only the Old Testament of the Orthodox Synagogue, then you have been missing the history of the Messiyah, which displayed his integrity by example, to keep the commandments, and not pollute them with any added traditions established by the Pharisees and Sages. (Deut 4:2, 12:32)

Selah ...

Section-1 Index

People

Abraham (Abram)	44, 116
Ahab & Jezebel	83, 125, 126
Apostle James of Alphaeus	37
Apostle James of Zebedee	32
Apostle John Mark Zebedee	34, 45
Apostle Peter	32, 63, 98
Apostle Philip	47, 128
Caesar Augustus	84, 93
Caesar Caligula	
Caesar Titus	
Cornelius	30, 98
Constantine	44
Daniel	15, 68, 126
David	20, 121
Gamaliel	6, 21, 38, 135
Herod Antipas	23, 32, 75
Herod Archelaus	64, 69, 83
Herod Agrippa-I	31, 83, 88
Herod Markus Agrippa-II	47, 73, 88
Herod Chalcis	69, 83, 88
Herod Philip	60, 68, 79, 82
Herod the Fore fathers	82, 85
Herod the Great (Antipater)	6, 12, 21, 82
Jesus (Greek Priests)	38, 135
John the Baptist	7, 46, 93
Jonah	124
Libertines	6, 18, 22, 31, 69
Melchizedek	44
Micah	119
Noah	57, 109, 114
Paul (Saul)	7, 10, 19, 22
Peter	29, 30
Pharisee	6, 12, 83
Philadelphus	130
Samson	120
Simon Boethus	21, 41, 83, 88
Simon the Syrian Taxman	7, 11, 12
Stephen	21, 27, 34, 49
Titus Caesar	19, 40, 70, 74
Titus Flavius Josephus	7, 23, 39, 85, 89, 101
Titus - Tertius - Tertullus	68, 70
Yahshua Messiah	7, 11, 37, 44, 49, 54

Places

Alexandria	18, 21, 77, 129
Asia (Aegean Greek Islands)	7, 18, 38, 63
Assos	40, 43, 77, 85, 129
Eden	109
Moab	
Tarsus	
Troas	

Events an Other Selections

Cheese	147
Christmas	125
Conversion	23
Council Nicaea	14, 15
Council Constantinople	15
Doctrine Test	13
Dispensation	34, 37
Easter	14, 32, 94, 125
Flood	110, 112, 119
Heresy	22
Kosher	30, 98, 142, 145
Leavening	138, 140, 148
Omer	142
Pesach (Passover)	9, 14, 93, 138
Pledges	45, 124, 150
Proselytes	30
Roman Army	19
666	20, 27

Book Authors

Acts	41, 52, 56
Apocrypha	16, 41, 137
Hebrews	41, 56
John	46
Luke	41, 45, 49
Mark	47
Romans	39, 70, 74
Talmud	16, 41, 136

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