

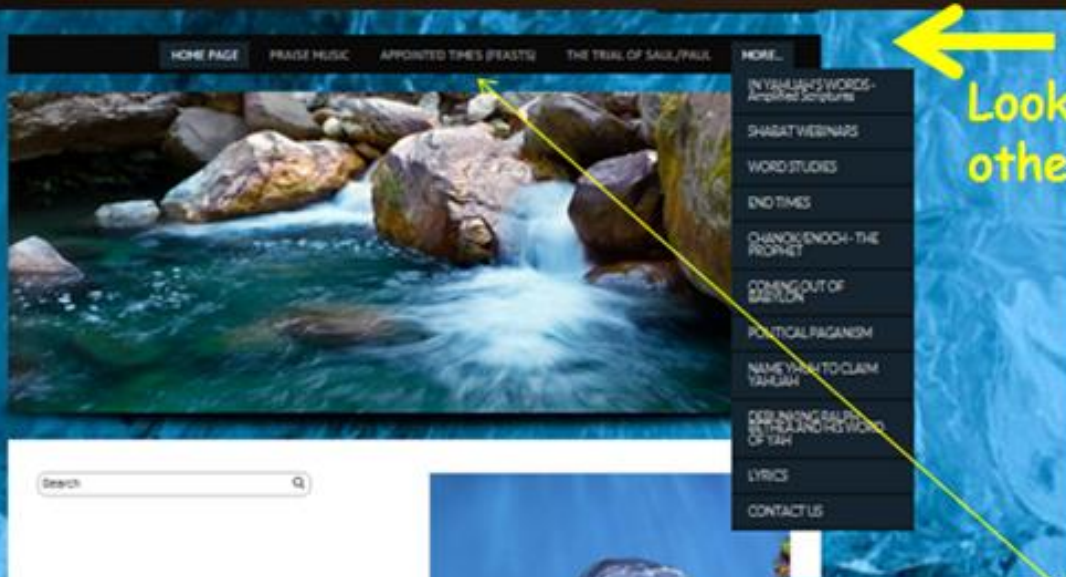
My Presence will go with you,
And I will give you Rest
Shemoth/Exodus 33:14

Shabuwa

He did not
leave us as
orphans.

3937
by 2/2014

You can find the PDF for this and all webinars at [Yahuwahsoasis.com](http://www.yahuwahsoasis.com) by subject.



Look under the "more" Tab for other pdfs and studies.

The Feast/Exodus Webinars are under the top tab



Welcome to Yahuwah's Oasis, where it's all things Yahuah !! You will find videos and praise music and all downloads are free. We hope you'll visit often and let us know what you think or any ideas to make this site better. Also if you send us your address, we'll send Yah's bracelet. Blessings!!!



<http://www.yahuwahsoasis.com/>

We will be using some insight as well from the sight Yada Yah and here Craig Winn goes through each invitation and what they mean.

http://yadayah.com/Yada_Yahweh-Invitations_to_Meet_The_Eternal-Qara'-An_Invitation_to_Meet_The_Eternal_YHWH

The screenshot shows the Yada Yah website interface. At the top, there is a navigation menu with links: Genesis, Invitations, Going Astray, The Way Home, Good News, God Damn Religion, Last Days, and Forum. A search bar with 'Google Custom Search' is visible. On the right, there is a 'YADA RADIO' section indicating 'Fridays 7:30pm EST'. Below the navigation, a document viewer displays a document titled 'Qara' - An Invitation to Meet God'. The document content includes a title 'Qara' - An Invitation to Meet God' and a sub-section 'Relationship, Not Religion...'. The text discusses the meaning of 'Qara', which means 'to invite', 'to call out', and 'to meet', and its role in the seven-step plan of salvation. It mentions that the first four 'Miqra'ey were fulfilled during the sixth corporeal visit of Yahowah. A sidebar on the right lists 11 invitations: 1 Qara' (An Invitation to Meet God), 2 Salah (Freedom), 3 Pesach (Passover), 4 Matsah (Unleavened Bread), 5 Bikuwrym (FirstFruits), 6 Shabuwa' (Seven Sevens), 7 Taruw'ah (Shout for Joy), 8 Kippurym (Reconciliations), 9 Sukah (Shelters), 10 Yowbel (Yah's Lamb), and 11 Miqra'ey (Invitations to Meet God).

Word (DOC)
Acrobat (PDF)

Yada' Yah
Volume 2: Invitations to Meet God
...Walking to Yahowah

1 **Qara' - An Invitation to Meet God**

Relationship, Not Religion...

Qara', which means "to invite," "to call out," and "to meet," represents the heart and soul of the *Towrah*. Yahowah has "*qara'* - invited" us to "*qara'* - meet" Him. And that is why *qara'* serves as the basis of *Miqra'* (plural: *Miqra'ey*), the title God chose to convey the purpose of His seven-step plan of salvation. The *Miqra'ey*, meaning "Called-Out Assemblies" or "Invitations to Meet" Yahowah, begin in the spring with Passover, Unleavened Bread, and FirstFruits. These are followed seven weeks later by the celebratory ecumenical Feast of Seven Sabbaths, known as "Weeks."

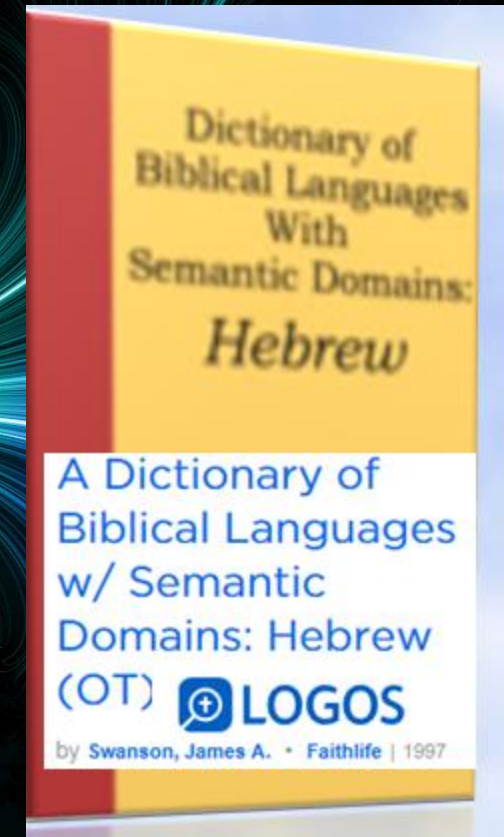
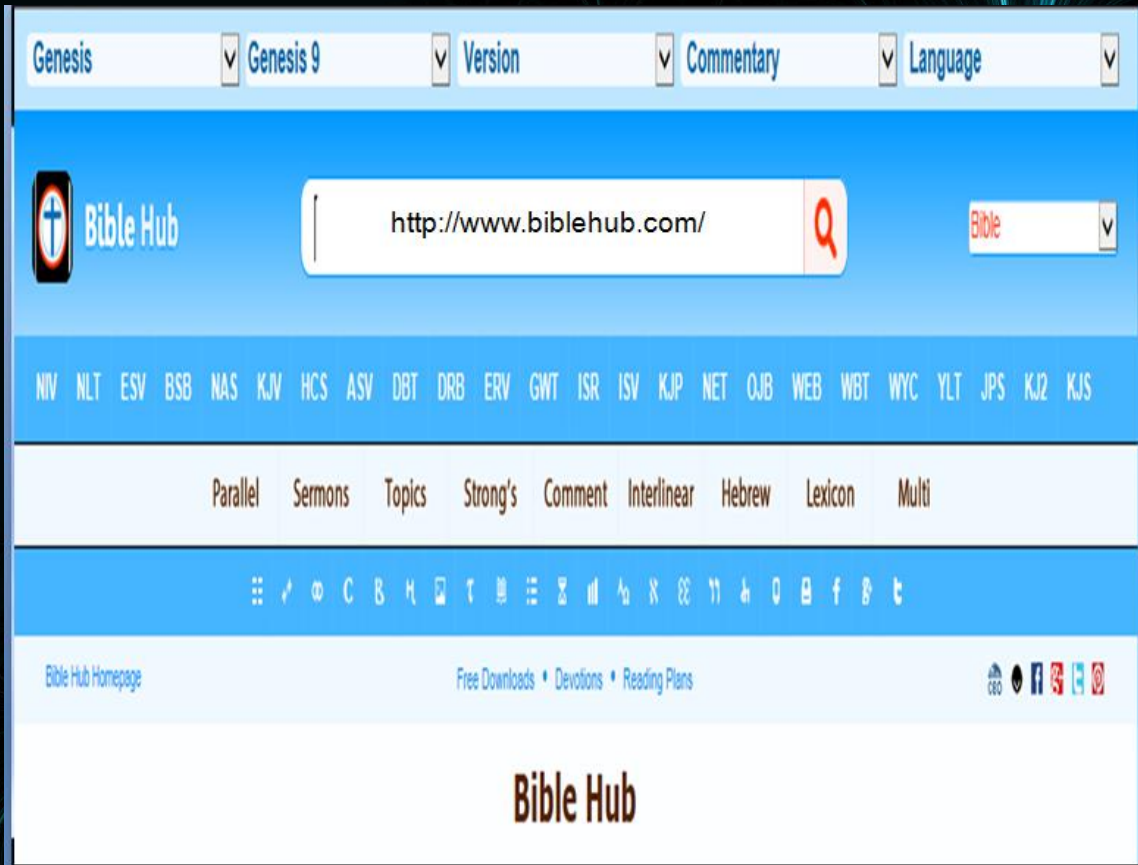
The first four *Miqra'ey* were not only prophetic, they were actually fulfilled, played out in human history during the Ma'aseyah Yahowsha's sixth corporeal visit. He sacrificed Himself as the Passover lamb on *Abyb* 14, which was *Pesach* that Friday, April 1st in 33 CE on our pagan calendars. He paid the penalty for our sins, voluntarily separating Himself from Yahowah, on *Matsah*, known as Unleavened Bread the following day. This, the most important date in human history, occurred on a Sabbath, the 15th of *Abyb* in Year 4000 Yah (Saturday, April 2nd, 33 CE on a Roman-Catholic calendar (Roman in the sense of Julian and Catholic in the sense of Gregorian)).

Shout for Joy
12pm - 3pm EST

YADA RADIO
Fridays
7:30pm EST

Invitations

- 1 **Qara'**
An Invitation to Meet God
- 2 **Salah**
Freedom
- 3 **Pesach**
Passover
- 4 **Matsah**
Unleavened Bread
- 5 **Bikuwrym**
FirstFruits
- 6 **Shabuwa'**
Seven Sevens
- 7 **Taruw'ah**
Shout for Joy
- 8 **Kippurym**
Reconciliations
- 9 **Sukah**
Shelters
- 10 **Yowbel**
Yah's Lamb
- 11 **Miqra'ey**
Invitations to Meet God



Used most frequently
for our amplified
translation.

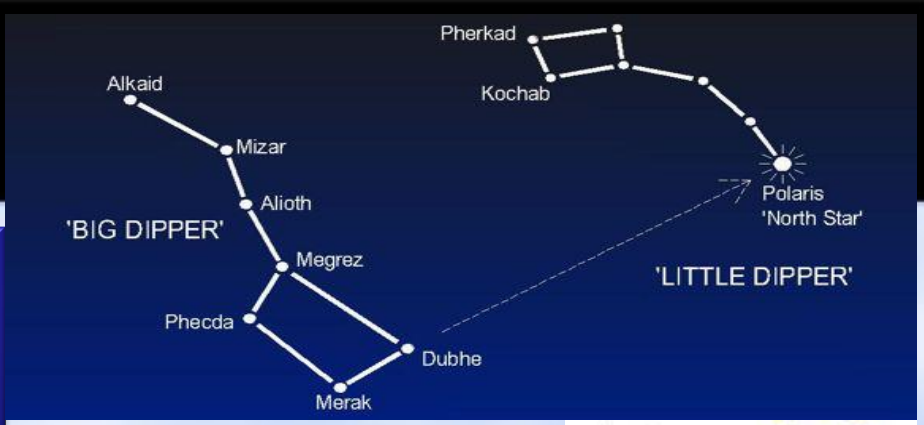


Facts About The Number 7

7 colors make a rainbow,
7 chords make a music, 7 days
make a week,
7 continents make a world
and 7 beautiful letters
make us
F R I E N D S.



The number of celestial bodies visible to the naked eye is seven. They include the Sun, the Moon and the five planets, Mercury, Venus, Mars, Jupiter, and Saturn. Earth is a celestial body but since we are on it, for us, it is invisible in the sky!



1. It's the number of spots common on a ladybug.



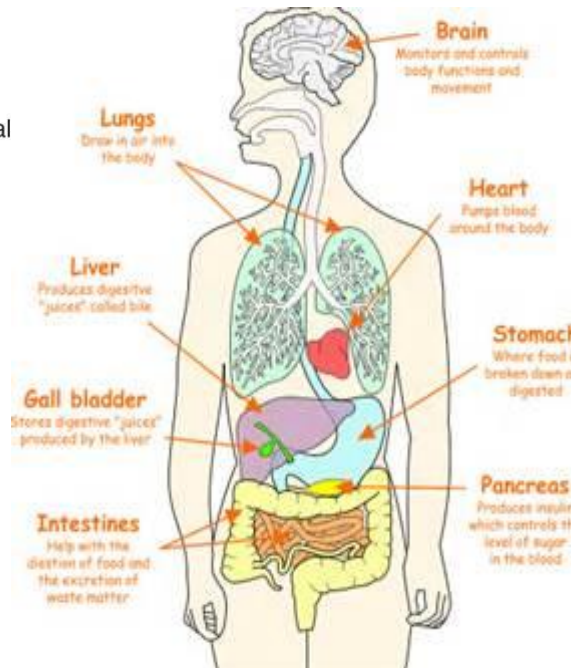
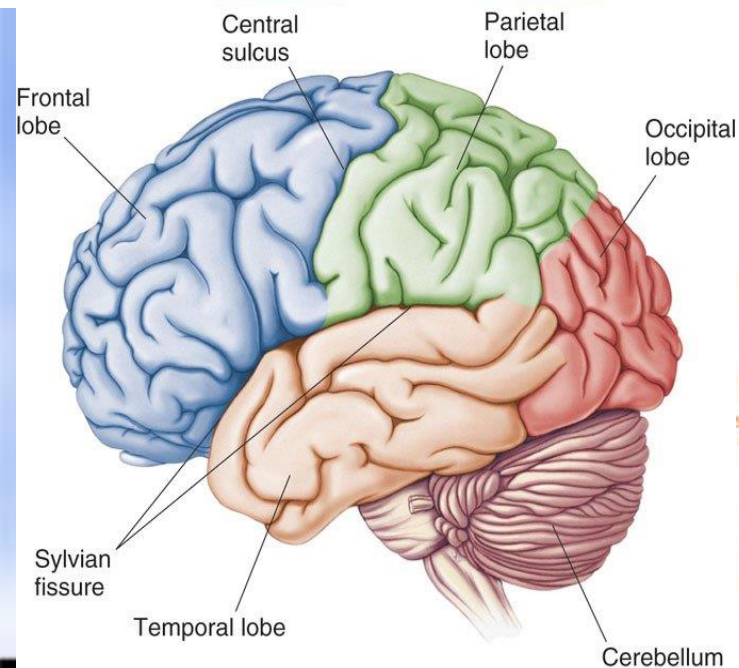
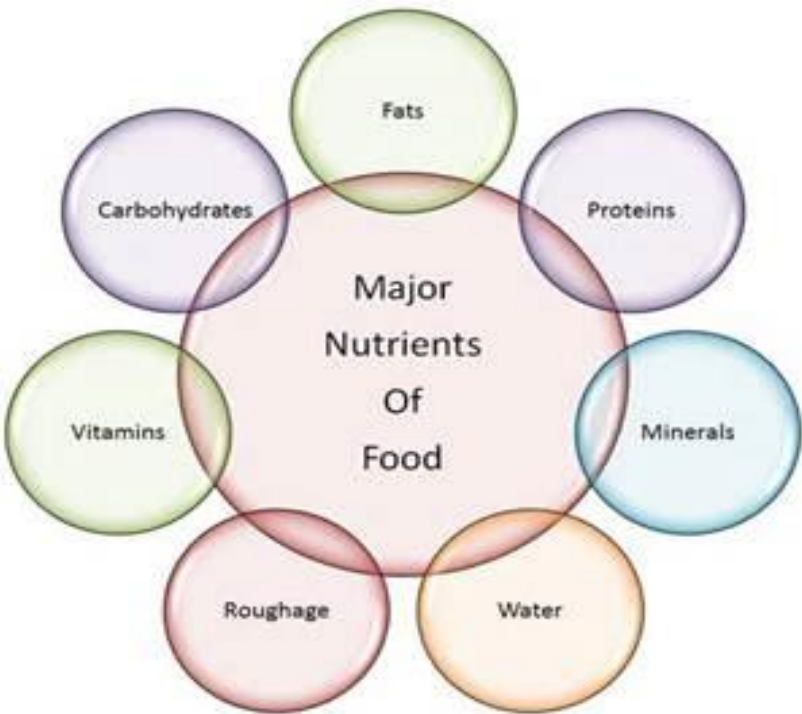
7 sins/7 virtues

lust	chastity
gluttony	temperance
greed	charity
sloth	diligence
wrath	forgiveness
envy	kindness
pride	humility



7 Elements

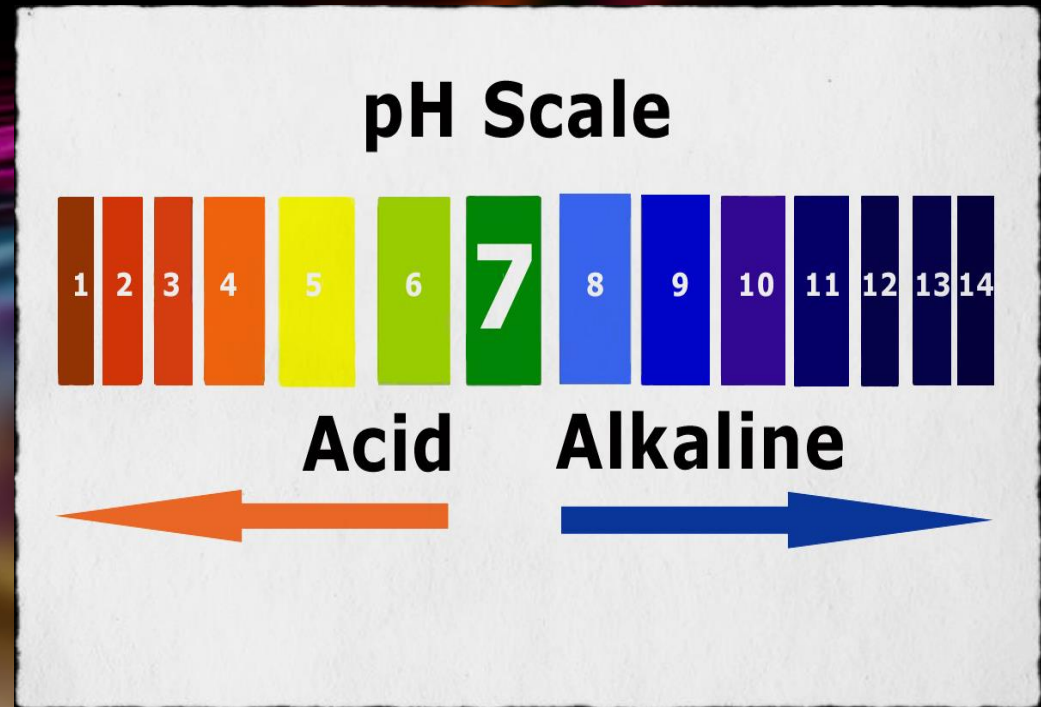
Water WOOD Air
Earth
 Fire METAL Space



A research by the Institute of Stem Cell Biology and Regenerative Medicine, Stanford School of Medicine says that our skin is regenerated in 7 days. And every cell in our body is replaced every 7 years.

The 7 stages of grief.

- 1 Shock and Denial
- 2 Pain and Guilt
- 3 Anger
- 4 Bargaining
- 5 Depression and Sorrow
- 6 Testing and Reconstruction
- 7 Acceptance



The Roman number seven (VII) signifies the seventh discovered satellite of a planet

Seven has the highest probability of occurring as an addition when rolling dice. 16%



The 7 Feasts of Yahuah

OBSERVANCES OF YAHUAH

1	2	3	4	5	6	7
PESAK	MATSAH	BIKURIM	SHABUOTH	TERUAH	KAFAR	SUKKOTH

YAHUSHA'S REDEMPTION PLAN

SHADOW
OUTLINE

OF THINGS TO COME

TORAH INSTITUTE

Shabuwa' – Seven Sevens

shabua: a period of seven (days, years), heptad, week

Original Word: שָׁבֹעַ

Part of Speech: Noun Masculine

Transliteration: shabua

Phonetic Spelling: (shaw-boo'-ah)

Short Definition: weeks

You will be able to find in Leviticus- Qara- Chapter 23 instructions about Shabuwa. But by the time this was written, it included tithe (a corruption of the Hebrew word) and also the slaughtering of animals. So we are going to look at Exodus and Deuteronomy instead.

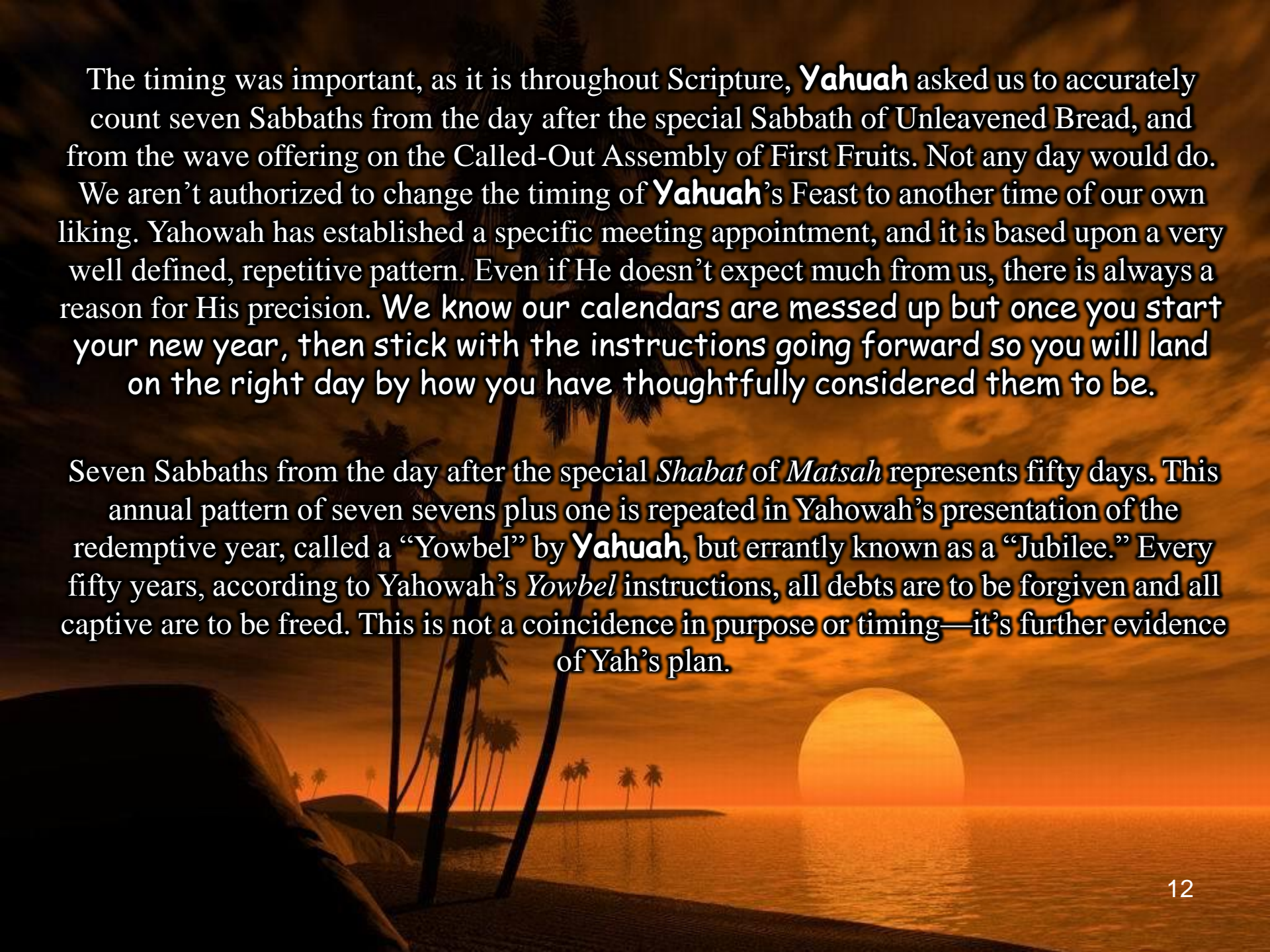
Grammar is confusing but as we progress in our translating you can see how this can be really important. Having said that we have created a cheat sheet at the end and we will keep adding to it so as to make referencing easier.

When you look at blue letter bible or logos it tells you the stems and grammar based partly on the additional letters used in spelling the word. So we get a help there as we begin to dig a little deeper.

The Answer Is Seven...

The fourth Invitation to be Called Out and Meet with Yahuah is known by many names: the Feast of Weeks, of Sevens, of Sabbaths, of Seven Sabbaths, of Fifty, of Pentecost, of *Shabuwa'* (sometimes written *Shab'uwah*), of *Chamisym*, and as *Shavuot*. It is the only *Miqra'* which appears to stand alone, apart from Yahuah's pattern of three Spring and three Fall Festivals – although that is actually misleading. Seven Sabbaths is not only observed seven weeks after First Fruits, causing it to be celebrated in the early summer, it is irrevocably linked to *Bikuwrym* and does not exist without it.

As has been our pattern, we will contemplate how Yahowah defined this *Miqra'* and then investigate how it was fulfilled. Along the way, we will discover why this is the only Feast Christians acknowledge, and why it is the one most Jews ignore. We will also consider the reasons behind Yahowah's choice of title—*Shab'uwah* – Sevens.

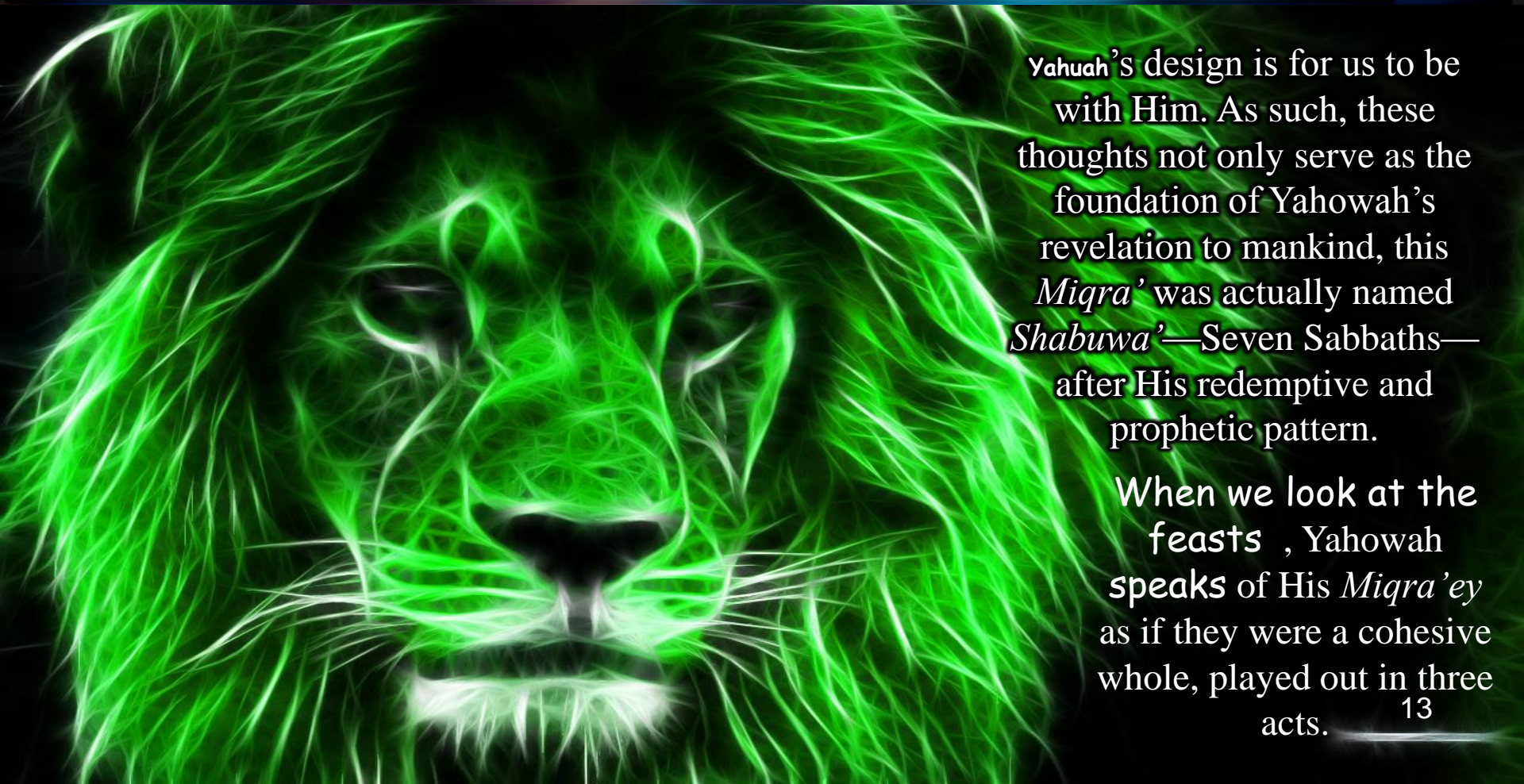
The background of the page is a tropical sunset scene. In the foreground, there is a large, dark rock on the left side. Several palm trees are scattered across the middle ground, their silhouettes against the bright orange and yellow sky. The sun is a large, glowing orb on the right side of the horizon, reflecting on the water. The overall atmosphere is warm and serene.

The timing was important, as it is throughout Scripture, **Yahuah** asked us to accurately count seven Sabbaths from the day after the special Sabbath of Unleavened Bread, and from the wave offering on the Called-Out Assembly of First Fruits. Not any day would do.

We aren't authorized to change the timing of **Yahuah's** Feast to another time of our own liking. Yahowah has established a specific meeting appointment, and it is based upon a very well defined, repetitive pattern. Even if He doesn't expect much from us, there is always a reason for His precision. **We know our calendars are messed up but once you start your new year, then stick with the instructions going forward so you will land on the right day by how you have thoughtfully considered them to be.**

Seven Sabbaths from the day after the special *Shabat* of *Matsah* represents fifty days. This annual pattern of seven sevens plus one is repeated in Yahowah's presentation of the redemptive year, called a "Yowbel" by **Yahuah**, but errantly known as a "Jubilee." Every fifty years, according to Yahowah's *Yowbel* instructions, all debts are to be forgiven and all captive are to be freed. This is not a coincidence in purpose or timing—it's further evidence of Yah's plan.

As we shall soon discover, Seven Sevens exists to emphasize all of the truths inherent in the *Shabat*—which is why the word appears twice in the opening stanza. The essence of the *Shabat* message is that six days of ordinary human labor lead to a single day of reflective rest with *Yahuah*. The formula demonstrates that we are unable to earn the opportunity to live with our Heavenly Father. Also, the ever-present pattern of man, symbolized by six, in addition to *Yahuah*, who is one, equaling seven, is symbolic of the Scriptural promise to perfect us so that we can campout with Yah.



Yahuah's design is for us to be with Him. As such, these thoughts not only serve as the foundation of Yahowah's revelation to mankind, this *Miqra*' was actually named *Shabuwa*'—Seven Sabbaths—after His redemptive and prophetic pattern.

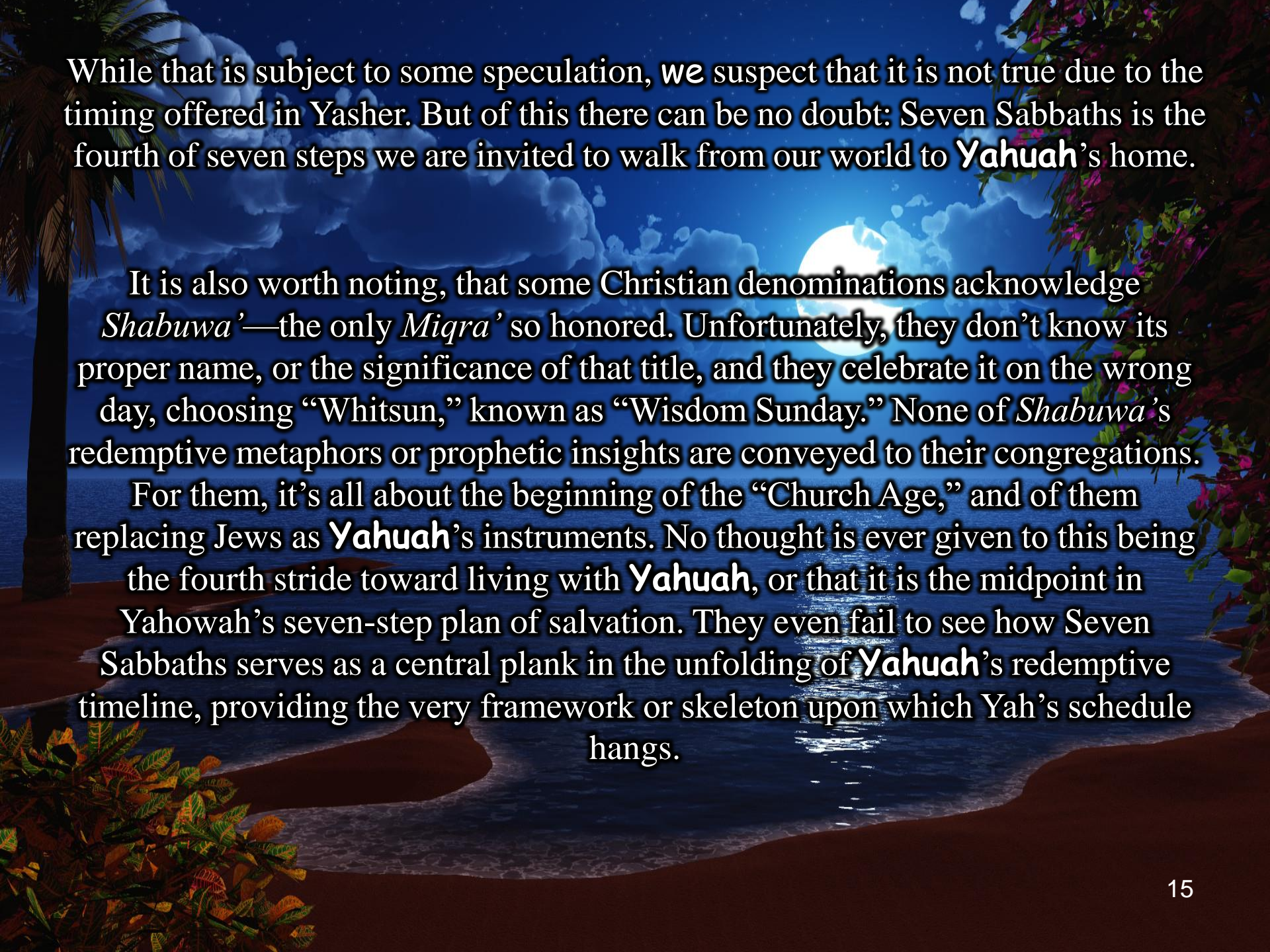
When we look at the feasts, Yahowah speaks of His *Miqra*'ey as if they were a cohesive whole, played out in three acts.

SHAVUOT

RELIVE THE
GIVING OF
THE TORAH

As mentioned in part previously, rabbis, uncomfortable with the ecumenical nature of *Shabuwa*, as well as its focus on Yahowah personally empowering and enriching His Covenant children, now claim that it commemorates the time when Moseh received the Towrah on Mount Horeb.

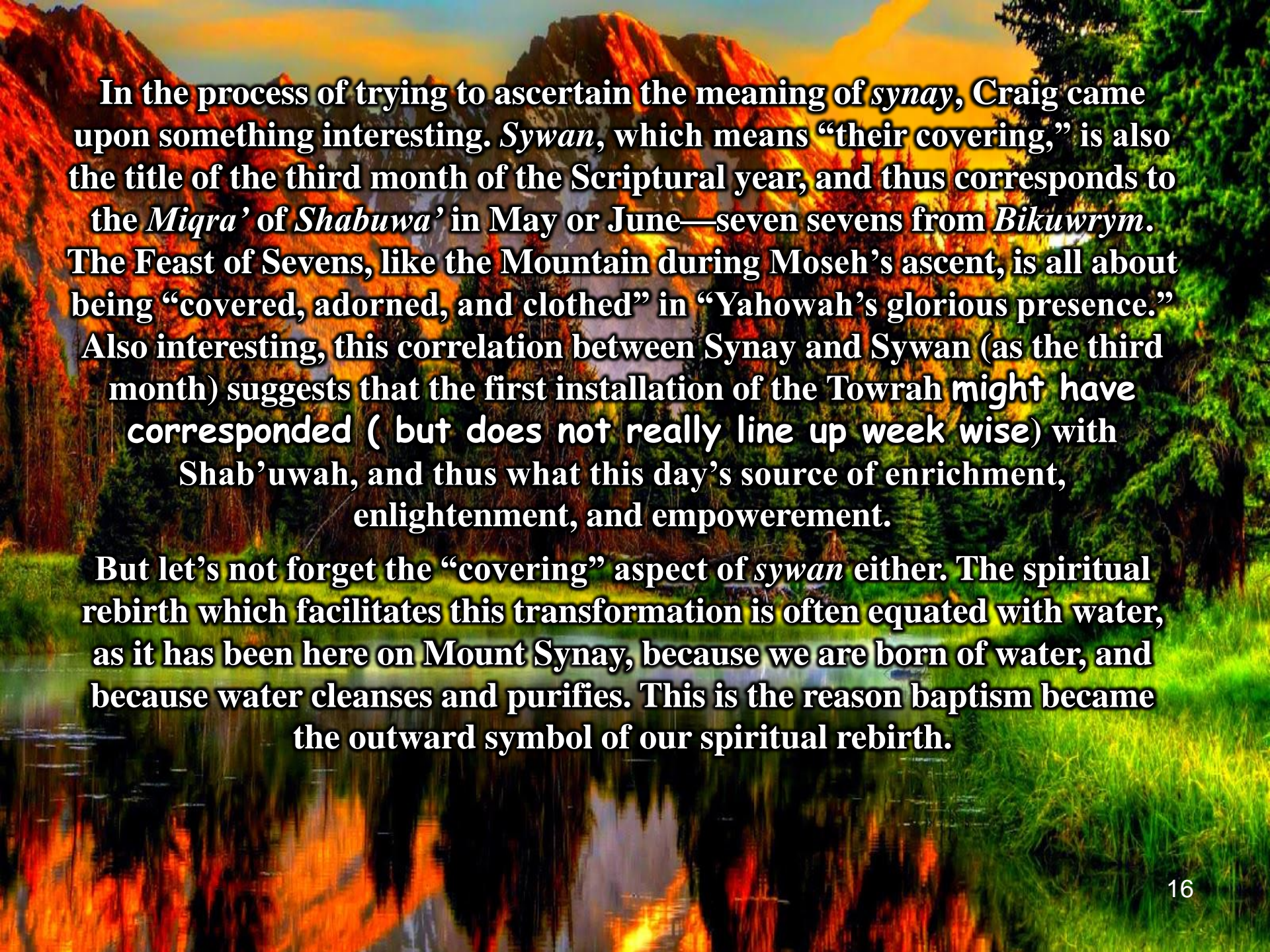


A tropical beach scene at night. A full moon is visible in a dark blue sky with some clouds. The moon's light reflects on the water of a bay or lagoon. In the foreground, there is a sandy beach with some green and yellow foliage on the left and right. A palm tree is visible on the far left. The overall atmosphere is serene and peaceful.

While that is subject to some speculation, **we** suspect that it is not true due to the timing offered in Yasher. But of this there can be no doubt: Seven Sabbaths is the fourth of seven steps we are invited to walk from our world to **Yahuah**'s home.

It is also worth noting, that some Christian denominations acknowledge *Shabuwa*'—the only *Miqra*' so honored. Unfortunately, they don't know its proper name, or the significance of that title, and they celebrate it on the wrong day, choosing "Whitsun," known as "Wisdom Sunday." None of *Shabuwa*'s redemptive metaphors or prophetic insights are conveyed to their congregations.

For them, it's all about the beginning of the "Church Age," and of them replacing Jews as **Yahuah**'s instruments. No thought is ever given to this being the fourth stride toward living with **Yahuah**, or that it is the midpoint in Yahowah's seven-step plan of salvation. They even fail to see how Seven Sabbaths serves as a central plank in the unfolding of **Yahuah**'s redemptive timeline, providing the very framework or skeleton upon which Yah's schedule hangs.

A scenic landscape featuring a river in the foreground, lush green trees on the right, and mountains in the background under a warm, golden sky. The text is overlaid on this background.

In the process of trying to ascertain the meaning of *synay*, Craig came upon something interesting. *Sywan*, which means “their covering,” is also the title of the third month of the Scriptural year, and thus corresponds to the *Miqra’* of *Shabuwa’* in May or June—seven sevens from *Bikuwrym*. The Feast of Sevens, like the Mountain during Moseh’s ascent, is all about being “covered, adorned, and clothed” in “Yahowah’s glorious presence.” Also interesting, this correlation between Synay and Sywan (as the third month) suggests that the first installation of the Towrah might have corresponded (but does not really line up week wise) with Shab’uwah, and thus what this day’s source of enrichment, enlightenment, and empowerment.

But let’s not forget the “covering” aspect of *sywan* either. The spiritual rebirth which facilitates this transformation is often equated with water, as it has been here on Mount Synay, because we are born of water, and because water cleanses and purifies. This is the reason baptism became the outward symbol of our spiritual rebirth.

“Three times a year you should stand before Me (walk along side and set foot in My presence) consistently celebrating a festival feast with Me. You should consistently observe (focus on, examine, and consider) the Festival Feast of Unleavened Bread.

Seven days you should consistently eat unleavened bread as I instructed, at the time appointed in the month of ‘Abyb, for in it you came forth from the crucible of Egypt.

Do not appear before Me (never be seen in my presence) as an empty vessel (void, with an unfilled space, without a marker demonstrating the relationship). So enjoy the Festival Feast of the harvest (the time of reaping that which was sown, of gathering in the crop of), the initial gathering of grain and the first fruit ready to be picked and gathered of your labors which you sow in the field, and enjoy the Festival Feast of ingathering at the end of the year, when you gather in (receive and accept) what you have accomplished out of the field. Three times a year everyone should consistently remember to be seen (be inspected and considered) before (in the presence of) Yahowah.” (*Shemowth / Names / Exodus 23:14-17*)

This passage affirms that a harvest of souls is an essential component of the Spring, Summer, and Fall Festival Feasts, and that we should enjoy reaping what we have sown. In the Spring, this ingathering of souls is *Bikuwrym* or First Fruits—as the name implies, where the immortal, redeemed, and adopted beneficiaries of *Pesach* and *Matsah* are called home on *Bikuwrym*.

Exodus 23:14-16

8141 [e]		2287 [e]	7272 [e]	7969 [e]	
baš-šā-nāh.	lī	tā-hōg	rə-ḡā-līm,	šā-lōš	
בַּשָּׁנָה:	לִי	תָּחֹג	רְגָלִים	שָׁלֹשׁ	14
in the year	to me	you shall keep a feast	times	Three	
Noun	Prep	Verb	Noun	Noun	

Exodus 23:14
 LEB OT RI | שָׁלֹשׁ רְגָלִים תָּחֹג לִי בַּשָּׁנָה: “Three times in the year you will hold a festival for me. | LEB

14 Three times a year you shall keep a feast to me.] The Dead Sea Scrolls

The Tau prefix on H2287 is a verb (action word) and Yiqtol (imperfect) meaning it is unfolding and a continuing thing. Not a once time completed action.
 From Parkhurst page 138.

As a V. either, to celebrate a periodical festival or feast, the sense of the V. being taken from the N. according to Bate; or, to dance round in circles, to celebrate a feast with such dances. See inter al. Exod. v. 1. xii. 14. Montanus generally renders the V. in this view by tripudio to dance, and the N. by tripudium a dancing.

834 [e] ka-'ā-šer	4682 [e] maš-šō-wt	398 [e] tō-kaḵ	3117 [e] yā-mīm	7651 [e] šib-'at	8104 [e] tiš-mōr	4682 [e] ham-maš-šō-wt	2282 [e] ḥaḡ	853 [e] 'et-	15
כַּאֲשֶׁר	מַצּוֹת	תֹּאכַל	יָמִים	שִׁבְעַת	— תִּשְׁמֹר	הַמַּצּוֹת	חַג	אֶת-	
as	unleavened bread	you shall eat	days	seven	— you shall keep	of unleavened bread	the feast	-	
Prt	Noun	Verb	Noun	Noun	Verb	Noun	Noun	Acc	

3808 [e] we-lō-	4714 [e] mim-miš-rā-yim;	3318 [e] yā-šā-tā	bōw	3588 [e] kī-	24 [e] hā-'ā-bīb,	2320 [e] ḥō-deš	4150 [e] le-mō-w-'ēḏ	6680 [e] šiw-wī-ti-kā,
וְלֹא-	מִמִּצְרַיִם	יָצָאתָ	בּוֹ	כִּי-	הָאָבִיב	חֹדֶשׁ	לְמוֹעֵד	צִוִּיתִךָ
And none	from Egypt	you came out	in it	for	Abib	of the month	in the time appointed	I commanded you
Adv	Noun	Verb	Prep	Conj	Noun	Noun	Noun	Verb

15 The feast of unleavened bread [shall you keep; seven] days [you shall eat unleavened bread,] as I commanded you, [at the time appointed in the month Abib, for in it] you [ca]me out from Egypt. And no [ne shall appear before me empty-handed.]The Dead Sea Scrolls

7387 [e] rê-qām.	6440 [e] pā-nay	7200 [e] yê-rā-'ū
רִיקָם:	פָּנַי	יֵרָאוּ
empty-handed	before me	shall appear
Adv	Noun	Verb

Exodus 23:15

אֶת־חַג הַמַּצּוֹת תִּשְׁמֹר שִׁבְעַת יָמִים
 תֹּאכַל מַצּוֹת כַּאֲשֶׁר צִוִּיתִךָ לְמוֹעֵד חֹדֶשׁ
 הָאָבִיב כִּי־בּוֹ יָצָאתָ מִמִּצְרַיִם וְלֹא־יֵרָאוּ
 פְּנֵי רִיקָם: | LEB OT RI


You will keep the Feast of Unleavened Bread; for seven days you will eat unleavened bread, as I commanded you at the appointed time, the month of Abib, because in it you came out from Egypt, and no one will appear before me empty-handed. | LEB

2282 [e] wə-ḥaḡ	7704 [e] baś-śā-deh;	2232 [e] tiz-ra'	834 [e] 'ā-šer	4639 [e] ma-'ā-še-ḱā,	1061 [e] bik-kū-rē	7105 [e] haq-qā-šîr	2282 [e] wə-ḥaḡ	16
וַחַג	בַּשָּׂדֵה	תִּזְרַע	אֲשֶׁר	מֵעֲשִׂיךָ	בְּכוֹרֵי	הַקָּצִיר	וַחַג	
and the feast	in the field	you have sown	that	of your labors	of the firstfruits	of harvest	And the feast	
Noun	Noun	Verb	Prt	Noun	Noun	Noun	Noun	
7704 [e] haś-śā-deh.	4480 [e] min-	4639 [e] ma-'ā-še-ḱā	853 [e] 'et-	622 [e] bə-'ā-se-pə-ḱā	8141 [e] haś-śā-nāh,	3318 [e] bə-šēt	614 [e] hā-'ā-siḡ	
הַשָּׂדֵה:	מִן	מֵעֲשִׂיךָ	אֶת	בְּאֶסְפָּךָ	הַשָּׁנָה	בְּצֵאת	הָאֶסְף	
the field	out of	your labors	-	when you have gathered in	of the year	at the end	of ingathering	
Noun	Prep	Noun	Acc	Verb	Noun	Verb	Noun	

Exodus 23:16

וַחַג הַקָּצִיר בְּכוֹרֵי מֵעֲשִׂיךָ אֲשֶׁר תִּזְרַע
בַּשָּׂדֵה וַחַג הָאֶסְף בְּצֵאת הַשָּׁנָה בְּאֶסְפָּךָ
LEB OT RI | אֶת־מֵעֲשִׂיךָ מִן־הַשָּׂדֵה: |
And you will keep the Feast of Harvest, with
the firstfruits of your work, what you sow in
the field. And you will keep the Feast of
Harvest Gathering when the year goes out,
when you gather your work from the field. |
LEB

[16 Also you shall observe the feast of harvest, the] f[irst frui]ts of your [a]bors [which
you sow in the field; and the feast of ingathering, at the end of the year, when you
gather in your labors out of the field]▲The Dead Sea Scrolls



Exodus 34:22-24

Exodus 34:22

וְחַג שִׁבְעַת תַּעֲשֶׂה לָּךְ בְּכוֹרֵי קִצִּיר חֲטִיִּם וְחַג הָאָסִיף תְּקוּפַת הַשָּׁנָה: | LEB OT RI And you yourself will observe the Feast of Weeks—the firstfruits of the wheat harvest—and the Feast of Harvest Gathering at the turn of the year. | LEB

614 [e]	2282 [e]	2406 [e]	7105 [e]	1061 [e]	6213 [e]	7620 [e]	2282 [e]	
hā-'ā-sîḇ,	wə-ḥaḡ	ḥiṭ-tîm;	qə-šîr	bik-kū-rê	lə-kā,	ta-'ă-śeh	šā-bu-'ōṭ	wə-ḥaḡ
הָאָסִיף	וְחַג	חֲטִיִּם	קִצִּיר	בְּכוֹרֵי	לָּךְ	תַּעֲשֶׂה	שִׁבְעַת	וְחַג 22
of ingathering	and the feast	of wheat	harvest	of the firstfruits	to you	you shall observe	of weeks	and the feast
Noun	Noun	Noun	Noun	Noun	Prep	Verb	Noun	Noun

2 And you shall observe the feast of weeks, the] first fruits of [he wheat] harve[st, and the feast of ingathering at the turn of the year. The Dead Sea Scrolls

8141 [e]	8622 [e]
haš-šā-nāh.	tə-qū-ḡat
הַשָּׁנָה:	תְּקוּפַת
of the year	at the end
Noun	Noun

Exodus 34:23

שְׁלֹשׁ פְּעָמִים בַּשָּׁנָה יֵרָאֶה כָּל־זְכוּרְךָ Three times in the year all your males will appear before the Lord, Yahweh, the God of Israel, | LEB
 אֶת־פְּנֵי הָאֱדֹנָי יְהוָה אֱלֹהֵי יִשְׂרָאֵל: | LEB
 OT RI

430 [e]	3068 [e]	136 [e]	6440 [e]	853 [e]	2138 [e]	3605 [e]	7200 [e]	8141 [e]	6471 [e]	7969 [e]	
'ē-lō-hē	Yah-weh	hā-'ā-dōn	pə-nê	'et-	zə-kū-rə-kā,	kāl-	yê-rā-'eh	baš-šā-nāh;	pə-'ā-mīm	šā-lōš	
אֱלֹהֵי	יְהוָה	הָאֱדֹנָי	פְּנֵי	אֶת־	זְכוּרְךָ	כָּל־	יֵרָאֶה	בַּשָּׁנָה	פְּעָמִים	שְׁלֹשׁ	23
the God	GOD	the Lord	before	-	your male children	all	shall appear	in the year	times	Three	
Noun	Noun	Noun	Noun	Acc	Noun	Noun	Verb	Noun	Noun	Noun	

23 Three] time[s in the year all your males shall appear before the Lord, the Lo]rd God of Isra[el]. The Dead Sea

Scrolls

3478 [e]
 yis-rā-'ēl.
 יִשְׂרָאֵל:
 of Israel
 Noun

This part is interesting.. Yah
promises to protect them as they
journey there.



Exodus 34:24

כי־אֹרִישׁ גּוֹיִם מִפְּנֵיךָ וְהִרְחַבְתִּי
 אֶת־גְּבוּלְךָ וְלֹא־יִחַמַּד אִישׁ אֶת־אֲרָצְךָ
 בְּעֹלְתְךָ לְרֹאוֹת אֶת־פְּנֵי יְהוָה אֱלֹהֶיךָ
 שְׁלֹשׁ פְּעָמִים בַּשָּׁנָה: | LEB OT RI year. | LEB

853 [e]	376 [e]	2530 [e]	3808 [e]		1366 [e]	853 [e]	7337 [e]	6440 [e]	1471 [e]	3423 [e]	3588 [e]
'et-	'iš	yah·mōd	wə-lō-	-	ge·bū·le·kā;	'et-	wə·hir·ḥab·tī	mip·pā·ne·kā,	gō·w·yim	'ō·w·rīš	kī-
אֶת־	אִישׁ	יִחַמַּד	וְלֹא־	-	גְּבוּלְךָ	אֶת־	וְהִרְחַבְתִּי	מִפְּנֵיךָ	גּוֹיִם	אֹרִישׁ	כִּי־
-	any man	shall desire	neither	-	your borders	-	and enlarge	before you	the nations	I will cast out	For
Acc	Noun	Verb	Adv		Noun	Acc	Verb	Noun	Noun	Verb	Conj

8141 [e]	6471 [e]	7969 [e]	430 [e]	3068 [e]	6440 [e]	853 [e]	7200 [e]		5927 [e]	776 [e]
baš·šā·nāh.	pə·'ā·mīm	šā·lōš	'ē·lō·he·kā,	Yah·weh	pə·nē	'et-	lê·rā·'ō·wṭ		ba·'ā·lō·tə·kā,	'ar·še·kā,
בַּשָּׁנָה:	פְּעָמִים	שְׁלֹשׁ	אֱלֹהֶיךָ	יְהוָה	פְּנֵי	אֶת־	לְרֹאוֹת		בְּעֹלְתְךָ	אֲרָצְךָ
in the year	times	three	your God	the LORD	before	-	to appear		when you shall go up	your land
Noun	Noun	Noun	Noun	Noun	Noun	Acc	Verb		Verb	Noun

24 For I will cast out nations before you, and enlarge your borders; no one shall covet your land, when you go up to appear before the Lord your God three times in the year.]▲ The Dead Sea Scrolls.

Deuteronomy 16:9

“You shall consistently accurately count (*saphar* – reckon, record, relate, rehearse, and regale) seven (*sheba*’) sevens (*shabuwa*’ – weeks and an oath which promises innocence) for yourself (*la*) from (*min*) beginning to (*halal*) bring a sickle (*chermesh*) against (*ba*) the standing grain (*qamah* – from *quwm*, to stand upright and rise). Begin (*halal*) to count (*saphar*) seven (*sheba*’) sevens (*shabuwa*’ – weeks).” (*Dabarym* / Words / Deuteronomy 16:9)

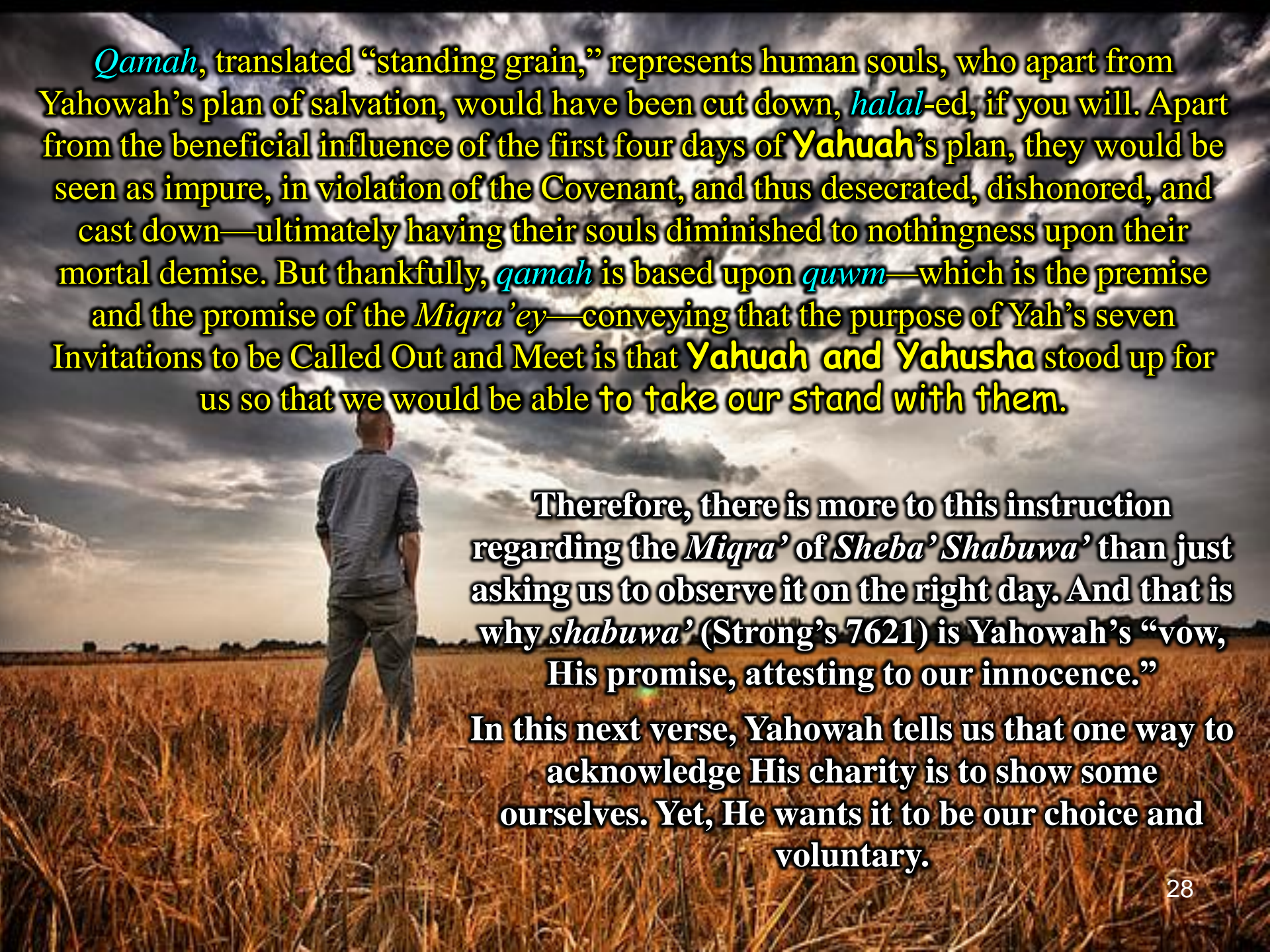
2490 [e]	7054 [e]	2770 [e]	2490 [e]	5608 [e]	7620 [e]	7651 [e]	
tā·hêl	baq·qā·māh,	ḥer·mêš	mê·hā·hêl	lāk;	tis·pār-	šā·bu·'ōt	šib·'āh
תָּחֵל	בַּקָּמָה	חֶרְמֵשׁ	מֵהָחֵל	לְךָ	תִּסְפָּר-	שָׁבֻעַת	שִׁבְעָה 9
[such time as] from you begin	to the standing	[to put] the sickle	you shall begin	to	shall you number	weeks	Seven
Verb	Noun	Noun	Verb	Prep	Verb	Noun	Noun

7620 [e]	7651 [e]	5608 [e]
šā·bu·'ō·wṭ.	šib·'āh	lis·pōr,
שָׁבֻעוֹת:	שִׁבְעָה	לִסְפָּר
weeks	the seven	to count
Noun	Noun	Verb

Yahowah reminds us that this, like all seven *Miqra'ey* (plural of *Miqra'*), are *for us*, not for Him. And by starting the countdown to this Festival with the *Bikuwrym* Harvest, we discover that *Shabuwa'* isn't an isolated affair. The path to Yahuah is straightforward, one step following another.

The secret to understanding *sheba'* and its derivative, *shabuwa'*, is that in addition to meaning “seven,” they convey “to make a binding promise and solemn oath.” With the *Miqra'ey*, Yahowah is making a solemn promise: if you follow His seven-step plan you will end up camping out with Yahuah.

There is an interesting play on words in this presentation of *Sheba'* *Shabuwa'*—the only *Miqra'* where sin's symbols are included. Representing our revolt against Yahowah, we find *halal*, whose primary meaning isn't “to begin,” but instead “to defile, profane, pollute, treat with contempt, desecrate, and dishonor so as to achieve a lower status and diminished state.” Along these lines, *halal* also means “to be seen as impure, to be in violation of the covenant, to degrade the proud for doing that which is reprehensible, to pierce, and to slay.”

A man in a grey shirt and pants stands with his back to the camera in a field of golden grain. The sky is filled with dramatic, grey clouds. The text is overlaid on the top half of the image.

Qamah, translated “standing grain,” represents human souls, who apart from Yahowah’s plan of salvation, would have been cut down, *halal*-ed, if you will. Apart from the beneficial influence of the first four days of **Yahuah**’s plan, they would be seen as impure, in violation of the Covenant, and thus desecrated, dishonored, and cast down—ultimately having their souls diminished to nothingness upon their mortal demise. But thankfully, *qamah* is based upon *quwm*—which is the premise and the promise of the *Miqra’ey*—conveying that the purpose of Yah’s seven Invitations to be Called Out and Meet is that **Yahuah and Yahusha** stood up for us so that we would be able to take our stand with them.

Therefore, there is more to this instruction regarding the *Miqra’* of *Sheba’ Shabuwa’* than just asking us to observe it on the right day. And that is why *shabuwa’* (Strong’s 7621) is Yahowah’s “vow, His promise, attesting to our innocence.”

In this next verse, Yahowah tells us that one way to acknowledge His charity is to show some ourselves. Yet, He wants it to be our choice and voluntary.

“You should of your own volition, choose to genuinely engage and without hesitation or interruption actually participate in (‘*asah* – you should want to literally attend to and celebrate the totality of (qal stem, perfect conjugation, consecutive form)) the Festival Feast (*chag* – Party) of Shab’uwah (*Shab’uwah* – Sevens, Sabbaths, Weeks, and Promises; a vow which establishes innocence) to approach (*la*) Yahowah (), your Eternal (‘*elohym*), with a sufficient (*micah* – an appropriately affordable portion; from *macac*, an ultimately insignificant and essentially worthless) voluntary offering (*nadabah* – freewill contribution and noncompulsory donation) from your hand (*yad*), which by association (‘*asher* – fortuitously and beneficially) you can actually and consistently give (*natan* – you may genuinely bestow, deliver, and continually entrust (qal imperfect)) when compared to (*ka* – according to, relative to, compared to, and consistent with) how in this relationship (‘*asher*) Yahowah (), your Eternal (‘*elohym*), continues to bless and adore you (*barak* – kneels down and favors (piel stem which says that Yahwah directly influences us, changing us, with these blessing and imperfect conjugation which speaks of the ongoing influence of Yah’s love).” (*Dabarym* / Words / Deuteronomy 16:10)

834 [e] 'ā-šer אֲשֶׁר that Prt	3027 [e] yā-də-kā יָדְךָ of your hand Noun	5071 [e] nid·baṭ נִדְבַת of a freewill offering Noun	4530 [e] mis·saṭ מִסַּת with a tribute Noun	430 [e] 'ē-lō-he-kā, אלֹהֶיךָ your God Noun	3068 [e] Yah-weh לִיהוָה to the LORD Noun	7620 [e] šā-bu-ō-wṭ שָׁבָעוֹת of weeks Noun	2282 [e] haḡ חַג the feast Noun	6213 [e] wa-ā-sī-tā וְעָשִׂיתָ And you shall keep Verb
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430 [e] 'ē-lō-he-kā. אלֹהֶיךָ : your God Noun	3068 [e] Yah-weh יהוָה [unto the LORD your God] the LORD Noun	1288 [e] yə-bā-reḵ-kā יְבָרַכְךָ has blessed Verb	834 [e] ka-'ā-šer כַּאֲשֶׁר according as Prt	5414 [e] tit-tên; תִּתֶנּוּ you shall give Verb
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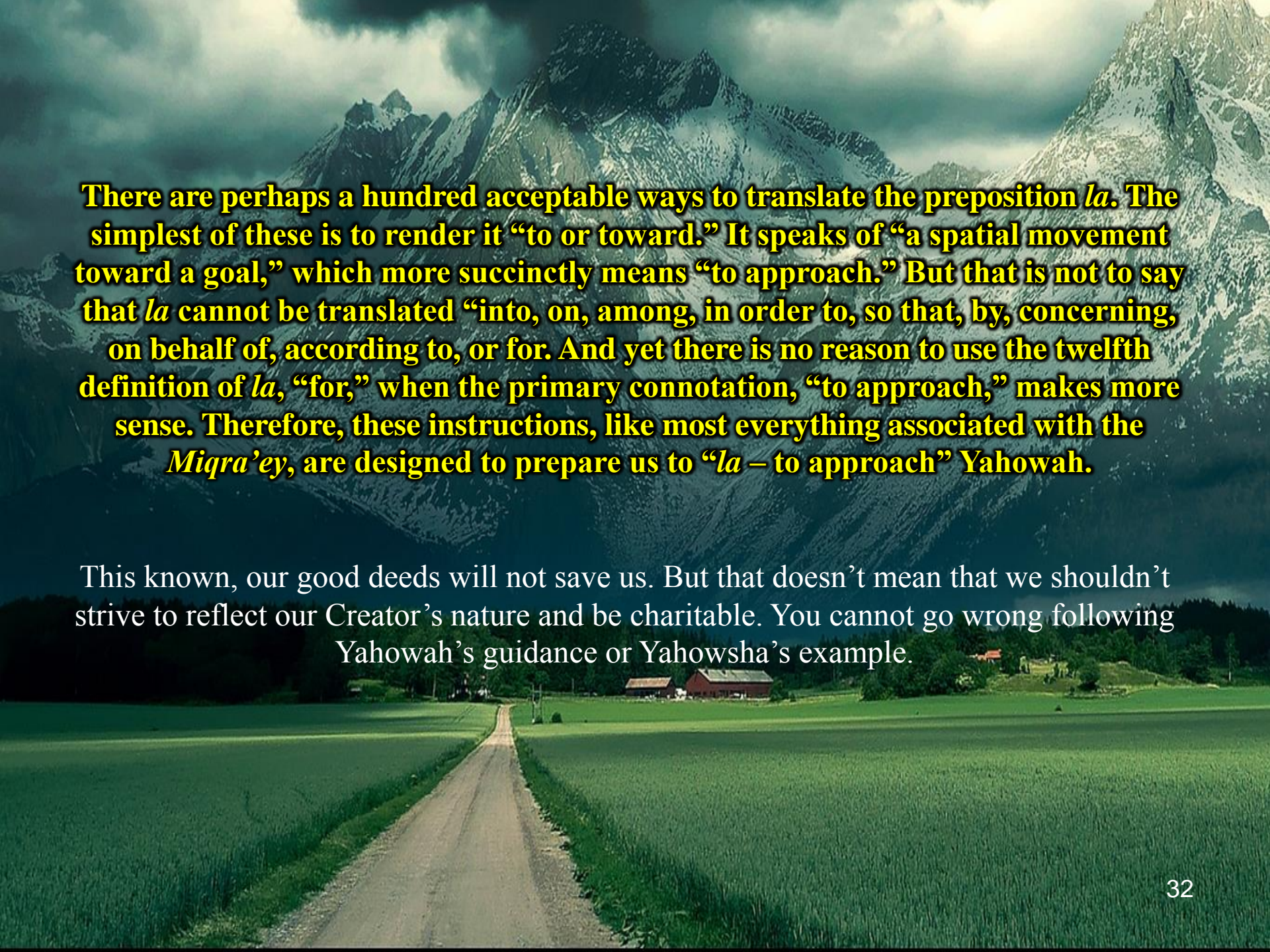


As is the case with any “invitation” offered under the auspices of freewill, the recipient has the option to accept it, ignore it, or reject it. And that is why “*asah* – engage and act” was scribed in the consecutive form which conveys volition-(will and desire). There are many things we need to “*asah* – do” to participate in the Covenant and approach **Yahuah**, but no one is holding a gun to our head, forcing us, compelling us, or even commanding us, to act upon Yahowah’s guidance. These are not commands, but instead requests. There is no penalty associated with ignoring any of them.

But there is a consequence, both of accepting and rejecting these Invitations to be Called Out and Meet with Yahuah. Those who engage and walk to Yahowah along the path He has provided will live forever as His children in His home. And those who decline these invitations out of apathy or antipathy will not. Never forget that Yahuah's purpose isn't to save us, but instead to adopt us. Yahowah wants to be our Father, raising us as His children, helping us grow.



Shab'uwah is a “*chag* – festival feast,” a “party” where we are offered the opportunity to “celebrate” our relationship with Yahuah. It is a time for good friends to gather and share, to eat and drink, to dance and sing, to laugh and smile. Everything Yah has said and done has been designed to achieve this simple, yet remarkable, enjoyable state of affairs.



There are perhaps a hundred acceptable ways to translate the preposition *la*. The simplest of these is to render it “to or toward.” It speaks of “a spatial movement toward a goal,” which more succinctly means “to approach.” But that is not to say that *la* cannot be translated “into, on, among, in order to, so that, by, concerning, on behalf of, according to, or for. And yet there is no reason to use the twelfth definition of *la*, “for,” when the primary connotation, “to approach,” makes more sense. Therefore, these instructions, like most everything associated with the *Miqra’ey*, are designed to prepare us to “*la* – to approach” Yahowah.

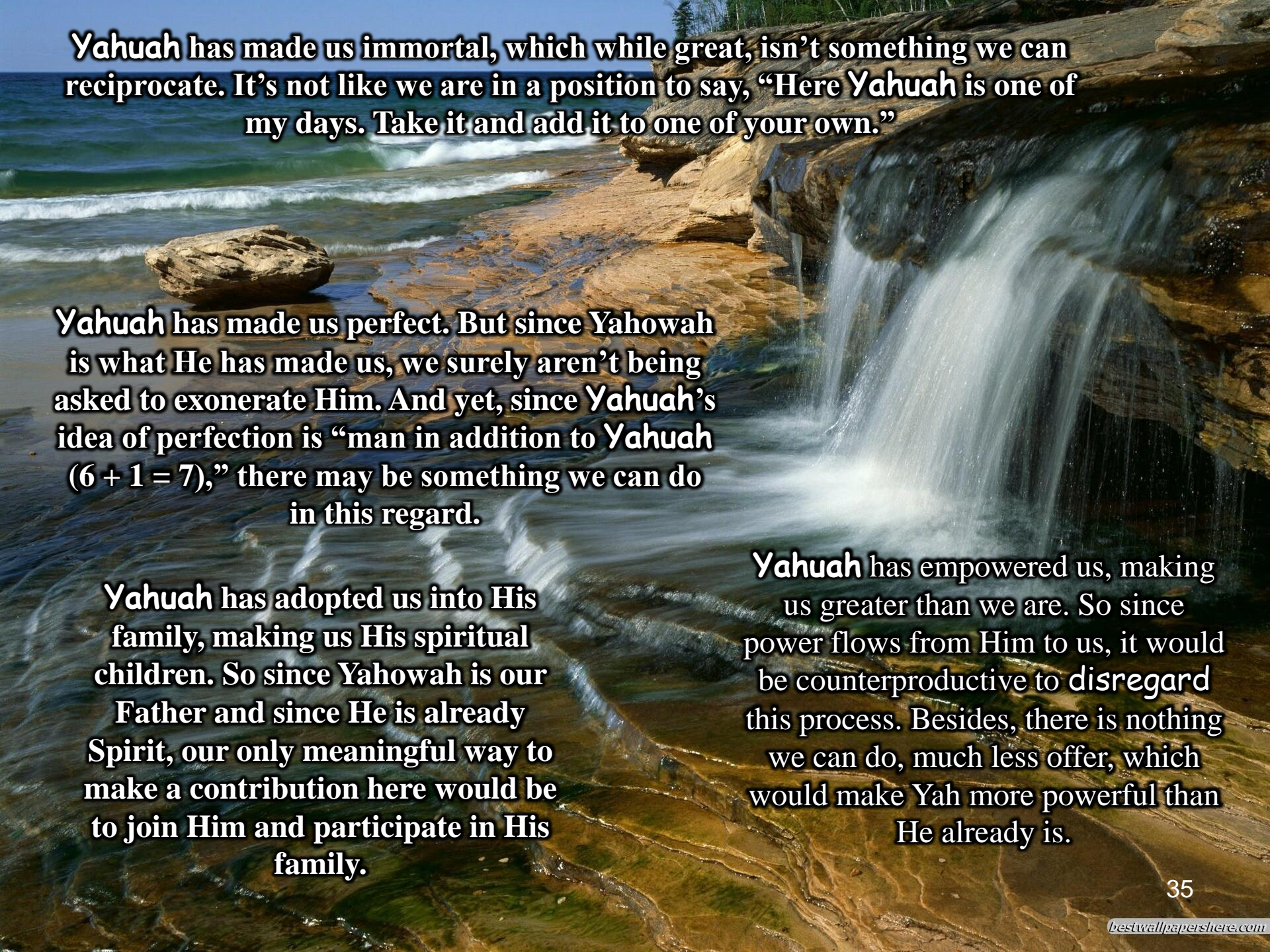
This known, our good deeds will not save us. But that doesn’t mean that we shouldn’t strive to reflect our Creator’s nature and be charitable. You cannot go wrong following Yahowah’s guidance or Yahowsha’s example.

This “freewill offering” is predicated upon past—not future—blessings from **Yahuah**. Most all religions promote sacrifices to, in essence, “bribe” their deity, either appeasing him or her, or encouraging their deity to “bless” future harvests. There is none of that in Yahowah’s Scriptures. Neither **Yahuah**’s blessings nor paradise can be purchased.

The preceding verse in *Dabarym* serves to tie *Shab’uwah* and the *Yowbel* together. Both are about giving, about forgiving debts and setting people free regardless of their obligations. The connection is greater than just the pattern of Seven Sevens.

There is yet another relevant consideration. Our freewill offering is to be “ka – similar, comparable, and related to” the way Yahowah has blessed us. So since this was written to Yahuah’s children, those who have accepted the terms of the Covenant and have acted upon the first four invitations to meet with Yahuah, we should review the gifts Yahowah has given us to determine which of these we can reasonably offer Him in return. Fortunately, with the benefits of *Shab’uwah* added to the gifts associated with *Pesach*, *Matsah*, and *Bikuwrym*, the *Miqra’ey*’s offerings now match the Beryth’s.





Yahuah has made us immortal, which while great, isn't something we can reciprocate. It's not like we are in a position to say, "Here **Yahuah** is one of my days. Take it and add it to one of your own."

Yahuah has made us perfect. But since **Yahowah** is what He has made us, we surely aren't being asked to exonerate Him. And yet, since **Yahuah's** idea of perfection is "man in addition to **Yahuah** ($6 + 1 = 7$)," there may be something we can do in this regard.

Yahuah has adopted us into His family, making us His spiritual children. So since **Yahowah** is our Father and since He is already Spirit, our only meaningful way to make a contribution here would be to join Him and participate in His family.

Yahuah has empowered us, making us greater than we are. So since power flows from Him to us, it would be counterproductive to disregard this process. Besides, there is nothing we can do, much less offer, which would make Yah more powerful than He already is.

Yahuah has enriched us, and we can enrich Him. This is something which works on both sides of the family equation. You see, just as a father enriches his children with his love, his guidance, his food, his shelter, his influence, and his support, thereby helping his children grow, his children enrich him through the experiences they share.



By observing Yah's Towrah Guidance, and by coming to know Him and understand it by doing so, we bring great joy to Yahuah, just as a son does when he follows in his father's footsteps and comes to love many of the same things.

Dowd / David is a perfect example. His affinity for the Towrah, his devotion to leaning what it teaches, and his enthusiastic response to what Yahuah was offering won Yah's heart.

So, when we are wondering what small thing we can offer Yahuah that reflects what He has done for us, especially on this day, on Seven Sabbaths, when we are enriched by the Set-Apart Spirit, bringing a copy of the Towrah to read and consider, would be a great start. As is the case with most relationships, when we show a genuine interest in what interests those we love, their love for us grows.

Moving on, we are reminded that Yahowah likes to celebrate, and everyone is invited to this party. The Festival Feast of Seven Sabbaths is a gala for all who want to "rejoice and be glad"—a homecoming which includes men and women, rich and poor, young and old, *Yahuwdym* and *Gowym*, common workers and Lowy mediators, the fatherless and the forsaken, those who have settled down and those who are just passing through

“You should choose to totally and genuinely rejoice and be glad (*samach* – you should want to express your complete joy and actual happiness) in the presence of (*paneh* – before) Yahowah (), your Eternal (*‘elohym*), you, and your sons and daughters, your male and female servants, the Lowy (*lowy* – the uniters who join us together), those in your communities (*sa’ar* – within your gates, cities, and assemblies), strangers, travelers and newcomers (*ger* – foreigners from different racial, geographic, and cultural groups), orphans (*yatowm* – fatherless children) and widows (*‘alman* – the forsaken whose spouses have passed away) who beneficially (*‘asher*) are in (*ba*) your midst (*qereb*), standing up at the place (*maqowm* – being upright at the home) where (*‘asher*) Yahowah (), your Eternal , chooses (*bachar* – selects, decides, and desires is best) for His personal and proper name (*shem* – designation, reputation) to tabernacle (**campout**) and reside (*shakan* – to abide and dwell, to settle in and call home).” (*Dabarym* / Words / Deuteronomy 16:11)

Deuteronomy 16:11

וְשִׂמְחֶתָּ לִפְנֵי יְהוָה אֱלֹהֶיךָ אַתָּה וּבְנֶךָ
 וּבִתְּךָ וְעַבְדְּךָ וְאִמְתְּךָ וְהַלְוִי אֲשֶׁר
 בְּשַׁעְרֶיךָ וְהַגֵּר וְהַיְתוּם וְהָאֲלֻמָּנָה אֲשֶׁר
 בְּקִרְבְּךָ בַּמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ
 לְשֹׁכֵן שְׁמוֹ שָׁם׃

LEB OT RI | שְׁמוֹ שָׁם׃

And you shall rejoice before Yahweh your God, you and your son and your daughter and your slave and your slave woman and the Levite that is in your towns and the alien and the orphan and the widow who are in your midst in the place that Yahweh your God will choose to let his name dwell there. |

LEB

1323 [e] ū-bit-te-kā וּבִתְּךָ and your daughter Noun	1121 [e] ū-bin-kā וּבִנְךָ and your son Noun	859 [e] 'at-tāh אַתָּה you Pro	430 [e] 'ē-lō-he-kā, אֱלֹהֶיךָ your God Noun	3068 [e] Yah-weh יְהוָה the LORD Noun	6440 [e] liḇ-nē לִפְנֵי before Noun	8055 [e] wə-śā-mah-tā וְשִׂמְחֶתָּ And you shall rejoice Verb	11
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1616 [e] wə-hag-gēr וְהַגֵּר and the stranger Noun	8179 [e] biš-'ā-re-kā, בְּשַׁעְרֶיךָ [is] inside your gates Noun	834 [e] 'ā-šer אֲשֶׁר - Prt	3881 [e] wə-hal-lē-wī וְחַלּוּי that the Levite Adj	519 [e] wa-'ā-mā-te-kā וְאִמָּתְךָ and your maidservant Noun	5650 [e] wə-'ab-də-kā וְעַבְדְּךָ and your manservant Noun
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430 [e] 'ē-lō-he-kā, אֱלֹהֶיךָ your God Noun	3068 [e] Yah-weh יְהוָה the LORD Noun	977 [e] yib-ḥar יִבְחַר has chosen Verb	834 [e] 'ā-šer אֲשֶׁר that Prt	4725 [e] bam-mā-qō-wm, בְּמִקּוֹם in the place Noun	7130 [e] be-qir-be-kā; בְּקִרְבָּךְ among Noun	834 [e] 'ā-šer אֲשֶׁר [are] Prt	490 [e] wə-hā-'al-mā-nāh וְהָאֵלְמָנָה that the widow Noun	3490 [e] wə-hay-yā-tō-wm וְהַיְתוֹם and the fatherless Noun
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8033 [e] šām. שָׁם there Adv	8034 [e] šə-mōw שְׁמוֹ his name Noun	7931 [e] lə-šak-kên לְשַׁכֵּן to establish Verb
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Most people want to be saved by *Yahuah*, but that isn't *Yahuah*'s goal. He wants us to enjoy being with Him. Those who do and are, He will save.

The place of *Yahowah*'s choosing during the Exodus was the Tabernacle. When the *Yisra*'elites settled down, it became the Temple on Mount Mowryah. And now, thanks to the outreach of His Covenant, *Yahowah* has many additional homes where His name resides. We are called *Yahuwdym*—those who relate to and who are related to *Yah*. *Yahowah*'s name resides in us.

Apart from the persistent Islamic persecution of Christians and Jews, there aren't many slaves currently in Egypt, but this Scriptural message is timeless and universal. At one time or another, we have all been besieged by the Adversary.

Also notice that *Yahowah* introduced the all-inclusive nature of this party with a phrase most associate with *Yahowsha*'—"rejoice and be glad." I find it particularly poignant that the same passage culminates with a reference to "standing up at the place where *Yahowah*, your Everlasting, chooses ." *Yahusha* entered our world so that he could stand up for us on Mount Mowryah, ultimately enabling us to stand with him—camping out, residing, abiding, and dwelling with our new family in *Yahuah* for all eternity.

“Remember (*zakar* – always be mindful) that indeed (*ky*) you once existed as (*hayah* – you were) a slave (*'ebed* – one who works and serves subject to another) in Egypt (*Mitsraym* – the crucible; plural of *matsowr*, meaning you were hostilely besieged by a foe and were confined by the adversary). Act upon (*'asah* – engage, aware of, profiting from and celebrating) this reality (*'el-leh*), carefully observing (*shamar* – closely examining and thoughtfully considering, focusing upon) the prescribed inscriptions for living (*chaqaaq* – the clearly communicated written instructions regarding being cut into the relationship).” (*Dabarym* / Words / Deuteronomy 16:12) □

2706 [e]	853 [e]	6213 [e]	8104 [e]	4714 [e]	1961 [e]	5650 [e]	3588 [e]	2142 [e]
ha-huq-qîm	'et-	wə-'ā-sî-tā,	wə-šā-mar-tā	bə-miṣ-rā-yim;	hā-yî-tā	'e-bed	kî-	wə-zā-ḵar-tā,
הַחֻקִּים	את־	וַעֲשִׂיתְּ	וְשָׁמַרְתָּ	בְּמִצְרַיִם	הַיְיֹתָ	עֶבֶד	כִּי-	וְזָכַרְתָּ 12
statutes	-	and do	and you shall observe	in Egypt	you were	a slave	-	and you shall remember
Noun	Acc	Verb	Verb	Noun	Verb	Noun	Conj	Verb

428 [e]
 p̄ hā-'êl-leh.
 פ̄ . האֱלֹהִים
 - these
 Pro

Deuteronomy 16:12

וְזָכַרְתָּ כִּי־עָבַד הָיִיתָ בְּמִצְרַיִם וְשָׁמַרְתָּ וַעֲשִׂיתְּ אֶת־הַחֻקִּים הָאֵלֶּה: | LEB OT RI
 And you shall remember that you were a slave in Egypt, and so you shall diligently observe these rules. | LEB

Deuteronomy 16:16

4725 [e]	430 [e]	3068 [e]	6440 [e]	853 [e]	2138 [e]	3605 [e]	7200 [e]	8141 [e]	6471 [e]	7969 [e]	
bam-mā-qō-wm	'ē-lō-he-kā,	Yah-weh	pə-nê	'et-	zə-kū-rə-kā	kal	yē-rā'eh	baš-šā-nāh	pə-'ā-mīm	ša-lō-wōš	16
בְּמָקוֹם	אֱלֹהֶיךָ	יְהוָה	פְּנֵי	אֶת-	זְכוּרְךָ	כָּל-	יִרְאֶה	בַּשָּׁנָה	פְּעָמִים	שְׁלוֹשׁ	
in the place	your God	the LORD	before	-	your males	all	appear	in a year	times	Three	
Noun	Noun	Noun	Noun	Acc	Noun	Noun	Verb	Noun	Noun	Noun	

2282 [e]	7620 [e]	2282 [e]	4682 [e]	2282 [e]	977 [e]	834 [e]
ū-bə-haḡ	haš-šā-bu-'ō-wt	ū-bə-haḡ	ham-maš-šō-wt	bə-haḡ	yib-hār,	'ā-šer
וּבַחַג	הַשְּׁבִעוֹת	וּבַחַג	הַמִּצּוֹת	בַּחַג	יִבְחָר	אֲשֶׁר
and in the feast	of weeks	and in the feast	of unleavened bread	at the Feast	he shall choose	that
Noun	Noun	Noun	Noun	Noun	Verb	Prt

7387 [e]	3068 [e]	6440 [e]	853 [e]	7200 [e]	3808 [e]	5521 [e]
rê-qām.	Yah-weh	pə-nê	'et-	yē-rā'eh	wə-lō	has-suk-kō-wt;
רִיקָם:	יְהוָה	פְּנֵי	אֶת-	יִרְאֶה	וְלֹא	הַסִּבּוֹת
empty	the LORD	before	-	do appear	and not	of tabernacles
Adv	Noun	Noun	Acc	Verb	Adv	Noun

Deuteronomy 16:16

שְׁלוֹשׁ פְּעָמִים | בַּשָּׁנָה יִרְאֶה כָּל-זְכוּרְךָ
 אֶת-פְּנֵי | יְהוָה אֱלֹהֶיךָ בְּמָקוֹם אֲשֶׁר יִבְחָר
 בַּחַג הַמִּצּוֹת וּבַחַג הַשְּׁבִעוֹת וּבַחַג
 הַסִּבּוֹת וְלֹא יִרְאֶה אֶת-פְּנֵי יְהוָה רִיקָם: |

LEB OT RI

Three times in the year all of your males shall appear before Yahweh your God at the place that he will choose, at the Feast of Unleavened Bread and at the Feast of Weeks and at the Feast of Booths, and they shall not appear before Yahweh empty-handed. |

LEB

As we look at these passages we see that the 3 festivals that the men should be standing before Yah has changed. This last verse for the first time mentions Sukkot. It is something to consider however we do not believe is a stumbling block because we observe all the feasts where Yah causes His Name to dwell and that is in every household of the covenant family.

The *Miqra'ey* are “clearly communicated written prescriptions” for us to observe and act upon.” They provide the roadmap to unfurling prophecy, past, present and future. They exist for all time, so that every generation comes to know Yahowah, and comes to understand and rely upon the seven-step path which leads to His home.

The *Miqra'ey* are not to be replaced by ceremonies and rituals conceived by man. Those who observe any other man-made poligious (political/religious) scheme, contribute to the deception and add to the fog which separates mankind from Yahuah.

There are ten things that the passages given earlier lay down the foundations for the Feast of Weeks [*Shavuot*] in the Torah [Books of Moses].

1. Pilgrim festival – [Exodus 23:16](#)
2. The biblical name for the feast – [Exodus 34:22](#)
3. Timing of the feast – [Leviticus 23:15-16](#)
4. Purpose of the feast – [Leviticus 23:16](#)
5. Two loaves of bread – [Leviticus 23:17](#)
6. Blood offerings – [Leviticus 23:18-19](#)
 - a. Burnt Offering
 - b. Sin Offering
 - c. Peace Offering
7. Ceremonial Observance – [Leviticus 23:20](#)
8. Rules and Regulations of the Feast – [Leviticus 23:21](#)
9. Joy of the Feast – [Deuteronomy 16:11](#)
10. Purpose of Remembrance in the Feast – [Deuteronomy 16:12](#)

Exodus 34
also gets into
sacrifices but
it really
ramps up in
Leviticus, as
so "rules and
regulations".

<http://promisestoisrael.org/jewish-culture-2/jewish-holidays/hag-hashavuot-the-feast-of-weeks/>

In the Fall, Yahowah's ingathering begins with the proclamation of the approaching harvest on *Taruw'ah*. On *Yowm Kippurym*, our relationship with our Heavenly Father is reconciled, preparing us to be gathered into *Yahuah's* home on *Sukah*. So then in the Summer, between these dates, the spiritual enrichment and empowerment of *Yahuah's* family results in another, bountiful harvest of souls -*Shabuwa'*.

The common thread in these harvests is the presence of the Set-Apart Spirit. The *Ruach* fills the void in our souls, and purifies us, making it possible for us to live in Yahowah's presence. The role the Spirit plays during these Invitations to be Called Out and Meet with *Yahuah* is essential. First Fruits celebrates the union of soul and Spirit. Seven Sabbaths solves the mandate of: "none shall appear before Me as an empty vessel," with its fulfillment focused entirely upon the Set-Apart Spirit filling and engaging our *neshama* - that connection to *Yahuah*- on this day, enlightening, empowering, enriching, uplifting, counseling, and nourishing us. This means that the Day of Reconciliations serves humankind's last opportunity to be equipped to enter *Yahuah's* home. Those who answer Yahowah's invitation to appear in the presence of the *Ruach ha Qodesh* -The Set Apart Spirit, will find Her facilitating our acceptance into *Yahuah's* family.

In the heart of this message, **Yahuah** revealed one of the most important, and least appreciated, prophecies in the whole of Scripture.

In the context of this sweeping presentation of the three harvests of the seven *Miqra'ey*,

יהוה שׁע

Yahowah promised that He would send out a Messenger,

representing Himself, one who would bear His name and save His people, by showing them the way home.

“Behold (**look and see**), I will send out (**extend Myself to dispatch**) a **Messenger representing Me** (an authorized spiritual and heavenly envoy, a supernatural representative who serves as My ambassador, a servant who proclaims My message and fulfills My mission, a theophany—the visible manifestation of Myself) **before you** (in your presence, to appear as a person face to face) **to carefully watch over, protect, and be concerned about you** (to care for and guard you and for you to revere and cling to) **with regard to the Way, and to bring you to** (carry and transport you to, gather you in and harvest you, to cause you to arrive at and be included in) **the standing place and home** (the upright abode, the household of the Source, and the dwelling of the Upright One) **which by way of this relationship I have established** (prepared, made ready, and arranged).” (*Shemowth* / Names / Exodus 23:20)

Exodus 23:20

הִנֵּה אֲנֹכִי שֹׁלַח מַלְאָךְ לִפְנֵיךָ לְשׁוֹמְרֶךָ
בַּדֶּרֶךְ וְלְהַבְיֵאֲךָ אֶל-הַמָּקוֹם אֲשֶׁר הִכְנַתִּי:
LEB OT RI | “Look, I am about to send an angel *before* you to guard you on the way and to bring you to the place that I have prepared. | LEB

Exodus 23 Interlinear

4725 [e]	413 [e]	935 [e]	1870 [e]	8104 [e]	6440 [e]	4397 [e]	7971 [e]	595 [e]	2009 [e]
ham·mā·qō·wm	'el-	wə·la·hă·bî·'ă·kâ,	bad·dā·reḵ,	liš·mā·rə·kâ	lə·pā·ne·kâ,	mal·'āk	šō·lê·ah	'ā·nō·kî	hin·nêh
הַמָּקוֹם	אֶל-	וּלְהַבִּיאֲךָ	בַּדֶּרֶךְ	לְשַׁמְרֶךָ	לְפָנֶיךָ	מֵאֵל	שְׁלַח	אֲנֹכִי	הִנֵּה 20
the place	into	and to bring you	in the way	to keep you	before you	an angel	send	I	Behold
Noun	Prep	Verb	Noun	Verb	Noun	Noun	Verb	Pro	Prt

3559 [e]	834 [e]
hă·kî·nō·tî.	'ă·šer
הִכַּנֹּתִי :	אֲשֶׁר
I have prepared	that
Verb	Prt

“Be especially observant and stay focused because My presence is on him. Attentively listen to (receive, pay attention to, and highly regard) his voice. Do not be rebellious or contentious toward him because if you are, he will not pardon you, lift you up, or carry you away from (support and sustain you, remove your guilt and forgive you, or take away and bear) your revolt and rebellion (your crimes, sins, offences, and faults) since (because indeed) My personal and proper name is upon him.” (*Shemowth* / Names / Exodus 23:21)

Exodus 23:21

הַשְׁמַר מִפְּנֵי וְשִׁמַּע בְּקוֹלֹ אֱלֹהֵימָר בּוֹ כִּי
לֹא יִשָּׂא לְפִשְׁעֵכֶם כִּי שְׁמִי בְּקִרְבּוֹ: | LEB
OT RI

Be attentive to him and listen to his voice; do not rebel against him, because he will not forgive your transgression, for my name is in him. | LEB

Exodus 23 Interlinear

5375 [e]	3808 [e]	3588 [e]		4843 [e]	408 [e]		6963 [e]	8085 [e]	6440 [e]	8104 [e]	
yiś-śā	lō	kî		bōw;	tam-mêr	'al-	bə-qō-lōw	ū-šə-ma'	mip-pā-nāw	hiš-šā-mer	
יִשָּׂא	לֹא	כִּי	,	בּוֹ	תִּמְרָ	אֶל-	בְּקוֹלוֹ	וּשְׁמָעוּ	מִפְּנֵי	הַשִּׁמְרָה	21
he will pardon	not	for		against him	do rebel	not	his voice	and obey	of him	Beware	
Verb	Adv	Conj		Prep	Verb	Adv	Noun	Verb	Noun	Verb	

	7130 [e]	8034 [e]	3588 [e]	6588 [e]
	bə-qir-bōw.	šə-mî	kî	lə-piš-'ā-kem,
	בְּקִרְבּוֹ :	שְׁמִי	כִּי	לְפִשְׁעֵיכֶם
	in him	my name [is]	for	your transgression
	Noun	Noun	Conj	Noun

Exodus 23:22

כי אם-שמע תשמע בקלו ועשית כל אשר אדבר ואיבתי את-איביך וצרתי
 But if you listen attentively to his voice and do all that I say, I will be an enemy to your enemies and a foe to your foes. | LEB
 את-צרתיך | LEB OT RI

Exodus 23 Interlinear

853 [e]	341 [e]	1696 [e]	834 [e]	3605 [e]	6213 [e]	6963 [e]	8085 [e]	8085 [e]	518 [e]	3588 [e]	
'eṭ-	wə-'ā-yab-tī	'ā-dab-bēr;	'ā-šer	kōl	wə-'ā-sî-tā	bə-qō-lōw,	tiš-ma'	šā-mō-a'	'im-	kī	
את-	ואיבתי	- אדבר	אשר	כל	ועשית	בקלו	תשמע	שמע	אם-	כי	22
-	then to your enemies	I speak	that	all	and do	his voice	you shall obey	truly	if	But	
Acc	Noun	Verb	Prt	Noun	Verb	Noun	Verb	Verb	Conj	Conj	
						6887 [e]	853 [e]	6696 [e]		340 [e]	
						sō-rə-re-ḵā.	'eṭ-	wə-šar-tī		'ō-yə-be-ḵā,	
						את-	וצרתי			איביך	
						to your adversaries	- and an adversary	I will be an enemy			
						Verb	Acc	Verb		Verb	

Exodus 23:23

כִּי־יֵלֵךְ מַלְאָכִי לְפָנֶיךָ וְהֵבִיאָךְ אֶל־הַאֲמֹרִי
 וְהַחִתִּי וְהַפְּרִזִּי וְהַכְּנַעֲנִי הַחִוִּי וְהַיְבוּסִי
 וְהַכְּתֻדִי: | LEB OT RI | and the Amorites and the Hittites and the Perizzites and the Canaanites and the Hivites and the Jebusites , I will wipe them out. | LEB

Exodus 23 Interlinear

6522 [e]	2850 [e]	567 [e]	413 [e]	935 [e]	6440 [e]	4397 [e]	1980 [e]	3588 [e]	
wə-hap-pə-riz-zî	wə-ha-hit-tî,	hā-‘ē-mō-rî	‘el-	we-hē-bî-‘ā-ḵā,	lə-pā-ne-ḵā	mal-‘ā-ḵî	yê-lēḵ	kî-	
וְהַפְּרִזִּי	וְהַחִתִּי	הַאֲמֹרִי	אֶל־	וְהֵבִיאָךְ	לְפָנֶיךָ	מַלְאָכִי	יֵלֵךְ	כִּי־	23
and the Perizzites	and the Hittites	the Amorites	unto you	and bring	before you	For My angel	shall go	For	
Adj	Noun	Noun	Prep	Verb	Noun	Noun	Verb	Conj	
			3582 [e]	2983 [e]	2340 [e]	3669 [e]			
			wə-hiḵ-ḥaḍ-tîw.	wə-hay-bū-sî;	ha-ḥiw-wî	wə-hak-ke-na-‘ā-nî,			
			וְהִכְתַּדְתִּיו:	וְהַיְבוּסִי	הַחִוִּי	וְהַכְּנַעֲנִי			
			and I will cut them off	and the Jebusites	the Hivites	and the Canaanites			
			Verb	Noun	Noun	Adj			

**Yahowah made good on this promise, fulfilling the *Miqra'ey*, and thereby saving those who would listen to Yahowsha'. But as religions old and new are wont to do, Judaism, Christianity, and Islam concealed the Way to Yahuah, ignoring this direct connection between Yahowah and Yahowsha', between the Towrah and Yahowsha', between the *Miqra'ey* and Yahowsha', between Yahowah's Witness and Yahowsha's Testimony.
A pity.**



“You shall not bow down (prostrate yourself in worship before, associate with, or show allegiance) to the Canaanite g’s nor serve (be submissive to) them, nor engage, acting on things associated with (similar or related to) their practices and customs (traditions and patterns of behavior).

Rather instead, you shall tear them down and demolish them (topple, oust and utterly destroy them, removing them from their lofty positions), breaking (shattering), crippling, and crushing (pulverizing, disfiguring and destroying) their sacred memorial stones, pillars, and altars (religious monuments, obelisks, and idolatrous statues).” (*Shemowth* / Names / Exodus 23:24)

Exodus 23:24

לֹא־תִשְׁתַּחֲוֶה לֵאלֹהֵיהֶם וְלֹא תַעֲבֹדֵם
וְלֹא תַעֲשֶׂה כַּמַּעֲשִׂיהֶם כִּי הָרַס תְּהַרְסֵם
וְשִׁבַּר תִּשְׁבַּר מִצְבֹּתֵיהֶם:

LEB OT RI

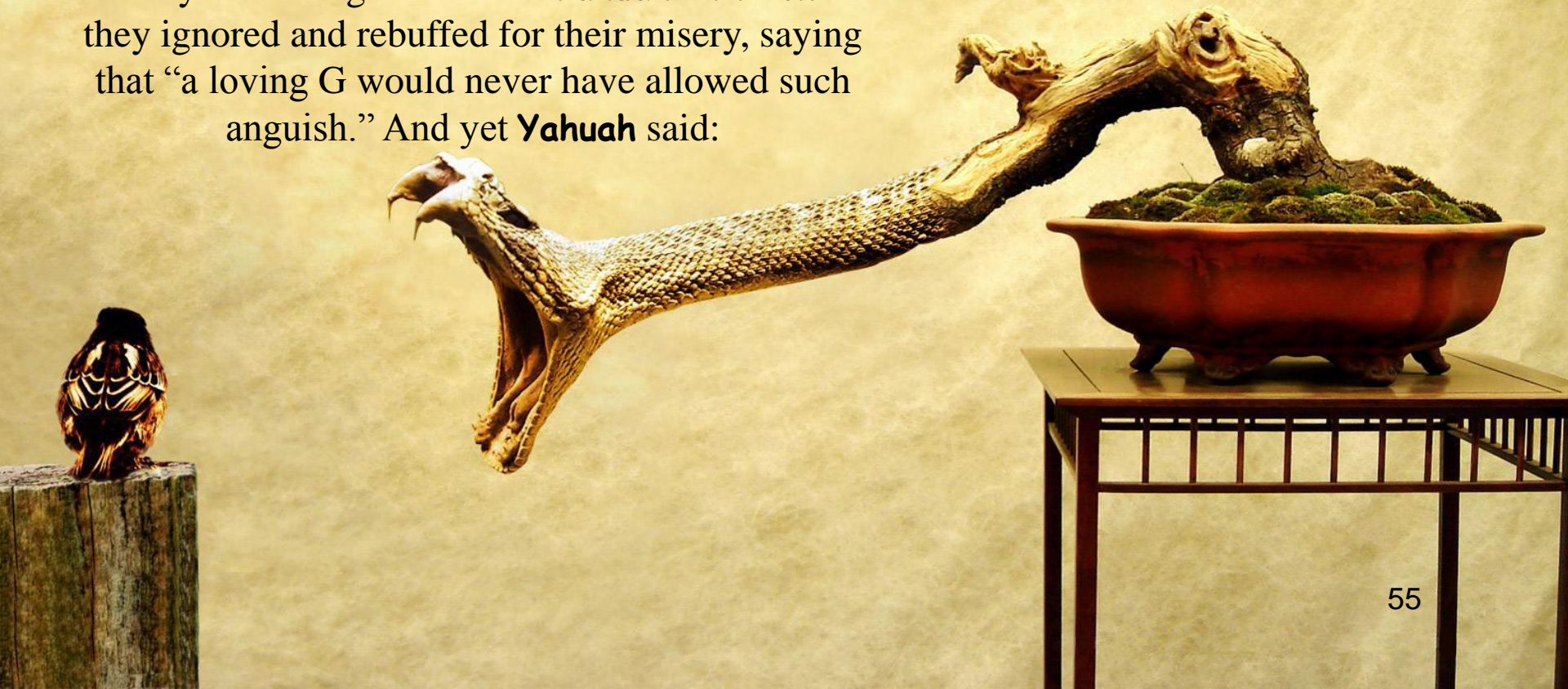
“You will not bow to their gods, and you will not serve them, and you will not act according to their actions, because you will utterly demolish them, and you will utterly break their stone pillars. | LEB

Exodus 23 Interlinear

3588 [e]		4639 [e]	6213 [e]	3808 [e]		5647 [e]	3808 [e]		430 [e]	7812 [e]	3808 [e]	
kî		kə-ma-'ā-sê-hem;	ta-'ā-sêh	wə-lō		tā-'ā-bə-dēm,	wə-lō		lê-lō-hê-hem	tiš-ta-ḥā-weh	lō-	
כִּי	—	כַּמַּעֲשֵׂיהֶם	תַּעֲשֶׂה	וְלֹא	,	תַּעֲבֹדֵם	וְלֹא	,	לֵאלֹהֵיהֶם	תִּשְׁתַּחֲוֶה	לֹא-	24
but		according to their deeds	do	nor		serve them	nor		to their gods	bow down	not	
Conj		Noun	Verb	Adv		Verb	Adv		Noun	Verb	Adv	
						4676 [e]	7665 [e]		7665 [e]	2040 [e]		2040 [e]
						maṣ-ṣê-bō-tê-hem.	tə-šab-bêr		wə-šab-bêr	tə-hā-rə-sêm,		hā-rês
						מִצַּבֹּתֵיהֶם:	תִּשְׁבֹּר		וְשָׁבַר	תִּתְּרֵם		תִּרְס
						their images	break down		and completely	overthrow them		you shall utterly
						Noun	Verb		Verb	Verb		Verb

And yet, the spurned rabbi Paul, the acclaimed rabbi Akiba, emperor Constantine, and the wannabe prophet Muhammad did the opposite. Pagan customs were redefined to facilitate new religions. The Babylonian Rosh Hashanah replaced *Taruw'ah*. The Babylonian Easter Sunday replaced *Bikuwrym*. And the Babylonian Asherah Day replaced *Shabuwa'*—to name but a few putrid examples. **Yahuah's** Way was replaced by man's way, and as a result, man has lost his way.

Humankind has not only suffered needlessly, many have sought to blame **Yahuah- the one** they ignored and rebuffed for their misery, saying that “a loving G would never have allowed such anguish.” And yet **Yahuah** said:



“You should choose of your own volition and without hesitation or interruption to actually engage, acting and serving (*‘abad* – genuinely expending considerable energy and intensity doing things (qal perfect consecutive)) with (*‘eth* – alongside and next to) Yahowah (), your Eternal (*‘elohym*), and He will choose to totally bless (*barak* – He will want to adore, invoking divine favor for (piel perfect consecutive)) that which is associated with (*‘eth*) your bread and water (*lechem wa maym* – nourishment and source of life). And He will come to remove (*suwr*) the disease which weakens (*machalah* – that which sickens) from your midst (*min qereb*).” (*Shemowth* / Names / Exodus 23:25)

Exodus 23:25

וְעַבַדְתֶּם אֶת יְהוָה אֱלֹהֵיכֶם וּבֵרַךְ
אֶת־לֶחְמְךָ וְאֶת־מִימֶיךָ וְהִסְרֹתִי מִחֲלָה
מִקִּרְבְּךָ׃

And you will serve Yahweh your God, and he will bless your bread and your water, and I will remove sickness from *among* you. | LEB

LEB OT RI | מקרבך:

Exodus 23 Interlinear

4325 [e]	853 [e]	3899 [e]	853 [e]	1288 [e]	430 [e]	3068 [e]	853 [e]	5647 [e]	
mê-me-ḵā;	wə-'eṭ-	lah-mə-ḵā	'eṭ-	ū-bê-raq	'ē-lō-hê-ḵem,	Yah-weh	'eṭ	wa-'ā-ḅaḍ-tem,	
וּמֵיֶיךָ	וְאֶת־	לַחֲמֶיךָ	אֶת־	וּבִרְךָ	אֱלֹהֵיכֶם	יְהוָה	אֶת־	וְעַבַדְתֶּם	25
your water	and	your bread	-	and he shall bless	your God	the LORD	-	And you shall serve	
Noun	Acc	Noun	Acc	Verb	Noun	Noun	Acc	Verb	

7130 [e]	4245 [e]	5493 [e]
miq-qir-be-ḵā.	ma-ḥă-lāh	wa-hă-si-rō-ṭî
מִקְרִבְךָ	מַחֲלָה	וְהִסְרֹתִי
from your midst	sickness	and remove
Noun	Noun	Verb



**By ignoring Yahowah's
Towrah instructions,
mankind, especially
religious devotees, have
brought disease which
weakens souls upon
themselves. When a
child dies prematurely,
when cancer riddles a
child's body, it isn't
Yahwah's plan, nor is it
the most sickening
outcome. A far more
lamentable fate is the
destruction of that
child's soul because his
or her parents failed to
share Yahowah's
Covenant with them.**



TOWER OF BABEL
BY BRUEGHEL



EU PARLIAMENT
STRASBOURG



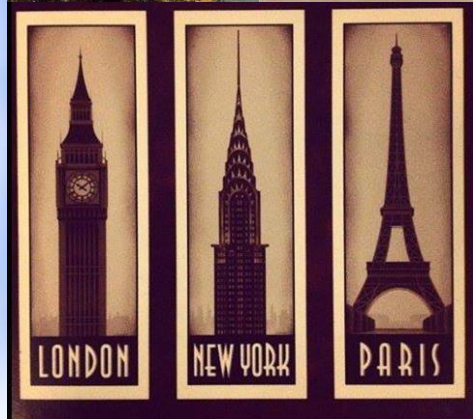
INTAIN HUMANITY UNE
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THE PAGAN GODDESS OF JUSTICE USED IN USA



The beguiled and beguiling mind of man provides the impetus for religious monuments such as cathedrals and mosques, obelisks to sun deities like those found in the Vatican and Washington, D.C., idolatrous statues like those erected to Mary, “Mother of g and Queen of Heaven,” and for pagan religious practices such as Lent, Weeping for Tammuz, Christmas, New Year’s Day, and Ramadan. To rid a place of them, and to rid an area of the disease and suffering they cause, one has to rid one’s realm of their host—religious practitioners. In direct opposition to the means Catholicism, and indeed Christianity, has used to assimilate people into their religion, Yahowah said:



“You shall not (*lo*) cut an agreement (*karat* – make a covenant) with (*la* – on behalf or in accord with) them (*hemah* – speaking to the Canaanites), nor a Covenant (*beryth* – a relationship, alliance, treaty, league, promise, or pledge) with (*la*) their g’s (*‘elohym*).” (*Shemowth* / Names / Exodus 23:32)

Exodus 23 Interlinear

1285 [e]	430 [e]		3772 [e]	3808 [e]	
bə·rīt.	wə·lê·lō·hê·hem		tīk·rōt̄	lō-	
בְּרִית:	וְלֵאלֹהֵיהֶם	לָהֶם	תִּכְרֹת	לֹא	32
a covenant	nor with their gods	unto them	you shall make	not	
Noun	Noun	Prep	Verb	Adv	

We have proved Paul is a false representative of the Torah and Yahusha and Yahuah!

Yahuah said do not agree with him! He is pushing another deity.

Every time we publish a "verse" or a quote him, you are legitimizing Paul who has led countless souls away from Yahuah and has blasphemed Yahuah. Is that really what we want to do? Or is it wiser to take Yahuah's advice and stay away from his "new covenant". Just like the picture below Christians make no bones that they follow Paul instead of Yahusha or Yahuah. Whenever we need to quote a verse or get clarity all we need is Yahuah's words in the Tanak and Yahusha. If you can only find what you need in Paul's writing, beware- that is a red flag that he is off the mark and leading you astray!

WHO WILL YOU FOLLOW?



Says what YOU want to hear.

Says what GOD wants you to hear.

Keeps you focused on the flesh.

Keeps you focused on the Spirit.

Keeps you focused on the world.

Keeps you focused on heaven.

Never preaches the gospel that saves.

Preaches the only gospel that saves.

Promises material gain & worldly blessings.

Teaches Spiritual gain & heavenly blessings.

Does NOT teach sound doctrine.

Teaches nothing but sound doctrine.

Get his message from TV, radio, & internet.

Get his message from Romans thru Philemon.

Poor Christians out of the frying Pan into the fire!

Both lie and do not Teach Torah.

Both keep you focused on "another spirit"

Both keep you focused away from Yah

Both preaches a new gospel not the Torah

Both Do not teach the feasts for eternal life

Teaches the Torah can't save

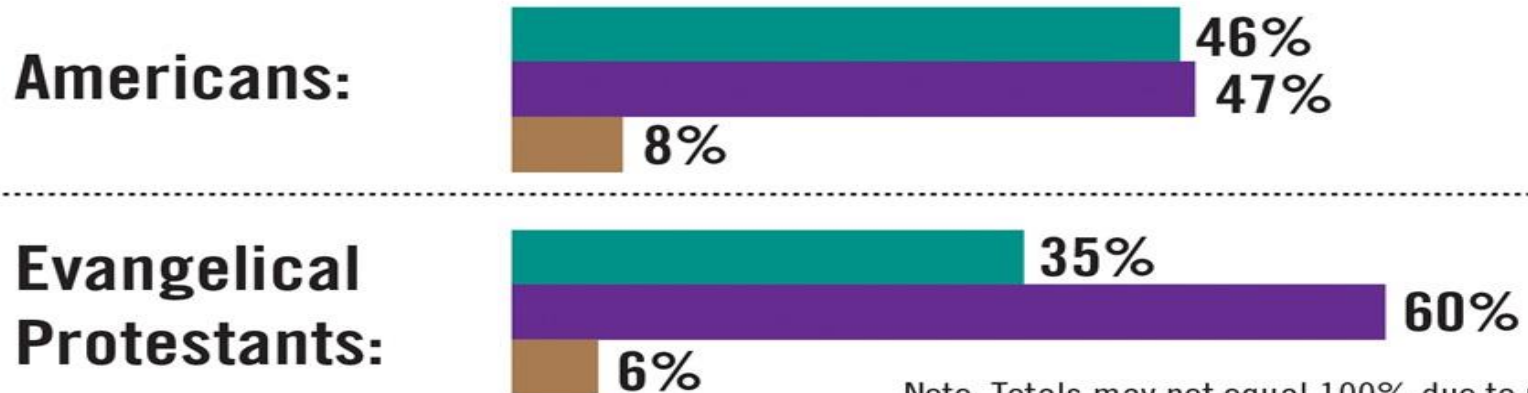
Neither get their message from Yahuah!

Did the Poop miss this verse when he tries to sell allah as being the same as Yahuah? No! since the Poop does not know Yahuah, the sleight of hand is that his god is the same as allah- shatan in all his manifestations. Look at the headway this belief is making!



Muslims and Christians worship the same God

● Agree ● Disagree ● Not Sure

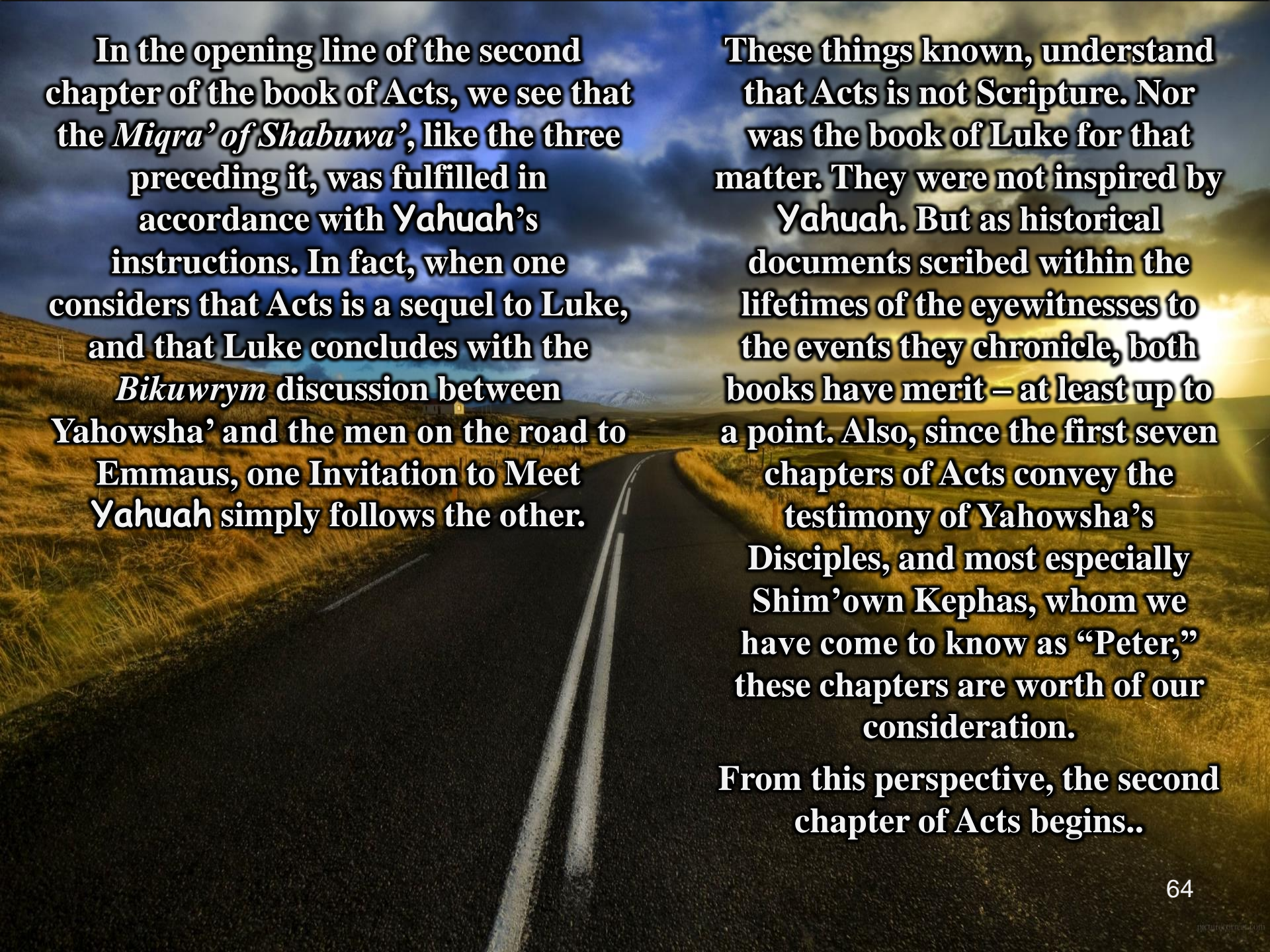


Note: Totals may not equal 100% due to rounding.

Now that we have considered the empowering and enriching prophecies contained in the Towrah presentation of the Invitation to be Called Out and Meet with Yahuah of Seven Sabbaths, let's consider Shim'own's ("Peter's") testimony, the Disciple of Yahowsha', and examine how the *Miqra'* of *Shabuw'ah* was fulfilled.

As we shall see, this transformation occurred because the first Followers of the Way answered Yahowah's summons. They were so close to the action, they had witnessed Yahowsha's fulfillment of *Pesach*, *Matsah*, and *Bikuwrym*, and were therefore the beneficiaries of their blessings.

They were now children of Yahowah, ready to observe the *Miqra'* of *Shab'uwah*. Because they were in the right place, for the right reason, at the right time, rightly prepared, with the right expectations, the Set-Apart Spirit set them apart for service. The rewards of the Festival Feast of Seven Sabbaths is that they would be enriched by the Covenant, enlightened by the Towrah, and empowered by the Spirit, making them more effective witnesses.



In the opening line of the second chapter of the book of Acts, we see that the *Miqra' of Shabuwa'*, like the three preceding it, was fulfilled in accordance with Yahuah's instructions. In fact, when one considers that Acts is a sequel to Luke, and that Luke concludes with the *Bikuwrym* discussion between Yahowsha' and the men on the road to Emmaus, one Invitation to Meet Yahuah simply follows the other.

These things known, understand that Acts is not Scripture. Nor was the book of Luke for that matter. They were not inspired by Yahuah. But as historical documents scribed within the lifetimes of the eyewitnesses to the events they chronicle, both books have merit – at least up to a point. Also, since the first seven chapters of Acts convey the testimony of Yahowsha's Disciples, and most especially Shim'own Kephas, whom we have come to know as “Peter,” these chapters are worth of our consideration.

From this perspective, the second chapter of Acts begins..

“Indeed (*kai* – and then also, this should be emphasized), on (*en* – with regard to and during) the Day (*hemera* – period of time reckoned from sunset to sunset) of Fifty (*Pentekoste* – feminine form of *pentekonta*, meaning fifty), it was completely fulfilled (*sumpleroo* – was fully completed in association with someone and something, was entirely realized by way of relationship) ” (Acts 2:1)

Acts 2:1

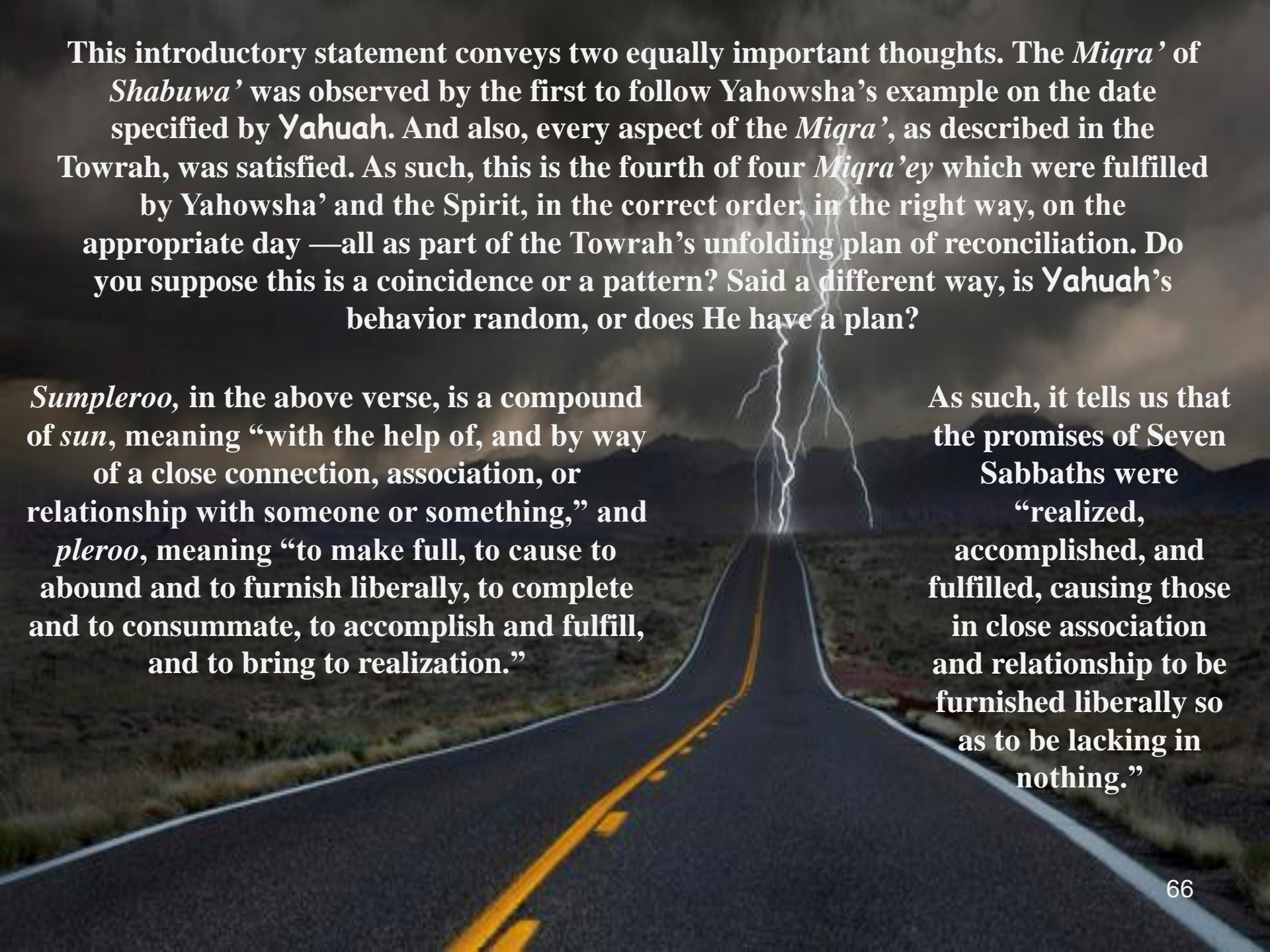
Καὶ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς πεντηκοστῆς ἦσαν πάντες ὁμοῦ ἐπὶ τὸ αὐτό, | LEB NT RI

And when the day of Pentecost had come, they were all together in the same place. | LEB

Acts 2 Interlinear

2532 [e]	1722 [e]	3588 [e]	4845 [e]	3588 [e]	2250 [e]	3588 [e]	4005 [e]	1510 [e]	3956 [e]	3674 [e]
Kai	en	tō	symplērousthai	tēn	hēmeran	tēs	Pentēkostēs	ēsan	pantes	homou
1 Καὶ	ἐν	τῷ	συμπληροῦσθαι*	τὴν	ἡμέραν	τῆς	Πεντηκοστῆς ,	ἦσαν	πάντες	ὁμοῦ
And	during	the	arriving of	the	day	-	of Pentecost	they were	all	together
Conj	Prep	Art-DNS	V-PNMP	Art-AFS	N-AFS	Art-GFS	N-GFS	V-IIA-3P	Adj-NMP	Adv

1909 [e]	3588 [e]	846 [e]
epi	to	auto
ἐπὶ	τὸ	αὐτό .
in	the	one [place]
Prep	Art-ANS	PPro-AN3S

A dramatic landscape featuring a dark, paved road with yellow double lines that curves into the distance. In the background, there are dark, silhouetted mountains under a dark, stormy sky. A bright, jagged lightning bolt strikes the ground in the distance, illuminating the scene. The overall atmosphere is mysterious and powerful.

This introductory statement conveys two equally important thoughts. The *Miqra*’ of *Shabuwa*’ was observed by the first to follow Yahowsha’s example on the date specified by **Yahuah. And also, every aspect of the *Miqra*’, as described in the Towrah, was satisfied. As such, this is the fourth of four *Miqra*’ey which were fulfilled by Yahowsha’ and the Spirit, in the correct order, in the right way, on the appropriate day—all as part of the Towrah’s unfolding plan of reconciliation. Do you suppose this is a coincidence or a pattern? Said a different way, is **Yahuah**’s behavior random, or does He have a plan?**

***Sumpleroo*, in the above verse, is a compound of *sun*, meaning “with the help of, and by way of a close connection, association, or relationship with someone or something,” and *pleroo*, meaning “to make full, to cause to abound and to furnish liberally, to complete and to consummate, to accomplish and fulfill, and to bring to realization.”**

As such, it tells us that the promises of Seven Sabbaths were “realized, accomplished, and fulfilled, causing those in close association and relationship to be furnished liberally so as to be lacking in nothing.”

It is worth noting that there is also an immersion aspect of the Greek word *sumpleroo*. It speaks of a liquid filling something to the brim. As a result, it was used by sailors when their ship completely filled with water, becoming swamped as a result of a storm. Therefore, we can make the connection between our spiritual anointing, which is symbolized by baptismal immersion, and this day, whereby the Set-Apart Spirit fills us, thereby enriching, enlightening, and empowering us so that we grow from children to accomplished witnesses.



“It came to exist (*eimi* – to happen and take place in a manner corresponding identically) that all assembled together in harmony (*pas homou* – everyone was like-minded, like-natured, and unified in an assembly) in the presence of (*epi* – in contact with, concerning, and before) it (*auto* – [a reference to the Set-Apart Spirit]).” (Acts 2:1)

Acts 2:1

Καὶ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς
πεντηκοστῆς ἦσαν πάντες ὁμοῦ ἐπὶ τὸ
αὐτό, | LEB NT RI

And when the day of Pentecost had come,
they were all together in the same place. |
LEB

***Auto* is a neuter, singular pronoun because unlike Hebrew, where *Ruwach* / Spirit is a feminine noun, the Greek *pneuma*, is neuter. And while it may sound odd to our ear to refer to the **Ruach Ha Qodesh** as “it,” rather than “She,” or “Her,” such is the liability of Greek as compared to Hebrew.**

Whether the conclusion of Acts 2:1 is translated that all of those who trusted Yahowsha’ were all of like mind and thus were together observing the *Miqra*’ of *Shabuwa*’, or that in addition to this, they were also in the presence of the Spirit, the overriding sentiment is that by answering Yahowah’s invitation to meet with Him, and by gathering together on this day, the first followers of the Way were unified in their understanding of the Word.

The Towrah’s message was not corrupted until the Scriptures were misrepresented, rendering the Hebrew *Miqra*’, “Convocation,” and then the Greek *ekklesia*, “Church” (after the sun goddess “Circe,” pronounced “chirch,” from whom we derive “circle” and “circus”), instead of accurately translating both “Invitations to be Called Out to a Meeting.” Clerics thereby severed an essential connection. Few things have been as devastating to our understanding of the Towrah, the Covenant, or the Invitations to Meet with **Yahuah.**

“**And immediately** (*aphno* – suddenly, and yet in a welcoming manner, putting people at ease) **there came into existence** (*ginomai* – became recognized, known and acknowledged, arose and appeared publicly for the purpose of creation, birth, and marriage) **out of** (*ek* – from and by means of) **heaven** (*ouranos* – the abode of **Yahuah**) **the sound of information and news** (*echos* – of a spoken report) **exactly like** (*hosper* – corresponding to and connected to, a manifestation for comparison to) **a compelling and mighty force** (*biaias* – an empowering, strong, singular, and active feminine source of energy), **moving inwardly and upholding** (*pheromai* – guiding, sustaining, accepting, and bearing) **the breath of spiritual life** (*pnoe* – feminine derivative of *pneuma* Spirit), **and filling** (*pleroo* – liberally and abundantly supplying and perfecting) **the whole** (*holos* – entirely completing all who were in the) **house** (*oikon* – household and home) **where** (*ou*) **they were residing.**” (Acts 2:2)

Acts 2:2

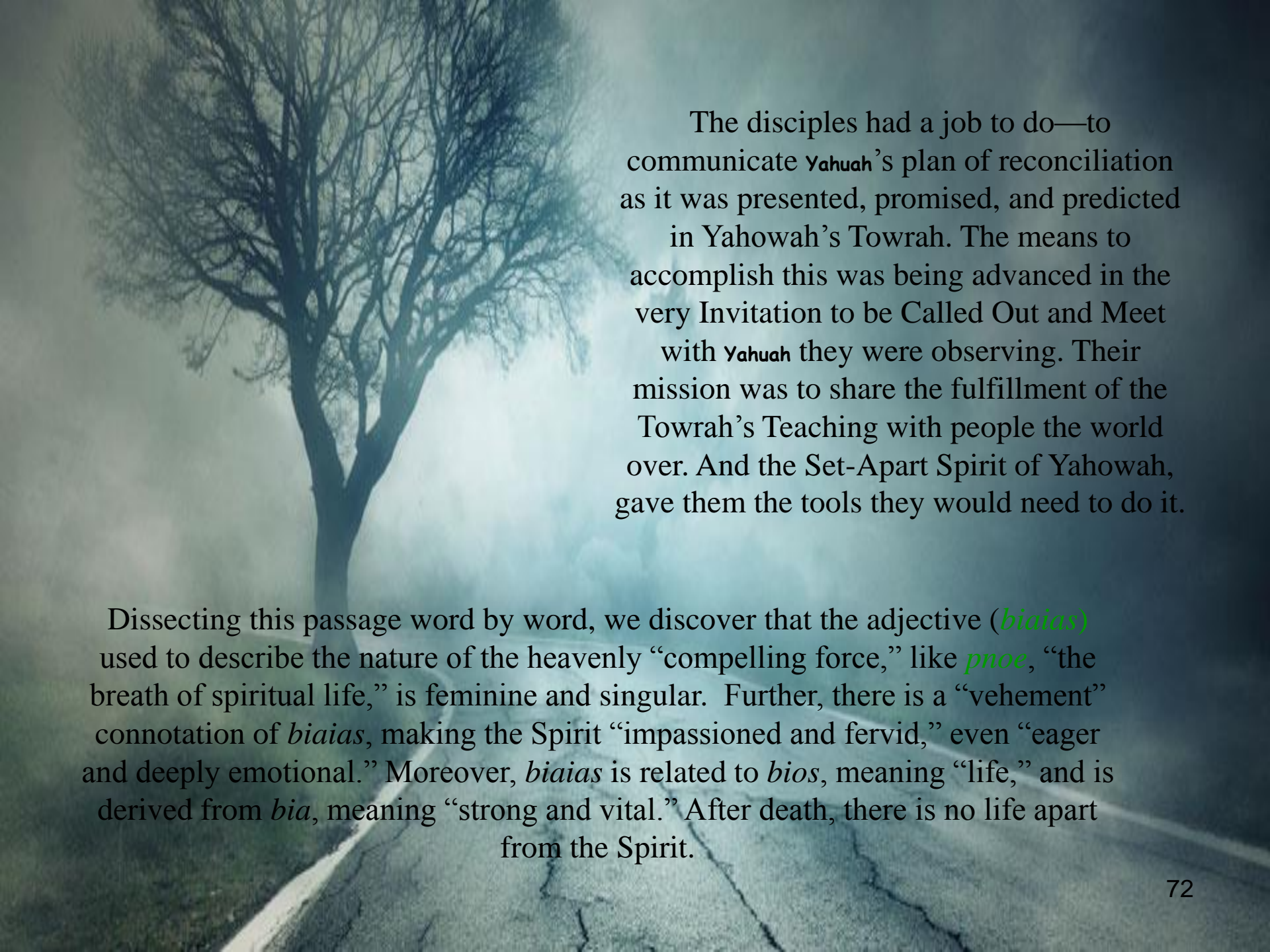
καὶ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος
ὡσπερ φερομένης πνοῆς βιαίας καὶ
ἐπλήρωσεν ὅλον τὸν οἶκον οὗ ἦσαν
καθήμενοι, | [LEB NT RI](#)

And suddenly a sound like a violent rushing wind came from heaven and filled the whole house where they were sitting. | [LEB](#)

Acts 2 Interlinear

2532 [e]	1096 [e]	869 [e]	1537 [e]	3588 [e]	3772 [e]	2279 [e]	5618 [e]	5342 [e]	4157 [e]	972 [e]	2532 [e]
kai	egeneto	apnō	ek	tou	ouranou	ēchos	hōsper	pheromenēs	pnōēs	biaias	kai
2 καὶ	ἐγένετο	ἄφνω	ἐκ	τοῦ	οὐρανοῦ	ἦχος	, ὥσπερ	φερομένης	πνοῆς	βιαίας	, καὶ
And	came	suddenly	out of	-	heaven	a sound	as	rushing	of a wind	violent	and
Conj	V-AIM-3S	Adv	Prep	Art-GMS	N-GMS	N-NNS	Adv	V-PPM/P-GFS	N-GFS	Adj-GFS	Conj

4137 [e]	3650 [e]	3588 [e]	3624 [e]	3757 [e]	1510 [e]	2521 [e]
eplērōsen	holon	ton	oikon	hou	ēsan	kathēmenoi
ἐπλήρωσεν	ὅλον	τὸν	οἶκον	οὗ	ἦσαν	καθήμενοι .
it filled	all	the	house	where	they were	sitting
V-AIA-3S	Adj-AMS	Art-AMS	N-AMS	Adv	V-IIA-3P	V-PPM/P-NMP



The disciples had a job to do—to communicate **Yahuah**'s plan of reconciliation as it was presented, promised, and predicted in **Yahowah**'s Towrah. The means to accomplish this was being advanced in the very Invitation to be Called Out and Meet with **Yahuah** they were observing. Their mission was to share the fulfillment of the Towrah's Teaching with people the world over. And the Set-Apart Spirit of **Yahowah**, gave them the tools they would need to do it.

Dissecting this passage word by word, we discover that the adjective (*biaias*) used to describe the nature of the heavenly “compelling force,” like *pnoe*, “the breath of spiritual life,” is feminine and singular. Further, there is a “vehement” connotation of *biaias*, making the Spirit “impassioned and fervid,” even “eager and deeply emotional.” Moreover, *biaias* is related to *bios*, meaning “life,” and is derived from *bia*, meaning “strong and vital.” After death, there is no life apart from the Spirit.

At its most fundamental level, *pheromai*, translated “moving inwardly and upholding,” means “to carry or bring something from one place to another, including carrying away a burden.” Etymologists say *pheromai* means “to lead, to guide, or to convey.” Homer used *pheromai* to mean “to bring forth and express the word.” The classical author used it to “facilitate the bearing and removal of burdens which are carried away.” In the Iliad, *pheromai* is used to “show favor” and “to produce fruit.” It conveyed “the presentation of a gift that upholds, enabling the beneficiary to endure.” These benefits describe the enrichment of the Spirit.

Pnoe, as a feminine noun, means both “breath and wind.” As such, it is a blend between the Greek and Hebrew words for “soul,” from *psuche* breath, and “spirit,” from wind. Yahowsha’, actually had a soul which is probably why this unique term was chosen. In one of his last conversations with his disciples, Yahowsha’ told them that they would recognize and know the Comforter because he and the Spirit were from one and the same place - Yahuah.

***Pleroo* suggests that the Spirit “proclaimed completely,” and “provided fully,” completing the promise of the *Migra*’. She supplied the beneficiaries of Passover, Unleavened Bread, and First Fruits with everything they needed to grow, to enter and enjoy *Yahuah*’s company, and to become effective witnesses. *Pleroo* conveys the concepts of “fulfillment, filling up, completion, making complete, and realization—making a promise come true and proclaiming that accomplishment.” As *Yahowsha*’ consistently taught, His testimony is only understood when it is seen through the lens of the Torah, Prophets, and Psalms.**

Lastly, *oikon* is a “home, a place where families live.” Adopting us into *Yahowah*’s family, inviting us into *Yahuah*’s home, enabling us to live forever with our Heavenly Father, is the reason *Yah* sent His Son and Spirit to earth.

***Yahowah* has a specific plan that He wants the whole world to understand.**

The best way to accomplish this is to deploy the principal tool used in the acquisition of knowledge, in thought, causation, creation, and in the formation of relationships—language. For people of different races and places to come to know *Yahowah* and understand His Towrah Teaching, those who had already come to know and understand Him would have to share His Towrah with those who were unfamiliar with Hebrew.

“And languages (*glossa* – the various tongues and dialects of human speech) became apparent to them (*horao* – they came to know and understand them), like a fire burning (*pyros*) in them. And they were distributed (*diamerizo* – divided, dispersed, spread out) conferred and appointed (*kathizo* – coming down to rest) upon (*epi*) each and every one (*hekastos*) of them (*autos* – used as a masculine, plural pronoun). (Acts 2:3)

Acts 2:3

καὶ ὤφθησαν αὐτοῖς διαμεριζόμεναι
γλῶσσαι ὡσεὶ πυρός, καὶ ἐκάθισεν ἕφ' ἓνα
ἕκαστον αὐτῶν, | LEB NT RI

And divided tongues like fire appeared to
them and rested on each one of them. | LEB

Acts 2 Interlinear

2532 [e]	3708 [e]	846 [e]	1266 [e]	1100 [e]	5616 [e]	4442 [e]	2532 [e]	2523 [e]	1909 [e]	1520 [e]
kai	ōphthēsan	autois	diamerizomenai	glōssai	hōsei	pyros	kai	ekathisen	eph'	hena
3 καὶ	ὤφθησαν	αὐτοῖς	διαμεριζόμεναι	γλῶσσαι	ὡσεὶ	πυρός ,	καὶ	ἐκάθισεν	ἐφ'	ἓνα
And	there appeared	to them	dividing	tongues	as	of fire	And	it sat	upon	one
Conj	V-AIP-3P	PPro-DM3P	V-PPM/P-NFP	N-NFP	Adv	N-GNS	Conj	V-AIA-3S	Prep	Adj-AMS

1538 [e]	846 [e]
hekaston	autōn
ἕκαστον	αὐτῶν .
each	of them
Adj-AMS	PPro-GM3P

And they were all individually (*pas*) filled with (*pimplamai* – swelling with the involvement and breath of) the Set-Apart (*hagion* – gender neuter of *hagios*, purifying and upright) ΠΙΝΣ (placeholder for Spirit based upon *Ruwach* using a contraction of *pneuma*), and began (*archomai*) to speak (*laleo* – talk in) other (*heteros* – different) languages (*glossa* – tongues and dialect), just as (*kathos* – inasmuch as, when and in the manner that) the ΠΙΝΑ (Spirit, *Ruwach*) gave (*didomi* – allowed and granted) them the ability to enlighten through the spoken word (*apophtheggomai* – the ability to pronounce words and hold a dignified and enlightened discourse using them).” (Acts 2:4)

Acts 2:4

καὶ ἐπλήσθησαν πάντες πνεύματος ἁγίου,
καὶ ἤρξαντο λαλεῖν ἑτέραις γλώσσαις καθὼς
τὸ πνεῦμα ἐδίδου ἀποφθέγγεσθαι αὐτοῖς. |

LEB NT RI

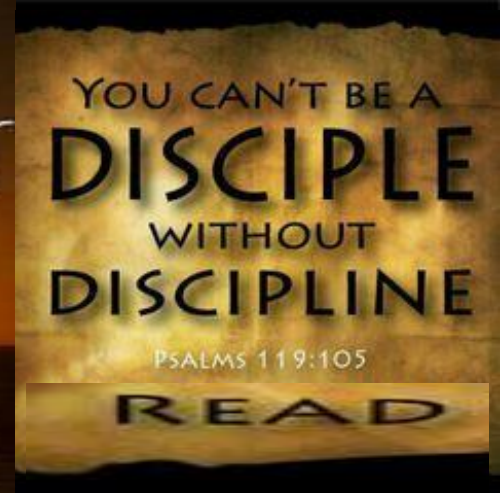
And they were all filled with the Holy Spirit
and began to speak in other languages as
the Spirit gave them ability to speak out. |

LEB

◀ Acts 2:4 ▶

Acts 2 Interlinear

2532 [e]	4130 [e]	3956 [e]	4151 [e]	40 [e]	2532 [e]	756 [e]	2980 [e]	2087 [e]	1100 [e]	
kai	eplēsthēsan	pantes	Pneumatōs	Hagiou	kai	ērchantō	lalein	heterais	glōssais	
4 καὶ	ἐπλήσθησαν	πάντες	Πνεύματος	Ἁγίου	, καὶ	ἤρξαντο	λαλεῖν	ἐτέραις	γλώσσαις	,
And	they were filled with	all	Spirit	Holy	and	began	to speak	with other	tongues	
Conj	V-AIP-3P	Adj-NMP	N-GNS	Adj-GNS	Conj	V-AIM-3P	V-PNA	Adj-DFP	N-DFP	
2531 [e]	3588 [e]	4151 [e]	1325 [e]	669 [e]		846 [e]				
kathōs	to	Pneuma	edidou	apophthengesthai		autois				
καθὼς	τὸ	Πνεῦμα	ἐδίδου	ἀποφθέγγεσθαι		αὐτοῖς	.			
as	the	Spirit	was giving	to utter forth		to them				
Adv	Art-NNS	N-NNS	V-IIA-3S	V-PNM/P		Pro-DM3P				



The whole world needed to know and understand what the Towrah Teaches. That could only be accomplished with words.

The public proclamation and communication aspect of what was occurring is inherent in the title Yahowah chose to describe His annual meetings: *Miqra'ey*—“Invitations to be Called Out to Meet, a summons to a rehearsal which brings us together, a welcoming greeting which encourages us to read and recite the Word, proclaiming it publicly.” Based upon *qara'*, it conveys “calling out” to everyone and “inviting” them to come into Yah’s presence. And so while it is neither a title nor an inspired term, the beneficiaries of this calling out were described using a Greek word which conveys some very similar thoughts—*ekklesia*.

Speaking in Tongues

If it were not for the popularity of the Pentecostal movement, where “speaking in tongues” is interpreted to be “praising Yahuah in a heavenly language,” I wouldn’t be required to state the obvious. The Spirit of Sevens empowered those who observed *Shabuwa*’ to enlighten others by speaking their language, not Yahuah’s.

If an audible (as in producing and detecting sound waves in a gas or fluid) language is spoken in heaven, the dialect is assuredly Hebrew. The notion of “speaking in the tongues of angels” is to mutter incomprehensible gibberish – making a complete fool of oneself.

Your Pentecost Guide to Tongues

Pentecost Sunday
May 24, 2015



Therefore, Yahowah fulfilled the *Miqra'* of *Shab'uwah* by dispatching the Set-Apart Spirit from heaven with His Towrah to enrich, inform, and enlighten His children, spiritually empowering them to convey His Word in the languages of men. **Yahuah was doing what He had promised.**

Continuing on, we discover that there is nothing overtly religious folks detest more than being confronted with the idea of **Yahuah bypassing them, and working through others whom they see as inferior...**

“And now (*de*) existing (*eimi*) inside (*eis*) Yaruwshalaim (*Ierousalem* – a transliteration of *Yaruwshalaim*, meaning the source of salvation), resided (*katoikeo* – settled and lived) Yahuwdym (*Ioudaios* – a transliteration of Yahuwdym, meaning related to Yah), overtly pious (*eulabes* – devout and religious, carried away by goodness, from *eu*, good and prosperous, and *lambano*, taken by, and affiliated with) men (*andros*) from (*apo*) every (*pas*) nation (*ethnos* – cultural and geographic) under (*hypo*) heaven (*ouranos*). Acts 2:5

Acts 2:5

Ἦσαν δὲ ἐν Ἱερουσαλὴμ κατοικοῦντες
Ἰουδαῖοι, ἄνδρες εὐλαβεῖς ἀπὸ παντὸς
ἔθνους τῶν ὑπὸ τὸν οὐρανόν· | LEB NT RI

Now there were Jews residing in Jerusalem,
devout men from every nation under
heaven. | LEB

Acts 2 Interlinear

1510 [e]	1161 [e]	1519 [e]	2419 [e]	2730 [e]	2453 [e]	435 [e]	2126 [e]	575 [e]	3956 [e]
Ēsan	de	eis	Ierousalēm	katoikountes	Ioudaioi	andres	eulabeis	apo	pantos
5 Ἦσαν	δὲ	εἰς	Ἱερουσαλὴμ	κατοικοῦντες	Ἰουδαῖοι	, ἄνδρες	εὐλαβεῖς	ἀπὸ	παντὸς
were	moreover	in	Jerusalem	dwelling	Jews	men	devout	from	every
V-IIA-3P	Conj	Prep	N-AFS	V-PPA-NMP	Adj-NMP	N-NMP	Adj-NMP	Prep	Adj-GNS
1484 [e]	3588 [e]	5259 [e]	3588 [e]	3772 [e]					
ethnous	tōn	hypo	ton	ouranon					
ἔθλους	τῶν	ὑπὸ	τὸν	οὐρανόν	.				
nation	of those	under	-	heaven					
N-GNS	Art-GNP	Prep	Art-AMS	N-AMS					

And so now when (*de*) this (*houtos* – feminine singular) voice (*phone* – feminine singular noun for sound, language, and audible speech) came to exist (*ginomai* – was received, acquired, experienced, and became known, appearing in public) in large assemblies of people (*plethos* – in a large congregation and crowd), they were confused (*sygcheo* – baffled and consternated, bewildered and disturbed, in an uproar, dismayed), because (*hoti*) each and every one (*hekastos heis*) heard (*akouo* – was endowed with the faculty for hearing) what was spoken (*laleo* – talking) in his (*autos*) own (*idios* – individually distinct) language (*dialektos* – dialect or tongue).” (Acts 2:6)

Acts 2:6

γενομένης δὲ τῆς φωνῆς ταύτης συνῆλθε
τὸ πλῆθος καὶ συνεχύθη, ὅτι ἤκουον εἰς
ἕκαστος τῆ ἰδίᾳ διαλέκτῳ λαλούντων
αὐτῶν· | LEB NT RI

And when this sound occurred, the crowd gathered and was in confusion, because each one was hearing them speaking in his own language. | LEB

Acts 2 Interlinear

1096 [e]	1161 [e]	3588 [e]	5456 [e]	3778 [e]	4905 [e]	3588 [e]	4128 [e]	2532 [e]	4797 [e]
genomenēs	de	tēs	phōnēs	tautēs	synēlthen	to	plēthos	kai	synechythē
6 γενομένης	δὲ	τῆς	φωνῆς	ταύτης ,	συνῆλθεν	τὸ	πλῆθος	καὶ	συνεχύθη ,
having come about	moreover	the	sound	of this	came together	the	multitude	and	was confounded
V-APM-GFS	Conj	Art-GFS	N-GFS	DPro-GFS	V-AIA-3S	Art-NNS	N-NNS	Conj	V-AIP-3S

3754 [e]	191 [e]	1520 [e]	1538 [e]	3588 [e]	2398 [e]	1258 [e]	2980 [e]	846 [e]
hoti	ēkouon	heis	hekastos	tē	idia	dialektō	lalountōn	autōn
ὅτι	ἤκουον	εἷς	ἕκαστος	τῇ	ἰδίᾳ	διαλέκτῳ	λαλούντων	αὐτῶν .
because	heard	one	each	the	own	language	speaking	them
Conj	V-IIA-3P	Adj-NMS	Adj-NMS	Art-DFS	Adj-DFS	N-DFS	V-PPA-GMP	PPro-GM3P

“This singular feminine voice” they heard emanating from the rather large called-out assembly on the Called-Out Assembly of Sevens was that of The Ruach Ha Qodesh, which had to be particularly troubling to these pompous and chauvinistic religious types. Our Heavenly Father’s ways confound men who prefer their own ways. In a society oppressed and deceived by Rabbinical Judaism, Yahuah bypassed those who sought rank and power, who considered themselves superior, who were overtly religious. He conveyed the path home, the means to join His family, in a maternal voice broadcast by enriching and empowering otherwise lowly members of the community. What a horror it must have been for those skilled in language, academics, and theology—to those in positions of influence to witness Yahuah **thumbing His nose at them.**

So those who were proud of their human credentials and status, were befuddled and incensed.

“And (*kai*) besides (*de*), they were out of their minds (*existemi* – were nearly driven insane and out of their senses, displaced from their established positions, confused and astounded), and they were surprised (*thaumazo* – astonished and amazed, demonstrating a typical human response to a divine revelation), saying (*lego*), ‘Look (*idou* – behold), are not (*ou*) the entirety (*hapas* – the whole and all) of them who are (*eimi*) speaking (*laleo* – talking) Galileans (*Galilaios* – from *Galylah*, those who roll away)?’” (Acts 2:7)

Acts 2:7

ἐξίσταντο δὲ καὶ ἐθαύμαζον λέγοντες Οὐχ
ἰδοὺ πάντες οὗτοί εἰσιν οἱ λαλοῦντες
Γαλιλαῖοι; | LEB NT RI

And they were astounded and astonished,
saying, “Behold, are not all these who are
speaking Galileans? | LEB

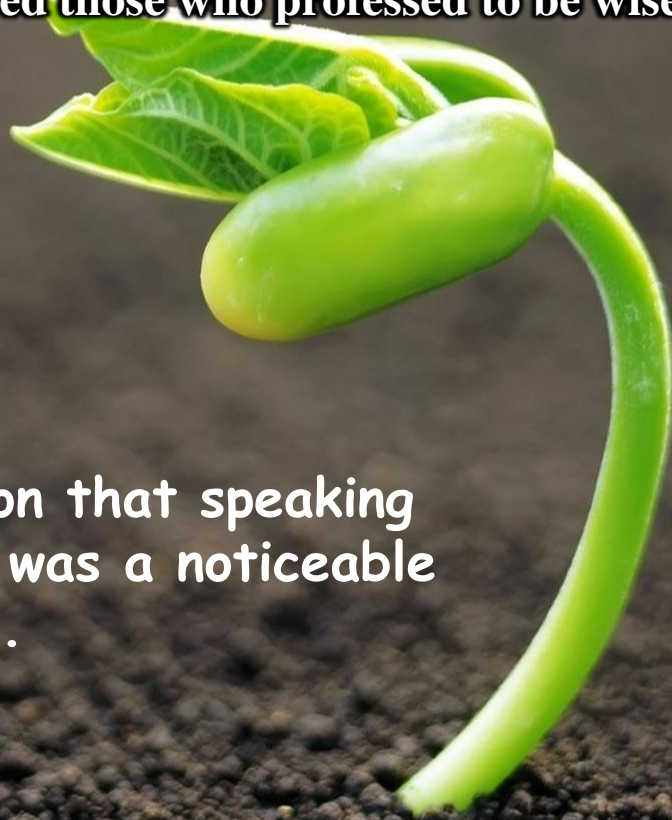
Acts 2 Interlinear

1839 [e]	1161 [e]	2532 [e]	2296 [e]	3004 [e]	3756 [e]	3708 [e]	3956 [e]	3778 [e]	1510 [e]	3588 [e]
existanto	de	kai	ethaumazon	legontes	Ouch	idou	pantes	houtoi	eisin	hoi
7 ἐξίσταντο	δὲ	καὶ	ἐθαύμαζον ,	λέγοντες ,	Οὐχ [*]	ἰδοὺ	πάντες	οὗτοι	εἰσιν ,	οἱ
they were amazed	moreover	and	marveled	saying	not	behold	all	these	are	who
V-IIM-3P	Conj	Conj	V-IIA-3P	V-PPA-NMP	Adv	V-AMA-2S	Adj-NMP	DPro-NMP	V-PIA-3P	Art-NMP

2980 [e]	1057 [e]
lalountes	Galilairoi
λαλοῦντες ,	Γαλιλαῖοι ?
are speaking	Galileans
V-PPA-NMP	N-NMP

Existemi is a compound of *ek*, meaning “out of and away from,” and *histemi*, “meaning to stand upright and to be established.” The pious were the opposite of what **Yahuah** intended. Rather than standing with Him, as the *ekklesia*/called-out assembly had done on the *Miqra*’ / Called-Out Assembly Meeting of Sevens, their little religious minds were blown by **Yahuah**. The Spirit of Enlightenment bewildered those who professed to be wise.

Again here is a mention that speaking the dialect of Galilean was a noticeable marker.



Galilee is used as a pejorative, much the same way as a Los Angelean would say, “He’s from Watts,” or a New Yorker would lament, “He’s from Harlem.” It was a swampy, mosquito-infested lowland, several days walk and several thousand feet below Jerusalem. Galilee was a place, pious religious folks avoided like the plague—which is why Yahowsha’ loved it there. The name itself, based as it is upon *galal*, “to roll away,” is symbolic of Gilgal, the place where Yahowah “rolled away the reproach of the crucible,” in Joshua / *Yahowsha*’ 5:9. And like Gilgal, it is directly related to Golgotha, the very place Yahowsha’ rolled the iniquity away from all mankind.

While the pious religious types were irritated at having been bypassed by the Spirit, there was no denying the message She was communicating. They were witnessing the power of the Word—*yahuah*’s greatest miracle.



“Somehow (*pos*), each and every one (*hekastos*) hears them speak (*akouo*) in the distinct (*idios* – individual and unique) language and dialect (*dialektos*) of their birth (*gennao*): (Acts 2:8)

Acts 2:8

καὶ πῶς ἡμεῖς ἀκούομεν ἕκαστος τῆ ἰδίᾳ
διαλέκτῳ ἡμῶν ἐν ᾗ ἐγεννήθημεν; | LEB NT
RI

And how do we hear, each one of us, in our
own *native* language? | LEB

Acts 2 Interlinear

2532 [e]	4459 [e]	1473 [e]	191 [e]	1538 [e]	3588 [e]	2398 [e]	1258 [e]	1473 [e]	1722 [e]	3739 [e]
kai	pōs	hēmeis	akouomen	hekastos	tē	idia	dialektō	hēmōn	en	hē
8 καὶ	πῶς	ἡμεῖς	ἀκούομεν	ἕκαστος	τῇ	ἰδίᾳ	διαλέκτῳ	ἡμῶν	, ἐν	ἣ
and	how	we	hear	each	the	own	language	of us	in	which
Conj	Adv	PPro-N1P	V-PIA-1P	Adj-NMS	Art-DFS	Adj-DFS	N-DFS	PPro-G1P	Prep	RelPro-DFS

1080 [e]

egennēthēmen

ἐγεννήθημεν ?

we were born

V-AIP-1P

: Parthians, Medes, Elamites, and those who live in Mesopotamia, Yahuwdah (*Ioudaia*), Cappadocia, Pontus, and Asia, 𐤆 (Acts 2:9)

Acts 2:9

Πάρθοι καὶ Μῆδοι καὶ Ἐλαμίται, καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν, Ἰουδαίαν τε καὶ Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν, | Parthians and Medes and Elamites and those residing in Mesopotamia, Judea and Cappadocia, Pontus and Asia, | LEB LEB NT RI

Acts 2 Interlinear

3934 [e]	2532 [e]	3370 [e]	2532 [e]	1639 [e]	2532 [e]	3588 [e]	2730 [e]	3588 [e]	3318 [e]
Parthoi	kai	Mēdoi	kai	Elamitai	kai	hoi	katoikountes	tēn	Mesopotamian
9 Πάρθοι , καὶ Μῆδοι , καὶ Ἐλαμίται* ; καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν ,									
Parthians	and	Medes	and	Elamites	and	those	inhabiting	-	Mesopotamia
N-NMP	Conj	N-NMP	Conj	N-NMP	Conj	Art-NMP	V-PPA-NMP	Art-AFS	N-AFS
2449 [e]	5037 [e]	2532 [e]	2587 [e]	4195 [e]	2532 [e]	3588 [e]	773 [e]		
Ioudaiaian	te	kai	Kappadokian	Ponton	kai	tēn	Asian		
Ἰουδαίαν , τε καὶ Καππαδοκίαν , Πόντον καὶ τὴν Ἀσίαν ;									
Judea	also	and	Cappadocia	Pontus	and	-	Asia		
N-AFS	Conj	Conj	N-AFS	N-AMS	Conj	Art-AFS	N-AFS		

Phrygia, Pamphylia, Egypt (*Aigyptos*), parts of Libya toward Cyrene, and visitors from Rome (*Rhōmaios*), (Acts 2:10)

Acts 2:10

Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ ἐπιδημοῦντες Ῥωμαῖοι, | **LEB NT RI** Phrygia and Pamphylia, Egypt and the parts of Libya toward Cyrene, and the Romans who were in town, | **LEB**

Acts 2 Interlinear

5435 [e]	5037 [e]	2532 [e]	3828 [e]	125 [e]	2532 [e]	3588 [e]	3313 [e]	3588 [e]	3033 [e]	3588 [e]	2596 [e]
Phrygian	te	kai	Pamphylian	Aigypton	kai	ta	merē	tēs	Libyēs	tēs	kata
10 Φρυγίαν	τε	καὶ	Παμφυλίαν ,	Αἴγυπτον	καὶ	τὰ	μέρη	τῆς	Λιβύης	τῆς	κατὰ
Phrygia	both	and	Pamphylia	Egypt	and	the	parts	-	of Libya	that	[are] around
N-AFS	Conj	Conj	N-AFS	N-AFS	Conj	Art-ANP	N-ANP	Art-GFS	N-GFS	Art-GFS	Prep

2957 [e]	2532 [e]	3588 [e]	1927 [e]	4514 [e]
Kyrēnēn	kai	hoi	epidēmountes	Rhōmaioi
Κυρήνην ,	καὶ	οἱ	ἐπιδημοῦντες Ῥωμαῖοι ;	
Cyrene	and	those	visiting [here]	from Rome
N-AFS	Conj	Art-NMP	V-PPA-NMP	Adj-NMP

not only Yahuwdym (*Ioudaios* – a transliteration of the Hebrew) and newcomers (*proselutos* – visitors from other nations), Cretans and Arabs (*Araps*), listening to (*akouo* – receiving the news and hearing) them speak (*laleo* – talk) in their own tongue (*glossa* – language and dialect) the magnificent things and powerful works (*megaleios* – the great deeds and miracles) of ΘΥ (placeholder for **Yahowah** based upon ‘*elohym Yahuah* using a contraction of *theou*).” (Acts 2:11)

Acts 2:11

Ἰουδαῖοί τε καὶ προσήλυτοι, Κρηῖτες καὶ Ἄραβες, ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ μεγαλεῖα τοῦ θεοῦ.
| LEB NT RI

both Jews and proselytes, Cretans and Arabs – we hear them speaking in our own languages the great deeds of God!” | LEB

Acts 2 Interlinear

2453 [e]	5037 [e]	2532 [e]	4339 [e]	2912 [e]	2532 [e]	690 [e]	191 [e]	2980 [e]	846 [e]	
loudaioi	te	kai	prosēlytoi	Krētes	kai	Arabes	akouomen	lalountōn	autōn	
11 Ἰουδαῖοί	τε	καὶ	προσήλυτοι	, Κρήτες	καὶ	Ἄραβες	, ἀκούομεν	λαλούντων	αὐτῶν	,
Jews	both	and	converts	Cretans	and	Arabians	we hear	speaking	them	
Adj-NMP	Conj	Conj	N-NMP	N-NMP	Conj	N-NMP	V-PIA-1P	V-PPA-GMP	PPro-GM3P	

3588 [e]	2251 [e]	1100 [e]	3588 [e]	3167 [e]	3588 [e]	2316 [e]
tais	hēmeterais	glōssais	ta	megaleia	tou	Theou
ταῖς	ἡμετέραις	γλώσσαις	, τὰ	μεγαλεῖα	τοῦ	Θεοῦ ?
-	[in] our own	tongues	the	great things	-	of God
Art-DFP	PPro-DF1P	N-DFP	Art-ANP	Adj-ANP	Art-GMS	N-GMS



In this passage, the Greek word, *proselutos*, which means “foreign visitor,” is contrasted with *Yahuwdym*, conveying “Related to Yah,” but usually translated “Jews.” *Proselutos* is derived from *proserchomai*, which means “to come to, to approach, and to draw near.” *Proserchomai* in turn is a compound of *pro*, meaning “to take advantage and to draw near,” and *erchomai*, “to come from one place to another.” Therefore, the contrast is between those *Yahuwdym* who have already come to know Yahowah through Yahowsha’s exacting fulfillment of the *Miqra’ey* as foretold in the Torah, Prophets, and Psalms, and the *Gowym* who have taken advantage of the all-inclusive promise of *Shabuwa’*. These *proselutos* / foreign visitors had been adopted into our Heavenly Father’s family on *Bikuwrym* and now they were being enriched, empowered, and enlightened by the *Ruwach Qodesh*. The *proselutos* had left the Babylonian-inspired religious culture of their birth to walk with Yahuah.

And yet, *proselutos* is transliterated in most English Bibles as “proselytes.” Then, those who aided and abetted the errant transliterations, erroneously defined that word as “converts to Judaism,” and thereby miscommunicated Yahowah’s intent. This day marked neither the birth of the Church nor the beginning of Christianity as Catholics and Protestants profess. The beneficiaries of Passover and Unleavened Bread had been born anew from above, becoming spiritual children, adopted into Yah’s family, fully seven Shabat days ago. Now they were growing up, being enriched, enlightened, and empowered by the Towrah’s promises.

The concept here is that the Children of the Covenant were now as Yahowah had promised Abraham in *Bare’syth* / Genesis and as Moseh had predicted in *Dabarym* / Deuteronomy. It was comprised of *Yahuwdym* and *Gowym*. There were no religious converts to be found here; only empowered and enriched relationships. From this moment to this present day, the Word of Yahwah has been carried to all peoples of the world by spirit-filled men and women. Yahowah’s family is inclusive of people from different races and places. Everyone is welcome. And all arrive the same way—by embracing the Covenant and observing its Invitations to Meet with Yahwah.

Let's pause a moment and ponder what Yahowah has done. In Acts, Yahowsha's Disciple Shim'own Kephas has just confirmed that the Towrah's promise regarding the Fourth Festival Feast has just been fulfilled—producing “the magnificent things and powerful works of Yahuah.” Yahuah's children became effective witnesses.

The *Miqra'* of *Chamisym* / Invitation to be Called Out and Meet of Fifty is *qodesh* / set apart, a special day for us to reveal the magnificent work performed by Yahowah through the Set-Apart Spirit. It is an annual party where those who are related to Yah invite their friends to celebrate the good news—that a path home has been laid out and built at great cost, its toll paid by Yahusha, so that we might journey free. This day of growth and enrichment will endure for all time, for all people, and in all places, serving as a rehearsal of what was to come and now has been done.

As we have discovered, this Called-Out Assembly is a time to communicate Yahowah's Word, open to all people, free and slave, *Yahuwdym* and *Gowym*, men and women, young and old, to all sinners no matter how unclean. We know this because it is the only *Miqra'ey* where leavened bread is sanctioned—and because Yahuah has said so.

Unlike the Catholic Eucharist which is limited to their converts, this Festival comes with an open invitation. *Shabuwa'* is the day which unites the promise with its purpose, making them one.

Luke, quoting Shim'own Kephas, provided a historian's view of the fulfillment of the *Miqra'* of *Shabuw'ah*. And since his testimony confirms that the initial Followers of the Way observed the Called-Out Assembly in accordance with the Towrah, it is only reasonable that we follow their example—keeping this appointment with Yahuah.

Upon examining the letter and spirit of this day, one comes to understand that the best way to broadcast its message and celebrate its inheritance is to host a grand party replete with a medley of foods, including a variety of libations, and most especially breads and desserts baked with yeast. Invite everyone who is interested in knowing Yahuah, whether they are engaged in a relationship with Him, mired in a religious swamp, or deluded by a secular mirage. After a time of casual conversation and music, stand before the guests and share what you have come to know about the path home our Heavenly Father has provided. Explain how on this day, those who rely upon Passover, Unleavened Bread, and First Fruits, will be immersed in Yahowah's Set-Apart Spirit, causing them to grow, enriched by the Covenant, enlightened by the Towrah, empowered by the Spirit. Most of all, have fun. Radiate the light which comes from knowing Yah and express the joy loving families experience as their children grow.

Each *Miqra*' has been designed to memorialize an important event in the life of Yisra'el and to be prophetic of even more important events in the unfolding of Yahowah's redemptive plan. They speak poignantly of the Ma'aseyah's role in the salvation of mankind, with detail after detail pointing directly and unambiguously toward Yahuah. Thus far, each has been fulfilled in order, and on the very day of its mandated celebration. That fact alone makes the odds against their coincidental fulfillment over sixteen billion to one. The lesson is: pay attention to dates and numbers—they're important to our Creator.

As interesting as all this is, it becomes downright earthshaking when you realize that there are three more annual feasts yet to be fulfilled. They all take place in the autumn, in Tishri, the seventh and final month of Yahowah's redemptive calendar. Each predicts a strategically essential event in the Grand Plan. And more to the point, they complete the picture Yahuah is painting.

While it is trivial by comparison, there is a sinister religious proclamation which ultimately arose as a direct result of *Shabuwa'*—one which poisons one-and-a-half billion souls. To share Yahowah's message of salvation in the language of the *Araps/Arabs* (in Acts 2:8-11), an alphabet was required, as Arabs had none at this time. So written Arabic, the language of the Qur'an, was actually created by Syrian *Gowym* and *Yahuwdym* who were Followers of the Way for the express purpose of witnessing to the miracle of this day. The resulting "Christian Syriac" alphabet and vocabulary, derived from Aramaic, Hebrew, and Greek in the fifth or sixth century CE, ultimately became the tool Satan would use in his most acclaimed recital: the Islamic Qur'an.

Of particular interest in this regard is the fact that most all of the Qur'an's essential religious terms are actually Greek and Hebrew—not Arabic. And yet, Muslims the world over, unaware of the foreign source of their language, claim that those who don't read paleo-Arabic (which would include all but a few hundred people worldwide), can't understand Allah's message. And yet, the best way to understand the Qur'an (besides reordering it chronologically and setting it into the context of Muhammad's life as it is revealed in the Hadith/Oral Reports) is to understand the meaning of the Hebrew and Greek words which comprise the Qur'anic message.

The basis of Allah's claim, and the foundation of Islam, is the false notion that Allah, not Yahowah, was the **Eternal of Adam, Abraham, Moseh, Dowd, the prophets, and Yahowsha' (whom Allah calls Issa, Arabic for Esau). Allah protests that "his Qur'an confirms the Torah, Prophets, and Gospels," However, Muhammad, for example, as Allah's lone messenger, violated and negated all of the Ten Statements Yahowah etched in stone. Allah even says that "his Qur'an, written in pure Arabic" was "inscribed on tablets before the world was created," and that the reason that the "Torah, Prophets, and Gospels" no longer convey the same message, is that seventh-century CE Jews living in Yathrib, today's Medina, "changed and corrupted their Scriptures to foil Muhammad."**

Therefore, the existence of the Dead Sea Scrolls and the seventy first-, second-, and third-century manuscripts of the Greek texts, prove that the Islamic deity was lying. But more than this, it's unconscionable that the advocates of Islam, a religion which inverts and repudiates Yahowah's message, claim that the Arabic of the Qur'an is proof of its superiority and to its understanding, when in fact, the means to convey its message was developed by the very people Allah orders Muslims "to wipe out to the last."

These things known, had rabbis, priests, and Christian theologians not removed Yahowah's name from His Scriptures, Islam would have been stillborn.

Shabuwa Part 2
KEPHA TAKES
A STAND

THE
FEAST
OF WEEKS

50
DAYS



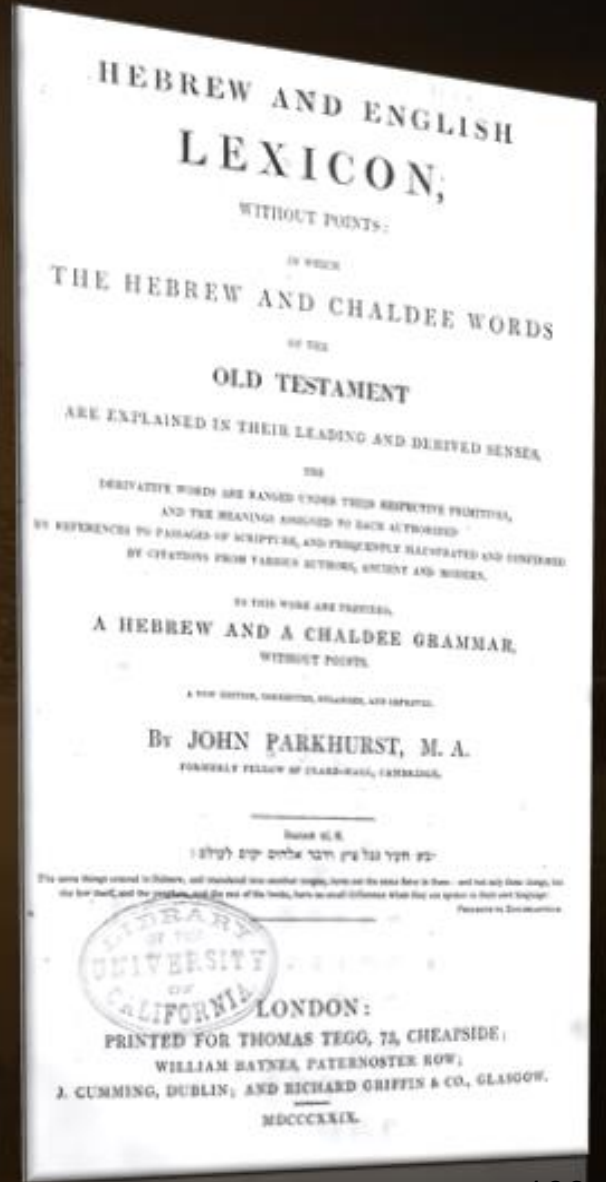
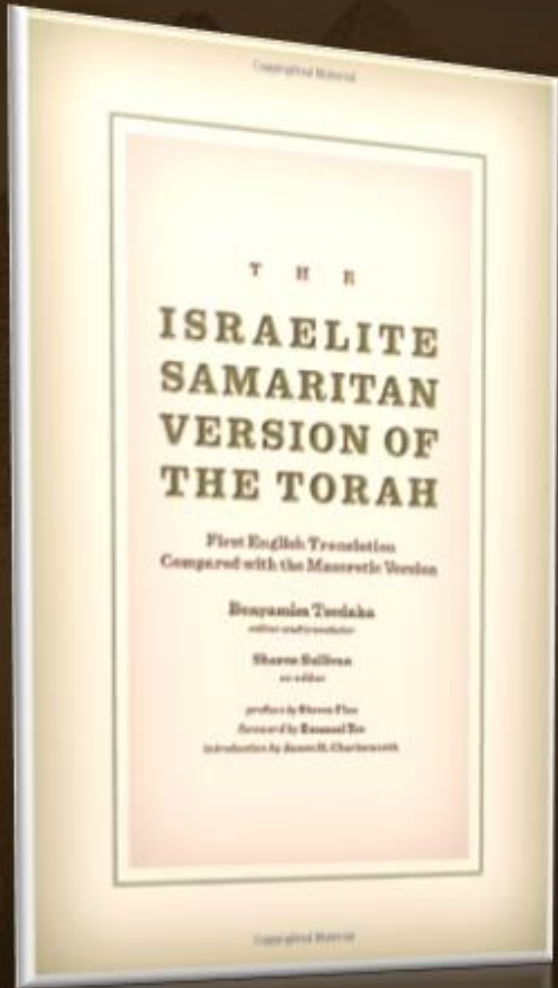
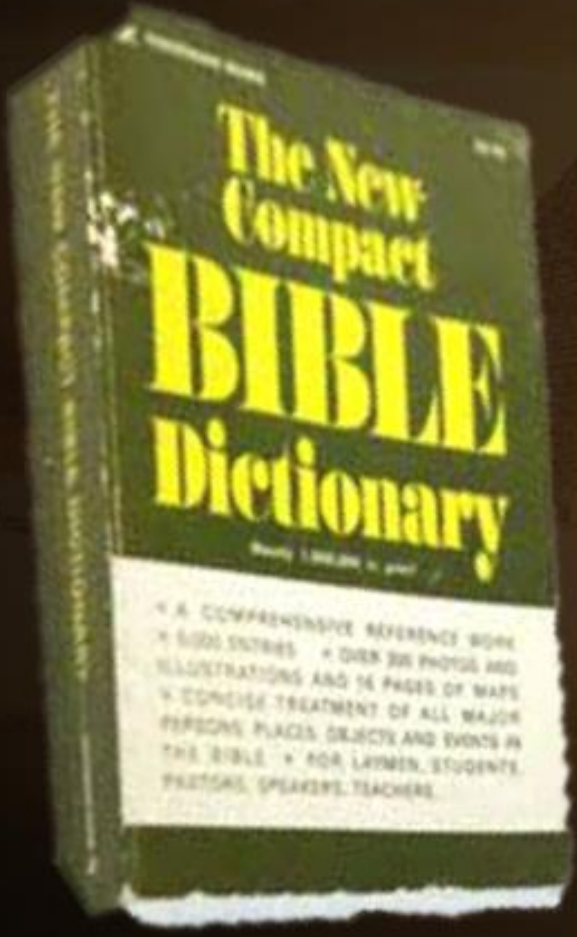
Come Let Us Reason.....

**What would you like to discuss
about today's presentation?**

Isaiah 1:18 (KJV)

¹⁸ Come now, and let us reason together, says Yahuah: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

References



References

The screenshot shows the qbible.com website with a search bar at the top containing the text "Type Here to Search the Greatest Study Bible on the Net". Below the search bar are radio buttons for "All Words", "Any Word", and "Exact Phrase", along with links for "Home" and "Like Us". A navigation menu at the top includes "Book", "Chapter", "Verse", and "Chapter >>". The current page is identified as "Genesis" with chapter and verse dropdowns set to "1" and "1".

On the right side, there is a vertical menu with the following items: Map, Search, Browse, Downloads, About, and Contact.

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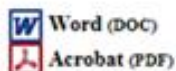
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Lexicons: Strong's Hebrew/Chaldee & Greek dictionaries (OT/NT); Brown-Driver-Briggs Hebrew & Aramaic Lexicon (OT); Thayer's Greek Lexicon (NT); NAS Exhaustive Concordance of the Bible with Hebrew-Aramaic and Greek Dictionaries; with an Exhaustive Concordance mapping the English Authorized Version (AV) -- All fully integrated into several English, Hebrew and Greek Bibles, using Strong's Numbers and the qBible color-coded collation system. (lexicons homepage)

References



Yada' Yah
Volume 2: Invitations to Meet God
...Walking to Yahowah

Invitations

- 1 **Qara'**
An Invitation to Meet God
- 2 **Salah**
Freedom
- 3 **Pesach**
Passover
- 4 **Matsah**
Unleavened Bread
- 5 **Bikuwrym**
FirstFruits
- 6 **Shabuwa'**
Seven Sevens
- 7 **Taruw'ah**
Shout for Joy
- 8 **Kippuryim**
Reconciliations
- 9 **Sukah**
Shelters
- 10 **Yowbel**
Yah's Lamb
- 11 **Miqra'ey**
Invitations to Meet God

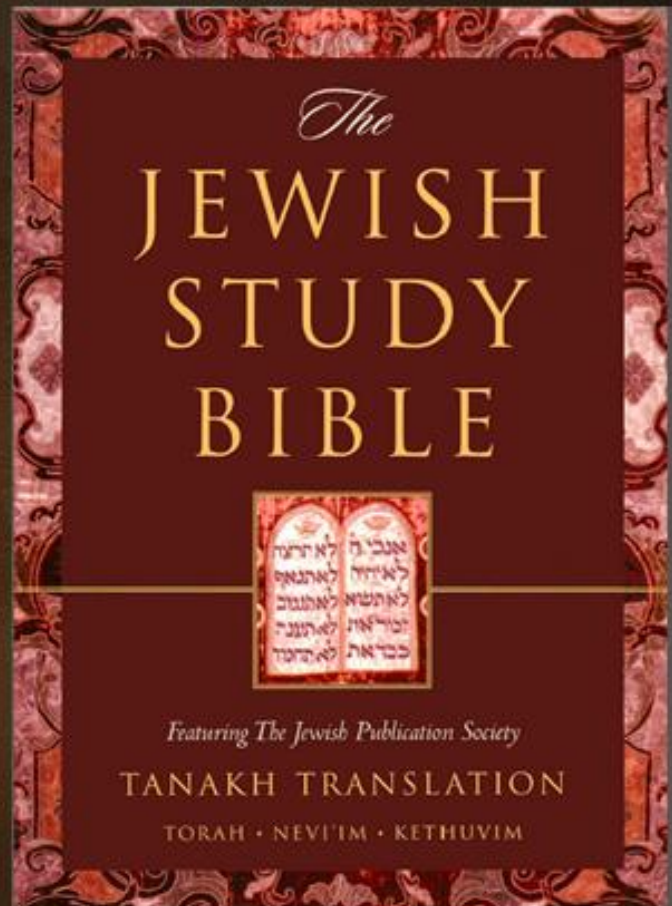
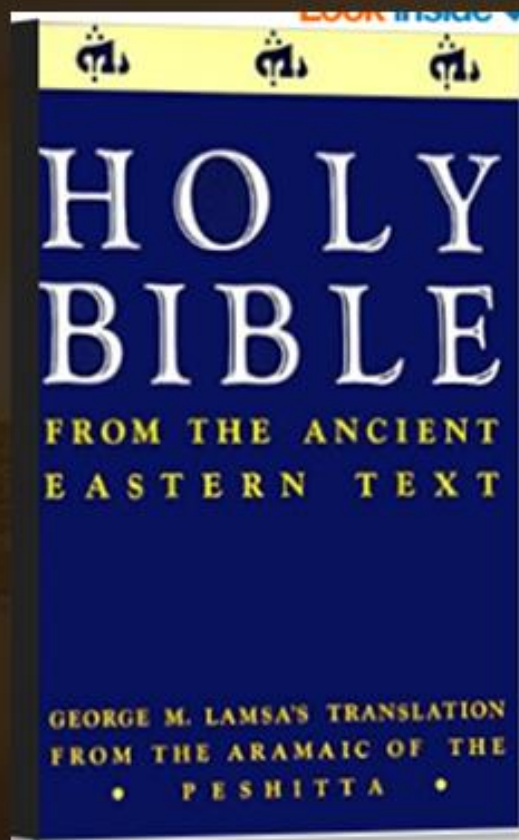
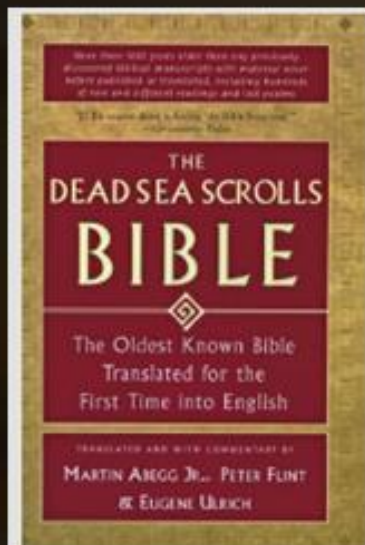
1 **Qara' – An Invitation to Meet God**

Relationship, Not Religion...

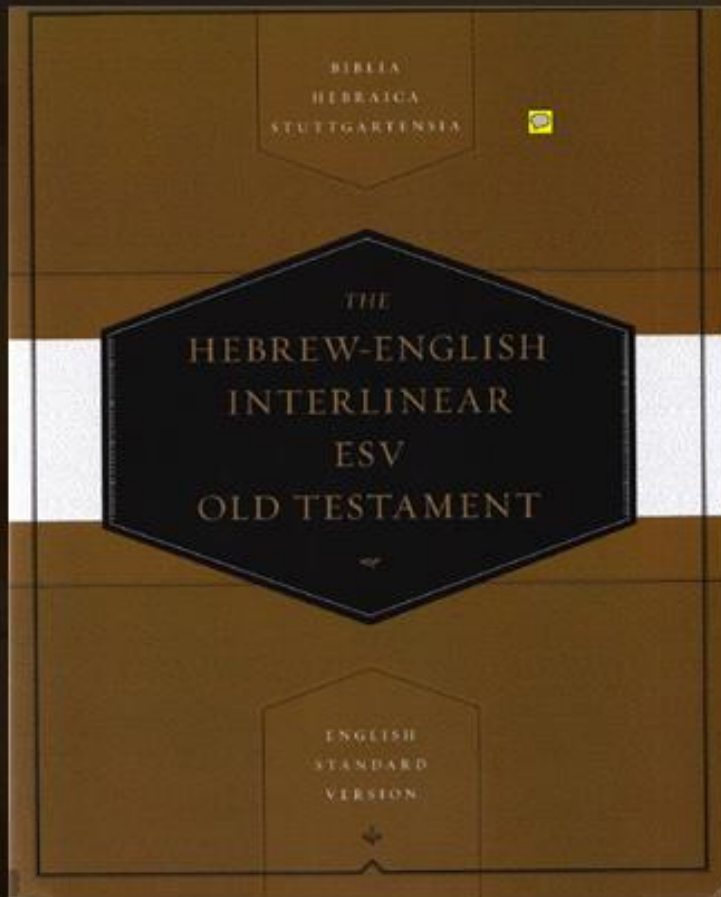
Qara', which means "to invite," "to call out," and "to meet," represents the heart and soul of the *Towrah*. Yahowah has "*qara'* – invited" us to "*qara'* – meet" Him. And that is why *qara'* serves as the basis of *Miqra'* (plural: *Miqra'ey*), the title God chose to convey the purpose of His seven-step plan of salvation. The *Miqra'ey*, meaning "Called-Out Assemblies" or "Invitations to Meet" Yahowah, begin in the spring with Passover, Unleavened Bread, and FirstFruits. These are followed seven weeks later by the celebratory ecumenical Feast of Seven Sabbaths, known as "Weeks."

The first four *Miqra'ey* were not only prophetic, they were actually fulfilled, played out in human history during the Ma'aseyah Yahowsha's sixth corporeal visit. He sacrificed Himself as the Passover lamb on *Abyb* 14, which was *Pesach* that Friday, April 1st in 33 CE on our pagan calendars. He paid the penalty for our sins, voluntarily separating Himself from Yahowah, on *Matsah*, known as Unleavened Bread the following day. This, the most important date in human history, occurred on a Sabbath, the 15th of *Abyb* in Year 4000 Yah (Saturday, April 2nd, 33 CE on a Roman-Catholic calendar (Roman in the sense of Julian and Catholic in the sense of Gregorian)).

References



References



http://www.baythamashiyach.com/Scriptures.html

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The Aleph and Tau Messianic comings are for all mortals to repent and to fulfill

Home Shalom Matthew 24 Messianic comings Book of Revelation Colored Scriptures
Torah (613 Mitzvot) Chodesh at full moon Shabbat Pesach Shavuot Sukkot

Ancient Hebrew alphabet. אָתָּא Names bearing His eternal Name listed, New Testament (B'rit haChadashah) Hebrew-Greek Names, Elohim (El of all), Father, Son, Holy Spirit, Adonai (Master), Baptism with Repentance, Writings of Yisrael, The Gospel of Thomas
Home

HaMiqraot [The Scriptures]: (Torah, Neviim, and Chetuvim)

(in downward order of each verse of its texts of the paleo-Hebrew Phoenician, modern Hebrew at right, and its Hebrew color coded transliteration, interlining with the translated color coded words mostly in English, along with the transliterated names/titles and Septuagint Greek Old Testament (Brenton) and its color coded transliterated text along with its color coded translated English text)

(with the help of Jay Green's The Interlinear Bible, Interlinear Scriptures Analysis, The Pentateuch [Linear translation into English], The Septuagint [Lancelot Brenton], Rotherham Old Testament, Septuagint-Interlinear-Greek-Bible.com, HalleluYah! Scriptures English-Hebrew Parallel edition, NASB, NRSV, NKJV, New Jerusalem Bible) edited and translated by Lanny Mebust (Benyamin benKohath)

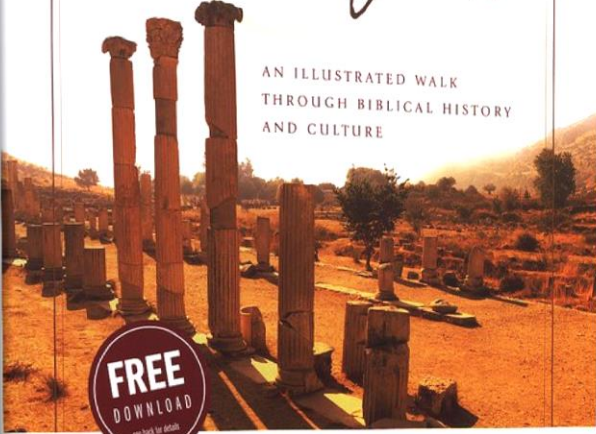
(in progress to update all color coded interlinear Greek writings from Genesis chapter 1 to Isaiah chapter 17, plus the verification and correction on all OT interlinears), currently on Exodus ch32.

Torah (the Law) -

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Dictionary of Biblical Languages With Semantic Domains: Hebrew

A Dictionary of Biblical Languages w/ Semantic Domains: Hebrew (OT)



by Swanson, James A. • Faithlife | 1997

Genesis Genesis 9 Version Commentary Language



Bible

NIV NLT ESV BSB NAS KJV HCS ASV DBT DRB ERV GWT ISR ISV KJP NET OJB WEB WBT WYC YLT JPS KJ2 KJS

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<http://www.ao.net/~fmoeller/isa53trn.htm>

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This is a wonderful website that has done painstakingly awesome work in translating the Dead Sea Scrolls and notating issues. Mr. Miller has also provided his translations which we will be including in white and will correct "lord and god" with the proper word. This is such a major and

Forms

perfect conjugation- you should do something , an influence

imperfect conjugation- on going influence

consecutive = volition= will, desire, choice, wish, option, choice, preference

Perfect= a completed action -not one that will be ongoing

Imperfect= ongoing action, yesterday, today , tomorrow

Yiqtol (imperfect)- the prefixed conjugation shows the imperfective aspect of the verb. It views the action of the verb from the inside or from the perspective of the action's unfolding. This imperfective aspect can speak of (depending of context) habitual actions, actions in progress, or even completed actions that have unfolding, ongoing.

Stems

Hiphil Stem - the subject in the sentence (for example us) cause the object in the sentence (for example Yah) to respond and participate in the specific action of the verb (any word involving action.)

Qal Stem- On going yesterday, today, forever

Piel Stem – being directly influenced by the subject. Brings about the actions and direction, implying subject is willing.

Qal Yiqtol: The imperfect-action is unfolding, a habitual action, actions in progress, or even completed actions that have ongoing unfolding results.

Piel Perfect- completed action.