

Act's Study

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Disclaimer: This was my own personal study that was never intended to be read by the masses. Please forgive any hyperbole, speculation, or instances where presupposition gets the better of me; this is simply notes I was putting down as I read the book.

“Are we reading what we want to believe? ...or are we reading what we’re reading?”

-Laverne

- 1:8- “end of the earth” Where exactly IS that on a spinny ball thingy?
- 1:9- “a cloud received Him” (Ezekiel 1:4, Mark 13:27, Rev. 1:7)
- 1:26- Well, this pretty much debunks anyone claiming Paul to have been the 12th apostle doesn’t it? (Since the 11 cast their lots and they made Matthias (Barnabas) the brother to take Judas’ place...) I know Dr. Pigeon attempts to work this all out through saying “they didn’t wait for the holy spirit’s answer” and “Jacob adopted Joseph’s son’s” yada yada. (I fail to see how he could’ve performed said adoption given scripture repeatedly calls the grandsons of the grandparent “sons”?) But it seems pretty clear (to me) the book said one was chosen by eleven to be the 12th.and then along came a 13th
- 2:3- “...divided tongues, as of fire...” Divided tongues meaning like serpents? Or symbolically like separate languages? Rev. 11:5?
- 2:19- Joel 2:30 “Blood and fire and pillars of smoke” Uh, hello, 9/11 much? And then verse 20, “the sun shall turn to darkness” (August 2017?)
- 3:1- “...in the 9th hour...” (2 Adam & Eve 9:3, Matt. 27:46)
- 3:8- John 8:44
- 5:4- Deut. 6:16/ 5:30- Deut. 21:23, Gal. 3:13
- 4:11- 1 Cor. 3:10/ Mark 12:10/ Gal. 2:18
- 5:33-42: Some say Gamaliel was Paul’s former teacher. Gamaliel was the grandson of Hillel, the great Jewish scholar of the law and the first to formulate principles of Biblical interpretation and president of the Sanhedrin. Others say a supposed Pharisee would never have studied under a

Sadducee. Rabbi Tovia Singer, a self-professed descendant of Gamaliel, lays claim Paul was neither a Pharisee nor student of the renowned Sadducee. So, my question is, could Paul have been present during this exchange? What would have been his reaction to Gamaliel taking such a soft approach with these Nazarenes? If he was there at all.

- 8:1-3: "Paul wreaks havoc on the church" and was also present (and possibly a leading participant?) in the stoning/death of Stephen just prior to chapter 8. Please make a mental note of this as it will be of importance later in chapters 23 & 24. *"the witnesses laid down their clothes at the feet of a young man named Saul."* (7:58)

(I submit for your consideration; that Saul though he was young, he was superior in traditional authority via his educational training than the others that were present at Stephen's tribunal. [Galatians 1:14](#). This can be seen in the first sentence of [Acts 8:1](#) "And Saul was there, giving approval to his death" first; by the tribunal laying their clothes at the feet of Saul (respect of authority) second; by not speaking to stop them, he gave his okay (legal approval) to proceed with the execution.

Ibib 2:5; "In a place where there are no men, try to be a man" (Hillel)
In the Lord's freedom never silenced by evil.....warrior on

- 8:18- I can't help but wonder if this Simon is the same Simon the sorcerer, Simon Magus, Simon the magician the RCC worships as "Simon Peter" the apostle. The video *Two Babylons* claim that it is this Simon Magus whose body is buried beneath the basilica?
<https://www.youtube.com/watch?v=5ldavQCZHyg&t=5s>
- 9:3-9: Paul's 1st conversion story. Key points to make note of *road to Damascus (desert?) *"suddenly a light shone (ISR "flashed") around him from heaven." Adam & Eve 27 has much to say as well regarding someone(s) appearing "...in a great light" and "...did this, in order that when Adam saw the light, (that was so bright it made their cave glisten) he should think within himself that it was a heavenly light." *Who are you Master (Lord), I am Jesus...It is hard for you to kick against the goads (ISR "prods") (Cepher "pricks") (A goad is a pointed stick for urging a team of oxen along. According to the NKJV cheat notes, "This may mean Paul was already having his conscience pricked about the terrible things he was doing." Although an interesting theory, 26:11 makes me highly doubt the theory of the dispensationalists.

By his own admission, he was zealously enthusiastic about his employment and mission to snuff out the heretical blasphemers.) Some have claimed that this is a plagiarized line and direct quote from an ancient play called *Euripides* written in 406 B.C. Paul=Dionysus (from the play narrative) and Jesus=Pentheus. Now at first I thought this peculiar. Then Rob Skiba seemingly debunked this in a video where he claimed to've done more digging into it and found that it was a common Greek phrase used during that time. And at first I considered it pretty well debunked. But then I got to thinking...do we really believe that Yahusha would use modern Greek street slang to convert someone of the importance and stature (in scripture) like Paul? I'm thinking no. *He (second person) asks what do you want me to do and is answered to "go into the city and

you will be told what to do.”(6) But by his own admission in Galatians 1:17...he doesn’t do this. ...or does he?

*The men who were with him “heard a voice, but *saw* no one” (22:9, 26:13-14) And when he arose, his “eyes were opened but saw no one.” They led him by hand into Damascus. What’s curious about the 3 accounts is none of them line up with what he says in Galatians 1:16-17. (heck, they don’t even all line up with each other as we’ll see later.) I also can’t help but find Ezekiel 22:27-28 interesting considering the three conversion stories and the ‘Macedonian man’ in chapter 16...

Then in verse 10, it says they ventured to a brother’s house where Paul was given back his ‘vision’. The brother’s name is Ananias. Two interesting things about this, 1) according to verse 11, brother A was told to go to the street called “straight” and ask at the house of *Judas* for a dude named Saul of Tarsus. (same Judas as Messiah’s betrayer?) and 2) could it be possible this is the same Ananias who the Ruach slew in chapter 5? Or are we absolutely certain that they are different? According to Josephus 20.9.4., this is the same [rich] Ananias... And how does what “God” told Ananias not contradict what Peter had claimed to the council after his dream/vision??

- 9:11- (Interesting number.....considerin Rev.) “So the Lord said to him, “Arise and go to the street called Straight, and inquire at the house of Judas, for one called **Saul** (Sha’ul) of Tarsus, for behold he is praying.” Hmm, Isaiah 60:9. Also curious that Jonah 1:3 documents how Jonah—after refusing Father’s charge to go warn Nineveh—fled to a city called Tarshish. There are some who claim that this ancient city (somewhere in the western (south?) Spain region) may have been governed by nefarious principalities. NKJV Jonah 1:3 commentary states, “Tarshish is considered by most to be Tartessus on the southwest Spain. As such it represents a distant place where God had not revealed Himself. Jonah is trying to escape the presence of the Lord.” The people who inhabited this area migrated to Asia (modern Turkey?) and settled the area Saul was from.....Tarsus. Tarshish and Tarsus, while not the exact same place, are virtually interchangeable (having the same people group inhabit both places). Hmm, 2 Chron. 9:21.....Acts 9.....two one’s.....
- 9:18- scales falling from a guy’s eyes. Have we ever read anywhere in scripture before anything like this ever occurring to one of Father’s priests, prophets, or holy people before? When taken into context with 28:3-5, I confess I’m sensing they may be related? I don’t know I find them both involving the same person to be interesting is all. But I’m not sure what to make of it theologically, symbolically, or circumstantially.
- One thing that I believe is more important for people to bear in mind when reading Acts is the amount of time Luke (or who ever wrote it; yes, there are scholars who claim Dionysius from 17:34 could’ve authored the book or parts of it. Dionysius was the Athenian-Paulian convert who would later become the Bishop of Corinth) interchanges the terms “disciples” and “apostles”. We must be cautious when reading this book to make sure we know exactly *who* he

is referring to for accurate context of certain events. We need to understand who the author is talking about in 14:4,14, 20, 28, 15:2, 22, 33...

- 9:29- Laverne (Trustin JC YT-channel) has a video where I believe he even makes the claim that Paul himself was a “Hellenist” making this passage a head scratcher.
- 9:34- smacks of Matthew 9:6-7
- 10:10- “trance” is #1611/ (14) Peter is admitting that he has never eaten anything unclean (20-30 years **after** Messiah?) If Jesus did away with the dietary food laws of the OT.....why was Peter *still* eating clean? (Isaiah 66:17?)/ (17) “vision” is #3705 (same word from 16:9)/ (28)- there’s your context of the whole vision Christians. Right there.
- 11:1-18- Well, this doesn’t exactly jive with Galatians 1:11-14 does it? (Meaning there, Paul says he was commissioned from birth to preach his gospel to Gentiles, whereas here (and in 10:45) Peter is the one filling the Gentiles with the holy spirit. Battle over the G’s by the P’s? Peter versus Paul? Sure appears that way given the contention that seemingly pops up.) And as far as verse 18, if Peter had learned his lesson that Gentiles were not to be considered unclean, why then, would he supposedly get up from eating with them and walk away according to Paul’s account in Galatians 2:12? As I will explain later, I believe it’s possible that he and Barnabas may’ve excused themselves not out of fear of the men (Jews, Pharisees?) from James, but because they saw Saul coming? I don’t know but I can’t help but wonder if it’s possible?
- 13:11- Good Gravy WTH hell just happened!? Wait, ...like...what? Did he....? I mean, how did he.....?

I don’t mean to sound overly judgmental here, but why on Father’s green earth would AN APOSTLE of Yahusha EVER do something like this? So there’s a sorcerer, false prophet (a Jew) named Bar-Jesus (#919)—which if that alone isn’t interesting in and of itself, but then it says Elymas (#1681) the sorcerer (same word for sorcerer used in both #3097) (but different sorcerer) “withstood them seeking to turn the proconsul (Sergius Paulus) away from the faith”. And the WHAM! Paul levels some serious charges at the guy and slaps him with blindness “for a time” with a “dark mist”.....!?! Do we ever read anywhere in scripture about anything of the kind? Hell, I couldn’t even find anything regarding a “dark mist” anywhere else. (We’re also not told ‘how long’ “for a time” is/was. Was the guy blinded for the rest of his days, hours, weeks?)

Now where this gets even more interesting for me (no it don’t end there folks) is, immediately after this event...John-Mark, Barnabas’ younger relative (cousin?) who had been traveling with them just up and leaves. No word as to why, no nothing...just “He gone!”. Why would he just up and bounce like that? (Unless it has and had something directly TO DO with what had just occurred with Paul flinging Dark Mists into people’s face? I don’t know, I’m just askin questions is all. (Another interesting rabbit trail is the fact that there are 5 [different] “John’s” in the NT. Scholars supposedly have been debating for centuries over who’s who and can some of them be

the same person. As we will address and look at later, is it possible that the John-Mark of Acts could've been the author of Revelation instead of the Apostle John as the church has taught for a thousand plus years? If it is, boy oh boy could it shed some very interesting light about the things we'll address in chapter 16...

- 13:39- Are we justified, sanctified, made holy by faith or by keeping Torah? This is a doozy. And something I generally really wanna know people's opinions about. Justified here is #1344. This is brought up heavily in Paul's writings and seems to go back and forth with the idea. It's brought up again in 26:18 which we'll get to.

- 14:19-20- "dragged him out of the city, supposing *3543 'nomizo' (to suppose (9X), think (5X), rendered 'to think'.) him dead *2348 'thnesko' (Thano-to die) (be dead (10X), dead, dead man, die, (all 1X). always used of physical death, except where it is metaphorically used of the loss of spiritual life. Here's my question: do we ever hear throughout the entirety of scripture an apostle or any prophet being stoned to death (Stephens being the most recent of course), and killed only to rise up and walk away? This is one of two incredibly miraculous occurrences (if they're true) with this man that I have NO explanation of how it is possible (28:3-6 being the other) or can be explained. SO, either they never happened at all, he's a true apostle of Yahuah who'd been raised from the dead (or he was playing possum) and rendered immune from deadly vipers (if that even ever happened at all), or...something else is going on and I know not what. I'd love to hear if anyone has info or has an explanation, I'm just not able to grasp yet.

The other thing I can't make any sense of here is, why does it say they stoned him and then dragged him out of the city. I was under the impression that Jews had to or always stoned offenders *outside* the gates. After dragging them beyond "the camp". What do we make of that?

Also, there are some who believe that Joseph of Arimathea could've been Paul. Given what Acts 29 mentions it could be possible. Weeks after this study, I read an account in *The Genesis 6 Conspiracy* on page 452, "In fact, other historical sources suggest the James did not die...a contention that is at the heart of Gnostic and Theosophist lore, with James escaping Jerusalem and changing his identity to Joseph of Arimathea." (My NKJV section titles Acts 14:9-10 as "Stoning, Escape to Derbe")

Other lines from the same chapter say "Gnostic gospel of Peter further states that Joseph was a very close friend of Pontius Pilate." "Gnostic legends recant that Joseph chose to become an Essene over the two dominate sects of Judaism of that time, Pharisees and Sadducees." "Other accounts note Joseph was a member of the Jewish elders...nonbiblical sources record Joseph/James as a **Master Craftsman**." (1 Cor. 3:10??) I cannot help but wonder if Gary Wayne has given (even if accidentally) further proof that Paul could be this Joseph of Arimathea? And considering Mark 15:43.....the implications if't were possible, are quite serious.

- 15:2- "...Paul and Barnabas had no small dissension (4714) and dispute (4803) with them." (them=certain men from Judea) This is one of two times in chapter 15 when Paul engages in a dispute/argument/verbal altercation.

- 15:7- "...Peter rose up and said...by my mouth the Gentiles should hear the word of the gospel and believe." This statement seemingly conflicts with what is claimed to have been said by "Jesus" later in 22:21 and also in Galatians 2:7. Unless I'm reading something wrong.
- 15:10- "Now therefore, why do you test YHWH by putting a yoke on the neck of the disciples..." (Matthew 11:30) (lol, the NKJV cheat notes say "To add the Law of Moses to faith is to **test God**."wat.
- 15:19-21- This (to me) seems to say James is attempting to settle the issue by saying, "Look ya'll, there are places for them to go and learn about this stuff (the Torah/Law), let's just make sure they know the *really* bad stuff to steer clear from first instead of overwhelming them with too much too soon." Just how I read this.
- 15:24- "Since we have heard that some who went out (who is the question) from us have troubled you with words, unsettling your souls, saying "**You must be circumcised and keep the law**"—to whom we gave no such commandment." Interestingly, that bold part doesn't appear in the Latin Vulgate or the Ethiopic text. Wonder why it was inserted? The Greek word in this verse according to *biblehub.com*: The word rendered subverting (ἀνασκευάζοντες) occurs nowhere else in Scripture or in the LXX. It is spoken properly of a person who moves and carries off all the goods and furniture from the house which he is quitting. Hence **to "disturb," "throw into confusion, turn upside down,"** and the like.
- 15:25- "...send chosen men to you with our beloved (27) Barnabas and Paul..." Not sure what to make of this, but when I read this, I heard and thought of 2 Peter 3:15 right away. In Laverne's Paul-video, he makes the claim that the 2 Peter 3 passages (15-16) could've been inserted after the book had been written. According to him, one can remove it and what was written before and then said in verse 17 align and flow perfectly together. When I tested this out for myself, I believe the claim to be completely possible. Here's how it would sound without the inserted Pro-Paul text (14-17), "...be diligent to be found in peace, without spot and blameless; You therefore, beloved, since you know this beforehand, beware lest you also fall from your own steadfastness, being led away with the error of the wicked;" Here's my question, could our good Bishop of Corinth (*see end of chapter 17 notes) have [possibly] inserted both phrases? Both in Acts 15:25 and 2 Peter 3:15-16? One reason why I ponder such a notion is because what is the probability of two separate books, written by two (supposedly) separate authors, use the exact same identical wording when referencing the exact same person (Pa'al)? I just find that highly coincidental.
- 15:36-40- Here's our second time in chapter 15 when the lawyer (I'll explain in my Romans study why I would refer to Paul as such. Yes, I have scriptural/historical proof to back that claim) gets in a heated debate with someone. Why would he be so insistent to **not** allow Barnabas to bring

his relative along? One brother said, “Well; he didn’t put in any of the work, why should he...” (i.e. Paul is completely justified in his reaction and stubborn stance.) But where this brother saw full justification, I perceived only ego. (And I can’t help but wonder if John went back to Jerusalem and told Peter and dad what he witnessed from Paul’s mist flinging episode.) These two (P & B) had been traveling together and had to have formed some friendship of some kind. For this to have been so serious and contentious that it garners a mention and warrants scriptural documentation—in my mind—is no small thing. (I know there are those who believe I may be looking too much into it, but again, to me, this is just more bad fruit to be witnessed.

Why would anyone in the Spirit of Yahusha-Jesus be riding such an ego trip is beyond my comprehension. Perhaps if this were the first and last, a guy could forgive, call him human (as we all are) and move on. But given the plethora of other instances we’ve covered and will continue to see...I think we must test and ask ourselves the tough questions. “Then the contention (#3948 *‘paroxusmos’* (lol, made me think of Proximo from the 2000 movie *Gladiator*) “sharpening; sharp contention, an incitement; the effect of irritation,”) became so sharp (3948) that they parted (673)...” The same word is used interchangeably here in this verse (sharp and contention=both #3948).

*(added after study) According to David H’Notsari’s “What’s up with Galatians? Pt1” video, (which I watched a month and a half after studying this. Surprisingly, there are similarities) Yochanon [John] is James’s son. When taking that into consideration, it does render more interesting context. *‘I don’t know what to make of it, but I find it interesting...’*

- 16:6- I wonder why they were “forbidden” by the Ruach Ha’qodesh (Holy Spirit)? Was any other apostle ever denied access anywhere in the region anywhere (or other time) in scripture? Kind of curious that they were forbidden to preach in Asia, the very place where the Jews from Acts 21:27 were from. I don’t know what to make of it, but I find it interesting.
- 16:7- Again, denied a 2nd time, a second [direction] way....why, I wonder?
- 16:9- This is where things get interesting for me (considering a [repeated] study I’ve been conducting over last two+ years). The word for “vision” is #3705; *‘horama’*. Definitions DO NOT indicate a dream state of any kind; like Peter’s “vision”/trance #1611 (10:10). Many study bibles call this episode a “dream” though the Greek word for dream is not used?) Although “vision in the night” would typically be assumed as a dream, what really makes me scratch my head is “A **man**” stood and pleaded, etc. What’s significant about that? Gen. 32:24 & Joshua 5:13 also speak of “A man” (one who engaged in a struggle, and the other “stood against” Joshua) which was Hebrew #376 *‘iysh’*. Here in Acts 16 it’s Greek #5100 *‘tis’*. (both (definitions) I believe indicate similar uses, i.e. a male, man, any person or object (5100), male person, men, human, somebody, etc. According to Strong’s, *‘iysh’* is used in the more general or generic sense of “man”, a human being...ex. Deut. 27:15 “Cursed be the man that maketh...” (Ezekiel 22:27-28?)

It is my [suspected] opinion that there is a strong possibility that the “man” of Genesis 32 and Joshua 5 (I believe, like others, they are the same being. Just not Yeshua) may **not** be who everyone *thinks* it is. (Adam & Eve 76:7, 78:6) Again, this is something I’ve compiled an entire study on and won’t go into here. But suffice it to say, I cannot help but wonder if this *man* who appeared to Paul could be the same one from the Torah passages. Possible? (Apologies if this sounds cryptic. But I can and will happily share my findings with whomever wishes to hear. Just too much and too detailed to go down that rabbit trail here and now.) **Macedonia** was the northern section of Greece between modern day Albania and Bulgaria. Ancient Macedonians were believed to be a hodgepodge of various clans; (ethnic identity is still debated among historians) some being either Greeks, semi-Greeks, or even barbarians.) They heavily participated in any and all things Zeus worship and the term Macedonia is thought to be derived from the meaning “tall one’s”...

- 16:14- **Lydia** (meaning “beautiful one” or “noble one”), is a seller of purple. So why’s that significant? The most prized and sought after purple dye in that region at that time was called “Tyrian Purple”. Tyrian purple dye was literally worth more than its equivalent weight in gold. It was the finest most \$expensive\$ in the Phoenician marketplace. (only the super wealthy and royals could afford it) It was an extremely arduous task to obtain, horrendously smelly a process, and took a LOT of work to gain even a minute amount of the stuff.

Interestingly, this very specific purple dye was only extractable by/through physically torturing 1 of 3 different types of predatory snails or by crushing them to death. The process of collecting the dye was said to be so stinky/smelly/rank, that “Sidon’s workshop” was 14 kilometers (over 8.5 miles) south of the ancient city of Sarepta. It took over 12,000 snails (crushed or poked) to produce enough secretion to dye just the hem of a single garment. It was greatly prized as it was (one of?) the only purple dyes in the ancient kingdom that would not fade or bleach in the sun. (Ezekiel 23:6, the Assyrian army was dressed in purple uniforms.)

Watch the video at the bottom on this web page: https://www.ancient.eu/Tyrian_Purple/

The Book of the Cave of Treasures has a curious perspective where it tells of the origins and discovery of this purple dye. According to the story on page 87, in the days of Hiram there was a dog said to be running along the sea-shore when he saw a shell-fish coming up out of the water and bit it when “straightaway his mouth was filled with the blood of that shell-fish.” A certain shepherd “who saw the dog” wiped its mouth with a piece of woolen cloth. He later wore this cloth as a *kafiyah* or head-cloth (turban?) Those who saw him thought “rays of fire were coming forth from his head” when word got to Hiram about this head-dressed shepherd. They would later find the shell-fish and reproduce garments of the same. And thus that particular ocean bottom dweller was “marked” for death and torture throughout the ancient middle east.....dang dog, lol.

What’s also curious about this woman of Thyatira, is the current debate about which John wrote the book of Revelation. Most (church lore/early church tradition ascribe it to the apostle John (there are 5 Johns in the NT) as there are themes in Rev. that echo the Gospel such as water, Jesus as the lamb, life. However, there are other scholars who believe it could have been authored by someone else (John-Mark?). They contend that the writing styles between the 2 books are different. Gospel of

John being written in simple Greek, while Revelation being somewhat 'crude' Greek. If it were possible, that Revelation could've been written by John-Mark, than Acts 16:14's noble woman of Thyatira *could* be a qualifier for Rev. 2:18-23? Ultimately, I don't know. Seems pretty up in the air, but the possibility is there for thought and consideration...

- 16:23- The author suddenly changes narratives. Whoever wrote this chapter starts off as being part of the group (i.e. "we" in verses 10, 16, etc.). But then suddenly in verse 23, "we" abruptly shifts to "them"?? (and also "they", (32) & (40)). Not sure what to make of that.

- 16:37- Here again (as I've mentioned before), there's a slight uneasiness when I read of yet another instance where this same individual is showing very poor fruit. They were given freedom and told to depart in peace and Paul says 'no! as Romans (I thought he was a Jew? 22:3) we've been wronged, and demand pride be restored intact!' (my paraphrase) I'm not claiming I'm perfect by ANY means, but this is certainly not the 1st time (but one of many) we see this ego/pride from the same person. (15:38, 23:3, Phil 19, 1 Corinth. 7:22, etc. I'm getting the feeling that instead of taking Luke 5:29 to heart, he tends to throw dark mists and verbal bricks at people when slighted)

**I am not trying to put myself above anyone else (dead or alive). And though accused "of leveling charges (questions) against this "brother" that I myself wouldn't want brought against me", I, have never claimed to've been personally anointed by Yeshua himself in the desert either. I'm open to hearing any and all other points of view if I am in error.

- 17:14- Why would the brethren send Paul to go to the sea by himself and not Silas and Timothy too I wonder? (15) "So those who conducted (2525) Paul brought him to Athens..." #2525 '*kathistemi*' -make (8X), make ruler (6X), ordain (3X), appoint, conduct, set (1X). As a verb, usually signifies "to appoint a person to a position" and "to a place of authority". Given the "brethren" sent him away and Silas and Timothy were not present...I would **love** to know the identity of "*those* who conducted Paul" Just sayin....
- 17:18- "Then certain Epicurean and Stoic philosophers encountered him. And some said, "What does this babbler (4691) want to say?..." *Epicurianism* (a teaching based upon ancient Greek philosopher Epicurus, rejected determinism and advocated hedonism. (pleasure as the highest good)) was a system of philosophy founded around 307 B.C. It originally challenged *Platonism*. Later, its main opponent became *Stoicism*... (Stoicism's like an ancient blend of modern-day Eastern Mysticism (New Age Spiritualism) with a healthy dose of Socialist/Marxism. Marcus Aurelius was among its adherents. Stoicism flourished until the 4th century AD when "Christianity" (roman paganism re-branded) became the State religion. I found the label of "babbler" to be interesting.

#4691 is '*spermologos*'- Athenian slang for: 1) **a bird that picks up seeds**. 2) men lounging around the marketplace, making a living by picking up whatever falls from the loads of merchandise; 3) a babbler, chatterer, or gossip retailing bits and pieces of misinformation; 4) a pseudo-intellectual who insists on spouting off. The word originally described one who picks up

scraps from the marketplace. Later, **it designated one who picked up scraps of learning** here and there and peddled (1 Cor. 9:11?) them. (Which is curious considering he wrote he is all things to all people (1 Corinthians 9:20) in order to “win”.) The two things in that Greek definition that stuck out was the birds & seeds, and “scraps of learning”. The latter because of what Paul’s family relative would accuse him of in Acts 26:24 when Herod Agrippa says with a loud voice, “Paul, you are beside yourself! Much learning is driving you **mad!**” The birds picking up seeds is verrrry curious considering Jubilees 11:17-19 regarding the ‘cloud of ravens’ who tried to **steal** (2 Cor. 11:8?) all of Abram’s seeds that he’d sown on the ground.

Also because of Yeshua’s Matt. 13 parable, “And he sowed, some seed fell by the wayside; and the birds came and devoured them.” (v.4) “Therefore hear the parable of the sower: “When anyone hears the word of the kingdom, and does not understand (faith + works?) it, then the wicked one comes and snatches away (726) what was sown in the heart. This is he who received seed by the wayside.”” (#726 is ‘*harpazo*’ - a der. of 138 (means “to take for oneself”); to seize (in various applications):-catch up, take by force, catch away, pluck, catch, pull.) I don’t know about anyone else, but I find it highly ironic and curious indeed that the Athenian learned-philosophers would level a charge and call Paul something spoken and warned of by Yeshua in Matthew 13.....

(later in verse 18) “...he seems to be a proclaimer of foreign gods,”(Deuteronomy 13?)

- 17:21-the Athenians spent their time doing nothing else but either *telling* a new thing or wanting to *hear* a new thing... (when I read this, I immediately drew the comparison to today. How Americans are always concerning themselves with the latest and greatest NEW gadget. I.e.=smart phones) always wanting something new and unseen/unheard. Always learning (internet) and never gaining wisdom. (I’ve been accused by a brother for [ironically] being guilty of this very thing (i.e.-hearing a “new thing” (YT video), and “itching ears to hear a new book that's completely unlead by the spirit, a new doctrine from someone complete unstable in their understanding of the scriptures” (←his words)

(While I forgive him and the accusation made in error, It is my sincerest hope that those reading this study will understanding the vast amount of time spent in prayer, studying, and testing I have been doing before forming any opinion. I take this stuff as [extremely] seriously as many of you do. Hours, days, and weeks have been spent (Praise Father for having and blessing me with the time to do so) reading translations of scripture(s), looking up hundreds of Greek words in Strong’s, and researching to try and figure out the truth of this matter that has **so many** showing such awful fruit in our community. I did NOT just hear a thing and believe. Heck it wasn’t even the first time I’d heard about it honestly. But I **did** see the spirit it brought out in some and knew I had to search it out and figure out the *why* behind what I was witnessing. I will save my theory as to why until a later time.)

- 17:23- “TOMB OF THE UNKNOWN GOD” Ain’t gonna lie, this one is a bit of a doozie for me as I was like ‘woe! Hit the brakes batman! What’d he just say/do?!’. Historically, the “tomb of the unknown god” was a shrine to he—you & I would call Lucifer, the devil, Ha’satan.

(The “tomb of the unknown soldier” is a direct modern representation of this as well documented and explained in Chad Schafer’s book *The World in the Bondage of Egypt*. As he notes on page 162, “*Is it not ironic that nowhere in scripture are we given “Satan’s” name, but only titles?*” Roman general Titus made the Hebrew captives march under & beneath the blasphemous Arch de Triumph—the Evil spiritual middle finger to our Elohyim—after conquering Jerusalem in a humiliating act of showing their Roman god Janus had conquered the Hebrew God YHWH. As a believer in Yahuah, I would NEVER walk beneath/through one of these (Washington Square Park in south Manhattan is one of many) satanic arches of Titus!—the tomb of the unknown soldier was dedicated on Armistice Day 1920, November 11th, at eleven o’clock in the morning, on the eleventh second of the eleventh minute. (we know they love that #) Read Schafer’s book to learn more about these abominations present today in our country. I can’t help but wonder if the “altar” Paul’s talking about (after telling them as he was passing through and “considering the objects of their worship” ...Mmm-kay...) could’ve been an Arch? See why I take issue with someone saying “it is HE I have come to proclaim” in reference to Yahuah? That’d be mixing...

While this altar was where pagans worshiped this god with no name, they certainly knew *who* this deity was they were referring to. Which does beg the question why Paul would deliberately make it a point to say “**this** is the One...I proclaim to you”. Are we **not** (per scripture) forbidden to draw direct comparisons of YHWH to the gods of the pagans? (Deut./Joshua/etc.) I just can’t help but scratch my head wondering why he would do this. Would he have done this with Silas & Timothy present? What would they have thought upon hearing this? Regardless, I find it peculiar—even if only accidentally or subtly—the equality/comparison of their “unknown/un-named” evil-deity to our Father Yahuah.Just don’t sit right with me...

- 17:28- ‘For we also are His offspring.’ *The poet [Aratus] was referring to Zeus in this poem. This is the 2nd time Paul’s equating/correlating Yahuah with a pagan deity. Seriously. What am I missin? Again, why would an “apostle” do this?
- 17:29- “Divine Nature”, “godhead”, etc. is Strong’s #2304 ‘*theios*’ (used here as a noun) Is this a reference [word] made by any other apostle of Yeshua in scripture?
- 17:34- **Dionysius**, was an Athenian who later would become the Bishop at Corinth. He was one of the many early church “fathers” who emphasized Mary as the “mother of God” (Semiramis/Ishtar/Isis-black Madonna). Interestingly, there is some debate about who authored the book of Acts. While historically the style has pointed to Luke the physician (church tradition uniformly declares that Luke was the author of Acts), others believe it (or pieces of it) could’ve been penned by Dionysius. I don’t know what to make of the debate, but I find it interesting...
- 18:18- “He had his hair cut off at Cenchrea, for he had taken a vow.” According to the NKJV cheat notes, the dispensationalists say “This **vow** is difficult to identify. A Nazarite vow could not be undertaken outside of Judea.” (Plus, that vow says you’re **not** to cut your hair at all if I’m not mistaken (Sampson)?) But even the Acts of Paul & Thecla confirm that he was walking around

bald. 1:7 “At length they saw a man coming (namely Paul), of a low stature, bald (or shaved) on the head, crooked thighs, handsome legs, hollow eyed (from being plagued by a demon?); had a crooked nose; full of grace; for sometimes he appeared as a man, sometimes he had the countenance of an angel.” (Ezekiel 44:20?) While I find that last sentence highly curious, I won’t speak to my suspicion as of now. What I will say is, when one reads the first chapter of Acts of Paul & Thecla, one cannot help but wonder why this guy associates with the characters he does. Would an apostle of Yahusha keep company with men like Demas and Hermogenes as travel companions? (Plus, tell me the end of 1:3 “as it was revealed to him” don’t smack of 2 Peter 3:15.....?) I’m still quite curious though exactly *what* vow was taken by Paul? Historically, I can recall hearing of other men who would shave their heads, castrate themselves (i.e. not allow themselves to be with women or men), and were considered holy slaves/priests to the goddess (Diana/Ishtar/Semiramis) they served while managing ‘Vestial Virgins’... (Now read Acts of Paul & Thecla)

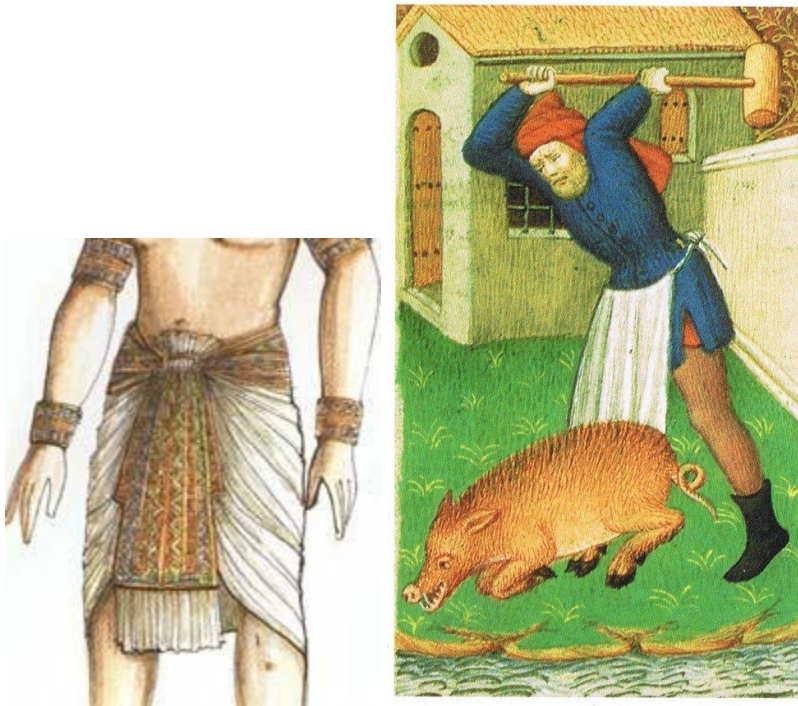
- 19:6- “And when Paul had **laid hands** (Mark 7:32 (gospel of Mark will become important later in the study btw)/Heb. 6:2/ Acts 28:8) on them, the Holy Spirit came upon them and they spoke with tongues and prophesied. (same words are used in Acts 2:4, for spoke (2980) and tongues (1100).) The “laying” on of hands for the infusion of the Ruach will be addressed later in the study and more will be noted regarding “tongues” and “prophecy” in 1 Corinthians 14.
- 19:9-10: “But when some were hardened and did not believe (in “Pa’al’s doctrine”?), but spoke evil of the Way before the multitude, he departed from them and withdrew the disciples (Timothy, Silas, Titus, Erastus, Luke?, Demas?, Crescens?, Tychicus?, Lydia...), reasoning daily in the school of Tyrannus. (10) And this continued for two years...” Now, what exactly IS this ‘school of Tyrannus’ I wonder? (There’s nothing in the cheat notes. *Shocker.*)

“**Tyrannus**: *prince*, a Greek rhetorician (this will become more important and significant come Romans 8 & 9), in whose “school” at Ephesus Paul disputed for the space of two years with those who came to him (Acts 19:9). Some have supported that he was a Jew, and his “school” was a private synagogue. Hitchcock’s Bible Names- **Tyrannus**: a prince; one that reigns; (sovereign), the name of a man whose school or place of audience Paul taught ‘*the gospel*’ for two years, during his sojourn at Ephesus. The presumption is that Tyrannus himself was a Greek, and a public teacher of philosophy and rhetoric. (Hmmm, I wonder if Tyrannus=Paul? ...You’ll see why I wonder that once you read Romans 8:30 *note.) D Syriac (Western text) adds after Tyrannus (Acts 9:9), “from the 5th hour unto the 10th.” *Schole* is the lecture-hall or teaching-room of a philosopher or orator, and such were to be found in every Greek city. Tyrannus may have been (1) a Greek rhetorician or (2) a Jewish rabbi. (1) This is the common opinion, and many identify him with a certain Tyrannus, a sophist, mentioned by Suidas. **Paul would thus appear to be one of the traveling rhetors of the time**, who had hired such a hall to proclaim his own peculiar philosophy (Ramsay, Paul the Traveler, 246,271). (2) Meyer thinks that as the apostle had not passed wholly to the Gentiles, and Jews still flocked to him, and also as Tyrannus is not spoken of as a proselyte (sebomenos ton Theon), this schole is the beth Midrash of a Jewish rabbi. “Paul with his Christians withdrew from the public synagogue to the private synagogue of Tyrannus, **where he and his doctrine were more secure from public annoyance.**” (Meyer in the place cited) (3) Another view (Overbeck) is that

the expression was the standing name of the place after the original owner.” -S.F. Hunter
<https://www.biblestudytools.com/dictionary/tyrannus/>

- 19:11- “God worked unusual/extraordinary (3756 5177) miracles (1411) by the hands (5495) of Paul.” Is this ever used to describe “miracles” by the hands of any other prophet or apostle? I looked at 40 miracles verses and couldn’t find one. Word study only confused me further. If someone can make better sense of this than I, I would love to hear what I’m not seeing here. #3756 ‘ou, ook, or ouch (depending)’-not (1214X), no (136X), cannot (55X). #5177= ‘tugchano’ - idea of effecting, to affect; to hit or light upon; obtain (5X), to obtain. #1411 ‘dunamis’- power (77X), mighty work (11X), strength (7X), miracle (7X). *Dunamis* almost always points to new and higher forces that have entered and are working in this lower world of ours. #5495 ‘cheir’ -the hand; a means or instrument; hand.
- 19:12- “handkerchief” #4676 ‘soudarian’- towel for wiping the face, perspiration; napkin, towel, or linen cloth or headdress which might be used for concealing money. “apron” #4612 ‘simikithion’- used only once, and that’s Acts 19:12; narrow covering, apron; a thing girded round half the body, worn by workmen or servants... According to Wikipedia, “An **apron** is a [garment](#) that is worn over other clothing and covers mainly the front of the body. As a top layer that covers the front body, the apron is also worn as a uniform, adornment, ceremonial garb (most notably the [Masonic apron](#)) or fashion statement.^[1] Apron styles can be practical,^[2] fashionable,^[3] and sentimental.^[4]”

My question is this, do we ever read anywhere else in scripture (other than Messiah in Matt. 8) when the Holy Spirit heals the sick and diseased without the individual ever being present? Why was Paul wearing an apron? Was it for practical or ceremonial reasons? A quick Google search says “During **ancient** times, **Egyptian** pharaohs, Assyrian priests and Cretan fertility goddesses all wore decorated **aprons** to symbolise their status. Through the **Middle** Ages in Europe, housewives, tradesmen and artisans wore **aprons** for functional reasons. ...”



- 19:13- “Then some itinerant (4022) (Cepher-vagabond. ISR-roving) Jewish exorcists...” (itinerant: marked by repetition. 4022 ‘*perierchomai*’- to come around, stroll, vagabond; wandering about; navigating a ship under difficulty owing to contrary winds.) (lol)
- 19:15- “And the evil spirit answered and said, “Jesus I know, and Pa’al I know; but who are you?” lol, now here’s an interesting one. I always thought this was what it was. But did you know the “know”s in this verse are two totally different Greek words!? (This! Is why we MUST look at the original language!) Let’s read it again, “Yeshua I know (1097), and Paul I know (1987); but who are you?” Let’s look at the Greek. #1097 is ‘*ginosko*’- know, perceive, understand, be aware (of), have knowledge; “to understand completely”. In the NT *ginosko* frequently indicates a relation between the person “knowing” and the object known; in this respect, what is “known” is of value or importance to the one who knows...” In the NT *ginosko* frequently indicates a relation between the person “knowing” and the object known; in this respect, **what is “known” is of value or importance** to the one who knows...” Now let’s check out the other “know”. #1987 ‘*epistamai*’- to put mind upon, i.e. comprehend, **or be acquainted with**; *Epistamai*, “to know, know of, understand” What was also interesting was looking at 1986 and 88 (two words with similar roots. ‘*epispaomai*’ & ‘*epistates*’.) 86-to draw over, i.e. efface the mark of circumcision (by recovering the foreskin): -become uncircumcised. And 88-an appointee over, i.e. commander (teacher):- Master (7X). THIS is why we must look at the Greek and read the definitions. As it will become more & more apparent as we work our way through Paul’s letters, there’s imbedded and hidden meaning that one could never extrapolate **even** when looking at the multiple English translations. There are things one will *never* see without digging (thoroughly) through the Greek....

- 19:24-31- Paul had friends in high places. These friends were officials in Asia, who worshipped with all the world the 'great Diana' (27) of the Ephesians. As a Herodian (grandson of Selome, Herod's sister), he would've been politically connected in any Roman province in the ancient world...
- 19:33- I can't help but wonder if this Alexander could be the same Syrian magistrate from the Acts of Paul & Thecla chapter VII? He was a person of "great power in Antioch" (verse 4).
- 19:37- This city clerk claims 'For you have brought these men here who were neither temple robbers nor blasphemers of your goddess.' I find two things interesting here. 1) the use of "your" goddess and not "our" goddess. And secondly, that is exactly what Demetrius the silversmith was accusing Paul of. I wonder why the account doesn't line up. Not that it's the only account in Acts that seems to contradict of course (i.e. conversion stories, Paul's claims to why he was being judged by the Jews versus what was actually said, etc.)
- 20:7- Dispensationalists snuck in a translational sneaky-sneak here. "Now on the first day of the week," The word "day" is **no where** found in the original text. At all. And the word for "week" is #4521-'sabbaton' meaning Shabbat or Sabbath. (Since the word also could mean sabbaths (or feast days) it could be indicating the first of a plural Shabbat. This sentence, were it translated properly, *should* read, "Now on the first of the sabbath..." Which of course, means something verrry different then what was inserted. Not cool, greasy-gracers. Not cool. (The Ceper is the only translation I have that gets this right. Chalk one up to the Bird (Dr. Pigeon) I guess.)
- 20:9-12- Unless I'm reading this wrong, why does it straight up sound like, Paul giving late night speech/message (3056 '*logos*'), young man sinks into a deep sleep and falls from 3rd story window (I'm assuming story's were shorter heights back then then they are today?), Paul says 'it's cool, he's still alive', goes 'back up' eats, talks until daybreak, then leaves. It's not until *after* Paul left it says they brought him in alive.did they leave him out there?
- 20:13- Remember our 19:15 note about the Greek #1988? The *Master* lawyer's is "giving orders" now? (Order #1299 '*diatasso*'- to arrange thoroughly, command, appoint ordain, set in order, give order.) 17:15 also tells us that Silas & Timothy received "a command" from Paul. How many other NT apostles issue "commands" and "orders" to their followers? Askin for a friend.
- 20:16- 2nd time that the author has made it clear that Paul 'has to' and 'must' go to Jerusalem. (18:21)- "I must by all means keep this coming feast in Jerusalem" and here in 20:16 "...for he was hurrying (4692) to be at Jerusalem, if possible, on the Day of Pentecost. Why, is he in such a hurry? Why must he be there? Given there is an almost unexplained importance and emergency that this is so vital to him (no I do not believe—given the multiple mentions now AND the

multiple warnings issued to him about the dangers and result of his presence there—that he simply wanted “to keep the feast”) Maybe someone who knows more about Pentecost can shed some light for a guy...?

- 20:22- “And see, now I go **bound** (1210) in the spirit (4151) to Jerusalem, not knowing the things that will happen to me there.” #1210 ‘*deo*’- to bind (37X), tie (4X), be in bonds, knit, wind all 1X. #4151 ‘*pneuma*’- a current of air, i.e. breath (blast) or breeze, a spirit or (superhuman), an angel, demon, or (divine) God. Does this explain why he is so hellbent on going to Jerusalem? Which “spirit” is driving him? Does the Holy Spirit lead and guide? Or does it drive, bound and/or block? What spirit is binding him? (This is also alluded to in Clementine Homilies (1:13) with Yoseph Barnabas btw.)
- 20:24- “ministry” 1248. Very similar to the word used in Romans 13:4,6 (1249)
- 20:26- “...I am innocent (2513) of the blood of all men.” 2513 ‘*katharos*’- clean (10X), clear (1X), pure (17X) ...free from guilt. Here is another example (like in Acts 23:1 & 24:16) where he tells us he is squeaky clean of guilt and has a clean conscience of his conduct. But I would think the man from Acts 7 (54-60) and 8 (1-3) were he an honest man would not be able to utter such things.
- 20:27- “For I have not shunned (5288) to declare to you *the whole counsel of God*.” NKJV commentary says this refers to “the larger picture of God’s plan”. He goes on to issue a warning claiming savage wolves will come in preaching (“deception and diminishing of the fullness of experience...only a part of the counsel of God.” (NKJV) and drawing the disciples away. (which somewhat echoes 2 Peter 3:17—the segment that may’ve been inserted after book was written.) Given what occurs and charges leveled later in his letters, I cannot help but ask the question; was he referring to Peter and James when issuing this warning?
- 21:4- (Narrative changes again from “they” at end of ch. 20, to now, “we” in beginning of ch. 21) 1st warning NOT to go to Jerusalem. “And finding the disciples (not apostles)...They told Paul through the Spirit not to go to Jerusalem. Thought this was funny, cheat notes say “*Arguments to whether or not Paul was in the perfect will of God are pointless.*”!?! Lol. Wow. (even the dispensationalists can see somethin’s off though it’s dismissed.)
- 21:10-11- 2nd warning. They’re at Philip’s house (who has 4 virgin prophetesses...though I confess I’m not seeing why that particular piece of info is pertinent to this event/story) when a prophet from Judea named Agabus—using Paul’s belt, demonstrates that he will be bound and given over to the Gentiles (Romans) if he goes to Jerusalem. His friends try to convince him to abandon his plans, but he remains insistent. What was his mission in going? And why is he so dang hellbent on going is what I want to know? (He does admit a Spirit is driving/binding him to go.)

- 21:16- "...some of the disciples from Caesarea went with us and brought with them a certain Mnason (Mason?) named Cyprus, an early (744) (KJV- old) disciple, with whom we were to lodge. (3579)" Mnason is #3416 The origins of this name in Greek means: a (diligent) seeker, an exhorter (Strong's doesn't lend much) I find this curious considering what will be addressed in 1 Cor. 3:10.
- 21:21- "...for they have been informed about you that **you teach all the Jews who are among the Gentiles to forsake Moses**, saying that they ought not to circumcise their children nor to walk according to the customs (1485)." This is the charge being leveled at Paul which he spins later. People claim—I'm assuming based off what he tells the Romans—that this was speaking only to his preaching against "circumcision" for redemption. However, here is blatant evidence that there were those in the region who heard Paul preach...and that he preached things (anti) "Mosheh" and [anti] "customs"; "...nor to walk according to the customs". Given the rest of what he writes in his letters regarding dietary food laws, circumcision, women, men's head covered, "freedom", etc. I'll leave it to others to decide. But I am starting to suspect they may've had a good reason for getting so pissed that he shows up...

#1485 is '*ethos*'- from 1486; a usage (prescribed by habit or law):-custom (7X), manner (4X), be wont (1X). *Ethos*, as a noun, means "a habit (aren't nuns outfits called that?), custom" is translated (1) "manner": "Then took they the body of Jesus, and wound it in linen clothes with spices, as the manner of the Jews is to bury." Jn. 19:40. (Hmm, thus saith the oracle (Google) about the Catholic habit: "In Christian monastic orders of the Catholic, Lutheran and Anglican Churches, the habit consists of a tunic covered by a scapular and cowl, with a hood for monks or friars and a veil for nuns; in apostolic orders it may be a distinctive form of cassock for men, or a distinctive habit and veil for women.") So, one could derive here that *ethos* could refer to the custom/manner/law way of life that identifies (by habitual practice) Jews from non-Jews. This could very well point to Torah.

- 21:24- Ezekiel 44:20 commentary says, "To shave their heads was a sign of mourning, and this made the priest unclean (Lev. 21:5). To let their hair grown long seems to refer to a vow that might prevent the priest from carrying out his duties. For the Nazarite vow see Num. 6:5, 1 Sam. 1:11." But my question is...did Paul really take a Nazarite vow here like some have put forward? Cause if you in fact he did.....it does not appear (to me) that he actually completed/finished it.That's a big freggin deal in Torah yo! Just like bringing uncircumcised men into the temple would've been..... (...juss sayin...)

"...and that all may know that those things which they were informed concerning you are nothing, but that you yourself also walk orderly and keep the law." Here is James wanting and needing action on the part of Sha'ul to serve as confirmation that these rumors are not true. And that he really does keep the law of Moses. And what does he do in the following verses?He brings uncircumcised aliens (Gentiles) into the temple. A big no no. Somethin really not smellin right bout all this.....

- 21:25- this was explained in chapter 15 regarding Gentiles focusing on these things primarily and they can attend the synagogues to learn the rest. At least that's my understanding of what the counsel of Elder's decision was...
- 21:27-28: "...the Jews from Asia, seeing him in the temple, stirred up the whole crowd..." The same place Paul was forbidden by the holy spirit to go and preach in 16:6? (Which I cannot help but find interesting considering Rev. 1:11 & Rev. 2:2) (v. 28) "...crying out, "Men of Israel, help! This man is the man who teaches all men everywhere *against* the people, *the law*, and this place; and furthermore (2089) he **also brought Greeks into the temple** and has defiled this holy place." So here in 28, we see 3 charges leveled at Saul. A) that he was teaching all men against the people (the Jews). One can confirm this for oneself just from reading Rom. 11, 2 Cor. 3 and his epistles in general. B) that he taught against the law. I'd say the last 2,000 years stands testament as this being an affirmative fact. Matt. 7:16. And lastly, that he had brought [Greeks] uncircumcised unbelievers into the temple. ...A big freggin deal to the Jews! (As if he wouldn't *know* that this would severely piss them off?) First, he's BOUND (2010) in spirit (or by a spirit?) to be in Jerusalem at Pentecost, then he supposedly takes a Nazarite vow (that he does not finish), and now he's defiling the temple. Certainly someone with the education and background like Sha'ul would know the effect of all his actions. So....why purposefully do what he did?

What's interesting about this is what's written in the dispensational Intro. for the pastoral letter to Titus: "It is strange that a person whose name is listed among the books of the New Testament is so little known. Even though Titus was a companion and a valuable coworker of Paul, there is no mention of him in the Acts of the Apostles. (or is there?) **Titus was a Greek** and evidently a convert of Paul. The fact that **Titus was not circumcised** (Gal. 2:3) indicates that he had not been raised in Judaism..." Is it possible that Titus was the Roman-Greek that Paul had brought into the temple in Acts 21? I also find it curious that that's the exact same name of the Roman general who destroyed the temple and murdered thousands of Jews in 70 AD. ...Maybe it's not the same Titus, still an interesting coincidence. But if perchance it was...well...talk about Tanakh's '*you've come to spy out the city/land*' lol.

- 21:37-38: I had to reread this over multiple times as it's just one of these moments that don't make sense initially, but I get the distinct feeling there is a specific meaning whether symbolically or allegorically. I mean, why would this centurion ask Paul if he is "the Egyptian who some time ago stirred up a rebellion" leading "4,000 assassins into the wilderness"? Here's some of what I found:
- Here is a summary of what I found on this subject :
The Greek word for "dagger men", used in the quoted verse, is derived from the Latin *sicarii*, which means "users of the *sica*," or dagger. First-century historian Flavius Josephus describes the Sicarii as a band of fanatic Jewish patriots, unrelenting enemies of Rome, who engaged in organized political killings. (Which kinda smacks of what Josephus wrote about "Saulus" (Paul) in Antiquities 20.9.4...) Josephus adds that the Sicarii later played a leading role in the Jewish revolt against Rome in 66-70 C.E. Thus, the Roman commander would be anxious to detain the supposed leader of such a group.

The “Egyptian” seditionist with whom the military commander at Jerusalem confused Paul is possibly the same one mentioned by Josephus. (The Jewish War, II, 254-263 [xiii, 3-5]) His insurrection is stated to have taken place during the reign of Nero and the procuratorship of Felix in Judea, circumstances fitting the account at Acts 21:37-39; 23:23, 24. As we will get into later on, there’s a compelling case to be made that Paul *could possibly* be (the 70 A.D.) Josephus who became so connected (politically) with Rome he later became an adopted “Flavius”. Their two stories have **many** similar echoes...

Towards the end of his writings, Josephus abandons the use of the word ‘Zealots’ for ‘Sicarii’ to make the Hebrews sound even worse villains and the proof of their being wrong and of their guilt was that God made them suffer at the hands of the Romans and die terrible deaths. The accusations made against the Zealots/ Sicarii/ bandits/robbers were as follows: They opposed those that were willing to submit to Rome and robbed the rich among them as **they robbed** the Romans. They showed impiety towards God by **eating non-kosher food** and not observing the laws of purification. They made war against Rome, and reproached and damned those that would not fight with them. They opposed those that reprimanded them and tried to destroy the men in power. They were unjust in their actions against their neighbors and showed a lack of affection towards their fellow man. They were attached to liberty acknowledging only God as their ruler. They refused to confess Caesar as their lord even when ‘all sorts of torments and vexations of their bodies’ were made on them. Even the children refused. (But what was most astonishing to the beholders, was the courage of the children; for not one of these children was so far overcome by these torments, as to name Caesar as their lord.)

- 21:39- “But Paul said, “I am a Jew from Tarsus”, in Cilicea, a citizen (Roman) of no mean (767) city; and I implore (1189) you, permit me to speak to the people.”” As I understand it, the people of Tarshish (Spain), migrated and settled Tarsus (of Asia minor). Which I find verrrry interesting considerin Isaiah 60:9/Jonah 1:3/1 Chron. 1:7/2 Chron. 9:21/Ez. 27:25. #767 is ‘*asemos*’- unmarked; i.e. (fig.) ignoble:-mean. This word stresses that someone or something is not made special by any distinguishing marks; lit. “without mark”, i.e. “undistinguished, obscure,” was applied by the apostle Paul negatively, to his native city Tarsus...
- 22:3- landed again on “I am a Jew” for \$100. Is he a Roman...or a Jew.....or both? Can a Jew BE a Roman simultaneously? From what I’ve researched, the Pharisees, Herodians, and the Romans were all in cahoots...
- 22:9- 2nd conversion story. 9:7 says they saw nothing. Now he says those with him **saw the light** and were afraid. (Ezekiel 22:27-28?) Rev. 13:13’s “...in the sight of men...”???
- 22:11-12- Sooo, how does this not contradict with his claim in Galatians 1:16-17?? What am I missing?
- 22:20- “And when the blood of Your martyr Stephen was shed, I also was standing by consenting (4909) to his death...” #4909-‘to look well on, pleasing, have pleasure’. Again, 23:1? 24:16?
- 22:27- [Spinning the Wheel] “Tell me, are you a Roman? He (Paul) said, “Yes.”” (28) “I was born a citizen.” I thought he was born a Jew from Tarsus? Now he’s born a Roman. (Get outta jail

card?) Then in Romans 11:1 he says “I say the, has God cast away His people? Certainly not! (I will never be able to read this without hearing Curly-voice from 3 Stooges. ...the sheer frequency doesn’t help much either.) For I also am an Israelite...”

- 23:1- “I have lived in all good conscience before God until this day.” Ummm, even while you were murdering Natsarim, tearing them away from their families and pulling them out of their houses which was all admitted earlier in Acts? Uh, mmkay. (He boasts this same thing again in 1 Corinthians 4:3-4. Seems Pa’al has a pretty clear conscience regarding his past.) Can anyone come up with any verse...any verse...that clearly demonstrates Paul’s regret or remorse for his previous wicked and evil-murderous ways? I find several that acknowledge his past. But I cannot find one, that definitively shows he’s in any way sorry for what he’d done to early followers of the Way...
- 23:3-5- So, this is interesting. Paul gets struck, gets really pissed and rebukes the man who hit him, and then when they tell him it’s God’s High Priest, he seems to feel stupid having spoken evil to a ruler of the people... (Guess he’d never heard Yahusha’s teaching from Luke 6:29) I honestly don’t know what to think. Part of me wanted to laugh, the other part felt really awkward and really uncomfortable. Hard to see someone hand selected and taught by Yahusha reacting in this manner though. Lol, “I have lived in all good conscience with all men (23:1, 24:16) before God—WHACK!—GOD STRIKE **YOU** YOU WHITEWASHED WALL!!”
- 23:6-8- So he “perceives” that some are Pharisees and some Saducees, and then—knowing the hot-button topic of dissention between the two groups—claims that he has been brought before them “concerning the resurrection of the dead” and for that he is being judged. (Clever move Paul, very sneaky, and quite clever. Whatever he *is*, he is not stupid.) We of course know from 21:28 that this is NOT why he is being judged. Doesn’t take discernment to see why the switch.
- 23:9- (Pharisee scribe) “We find no evil in this man; but if a spirit (4151) or an angel (32) has spoken to him, let us not fight against God.” 1st is breath, spirit, angel, demon, wind, ghost, etc. #32 means a ‘messenger sent by God or Satan’ (Elohyim) Demons and angels, they certainly aren’t the same.
- 23:14- “bound ourselves under a great oath (331) that we will eat nothing until we have killed Paul.” 331 meaning curse. *same Greek word is used in Romans 9:3. Two hundred Roman soldiers and 70 horsemen had to go and save Paul. Did Roman military ever come to the rescue of any of the Apostles in NT with such a company?
- 24:5-6- High priest Ananias accuses Paul of being a “ringleader” of “a sect” of Nazarenes and that he tried to “profane the Temple”. (A serious freakin charge back then)

- 24:14- "...so I worship the God of my fathers, believing all things which are written in the Law and in the Prophets." Hmm, if this is true, why all the teaching/preaching in the epistles about "the Law" being done away with? (Gal. 2:19, 5:18!/Rom. 7:4,6, 10:4 etc.)
- 25:8- while he answered for himself, "Neither against the law of the Jews nor against the temple, nor against Caesar..." Hmm, I wonder if (in Paul's mind) teaching the Gentiles that they are **not under the Law** is his way of thinking 'I have not offended the law of the Jews'? the law.....of THE JEWS.....
- 26:4-6- (4)-I thought he was born/from Tarsus? Here, he's saying he's been in Jerusalem 'from the beginning'? What am I missing?
After a little buttering-up Agrippa, he says he's of the strictest sect of Pharisees and that he is being judged by the "promise made by God to our fathers" Again, Acts 21:21, 21:28, 24:6 all say quite different.
- 26:10-11- echoing 8:3, he again is sharing with us (After saying he's in good conscience before God for all his days till then) how he has persecuted the early church. "And I punished them often in the synagogue and compelled them to blaspheme (987); and being exceedingly enraged against them, I persecuted them EVEN to the foreign cities." If someone says such thing out of true repentance and remorse for what they've done and their evil deeds...does not that individual [typically] issue or utter an apology of sorts in some way at some time? I cannot help if this could be sneaky-sneak boasting because to my knowledge, there is never any type remorse shown or apology made. (Unless there's one I'm not remembering could qualify?)
- 26:12-18- the 3rd and final conversion story. NOW, he says "I saw a light from heaven, brighter than the sun, shining around..." Makes me think of Adam & Eve 27 (16)-"**...things which you have seen and of the things which I will yet reveal to you.**" Sooo, there were things not revealed to the Apostles that Yahusha was planning on revealing to Paul at some point after.....Ok. Kind of reminds a guy of the whole "Unfinished Work" thing that's so prevalent among the gnostic/illuminati/masonic crowds. (Now, couple that with the three accounts speak of this great light. Could it be the same "brilliant being" from John Smith, Muhammed or Adam & Eve 27? (18)-"**...from the power of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified (37) by faith in Me.**" (ISR: 'set apart' not sanctified) Romans 3:20 also echoes this. When one reads the Epistle of Barnabas, Nicodemus, and others, there seems to be a lot of "Us versus 'the Jews'" type of talk in them. Maybe 'father' Paul is where they learned such doctrine because when I read this several times over, it sure began to sound like that only more subtly... (I can't help but think someone read Matthew. Cause this 3rd narration of Paul's conversion smacks of Matt. 17:2) Chuck Missler describes this 'brilliant being' in his book *The Origin of Evil*, "This created being summed up what it meant to be beautiful. He was full of beauty and wisdom, and nobody surpassed him. Yet, he was still a creation. He was


covered with every precious stone—diamonds and sapphires, emeralds and gold. **Can we imagine a being more glorious, with light sparkling off the multitude of colorful gems that covered him?**” (pg. 72) (bold is mine) Ezekiel 28:17 “Thine heart was lifted up because of thy beauty, *thou hast corrupted thy wisdom* by reason of thy brightness...”

- 26:23- Did Christ ever claim that he would die and rise again in order to proclaim “light to the Jewish people and to the Gentiles.”? I remember, ‘I am the Way, the Truth, and the Life.’ But I don’t recall anything about this light proclamation per Paul.
- 26:24- Had to laugh out loud here. “Paul, you are beside yourself! Much learning is driving you mad (3105)!” The moment I read this, I could not help but remember what the Athenians said and may’ve meant by calling him a “babbler”. #3105 is ‘*mainomai*’- from a primary ‘*mao*’ (to long for; through the idea of insensate craving); to rave as a “maniac”:-be mad (4X), be beside (one’s) self (1X). *Mainomai*, “to be mad, to rave” is said (1) of one who so speaks that he appears to be out of his mind, out of himself, beside himself.
- 26:32- “Then Agrippa said to Festus, “This man might have been set free (630) if he had not appealed (1941) to Caesar.”” The English here is deceiving. #630 here is ‘*apoluo*’- **to free fully**, i.e. (lit.) relieve, release, dismiss (refl. depart), or (fig.) **let die**, pardon, divorce etc. Hmmm, was Agrippa sayin, “*Paul, cousin, you would’ve been killed had Rome not saved your ass...*”? #1941 is ‘*epikaleomai*’- to entitle; by impl. to invoke (for aid, worship, testimony, decision, etc.) *Epikaleomai* means to call upon and has the meaning (1) “appeal” in the middle voice, which suggests a special interest on the part of the doer of an action in that in which he is engaged...
- 27:3- “And Julius treated Paul kindly and gave him liberty (2010) to go to his friends and receive care.” #2010 is the same [permission] word used in Mark 5:13 & Luke 8:32
- 27:14- Sirach (Ecclesiasticus) 33:2?
- 27:23- “For there stood by me this night an angel (32) of *the* God (2316) to whom I belong and whom I serve.” 32-‘*aggelos*’-messenger, angel, a pastor. Angelos is a messenger sent by God, man, or Satan. 2316-‘*theos*’-deity, magistrate, God, god.
What really didn’t sound right here was the whole ‘angel of THE God’ I serve and belong. Do any of the other Apostles ever word any similar sentences like this? Which 2316 of 2 Corinthians 4:4 is he talking about here? Somethin just isn’t feeling right though I confess I can’t place a finger on it as of now...
- 28:3-6- This is a genuine head scratcher here. Paul gathers a bundle of sticks, laid them on the fire, a viper fastened (2510 ‘*kathapto*’) on his hand, but he “shook off” the creature into the fire and suffered no harm. So, number one, I find it interesting that in 9:18, he has scales over his eyes...and now in 28, he’s bitten by a viper. Second, would not most humans when bitten on a

hand by a snake use their other hand to try and grab the serpent (behind the head?) and try to remove it? Wouldn't that be the natural reaction to such an event? ...no "shaking it off" over the fire? (lol, just shake it off)

Chapter 28 opens up with "us" talk. However, other than the natives, there is no commentary of anyone in Paul's party about what just transpired. It leaves me wondering if A, it ever happened, or B—what if the viper was an illusion and not real in the physical? There's no scriptural evidence to support these 'What If's' of course, but I cannot help but think of Mark 16:18 here. Except of course Messiah said they would 'take up serpents'...not shake 'em off into a fire lol. Or did he? Interestingly, a year after typing this study up, I found an article claiming that the ending of the gospel of Mark was added long after by the editors & copyists to remedy the awkwardly abrupt ending of the gospel. Verses 9-19 were the ones added and quickly became popular.So, there's that lol. (Considering the *theory* I developed in the year during this study, I find this tidbit verrrry interesting.) <https://www.biblicalarchaeology.org/daily/biblical-topics/new-testament/the-strange-ending-of-the-gospel-of-mark-and-why-it-makes-all-the-difference/>

Sirach (Ecclesiasticus) 12:13,16 says, "Who will pity a charmer that is bitten with a serpent, or any such as come nigh wild beasts?" & "An enemy speaks sweetly with his lips, but in his heart he imagines how to throw you into a pit; he will weep with his eyes, but if he find opportunity, he will not be satisfied with blood." Which smacks of Testament of Asher 6:2, "For they that are two-faced are guilty of a twofold sin; for they both do the evil thing **and they have pleasure in them that do it...**" (Just wait until we observe the incredible amount of *boasting* (in them) in 2 Corinthians!)

- 28:11- "Alexandrian ship whose figurehead was the Twin Brothers..." (Gemini?) If so, it would be quite interesting considering the Twin Towers, the 2020 George Floyd murder in the Twin cities, Dicken's novel the Tale of Two Cities (twin cities just before/during bloody believer-sacrificing French revolution), etc. Gemini is represented by  (an eleven looking symbol. I write in in my book, *Forbidden History*, about how the occultists worship this particular number.) **Gemini** is represented by the twins Castor and Pollux,[4] known as the Dioscuri. Their mother was Leda, but they had different fathers; Castor was the mortal son of Tyndareus, the king of Sparta, while Pollux was the divine son of Zeus, who seduced Leda in the guise of a swan. The pair are thus an example of heteropaternal superfecundation. Homopaternal superfecundation refers to the fertilization of two separate ova (from the same mother) by different men, leading to fraternal twins; the twins are half siblings. Beyonce's twins are Gemini's...what does that mean?...nothing. But interestingly, Nazi research scientists like the infamous Dr. Josef Mengele (the Auschwitz angel of death), was well known for being obsessed with physical abnormalities. His particularly favorite area of study was that pertaining to what was called "twinning". *See *Forbidden History* chapter 20 for a full detailed explanation as to why and what they were up to. Now check this out.

WEEKS, after studying this. I re-read something I had read almost a month ago called The Letters of Paul and Seneca. What does that have to do with Acts 28:11? In chapter 7, after Seneca reads Paul's letters in front of Caesar, the emperor comments how surprised he was to

find such “notions” in someone such as Paul who had not “a regular education”. (I thought he was ‘highly educated?’) Anyway, Seneca then continues in verse 6 to describe a story of the conversion of a man who had been “visited” by the Twins *Castor & Pollux* and he received a “revelation from the gods” on his way to Reate. I know some may not find this very interesting as they don’t even lend any credibility to this “Lost Book”, most of which reek of early church ‘father’ authorship. HOWEVER, once I share what I found at the end of Acts 29...you’ll see why I can’t help but scratch my head about this one.

- 28:3-6: Hmmm.....Sirach (Ecclesiasticus) 12:13??
- 28:20- “...because for the hope of Israel I am bound (254) with this chain.”Ummm, Yahusha HaMashiach is a chain? Seems like that’s what’s being said here unless I’m missing something. (22) Is the sect they’re referring to as “being spoken against everywhere” the sect under Peter & James?or the sect under Paul? I can’t help but wonder just how many Nazarene sects were around at this time? **Months after conducting this study, I was re-reading Jonah and found a couple interesting Pauline echoes. First, in Acts 28:39-43, we’re told that Paul was tossed into the sea.....so was Jonah (Jonah 1:12). And second, Jonah 1:1-3 says that when Yahuah told him to go to Nineveh (a city & people he did NOT think very highly of) and preach their impending judgment, he decided to scurry off to Tarshish to escape from Father. (Ya think he’d known that to be impossible, but, hey—we all have our stupid moments right?) *Tarshish*, from what I gather, is considered by most to be Tartessus on the southwestern coast of Spain.

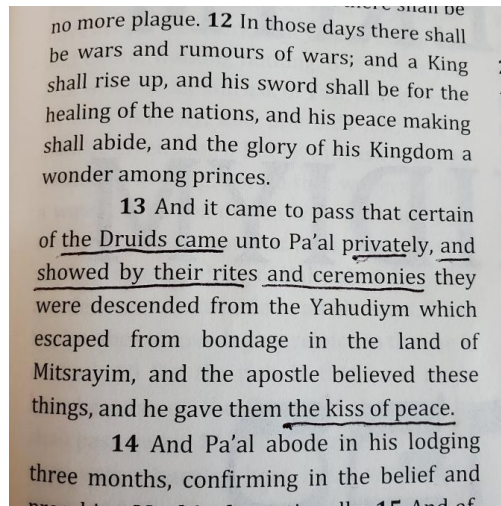
The NKJV 1:3 cheat note states, “As such it represents a distant place where God had not revealed Himself. *Jonah is trying to escape the presence of the Lord.* This indicates that he had a very localized view of God’s presence or perhaps *a belief that the Spirit of prophecy would not follow him there.*” (italicizes is mine) (It’s also understood that Tarshish was the source of King Solomon’s great wealth in metals—especially silver & gold, tin and iron.) According to Josephus, Tarshish, was the inland town of Tarsus Cilicia (south-central Turkey). Wikipedia says this about the town of Tarsus, “With a history going back over 6,000 years, Tarsus has long been an important stop for traders and a focal point of many civilizations. During the Roman Empire, Tarsus was the capital of the province of Cilicia. It was the scene of the first meeting between Mark Antony and Cleopatra, and the birthplace of Paul the Apostle.”

Here’s what I find interesting, what was it about Tarshish/Tarsus that made it so attractive a [hiding] place for the runaway Jonah....and what does that portend with scripture claiming it to be the same place Paul was from? According to Rabbi Tovia Singer (whom I do not endorse or agree with just fyi), Tarsus was one of two or three major centers for Greco-Roman reflection and for Greek thinking.....NOT a center for Jewish thinking... If Paul truly was a Pharisee of Pharisees (as stated in scripture).....what was he doing in Tarsus? (Unless Tovia Singer is correct in his belief that Paul was NOT a Jew at all?) (Psalm 48:7)

Now...check this out. The Cephers has a chapter 29 of Acts in it that is not in most of our bibles. Why? I don’t know. But there are a few things in it I find verrrry interesting. First, it says that after leaving Rome, Paul went to Spain and ‘preached to a great multitude’, Then, Pa’al

traveled to Britain on a ship called *Amorica*. Curious how the Templars and Gnostics claim that 'Joseph of Aramethia' brought the bloodline of "Christ" to England shortly after the death of Yeshua. Could this have been Paul? Also, I find it highly ironic that the ships name sound eerily similar to the name of a country whose influence has spread more Christianity over the world for the last 250 years; America. (Verse 12 echoes Matthew 24.)

Second, while at Britain, verse 13 says this;

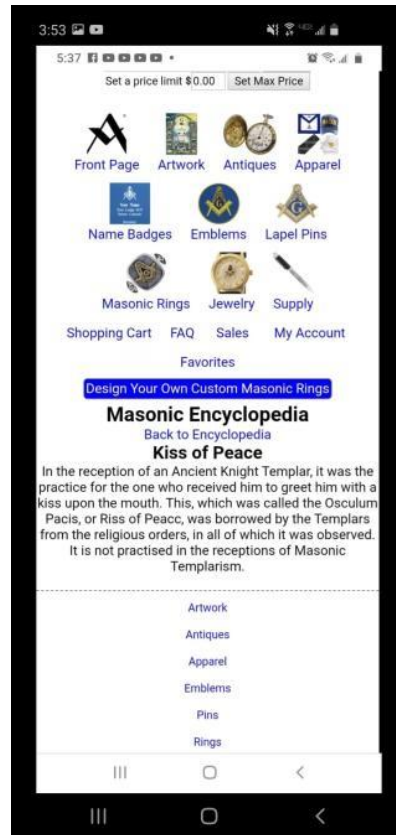


no more plague. 12 In those days there shall be wars and rumours of wars; and a King shall rise up, and his sword shall be for the healing of the nations, and his peace making shall abide, and the glory of his Kingdom a wonder among princes.

13 And it came to pass that certain of the Druids came unto Pa'al privately, and showed by their rites and ceremonies they were descended from the Yahudiym which escaped from bondage in the land of Mitsrayim, and the apostle believed these things, and he gave them the kiss of peace.

14 And Pa'al abode in his lodging three months, confirming in the belief and

As you will see at the end of Romans....this "kiSS' will pop up again. Thanks to brother Jimmy, I think this is interesting considering verse 13's ending;



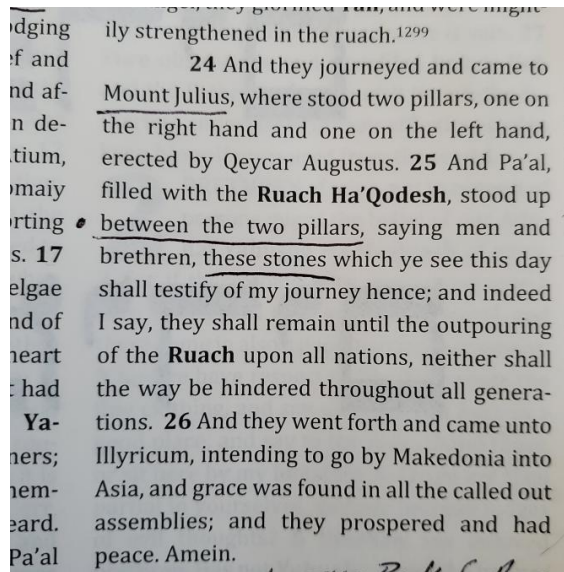
One brother commented, *“funny thing is it mentions druids and i member a story i heard that druid defeat Ceaser and stopped him from taking Britain?”* According to another brother, *“Egypt struggled for everlasting life while Europe struggle for power. But the Druids wanted to control time. The mages (Druids) didn’t deal with demons they dealt with the fallen angels. Druids use elemental magick for certain things but they use other things as well. Blood, music, chanting, verses, casting, sacrifices, animal, etc.. The time topology is the hardest because time belongs to the Father...”*

I have a question, in all seriousness, why would an apostle of Yeshua be smoochin all over some satanic Druidic priests? Sheriously though...that just ain’t kosher... (Assuming Acts 29 happened of course.)

.....I don’t know what to make of that. But it don’t end there. Gary Wayne wrote this about Druids in his book, “The secret doctrines, knowledge, and gods were known only by the Secret Snake Order. Romans and Greeks did exactly the same. This was very common in all the polytheistic religions from those in India to the Druids. **Druids cultivated arcane knowledge and sacred wisdom**; they were central to their Celtic education. Druid is thought to have derived from *dar*, meaning “oak”, and *uid*, meaning “hidden”, concealed, secret, or illicit knowledge from creation. Like Hermes, Druids interceded as religious officials between this world and the gods... Secrecy was the key to those religions. Secret worship was called *mysticism*. They were, and are, only taught in secret societies, **known only to the initiates**. The Lesser Mysteries could be revealed without fear of incrimination, through public ceremonies and rituals **immersed in allegories** (remember that statement when we get to 2 Timothy 4). As for the Greater Mysteries, these were forbidden to be written down or disclosed in any form to the mundane

masses.” (*Genesis 6 Conspiracy*, p. 67) “The name we know as Merlin was not his real name, for “Merlin” is a title. Merlins were the great seers of the Gaelic realms for the royal courts and high kings. They were a class of Druidic priests akin to the classical Greek philosophers and Chaldean Magi... Druids, Egyptian priests, Magi, and Greek oracles all labored unaccountably with the aid of daemons (demons), who were regarded as invisible beings... (Ibid., p. 659) (emphasis mine)

The 3rd and final thing that stood out to me was the end of chapter 29.



Here’s what I’m smelling; At first I thought this could’ve been *Stone Henge* but then remembered he’d journeyed back to Rome by then. I believe this site to be the Mausoleum Augustus which has been restored, renovated, and reopened (2019?). This Mausoleum has such notable characters buried there such as Octavius (Augustus) of course (who built the Mausoleum), the infamous Tiberius (who had his own Jeffery Epstein type of Island on Capri where he showed the son of Germanicus (his rival), Caligula the art of evil), Gaius Caesar, Lucius Caesar, Marcus Claudius Marcellus, and Nero. (According to *Josephus War*, 2. 20.1., “Cestius sent Paul and his friends , at their own desire, to Achaia, to Nero to inform him of the great distress they were in...”

This mausoleum may not be Stone Henge, but here’s what I found interesting. According to Wikipedia, the building was designed as a circle that met at these 2 Twin, pink granite pillars. The circle met at these to pillars where the archway was located. The building design is just.....like.....the power button on our computers.....!?! I have NO idea what to make of that, but why, again, if true, why would Paul stand in front of such a place and proclaim that these “twin pink pillars” (twin towers) would stand as testimony and would “testify” to his journey? What journey? Physical or spiritual? I know these books may not be “inspired” but does that mean we are to outright dismiss them? Does that mean they cannot contain any truth, and knowledge or any historically factual events?

It is my belief that this may possibly be a 3rd witness guys. I mean, this is astounding if true what the implications could mean. But the guy was riding around on an Alexandrian ship "whose sign was Castor & Pollux" NKJV-"Twins" (Acts 28:11), and then when Caesar asked Seneca about how Paul became so learned, tells a conversion story involving Castor & Pollux (Paul & Seneca 7:6, THEN in Acts 29:25, he's standing between 2 Twin stones (pillars) saying that they will stand in testimony over what he has preached!!.....!?!?!.....!?!?! A ya freakin kiddin me dude!? Guys, this is HUGE! Let those with eyes to see see!

I also find the whole tale in 29:18-23 curious as well. According to it, (before arriving at Mount Julius and Augustus pillars) Paul traveled to Helvetia (Switzerland) and came unto a place called Mount Pontius Pilate. Reportedly this is where Acts 29 claims Pilate (riddled with regret?) sailor-dived himself off the mountain committing suicide. Then it goes on to detail how a torrent immediately gushed out of the mountain and washed Pilates "broken body in pieces" into a lake. This is where thing gets interesting. Supposedly, Paul stretches his hands over the water praying Yahuah would give them a sign to the nations that Pontius Pilate (who condemned Yeshua) "plunged himself headlong into the pit." It says while he was speaking a great earthquake occurred and the waters were "changed" unto the "Son of Adam" hanging in agony on the cross. And a voice came out of heaven claiming even Pilate "escaped the wrath to come" by washing his hands of Jesus's blood before the multitude... I don't know what you make of that, but here's a picture of Mount Pilatus in Switzerland...

