

# SHABUA / SHAVAOT 2021

## THE AMAZING PITSTOP

5/22/2021

# YAHUAH'S OASIS

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PRAISE MUSIC

PRAISE VIDEO

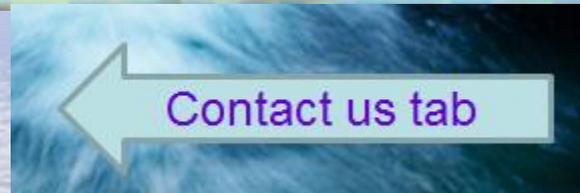
APPOINTED TIMES (FEASTS)

THE TRIAL OF SAUL/PAUL

MORE...



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2



## Yahuah's Chokmah PRO

Joined 4 years ago | United States

Chokmah is Hebrew for wisdom and all praise to Yahuah for leading us in our quest for that.

 Yahuah's Oasis

**vimeo**

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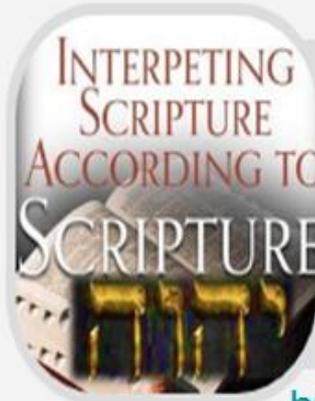
5/22/2021  
2/08/2019

**THE COVENANT**  
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Studies with Scripture explaining the Covenant with Yahuah - what He expects as well as what He offers us as His children. There are chronological studies showing when they first showed up in Scripture and with amplification of Scripture one will find a whole new look for the Father of the Universe.



# YAHUAH'S CHOKMAH

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4

4

**Shabua holds many different aspects which is the beauty of Yahuah. Each of His feasts represent a guidepost if you will each year. Each cycle is familiar but there is an expectation that with each cycle we are moving closer to Yahuah. Otherwise there is no point to them. These are anniversaries with specific meanings and purpose.**



**If we are still on the path but are in the same place as last year, we are in essence stuck. Moving forward in the cycle each year but not in our relationship with Yahuah. As any caring Father would do He may hold us at this spot until we are willing to see needed changes in perception or behavior before we progress from this stage of this particular feast cycle.**

**It is a mistake to treat Yahuah's feasts and Set Apart days as Christians celebrate their holidays. A tradition, always the same. In fact they yearn for a certain type of celebration year after year. When it is different, they become uneasy and sad. Yahuah's Feasts are just the opposite.**

It's not just the Christians, the Jews do it too. Tradition! But traditions are created by man. What are the instructions for Shabua? It is the only holiday which has no historical context or event explicitly associated with the origins of its observance and is not very detailed. And to make it really fun, it is called by different names.

חג שבועות

*Chag Shavuot* ("The Festival of Weeks"); the Hebrew word *sheva* means seven, *shavu'ah* means week, and *Shavuot* means weeks. Exodus 34:22; Deut. 16:10

חג הקציר

*Chag Hakatzir* ("The festival of the Harvest")  
Exodus 23:16

יום הבכורים

*Yom Habikkurim* ("The Day of First Fruits")  
Num. 28:26 (not to be confused with the festival of First Fruits (Lev. 23:9-12)).

בכורי קציר חטים

*Bikkurei Ketzir Chittim* ("The first fruits of the wheat harvest") Exodus 34:22

יום הקהל

*Yom HaKahal* ("The Day of Assembly")  
Deut. 18:16

He does tell us specifically when it is.

Deut 16:9 Count seven weeks for yourself. Begin to count seven weeks from the time you begin to put the sickle to the grain.

And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; **seven sabbaths shall be complete**: Even unto the **morrow after the seventh sabbath** shall ye number fifty days Leviticus 23:15,16

7

7

7

7

7

7

7

7

+ 1

= 50

Perhaps because this is a harvest feast and for us who are “not in the land”, a lot of what is instructed does not pertain to us now, and this feast is a bit over-looked. It cannot be forgotten, it is still one of 3 feasts that are mandatory for at least the men to make the journey to Yahrushalom. So it must be important and Yahuah requires special attention to this day in the capacity in which we can still observe it. Since this is only a one day observance, it can be a bit easier to disregard.

Look at it from the perspective that this is a goal post or pit stop in this “Amazing Race”, right after Pesach which portrays actions on Yahuah and Yahusha’s part of redemption. Then Unleavened bread where we cleansed away more of the leaven in our lives. Should we be looking at this “harvest” Chag or festival day as an opportunity to show Yahuah the harvest of our 50 day growth or fruits from this latest cycle of cleansing? What new habits did we form or drop? What blessing did we notice because of our change? What blessings can we acknowledge and present to Yahuah in gratitude, that were only possible due to this change, this year? How much fruit were we able to produce in the last 50 days?

Psalms 10:17 Yahuah You have heard the desire of the humble ones; You prepare their heart; You incline Your ear,

Exodus 23:16 makes this point pretty clear. This Chag of Harvest is super important because it shows us we need to be aware of what we have sown (changed) in the last 50 days- what we labored at it in the field- in our daily life. Clearly He says it should bear some tangible fruit or beneficial nourishment to our souls that we can present to Yahuah. But there is more. Notice!! The seeds we sowed (changes we made, clarity of understanding) are the same seeds of the final harvest of the year when we should be able to see the full bounty of what these changes did in our lives and those we connect with however brief every day-”in the field!”

|  |  |  |  |  |   |  |    |
|--|--|--|--|--|---|--|----|
| 7704 [e]<br>baš-šā-deh;<br>בְּשָׂדֵה<br>in the field<br>Noun | 2232 [e]<br>tiz-ra'<br>תִּזְרַע<br>you have sown<br>Verb | 834 [e]<br>'ā-šer<br>אֲשֶׁר<br>that<br>Prt | 4639 [e]<br>ma-'ā-se-ka,<br>מַעֲשֵׂיךָ<br>of your labors<br>Noun | 1061 [e]<br>bik-kū-rē<br>בְּכוֹרֵי<br>of the firstfruits<br>Noun | 7105 [e]<br>haq-qā-šir<br>הַקָּצִיר<br>of harvest<br>Noun | 2282 [e]<br>wə-haḡ<br>וְחַג<br>And the feast<br>Noun | 16 |
|--|--|--|--|--|---|--|----|

Exodus 23:16

|  |   |
|--|---|
| וְחַג הַקָּצִיר בְּכוֹרֵי מַעֲשֵׂיךָ אֲשֶׁר תִּזְרַע   | And you will keep the Feast of Harvest, with  |
| בְּשָׂדֵה וְחַג הָאָסֶף בְּצֵאת הַשָּׂנָה בְּאֶסְפֶּךָ | the firstfruits of your work, what you sow in |
| LEB OT RI   אֶת־מַעֲשֵׂיךָ מִן־הַשָּׂדֵה:              | 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   |

|  |  |  |                                    |  |   |   |   |  |
|--|--|--|------------------------------------|--|---|---|---|--|
| 7704 [e]<br>haš-šā-deh.<br>הַשָּׂדֵה:<br>the field<br>Noun | 4480 [e]<br>min-<br>מִן־<br>out of<br>Prep | 4639 [e]<br>ma-'ā-se-ka<br>מַעֲשֵׂיךָ<br>your labors<br>Noun | 853 [e]<br>'et-<br>את־<br>-<br>Acc | 622 [e]<br>bə-'ā-se-pə-kā<br>בְּאֶסְפֶּךָ<br>when you have gathered in<br>Verb | 8141 [e]<br>haš-šā-nāh,<br>הַשָּׂנָה<br>of the year<br>Noun | 3318 [e]<br>bə-šēt<br>בְּצֵאת<br>at the end<br>Verb | 614 [e]<br>hā-'ā-siḡ<br>הָאָסֶף<br>of ingathering<br>Noun | 2282 [e]<br>wə-haḡ<br>וְחַג<br>and the feast<br>Noun |
|--|--|--|------------------------------------|--|---|---|---|--|

Maybe we didn't consciously say to ourselves at Unleavened Bread, this is what I am working on this year. We know now, that we should. There is still another harvest at the end of the year to present the fruit of change from this knowledge now at this "pit stop". Remember Hebrew thought is action. What physically changed in connection to action of mental, spiritual or physical cleansing? Yahuah called each and every one of us where we were. One hot mess. But He does not expect us to stay that way or progress on that same path. Remember the wedding parable? He expects us to be in the proper attire for the occasion. Our goal is to live with Him and Yahusha. We cannot expect as the Christians do to have a magic wand pass over us to be acceptable in His sight. We must do that now as best we can. And know with all our hearts that He never gives us more than we can handle at any given time.



Deuteronomy 16:16

שְׁלוֹשׁ פְּעָמִים | בְּשָׁנָה יֵרָאֶה כָּל־זָכוֹרָךְ | אֶת־פָּנֶיךָ | יְהוָה אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר יִבְחָר  
בְּחַג הַמַּצּוֹת וּבְחַג הַשְּׁבִעוֹת וּבְחַג  
הַסֻּכּוֹת וְלֹא יֵרָאֶה אֶת־פָּנֶיךָ יְהוָה רֵיקָם: |  
LEB OT RI LEB

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. |

It is been here in plain sight all the time! **Unleavened bread, Feast of Weeks and Sukkot are all connected!** That is why the men have to appear before Yahuah! I can hear Yahuah say: “Unleavened bread-Ok Men, what are you working on this year for you and your families to bring you closer to Me so that you all can progress further down the path? Feast of weeks- Ok Men, what did you sow to make your goal of unleavened bread possible? Tell me what positive things have happened that you are grateful for? Sukkot- Well done Men! You have a hearty bounty! Well done good and faithful servant! You and those you represent and I, have connected in more and deeper ways because of the work we did together”. The men cannot show up empty handed. Unleavened bread you show up with what you’re changing or need help in changing to please Yahuah. Feast of Weeks the men show up with the progress report and gratitude for what is working. Sukkot the men show up with the full report of the harvest of the bounty of change that they and Yahuah have worked on together.

What about the women??? We can hear it already! Let's take a step back before we answer that and remember the roles Yahuah set in place for us to follow and what has happened when we decided He was wrong.



Yahuah clearly gave the man the authority, the build and inclination to be the hunter gatherer. His role is to protect and keep his family safe from all harm – foreign and domestic. He is to love his wife and provide for her well being and be on guard to keep her happy, and feeling loved. Listening to her ideas and wisdom. He includes those ideas that he takes to Yahuah to help make the final decisions. He alone bears the sole burden of those decisions. When this is a firm model, the relationship of the man and woman is in harmony, the family is in harmony with Yahuah and the man is in harmony with Yahuah.

The plan the men are putting into place with Yahuah at Unleavened bread **should have been discussed and agreed to by the woman!** The man is the messenger while the woman is keeping the home fires burning and the family intact until his return, Husband and wife are one. A wife in the proper adherence to Torah loves and supports her husband and trusts (because he has earned it) that he has her and the families best interest at heart. He will be the one held accountable if he has mistreated her. Now again, stay on point, **THIS IS YAHUAH'S PERFECT PLAN**, and one we want to get back to. **THIS IS NOT WHAT IS HAPPENING TODAY.** But we do the best we can. Mistakes are made. Teshuva and healing to be done and rebuild. It does not say the women cannot go to the feasts, but it is the man's duty to present himself before Yahuah.



Dee

Tina

If you think this realization of men and women's roles was something we always held, you would be dead wrong. We were tough, but we were never men haters. We love men. This picture is of our band Cedar-N-Sage with the original members. Circa 1989. Who besides Yahuah would have guessed our journey would lead us here. The band is now just Tina and me but now all our songs praise Yahuah.

Live at the Roxy in LA in 1989. We now have this clip on the video to our song Bitter Sweet which we dedicated and rewrote the lyrics to Yahuah.



5/22/2021

The point being, we all have to learn to stay in our own lanes- including getting out of Yahuah's lane.

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If we still struggle with this – lets see what has happened in a few short years where gender reversal has completely upended the society. We have truly gone off the rails.

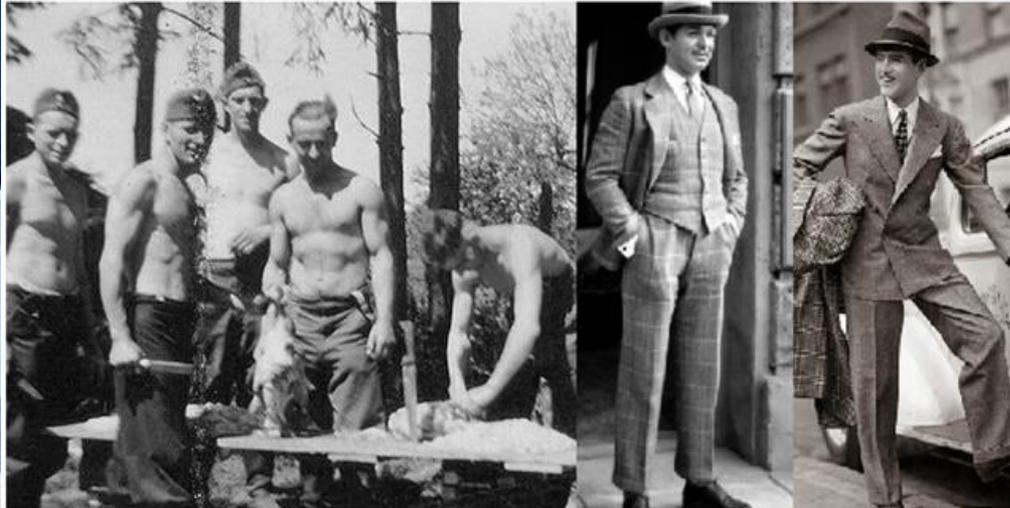




Women filled in the gap but fell into the dich and the propaganda convinced them that the family unit was no longer as important as a job.

**SOMETHING WENT TERRIBLY WRONG!**

## Men then:



## Men now:



## Women then:



## Women now:





**MEN & WOMEN THEN**



1/22/02

**MEN & WOMEN NOW**

**EUROPEAN  
MEN THEN**



**EUROPEAN  
MEN NOW**



"I prefer my men manly."



**I'M DONE**

This is tied to the Exodus and we at this time, since we have not reached our homeland, are asked to give to the poor and needy, just as Yahuah has given to us. There is a great witness to this coming up, in a bit. Now let us look at Deuteronomy and see if this is consistent.

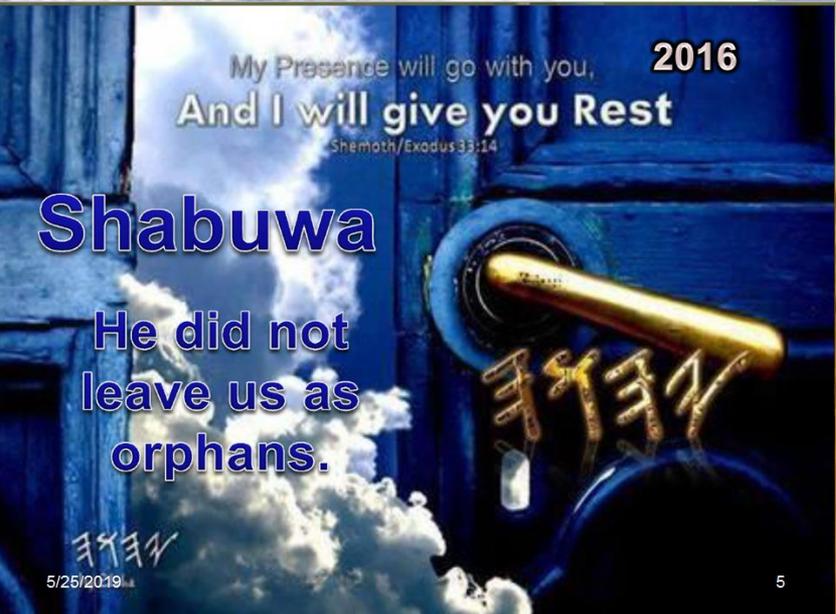
**Lev 23:21** And you shall proclaim<sup>H7121</sup> on the selfsame<sup>H2088 H6106</sup> day, (that Sunday) <sup>H3117</sup> *that* it may be<sup>H1961</sup> an Set Apart <sup>H6944</sup> convocation<sup>H4744</sup> to you: you shall do<sup>H6213</sup> no<sup>H3808 H3605</sup> servile<sup>H5656</sup> work<sup>H4399</sup> *therein: it shall be* a statute<sup>H2708</sup> for ever<sup>H5769</sup> in all<sup>H3605</sup> your dwellings<sup>H4186</sup> throughout your generations.<sup>H1755</sup>

**Lev 23:22** And when you reap<sup>H7114</sup> as a strong covenant mark (H853) the harvest<sup>H7105</sup> of your land, <sup>H776</sup> you shalt not<sup>H3808</sup> make clean riddance<sup>H3615</sup> of the corners<sup>H6285</sup> of your field<sup>H7704</sup> when you reap, <sup>H7114</sup> neither<sup>H3808</sup> shalt you gather<sup>H3950</sup> any gleaning<sup>H3951</sup> of your harvest:<sup>H7105</sup> you shall leave<sup>H5800</sup> them to the poor, <sup>H6041</sup> and to the stranger:<sup>H1616</sup> I<sup>H589</sup> *am* Yahuah <sup>H3068</sup> your Eternal.<sup>H430</sup>



From our 2019 study of Shavuot “The Launching Point” and 2016 “He Did Not Leave Us As Orphans” we pulled some nuggets from Craig Winn and new nuggets from AENT-Andrew Gabriel Roth. We will take the liberty of editing Names and titles we do not like to use in Comic Sans Font.

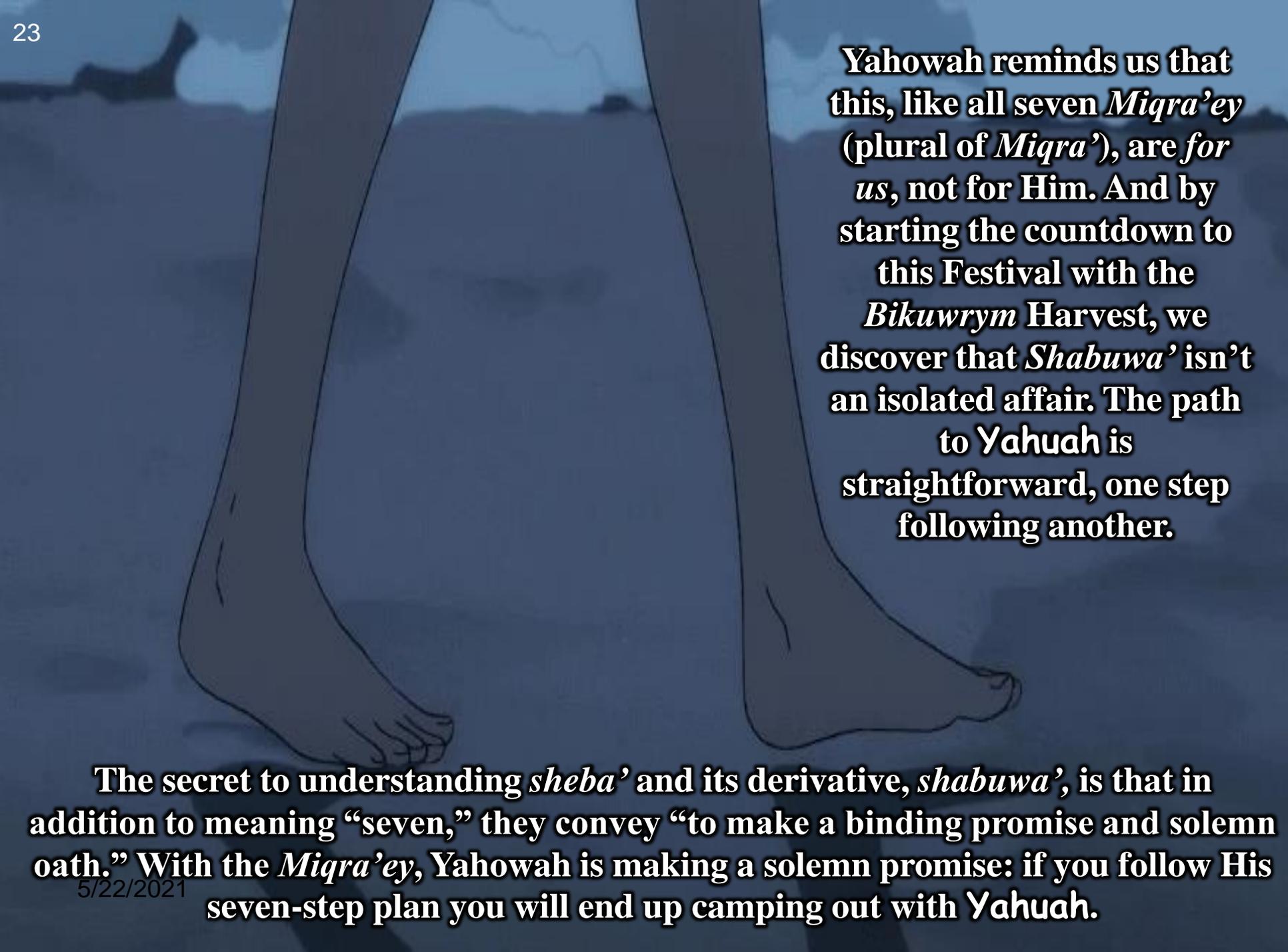
SHABUA-7 SEVENS-PENTECOST  
RECEIVING THE RUACH HA QODESH  
PART 3  
KEPHA’S MESSAGE CONTINUES



5/22/2021

[http://yadayah.com/Yada\\_Yahweh-Invitations\\_to\\_Meet\\_God-Qara%27-An\\_Invitation\\_to\\_Meet\\_God.YHWH](http://yadayah.com/Yada_Yahweh-Invitations_to_Meet_God-Qara%27-An_Invitation_to_Meet_God.YHWH)

22

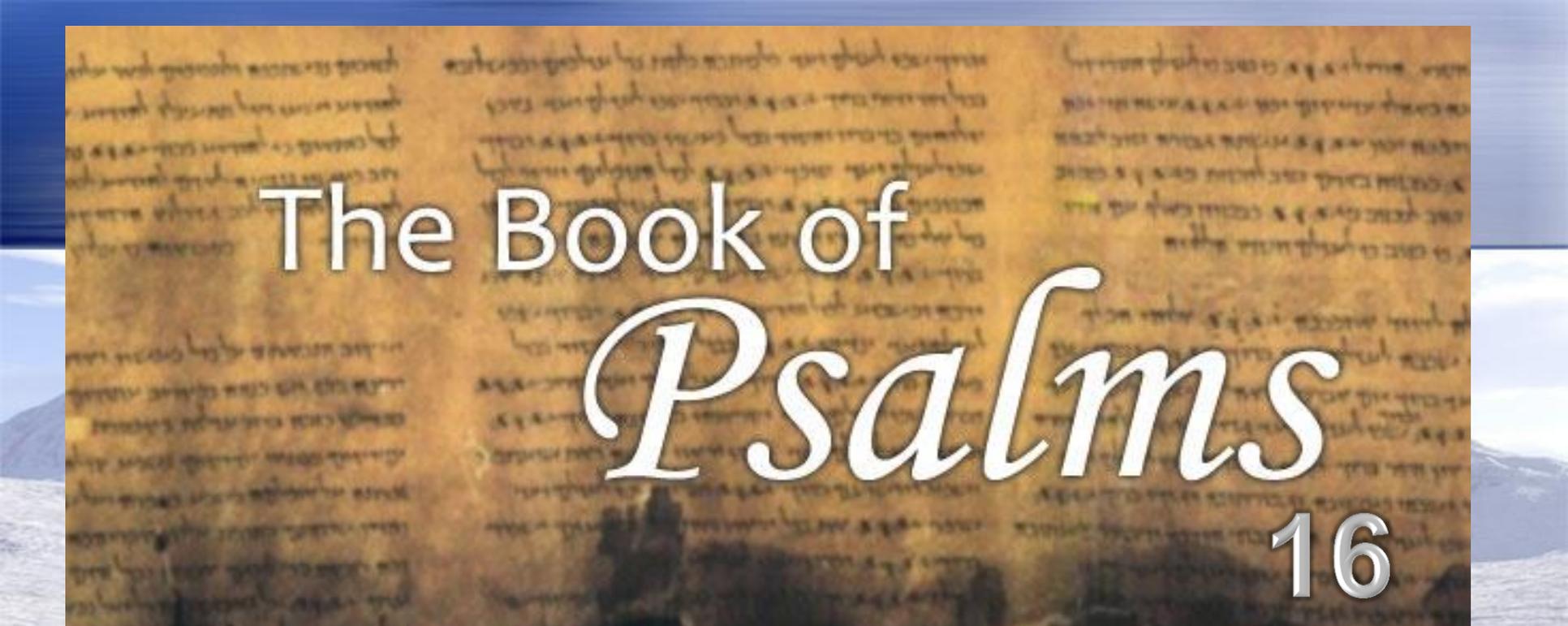


**Yahowah reminds us that this, like all seven *Miqra'ey* (plural of *Miqra'*), are for us, not for Him. And by starting the countdown to this Festival with the *Bikuwrym* Harvest, we discover that *Shabuwa'* isn't an isolated affair. The path to Yahuah is straightforward, one step following another.**

**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.**

“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) 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) 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 **Yahuah** 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)

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. But if we love Yahuah we will WANT and be eager to do it.



# The Book of Psalms

## 16

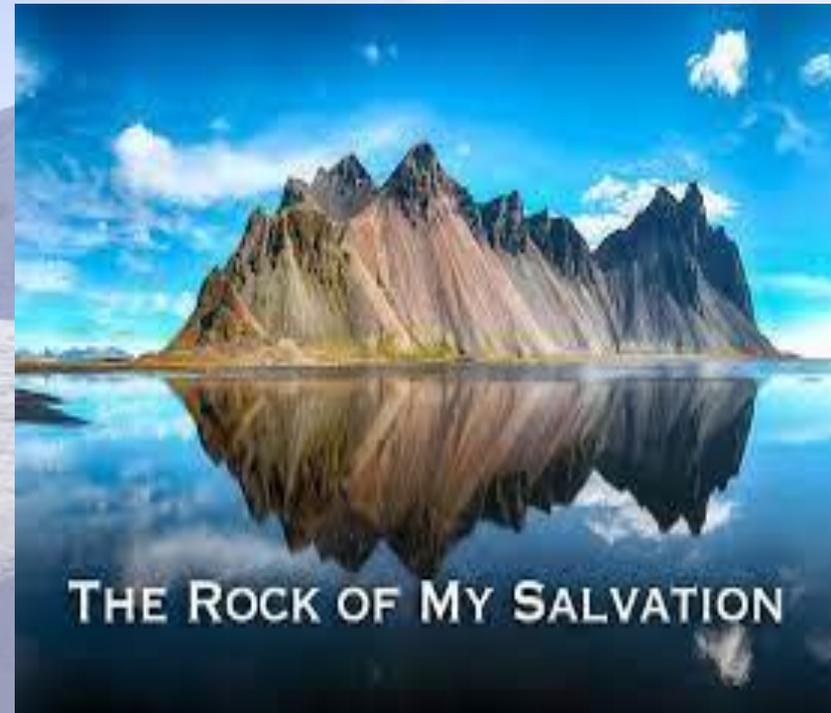
In Acts Kepa or Peter quoted from this Psalms during Shabua lets take a look at the entire piece.

1. Guard (Shamar) me, O Eternal, for I have taken refuge in You.

2. I have said to “, יהוה, my (‘any) **Upright One** (‘eden / ‘edon – my foundation and the established and firm pillar of my tabernacle, and the base upon which I stand) I have no good apart from You.”

Another way to phrase the last line would be: “I have no goodness besides You.” In other words, Dowd is correctly stating that his righteousness isn’t his doing, but Yahuah’s. This known, there are two essential insights in this passage. First, Dowd is depending upon Yahowah protecting Him for no other reason than he is trusting and relying upon Yahuah to do so. And that is always sufficient.

In this case the Masoretes actually pointed ‘edon correctly, clearly conveying that Dowd was referring to Yahowah as the “Upright One”—one of the most insightful titles attributed to Yahuah in the whole of Scripture. It conveys that Yahowah is the “foundation upon which we are established.” He is the reliable and firm pillar of our tabernacle.” Yahuah is “the base upon which we stand.” He is the one who stood up for us so that we could stand with Him. The Rock of our salvation.



3 As for the set-apart ones who are on the earth, They are the excellent ones, in whom is all my delight.

**To (la) the set apart ones (qodeshm) who are relationally (asher) in (bet) the (hay) land (eretz) , they (hem-ma) are all (kol) majestic, powerful, magnificent, beautiful-inspiring awe (addir) and I delight, a feeling of extreme pleasure and satisfaction, something precious (kol-hepsi) in them (bet-am). Psalm 16:3**

Dowd is not so egotistical that he thinks that he is the lone apple of Yahowah's eye, but knows that all of Yahuah's children are beautiful. While we may be flawed, and while every good thing we possess is of Yahuah, because of what He has done, we are all "illustrious, glorious, and magnificent" from Yahuah's perspective.



“The sufferings and anxieties (*‘asebeth* – sorrows and grief, anguish and pain, and the unfavorable circumstances) will be numerous and substantial (*rabah* – great) for those (*hem*) who impetuously chase after (*mahar* – rashly and hurriedly, energetically without thought or reason pursue) another (*‘aher*). I will not (*bal*) pour their drink offerings (*nasak*) of blood (*dam*) and will not (*bal*) lift up (*nasa’* – respect or honor, exalt or bear) their names (*shem*) on (*‘al*) my lips (*sapah*).” (*Mizmowr / Song / Psalm 16:4*)

Increasing (and) multiplying (*yarbu*) their suffering wounds, anxiety, sorrow, grief, anguish, trauma and physical injury (*as-sa-bo-tam*), another one-someone else (*a-her*) they chase after (*ma-ha-ru*), I will not pour out (*bal-as-sik*) their drink offering (*nis-ke-hem*) of bloodshed, death, killing (*mi-dam*) and (*wah*) not (*bal*) lift up , swear to, bear (*nasha*) their strong mark names and reputations (*ta-et-semo-tam*) on my lips (*al-sepa-tay*). Psalms 16:4

#### Psalm 16:4

יִרְבּוּ עֲצָבוֹתָם אַחַר מְהָרוּ בַל־אֲסִיף׃ Those who hurry after another god  
נִסְכֵיהֶם מִדָּם וְבַל־אֲשָׂא אֶת־שְׁמוֹתָם increase their sorrows. I will not pour out  
עַל־שִׁפְתָי׃ their names on my lips. | LEB

What's particularly profound here, especially in this context, is that *'adonay*, the rabbinic replacement for *'edon*, is the name of a pagan deity—in this case “Adonis.” Moreover, *ba'al*, the other Hebrew word for “Lord,” is Satan's Scriptural title because it defines his ambition. Therefore, we ought not respect or honor the title “Lord.” In fact, other than to criticize and condemn its use, the name and title “Lord” ought never cross our lips.



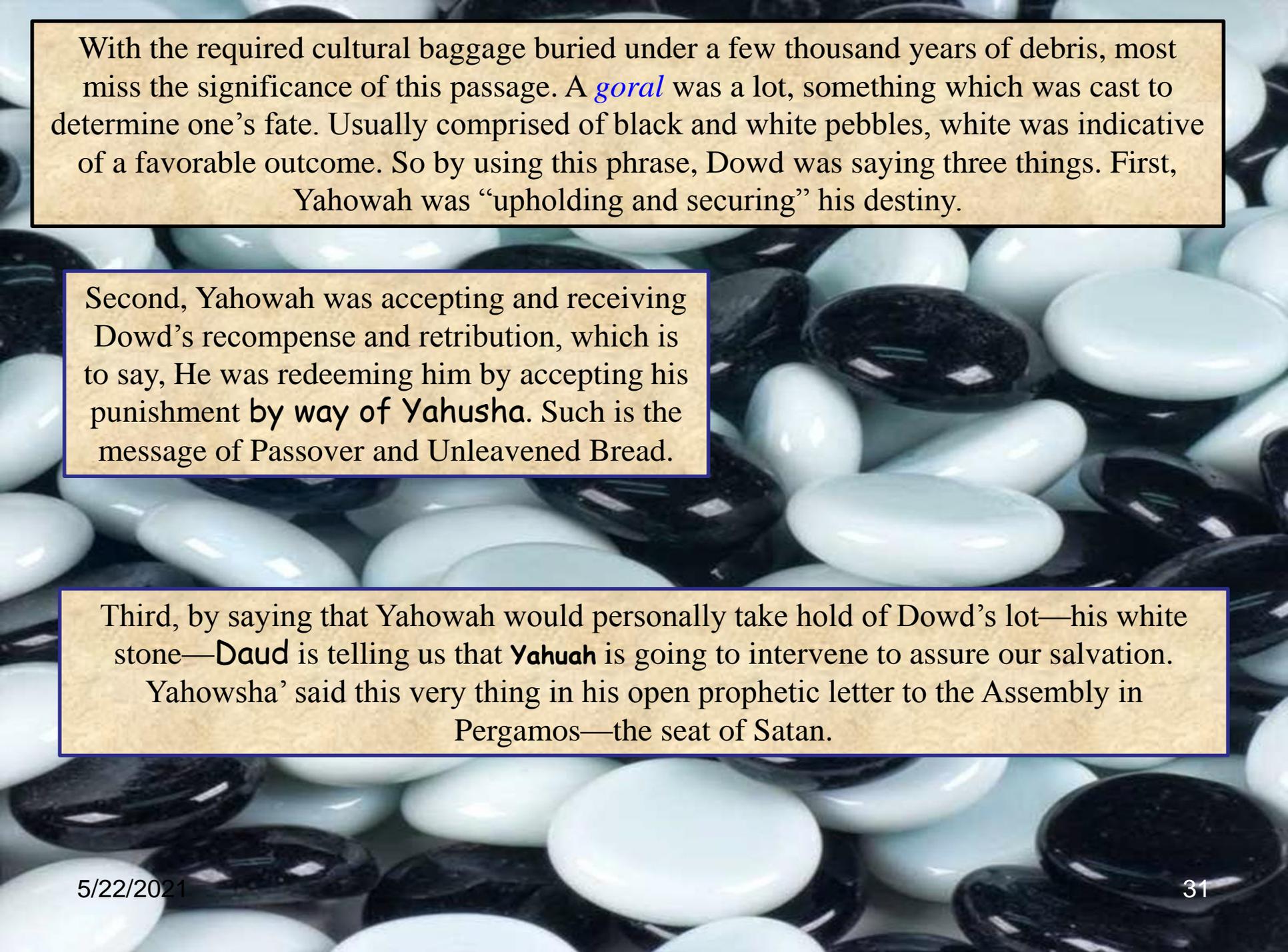
“Yahowah ( ) allots and provides (menath – assigns and gives, prepares and apportions) my share, fate, and inheritance (helea – reward), my crucible (kuwr – source of purification). You uphold and secure (tamak – personally take hold of and control, you accept and receive) my fate (goral – lot as in casting black and white stones to determine an outcome, recompense and retribution).” (Mizmowr / Song / Psalm 16:5)

Yahuah assigns the share of my gifts /food /reward (menot-hel-qi) and (wah) my cup (ko-si). You (at-tah) take hold, control, secure (to-milk) my lot, allotment, portion (go-ra-li -any) Psalm 16:5

Psalm 16:5

יְהוָה מְנַת־חֶלְקִי וְכוּסִי אֶתָּה תוֹמִיךְ יהweh is the portion which is my share and my cup. You hold my lot. | LEB  
 גֹּרְלִי: | LEB OT RI

|             |          |          |   |               |                   |                  |          |   |
|-------------|----------|----------|---|---------------|-------------------|------------------|----------|---|
| 1486 [e]    | 8551 [e] | 859 [e]  |   | 3563 [e]      | 2506 [e]          | 4490 [e]         | 3068 [e] |   |
| gō-w-rā-lī. | tō-w-mīk | 'at-tāh, |   | wə-ḵō-w-sī;   | ḥel-qī            | mə-nāt-          | Yah-weh  |   |
| גֹּרְלִי:   | תוֹמִיךְ | אֶתָּה   | – | וְכוּסִי      | חֶלְקִי           | מְנַת־           | יְהוָה   | 5 |
| my lot      | maintain | you      |   | and of my cup | of my inheritance | [is] the portion | The LORD |   |
| Noun        | Verb     | Pro      |   | Noun          | Noun              | Noun             | Noun     |   |

The background of the entire page is a close-up photograph of numerous smooth, rounded pebbles. The pebbles are in two colors: black and white. They are scattered across the surface, with some in sharp focus and others blurred in the background, creating a textured, natural-looking pattern.

With the required cultural baggage buried under a few thousand years of debris, most miss the significance of this passage. A *goral* was a lot, something which was cast to determine one's fate. Usually comprised of black and white pebbles, white was indicative of a favorable outcome. So by using this phrase, Dowd was saying three things. First, Yahowah was “upholding and securing” his destiny.

Second, Yahowah was accepting and receiving Dowd's recompense and retribution, which is to say, He was redeeming him by accepting his punishment **by way of Yahusha**. Such is the message of Passover and Unleavened Bread.

Third, by saying that Yahowah would personally take hold of Dowd's lot—his white stone—**Daud** is telling us that **Yahuah** is going to intervene to assure our salvation. Yahowsha' said this very thing in his open prophetic letter to the Assembly in Pergamos—the seat of Satan.

The issue with Pergamos was that they were a “**place where the control and power of the doctrines and teachings** (public religious instructions) **of Balaam** (a transliteration of the name of the false and demonic Babylonian prophet known as “the Lord”) **are taught** (delivered as a discourse from an official teacher, preacher, or politician).” But, for the Philadelphians who avoided and disdained this religious rhetoric, and who relied upon Yahowah instead of Lord Ba’al, Yahowsha’ said: **And I will give to** (grant and bestow, furnish and deliver to) **him a light** (that which is white, bright and brilliant) **acquittal stone and invitation** (a white rock which was used in courts to designate a favorable verdict).” (Revelation 2:17)



Returning to the Psalm, while there is no mention of a tent or ship in what follows, Dowd has resumed using poetic terminology which requires the addition of some words to convey his intent. In the lingo of a sailor or explorer, he is saying that the wind and sun have always been at his back and that his destinations have been divine.

“The cords of my tent and the rigging of my ship (*hebel* – ropes, cords, and lines) have fallen (*naphal*) for (*la*) me in (*ba*) beautiful and pleasant places (*na’ym* – favorable and acceptable circumstances), so surely (*’ap* – therefore too) my inheritance (*nahalat*) will be pleasing and delightful (*sapar* – thoroughly enjoyable glistening, bright, and beautiful) for me.” (*Mizmowr* / Song / Psalm 16:6)

The measuring line-binding cord-region-share-rigging line (*heba-lim*) have descended down, been allotted-divided up for me (*na-palu-li*) in the pleasant, delightful, beautiful, full of contentment places (*ban-ne-i-min*). Yes, my inheritance (*Ap-na-halat*) is delightful, beautiful, full of enjoyment (*sha-perah*) for me (*a-lay-any*).

Psalm 16:6

חֲבָלִים נִפְלוּ-לִי בְנְעָמִים אֶף-נִחְלֹת  
 שִׁפְרָה עָלַי: | LEB OT RI | The measuring lines have fallen for me in pleasant places. Yes, my inheritance is delightful for me. | LEB

|          |                   |            |         |                |          |            |            |
|----------|-------------------|------------|---------|----------------|----------|------------|------------|
| 5921 [e] | 8231 [e]          | 5159 [e]   | 637 [e] | 5273 [e]       | 5307 [e] | 2256 [e]   |            |
| 'a-lāy.  | šā-pə-rāh         | na-hā-lāt, | 'ap-    | ban-ne-'i-mīm; | li       | nā-pe-lū-  | hā-bā-līm  |
| עָלַי :  | שִׁפְרָה          | נִחְלֹת    | אֶף-    | בְּנְעָמִים    | לִי      | נִפְלוּ-   | חֲבָלִים 6 |
| I have   | [places] a goodly | heritage   | Yes     | in pleasant    | to me    | are fallen | The lines  |
| Prep     | Verb              | Noun       | Conj    | Adj            | Prep     | Verb       | Noun       |

Dowd is expecting paradise to be pleasant, especially since our inheritance comes from **Yahuah**.

“I am blessed (*barak*) by (*‘eth*) Yahowah ( ) who relationally (*‘asher*) advises me (*va’as* – provides counsel), yea also (*‘aph* – even) instructs (*vasar* – teaches and disciplines, corrects and trains) my innermost being (*kilyah* – my emotions and attitude) during times of darkness (*laylah* – the night).” (*Mizmowr* / Song / Psalm 16:7)

I will be a blessing and praise the goodness of (*aba-rek*) the strong covenant mark Yahuah ( יהוה-אבא ) who relationally (*asher*) gives counsel, devises plans and intends a purpose for me (*yea-sa-ni*). Yes, and at night, corrects, disciplines, warns and instructs, teaches and strengthens me. (*ap-lelot*). Psalms 16:7

Psalm 16:7

אֶבְרַךְ אֶת־יְהוָה אֲשֶׁר יַעֲצֵנִי אַף־לַיְלֹת | I will bless Yahweh who advises me; yes, at night my innermost being instructs me. |  
 יִסְרוּנִי בַלַּיְלֹתַי: | LEB OT RI | LEB

|               |              |            |                      |         |                      |         |          |         |              |
|---------------|--------------|------------|----------------------|---------|----------------------|---------|----------|---------|--------------|
| 3629 [e]      | 3256 [e]     | 3915 [e]   | 637 [e]              |         | 3289 [e]             | 834 [e] | 3068 [e] | 853 [e] | 1288 [e]     |
| kil-yō-w-tāy. | yis-se-rū-nī | lê-lō-wt,  | 'ap-                 |         | ya-'ā-ṣā-nī;         | 'ā-šer  | Yah-weh  | 'et-    | 'ā-bā-rêk,   |
| ·             | כְּלִיֹּתַי: | יִסְרוּנִי | אֶף־                 | -       | יַעֲצֵנִי            | אֲשֶׁר  | יְהוָה   | אֶת־    | אֶבְרַךְ 7   |
|               | my reins     | instruct   | in the night seasons | also me | has given me counsel | who     | the LORD | -       | I will bless |
|               | Noun         | Verb       | Noun                 | Conj    | Verb                 | Prt     | Noun     | Acc     | Verb         |

This is a reference to our Spiritual Counselor and Advisor, the Set-Apart Spirit—*Shabuwa's* star attraction.

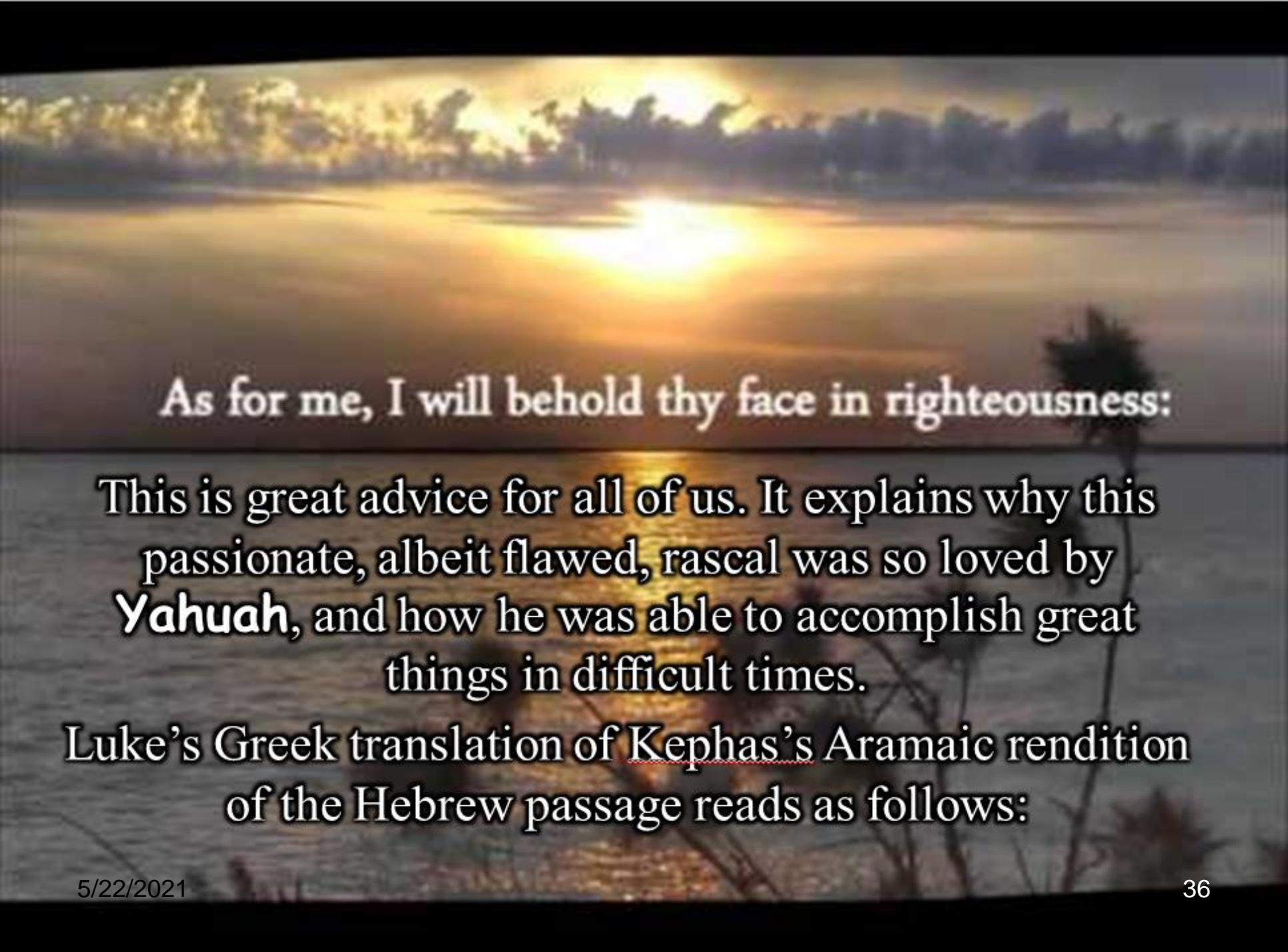
# This brings us to the beginning of Shim'own's second Seven Sevens quotation in defense of the work of the Spirit.

“I continually (*tamyd* – consistently and perpetually) set (*sawah* – place and thereby come to resemble) Yahowah ( ) before (*neged* – beside and nearby) me, because (*kv*) at (*min*) His right side (*yamvn* – right hand) I will not (*bal*) stagger or fall (*mowt* – be shaken, deviate from the right path, or be separated from Him).” (*Mizmowr* / Song / Psalm 16:8)

With intense desire (having a strong, devoted feeling or attitude of wanting or desire something as a figurative extension of placing or setting an object right in front of oneself) I have set before (*siw-wi-ti*) Yahwah always (*leneg-di* and continually (*ta-mid*), because (*ki*) since He is my right side (*mi-mi-ni*) I am not, will not be slipping, shaken, toppled, be in an unfavorable circumstance. (*bal-em-mot*). Psalms 16:8

Psalm 16:8

שׁוֹיְתִי יְהוָה לְנֶגְדִי תָמִיד כִּי מִיְמִינִי I have set Yahweh before me always.  
בִּלְאִמּוֹט: | LEB OT RI Because he is at my right hand I will not be  
shaken. | LEB

A sunset over a body of water with a tree silhouette on the right.

As for me, I will behold thy face in righteousness:

This is great advice for all of us. It explains why this passionate, albeit flawed, rascal was so loved by **Yahuah**, and how he was able to accomplish great things in difficult times.

Luke's Greek translation of Kephas's Aramaic rendition of the Hebrew passage reads as follows:

“**For** (*gar* – because) ΔΔ (placeholder for **Dowd**, meaning love, using the Greek transliteration *David*) **said** (*lego* – declared and affirmed) **of** (*eis*) **Him** (*autos*), ‘**I foresee** (*prooraō*) ΚΩ (placeholder for **Yahowah** using *kurios*, the Supreme Authority and the Upright One) **in front of** (*enopion* – and before) **me** (*ego*) **always** (*pas*) **on my behalf** (*dia*) **because** (*hoti*) **from** (*ek* – out of and because of) **His right hand** (*dexios* – authority) **I will not be** (*me eimi*) **shaken or swayed** (*saleuomai* – be overthrown or distressed).” (Acts 2:25)

#### Acts 2:25

Δαυὶδ γὰρ λέγει εἰς αὐτόν· Προορώμην  
τὸν κύριον ἐνώπιόν μου διὰ παντός, ὅτι ἐκ  
δεξιῶν μου ἐστὶν ἵνα μὴ σαλευθῶ. | LEB

NT RI

For David says with reference to him, ‘I saw  
the Lord before me *continually*, for he is at  
my right hand so that I will not be shaken. |

LEB

“Therefore (*ken*), my heart (*leb*) is elated (*samah* – is joyous), rejoicing (*gyl* – jubilant and delighting) at my glorious reward (*kabowd* – abundance and splendor as in the manifestation of power and respect). My flesh (*basar*) also (*‘ap*) is abiding (*sakan* – remaining, living, and dwelling) by means of (*la*) trust and reliance (*batch* – in security and safety),” (*Mizmowr* / Song / Psalm 16:9)

Therefore (*la-ken*) is rejoicing, delighted and having an attitude of joy and happiness (*she-mah*) my heart, conscience, mind (*leb-bi*) and (*wah*) shouting and singing joyous calls (*yah-gel*) my honor and respect (towards Yah) my reward (*kebo-di*). Yes, my body (*ap-besa-ri*) will dwell, abide, camp settle (*yis-kon*) in confidence of safety, security, trust in my vulnerability (*la-be-tah*) Psalms 16:9

Psalm 16:9

לָכֵן | שָׂמַח לְבִי וַיִּגַּל כְּבוֹדִי אֶף-בְּשָׂרִי | Therefore my heart is glad and my glory rejoices. Yes, my body will dwell in safety, |  
 יִשְׁכֹּן לְבֵטַח: | LEB OT RI | LEB

|            |            |           |         |             |              |          |          |           |   |
|------------|------------|-----------|---------|-------------|--------------|----------|----------|-----------|---|
| 983 [e]    | 7931 [e]   | 1320 [e]  | 637 [e] | 3519 [e]    | 1523 [e]     | 3820 [e] | 8055 [e] | 3651 [e]  |   |
| lā-be-tah. | yiš-kōn    | bə-śā-ri, | 'ap-    | kə-bō-w-đi; | way-yā-gel   | lib-bī   | śā-mah   | lā-kēn    |   |
| לְבֵטַח:   | יִשְׁכֹּן  | בְּשָׂרִי | אֶף-    | כְּבוֹדִי   | וַיִּגַּל    | לְבִי    | שָׂמַח   | לָכֵן     | 9 |
| in hope    | shall rest | my flesh  | also    | my glory    | and rejoices | my heart | is glad  | Therefore |   |
| Noun       | Verb       | Noun      | Conj    | Noun        | Verb         | Noun     | Verb     | Adj       |   |

**We should all be appreciative of the reward Yahowah is offering those who choose to trust and rely upon Him. In our perfected state, our existence will be akin to Yahowsha's—a spiritual being reunited with our consciousness/soul.**

**The Greek translation is reasonably similar:**

“Therefore (*dia*), my heart (*kardia*) rejoices (*euphrainomai* – celebrates), and my tongue (*glossa* – language and speech) delights (*agalliao*) that also (*eti*) my flesh (*sarkos*) will abide and endure (*kataskenoo* – live) as a result of (*epi*) a confident and trusting expectation (*elpis*), .” (Acts 2:26)

Acts 2:26

διὰ τοῦτο ἠύφρανθη ἡ καρδία μου· καὶ ἠγαλλιάσατο ἡ γλῶσσά μου, ἔτι δὲ καὶ ἡ σὰρξ μου κατασκηνώσει ἐπ' ἐλπίδι· | LEB

For this reason my heart was glad and my tongue rejoiced greatly, furthermore also my flesh will live in hope, | LEB

NT RI

|            |          |            |          |          |          |          |             |          |          |          |
|------------|----------|------------|----------|----------|----------|----------|-------------|----------|----------|----------|
| 1223 [e]   | 3778 [e] | 2165 [e]   | 1473 [e] | 3588 [e] | 2588 [e] | 2532 [e] | 21 [e]      | 3588 [e] | 1100 [e] | 1473 [e] |
| dia        | touto    | euphranthē | mou      | hē       | kardia   | kai      | ēgalliasato | hē       | glōssa   | mou      |
| 26 διὰ     | τοῦτο    | ἠύφρανθη   | μου      | ⇔ «ἡ     | καρδία»  | , καὶ    | ἠγαλλιάσατο | ἡ        | γλῶσσά   | μου ;    |
| because of | this     | was glad   | of me    | the      | heart    | and      | rejoiced    | the      | tongue   | of me    |
| Prep       | DPro-ANS | V-AIP-3S   | PPro-G1S | Art-NFS  | N-NFS    | Conj     | V-AIM-3S    | Art-NFS  | N-NFS    | PPro-G1S |

|          |          |          |          |          |          |              |          |          |
|----------|----------|----------|----------|----------|----------|--------------|----------|----------|
| 2089 [e] | 1161 [e] | 2532 [e] | 3588 [e] | 4561 [e] | 1473 [e] | 2681 [e]     | 1909 [e] | 1680 [e] |
| eti      | de       | kai      | hē       | sarx     | mou      | kataskēnōsei | ep'      | elpidi   |
| ἔτι      | δὲ ,     | καὶ      | ἡ        | σὰρξ     | μου      | κατασκηνώσει | ἐπ'      | ἐλπίδι , |
| and      | moreover | also     | the      | flesh    | of me    | will dwell   | in       | hope     |
| 021Adv   | Conj     | Conj     | Art-NFS  | N-NFS    | PPro-G1S | V-FIA-3S     | Prep     | N-DFS    |

“ because (*ky*) my soul (*nepesh* – consciousness) will not (*lo*) be abandoned and be left behind (*'azab* – be separated and deserted, rejected and forsaken) to (*la*) She'owl (*She'owl* – the realm of the dead and place of questioning). You will not (*lo*) give (*natan* – place and assign) Your loyal and faithful (*chasisd / chesed* – Set-Apart and Eternal One) to see (*ra'ah* – or experience) decay (*sahat* – decomposition in the grave), ” (*Mizmowr / Song / Psalm 16:10*)

Psalm 16:10

כִּי | לֹא־תַעֲזֹב נַפְשִׁי לְשֵׂאוֹל לֹא־תִתֶּן  
 לֵב OT RI | חֲסִידְךָ לְרֵאוֹת שַׁחַת: for you will not abandon my soul to Sheol;  
 you will not give your faithful one to see  
 the grave. | LEB

|            |           |               |                |          |            |          |           |          |          |    |
|------------|-----------|---------------|----------------|----------|------------|----------|-----------|----------|----------|----|
| 7845 [e]   | 7200 [e]  | 2623 [e]      | 5414 [e]       | 3808 [e] | 7585 [e]   | 5315 [e] | 5800 [e]  | 3808 [e] | 3588 [e] |    |
| šā-ḥaṭ     | lir-'ō-wṭ | ḥā-sī-də-kā,  | tīt-tên        | lō-      | liš-'ō-wl; | naḫ-šī   | ta-'ā-zōḅ | lō-      | kī       |    |
| שַׁחַת:    | לְרֵאוֹת  | חֲסִידְךָ     | תִּתֶּן        | לֹא -    | לְשֵׂאוֹל  | נַפְשִׁי | תַּעֲזֹב  | לֹא -    | כִּי     | 10 |
| corruption | to see    | Your Holy One | will You allow | neither  | to Sheol   | my soul  | do leave  | not      | For      |    |
| Noun       | Verb      | Adj           | Verb           | Adv      | Noun       | Noun     | Verb      | Adv      | Conj     |    |

Luke's Greek translation of Shim'own's Hebrew recital of this verse adds an interesting confirmation: “ **because** (*hoti*) **my soul** (*psyche* – consciousness) **will not** (*ou*) **be utterly forsaken and totally abandoned** (*egkatalaipo* – be left behind and deserted) **in Hades** (*hades* – the abode of the dead). **Neither** (*oude*) **will Your Set-Apart and Dedicated One** (*hosios* – loyal and faithful, undefiled and pure) **be allowed** (*didomi*) **to see** (*horao* – experience) **decay and decomposition** (*diaphthora*).” (Acts 2:27)

### Acts 2:27

ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ᾅδην, οὐδὲ δώσεις τὸν ὁσιὸν σου ἰδεῖν διαφθοράν. | LEB NT RI

because **you will** not **abandon** my soul in Hades, nor will you permit your Holy One to experience decay. | LEB

|          |          |                |                  |          |          |          |        |          |          |                |          |          |
|----------|----------|----------------|------------------|----------|----------|----------|--------|----------|----------|----------------|----------|----------|
| 3754 [e] | 3756 [e] | 1459 [e]       | 3588 [e]         | 5590 [e] | 1473 [e] | 1519 [e] | 86 [e] | 3761 [e] | 1325 [e] | 3588 [e]       | 3741 [e] |          |
| hoti     | ouk      | enkataleipseis | tēn              | psychēn  | mou      | eis      | hadēn  | oude     | dōseis   | ton            | Hosion   |          |
| 27       | ὅτι      | οὐκ            | ἐγκαταλείψεις    | τὴν      | ψυχὴν    | μου      | εἰς    | ᾅδην*    | , οὐδὲ   | δώσεις         | τὸν      | “Ὁσιὸν   |
|          | for      | not            | you will abandon | the      | soul     | of me    | into   | Hades    | nor      | will you allow | the      | holy one |
|          | Conj     | Adv            | V-FIA-2S         | Art-AFS  | N-AFS    | PPro-G1S | Prep   | N-AMS    | Conj     | V-FIA-2S       | Art-AMS  | Adj-AMS  |

|          |          |             |
|----------|----------|-------------|
| 4771 [e] | 3708 [e] | 1312 [e]    |
| sou      | idein    | diaphthoran |
| σου      | ἰδεῖν    | διαφθοράν   |
| of you   | to see   | decay       |
| PPro-G2S | V-ANA    | N-AFS       |

“Make me aware and enable me to understand (*yada*’ – to know, respect, and acknowledge) the way (*’orah* – path) of abundant (*soba*’ – full, contented) and joyous (*simhah* – pleasurable and genuinely happy) life (*hay*) in (*’eth* – proximity with) your presence (*pane*h), experiencing a favorable acceptance, contentment, and pleasure (*na’ym*) at (*ba*) your right side (*yamvn*) forever (*nesah*).” (Mizmowr / Song / Psalm 16:11)

Yahowsha’ is the way or **example** and the life. He came that we might have life, and experience it abundantly.

The Greek rendition concludes: “Reveal and make known to (*gnorizo* – provide the information needed to understand and thereby expose to) me (*ego*) the way (*hodos* – path, road, and journey) to a complete and fulfilling (*pleroo* – full and abundant) life (*zoe*) of joy and gladness (*euphrosyne* – cheerfulness and gratitude) in proximity to (*meta* – in association with) Your presence (*prosopon*).” (Acts 2: 28)

Psalm 16:11

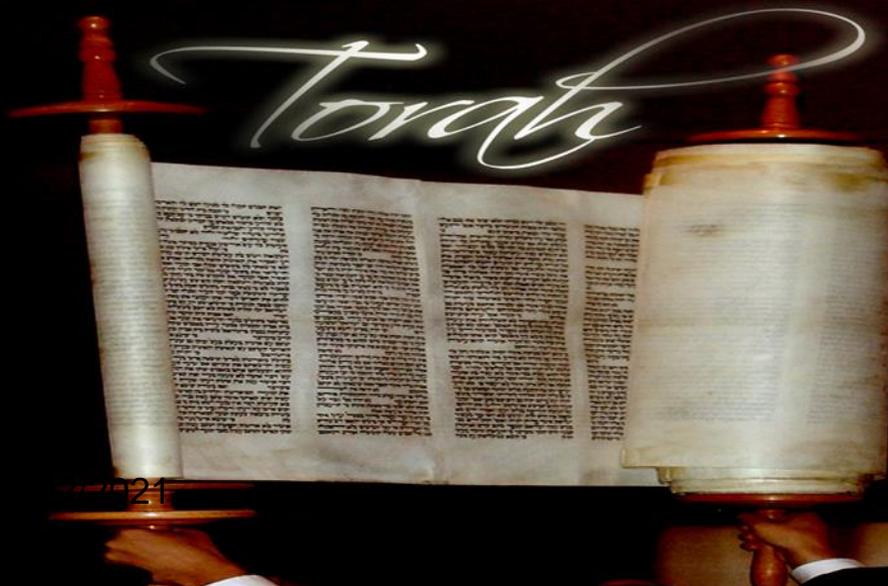
תּוֹדִיעַנִי אֶרְחַח חַיִּים שְׂבַע שְׂמֵחֹת  
אַת־פְּנִיךָ נְעֻמֹת בְּיַמִּינְךָ נֹצֵחַ: | LEB OT RI

You will make known to me the path of life.  
In your presence is fullness of joy. At your right hand are pleasures forever. | LEB

One of the reasons to love Shim'own's *Shabuwa'* rebuttal against the religious establishment is the way he weaves his arguments. His foundation, the facts in this case, are quotations from the Torah, Prophets, and Psalms—the only unassailable source of evidence with regard to spiritual matters. He explains how past and current events can best be understood when they are viewed from the perspective of Scripture. Then he helps his audience make the necessary connections—which is the essence of rational thinking. But more than this, Kephas steps back from the current work of the Spirit on *Shabuwa'*, to the events which made this day possible, so that his audience would come to appreciate the interrelationship between the Migra'ev, and see how Passover led to Sevens. He recognized that the best way to establish the identity and purpose of the Set-Apart Spirit on *Shabuwa'*, was to establish the identity and purpose of Yahowsha' on *Pesach*, Matsah, and Bikuwrym.

Yes, his rebuttal was long, and I'm sure that his audience thinned as he pressed his case. Today, in our sound bite world, where our attention span is that of a flea, his ratings would have been so low, he would have been canceled during this, his premier. Shim'own, is out of step with the crowd. But he makes no apology, nor does Yahuah. While most don't care enough to learn what is required to understand, there are some who are willing to invest the time. And for them, Kephas continued.

**While some might argue that long, complex arguments deter and confuse the simple-minded, it is worth noting that the man defending the Spirit on the Called-Out Assembly of Seven Sabbaths had no formal education. He had been a lowly fisherman just a few years prior. So, with an open mind, a soft heart, and calloused hands, he lectured Jerusalem's religious and political establishment:**



Open my eyes,  
that I may behold  
wondrous things  
out of thy  
**Torah**

Psalm 119:18

“Gentlemen (*andros*), brothers (*adelphos*), it is possible (*exesti* – permissible and obligatory, reasonable and rational) after all to say (*eipon* – indeed, based on this account to communicate) to you with boldness, confidence, and frankness (*parresia* – in open public discourse, enjoying freedom of speech, courageously, without any concern or fear) with regard to (*pros* – according to) and concerning (*peri*) the patriarch (*patriaches* – founder and forefather) ΔΔ (Dowd, meaning love, using the Greek transliteration *David*), that (*hoti*) he both died (*teleutao* – his life is finished and has come to a close) and was buried (*thapto*), and his tomb (*mnema* – grave and memorial sepulcher) exists (*eimi* – and can be identified) among (*en*) us, even until (*achri*) this (*houtos*) day (*hemera* – time).” (Acts 2:29)

#### Acts 2:29

Ἄνδρες ἀδελφοί, ἐξὸν εἰπεῖν μετὰ  
παρρησίας πρὸς ὑμᾶς περὶ τοῦ  
πατριάρχου Δαυὶδ, ὅτι καὶ ἐτελεύτησεν καὶ  
ἐτάφη, καὶ τὸ μνήμα αὐτοῦ ἔστιν ἐν ἡμῖν  
ἄχρι τῆς ἡμέρας ταύτης | LEB NT RI

“Men and brothers, it is possible to speak  
with confidence to you about the patriarch  
David, that he both died and was buried,  
and his tomb is with us until this day. | LEB

The argument he was making is that for Scripture to be accurate and reliable, and for Dowd to be dead and buried, the prophecy regarding a corpse not decomposing, must be speaking about someone else—Yahowsha' perhaps.

“Being (hyparcho) therefore (oun) a prophet (prophetes – one who discloses the future before it occurs), and knowing (oida – comprehending, understanding, remembering, and acknowledging) that (hoti) ΘΣ (Yahowah, who is Yahuah) swore (omnuo – professed) an oath (horkos – and promised) that from out (ek) of the fruit (darpos – the productive source and harvest) of his loins (osphys), [a descendant] would sit (kathizo) upon (epi) His (autos) throne (thronos), he foresaw (proorao) and spoke (laleo) about (peri) the rising up and standing upright (anastasis) of the XPN (Ma’aseyah, the anointed implement of Yah), because namely (hoti), he was not (oute) left behind and abandoned so as to remain (egkataleipo – forsaken and deserted) at (eis – inside and within) Hades (hades – the abode of the dead), nor (oute) did his flesh (sarx – physical human body) see (horao – experience) decay and decomposition (diaphthora – corruption).”

(Acts 2:30-31)

Acts 2:31

Therefore, because he was a prophet and knew that God had sworn to him with an oath to seat *one of his descendants* on his throne, | **LEB** Acts 2:30

by having foreseen this, he spoke about the resurrection of the ~~Christ~~, that neither was he abandoned in Hades nor did his flesh experience decay. | **LEB**

This fisherman selected his words very carefully. Had he said that the Ma'aseyah had not been "aphorize/separated," "choris/separated and set apart," or especially "krino/separated, judged, and put asunder," he would have contradicted Yahuah and nullified our salvation by disavowing the sacrifice Yahowsha' made on Unleavened Bread, whereby his soul was separated from Yahuah in She'owl so that we wouldn't have to endure this same punishment. Yahusha's soul went there for us, but, as a result of the First Fruits Harvest, his soul was not eternally forsaken there. Egkatalaipō says as much as it is based upon katalaipō, meaning "to be left behind and to remain abandoned." It speaks of being left to be sure, but not of permanent separation, so that the Ma'aseyah's soul could be temporarily separated in She'owl, fulfilling Matsah, but also be reunited with the Spirit, fulfilling Bikuwrym.



Moreover, by saying that "nor did his flesh experience decomposition," Shim'own didn't contradict Passover or other Messianic prophecies by suggesting that Yahowsha's mortal body didn't die or wasn't buried.

While this was the beginning and end of Shim'own's third Tanakh citation, its continued context helps identify the nature of the "Upright One." Speaking prophetically of him, Yahuah said:

**“Your mighty and powerful ('oz – protective and sheltering) staff and ruling scepter (mateh – branch (as in the Ma'aseyah)), Yahowah ( ) sends out (salah – dispatches and sends away, reaches and stretches out) from (min) Tsyown (tsyown – the signpost to show the way) to trample, subdue, and chastise (radah – subjugating) the foes ('avab – those who are openly hostile) in your midst (qereb).” (Mizmowr / Song / Psalm 110:2)**

The question of identity has been solved. There is but one individual who was predicted to be a “branch,” whose “mighty and powerful, protective and sheltering, staff and ruling scepter” would “subdue and chastise” his “foes,” and also “live, sit, and remain, at [Yahowah's] right hand, forever, renewing and restoring into perpetuity.”

**YAHUSHA ha MASHIACH**

“Therefore (oun – accordingly and consequently, these things being so), let every (pas) family and household (oikos) in Yisra’el (Israel – a transliteration of visra’el, meaning individuals who strive with yahuah) know (ginosko – learn, recognize, understand, and acknowledge) with certainty (asphalos – beyond any doubt) that (hoti) KN (placeholder for **Yahowah** using a contraction of kurion, meaning the Supreme Authority) made (poieomai – performed what was required to cause and designate) him (autos) the (tov) XPN (placeholder for **Ma’aseyah**, the Anointed Implement of Yah using a contraction of Christon) and ΘΣ (placeholder for yahuah, based upon ’elohym, meaning Mighty One, using a contraction of theos), this (houtos) IHN (placeholder for **Yahowsha**’, meaning Yah Saves) whom (hos) you ΕΣΠΩΣΑΤΕ (placeholder for aorist active tense of the verb stauroo based upon the noun stauros – affixed to an upright stake, crucified, nailing Him to a pillar, driving it down into the ground so as to make the pole upright, based on histemi, meaning to stand upright so as to enable others to stand).” (Acts 2:36)

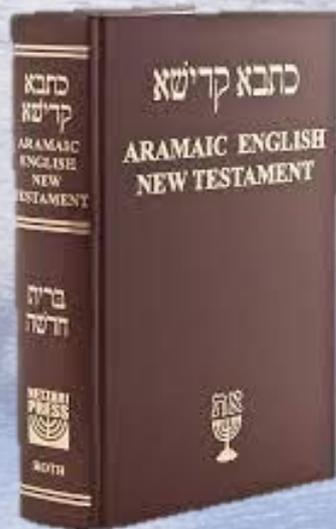
Acts 2:36

ἀσφαλῶς οὖν γινωσκέτω πᾶς οἶκος  
Ἰσραὴλ ὅτι καὶ κύριον αὐτὸν καὶ χριστὸν  
ἐποίησεν ὁ θεός, τοῦτον τὸν Ἰησοῦν ὃν  
ὕμεῖς ἐσταυρώσατε. | [LEB NT RI](#)

Therefore let all the house of Israel know beyond a doubt, that God has made him both ~~Lord~~ and ~~Christ~~— this Jesus whom you crucified!” | [LEB](#)

36. Truly therefore let all of the house of Israel know that Master YHWH **has made** <sup>31</sup> this Yahusha whom you have crucified both Eternal and Mashiyach.”

AENT



31 “Has made” meaning from Yahusha’s birth; one of the clearest statements in the NT that Yahusha had occurrences of human and divine natures co-existing within him. The human side’s total obedience to YHWH contributed to Yahusha qualifying as haMashiyach; the fact that the Ruach haKodesh (another name for YHWH), dwelled inside Yahusha, also establishes Yahusha as the image of YHWH.

In Shim'own's mind, and in the mind of any informed, rational person, there is no doubt; Yahowah was responsible for Yahowsha' being both the Ma'aseyah, Yah's Anointed Implement, and **Yahuah's son**. And someday, just over a score of years from now, the apostle's wish will come true: "every family and household in Yisra'el will know for certain" as well.

𐤆𐤃𐤁𐤀

𐤐𐤍𐤅𐤃

*Yeshayahu / Isaiah 52:6*

*"There for my people shall know my name"*

On Yowm Kippurym, the Day of Reconciliations, every remaining Yahuwdym will "recognize him, understand him, and acknowledge" that it was **Yahusha** "whom they pierced" on Passover.

Even on this day, the Migra' of Shabuwa' in 33 CE, seven sevens after the most important three days in human history,

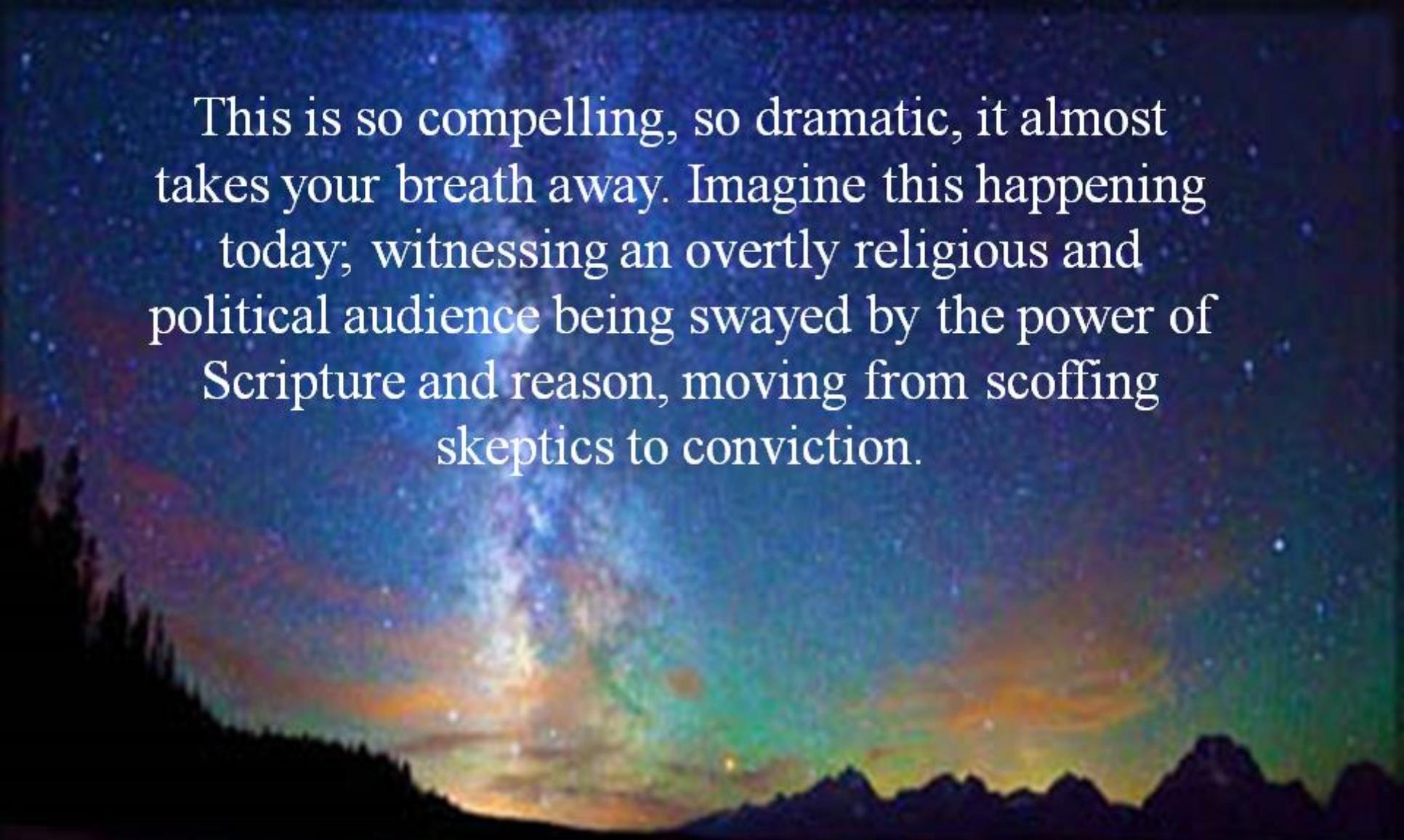
“Now when (*de*) they heard this (*akouo* – paid attention and received this news, comprehending this message), they were pierced through (*datanyssomai*) the heart (*kardia*).” (Acts 2:37)

### Acts 2:37

Ἀκούσαντες δὲ κατενύγησαν τὴν καρδίαν, εἶπόν τε πρὸς τὸν Πέτρον καὶ τοὺς λοιποὺς ἀποστόλους· Τί ποιήσωμεν, ἄνδρες ἀδελφοί; | LEB NT RI

Now when they heard this, they were pierced to the heart and said to Peter and the other apostles, “What should we do, men and brothers?” | LEB





This is so compelling, so dramatic, it almost takes your breath away. Imagine this happening today; witnessing an overtly religious and political audience being swayed by the power of Scripture and reason, moving from scoffing skeptics to conviction.

IS ANYTHING TOO HARD FOR YAHUAH?

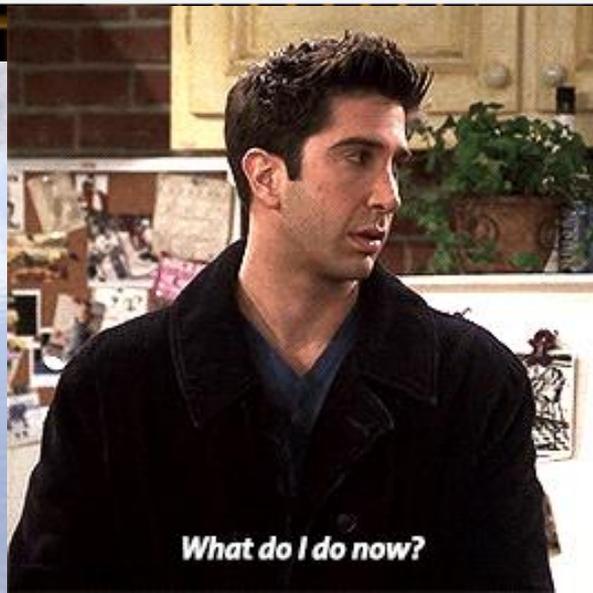
GENESIS 18:14

“They said (*eipon*) to Petros (*petros*, meaning stone or rock), and to (*pros*) the rest (*loipos* – remaining) of the apostles (*apostolos* – those who are properly informed and equipped as messengers and envoys who are set apart and sent away for a specific purpose, based upon *apo*, separation, and *stello*, prepared and equipped), ‘Brethren (*adelphos* – bothers and fellow countrymen), what (*tis*) is a man (*andros*) to do (*poieomai*)?’” (Acts 2:37)

#### Acts 2:37

Ἀκούσαντες δὲ κατενύγησαν τὴν καρδίαν, εἶπόν τε πρὸς τὸν Πέτρον καὶ τοὺς λοιποὺς ἀποστόλους· Τί ποιήσωμεν, ἄνδρες ἀδελφοί; | LEB NT RI

Now when they heard this, they were pierced to the heart and said to Peter and the other apostles, “What should we do, men and brothers?” | LEB



Shim'own / Kephas / Petros / Peter prevailed, beyond his preparation, the efficacy of the Spirit, and his approach, is that his audience was much better informed than our politicians and religious leaders are today. They knew the Hebrew Scriptures and its prophecies, and they were well versed in the Migra'ey. They had actually witnessed Yahowsha' fulfill predictions small and large.

# SEEKING THE TRUTH

Moreover, while their religious and political schemes were all headed in the wrong direction, this audience had not yet become corrupted by a millennium of polluted terminologies and Babylonian rituals. I dare say, similar success in our time would be far less likely.

“And now (*de*), accordingly (*pros*), Petros (*petros* – meaning stone or rock) told (*phemi* – instructed) them, ‘Change your thinking and attitude (*metanoeeo* – after you have come to recognize that which is false, change your perspective and obtain a proper understanding of what is true before it is too late to avoid the consequences)’ (Acts 2:38)”

#### Acts 2:38

Πέτρος δὲ πρὸς αὐτοὺς· Μετανοήσατε,<sup>1</sup>  
καὶ βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ  
ὀνόματι Ἰησοῦ Χριστοῦ εἰς ἄφεσιν τῶν  
ἁμαρτιῶν ὑμῶν, καὶ λήμψεσθε τὴν  
δωρεὰν τοῦ ἁγίου πνεύματος· | LEB NT RI

And Peter said to them, “Repent and be  
baptized, each one of you, in the name of  
~~Jesus Christ~~ for the forgiveness of your  
sins, and you will receive the gift of the  
Holy Spirit. | LEB



AH YES, THE PAST CAN HURT. BUT THE WAY I SEE IT,  
IS THAT YOU CAN EITHER RUN FROM IT  
OR, LEARN FROM IT.

So we are at a bit of a crossroads at how we look at this verse. Craig is going to point out that the Greek is speaking of a changing of the mind, and to be fair, the Hebrew word the Septuagint points to also means this as we will discover. But if all we do is change our minds without the important part of humbly asking forgiveness, are we not missing the whole point? Andrew will add more flavor to round out the discussion.

58



Changing  
Your MIND  
Can Change  
Your LIFE



*Metanoeo* literally means “perceive afterward.” It is a compound of *meta*, meaning “with, later, and after, denoting a change of place, perspective, or condition,” and *noeo*, which means “to perceive using your mind, to ponder, think, consider, and understand.”

Noeo is in turn derived from nous, which is “the mind, our faculty of intellectually judging and determining, deciding and discriminating.” There isn’t a hint of anything behavioral in metanoeo, and yet it is almost always translated using the religious term “repent.” And if you look up “repent” in your favorite dictionary, you find: “to turn from sin and dedicate oneself to the amendment of one’s life, to feel remorse and regret.” These are behavioral and emotional concepts, which completely miss the intent of metanoeo entirely.

#### Strong's Definitions [?]

(Strong's Definitions Legend)

μετανοέω metanoéō, met-an-o-eh'-o; from G3326 and G3539; to think differently or afterwards, i.e. reconsider (morally, feel compunction):—repent.

#### Thayer's Greek Lexicon [?]

(Jump to Scripture Index)

STRONGS NT 3340: μετανοέω

SHOW ALL

μετανοέω, μετάνω; future μετανοήσω; 1 aorist μετενόησα; from (Antiphon), Xenophon down; the Sept. several times for **נחם**; to change one's mind, i. e. to repent (to feel sorry that one has done this or that, Jonah 3:9), of having offended someone, Luke 17:3f; with **ἐπί τίνι** added (the dative of the wrong, Hebrew **על**, Amos 7:3; Joel 2:13; Jonah 3:10; Jonah 4:2), of (on account of) something (so Latin *me paenitet alicujus rei*), 2 Corinthians 12:21; used especially of those who, conscious of their sins and with manifest tokens of sorrow, are intent; on obtaining God's pardon; to repent (Latin *paenitentiam agere*): **μετανοῶ ἐν σάκκῳ καὶ σποδῶ**. clothed in sackcloth and besprinkled with ashes. Matthew 11:21:



Yahuah recognizes that we must think our way to knowing, to trust and reliance, and thus to salvation. And to think clearly and effectively, we must do so from the proper foundation and perspective—that being the Torah, Prophets, and Psalms.

60

Religious institutions know that they are doomed the moment their victims begin to think on their own, which is why metaneo is always mistranslated. They prevail when they make their audiences feel guilty, like they must bring their behavior in line with the institution's standards, or roast in hell.

It is little wonder so many are lost under the spell of religious jargon. The very source upon which they must rely for direction has been polluted by those who are deluding them.

**We agree with Craig that there is a global push to stop critical thinking. The first step to Teshuva is to understand clearly what has transpired. However, if we clearly understand the gravity of our actions, our emotions must then come into play to feel it, make it real. Otherwise its only Greek thinking and the aspect of repairing the relationship can get lost. You can't "think" trust and reliance. You have to feel it with every aspect of your being.**

The Hebrew equivalent “Nah-Kham” H5162. The first mention rule is Gen 5:29 where the appropriate meaning is comfort. It is not always translated properly though to follow through with the other meanings. They just use repent a lot.

Strong's Definitions [?]

(Strong's Definitions Legend)

נָחַם nâcham, naw-kham'; a primitive root; properly, to sigh, i.e. breathe strongly; by implication, to be sorry, i.e. (in a favorable sense) to pity, console or (reflexively) rue; or (unfavorably) to avenge (oneself):—comfort (self), ease (one's self), repent(-er,-ing, self).

Gen 5:29

And he called his name Noah, saying, This (one) shall **comfort [H5162]** us concerning our work and toil of our hands, because of the ground which Yahuah has cursed.

נָחַם proper name, masculine (*comfort*), a chieftain of Judah 1 Chronicles 4:19

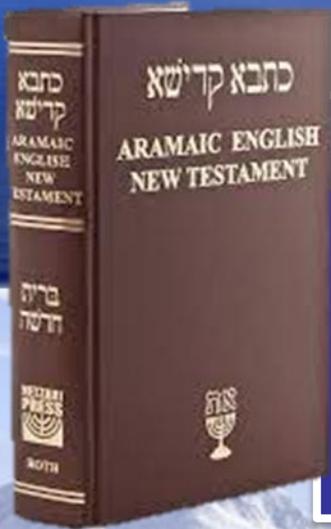
**Gen 6:6-7** 6 And it **repented [H5162]** Yahuah that He had made man on the earth, and it grieved Him at His heart. 7 And Yahuah said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it **repenteth [H5162]** Me that I have made them. (**to be sorry**)

**Gen 24:67** And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac **was comforted [H5162]** after his mother's [death].

**Gen 27:42** And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said to him, Behold, your brother Esau, as touching you, does **comfort [H5162]** himself, [purposing] to kill you. (**to avenge**)

## 38. Shimon said to them, "Repent and be immersed \*"

\* Shimon was preaching from the steps of the Temple in Jerusalem. Just below him were hundreds of mikveh (immersion) baths. Both the steps he spoke from and the baths are visible today outside the Western Wall. In Peter's day baptism **wasn't an act of conversion from one religion to another**, but an **act of purification from sin**. A person repented of their sin, prayed, and then entered into the waters of the mikveh to symbolize atonement.



**נחם**  
Denotes change of mind or affection. The LXX have frequently rendered it by μετανοω, which Greek verb in its most extensive sense of changing the mind, opinion, or purpose, seems nearly to answer it.

I. In Kal, to comfort, console, or cheer another, to change his mind from a state of grief and sorrow to one of ease and rest. Gen. v. 29. xxxviii. 12. 1. 21, & al. In Niph. to be comforted. receive comfort. Ps. lxxvii. 3. Jer. xxxi.

II. In Kal and Niph. to change one's mind, to repent. See Jud. ii. 18. Jer. xviii. 8, 10. Gen. vi. 6. Exod. xiii. 17. xxxii. 12. In Hith. to change or alter one's mind, to repent oneself. Deut. xxxii. 36. Ps. cxxxv. 14. As a N. נחם repentance. Hos. xiii. 14.

In several of the above cited passages, as in others, God is said by this word to change his mind or repent, when he acts in such a manner as men do when they repent or alter their designs, and consequently changes his method of proceeding; though in truth *He changeth not*, but his creatures. See Num. xxiii. 19; and comp. 1 Sam. xv. 11, with ver. 29.\*

HEBREW AND ENGLISH

### LEXICON;

WITHOUT POINTS:

IN WHICH

THE HEBREW AND CHALDEE WORDS

OF THE

OLD TESTAMENT

ARE EXPLAINED IN THEIR LEADING AND DERIVED SENSES,

THE

DERIVATIVE WORDS ARE RANGED UNDER THEIR RESPECTIVE PRIMITIVES, AND THE MEANINGS ASSIGNED TO EACH AUTHORIZED

BY REFERENCES TO PASSAGES OF SCRIPTURE, AND FREQUENTLY ILLUSTRATED AND CONFIRMED BY CITATIONS FROM VARIOUS AUTHORS, ANCIENT AND MODERN.

TO THIS WORK ARE PREFIXED,

A HEBREW AND A CHALDEE GRAMMAR, WITHOUT POINTS.

A NEW EDITION, CORRECTED, ENLARGED, AND IMPROVED.

By JOHN PARKHURST, M. A.  
FORMERLY FELLOW OF CLARE-HALL, CAMBRIDGE.

Parkhurst nails it along with the sighing aspect of be sorry or regretful. Most lexicons have dropped the changing ones mind aspect, but Parkhurst retains this important aspect. That is why it is important to check the old Lexicons for a more accurate pallet of definitions.

We think what Kepha is saying is they had to change their mind about who they thought Yahusha was and is. “You killed him. You must own that. Think about how you disregarded what he said for your own traditions. Now you understand he came in the authority of Yahuah, to cleanse us all of our transgressions against Yahuah. Take comfort in that so you can take advantage of being in the Covenant through this door Yahusha opened. Go cleanse yourself in the mikvah of this in the authority Yahuah gave to Yahusha to accomplish this miracle of redemption”.

Before we move on, Craig also clarifies “baptized”. Andrew already confirmed that the action of the Mikvah was to cleanse from transgression not change religious affiliation.



Changing  
Your MIND  
Can Change  
Your LIFE



Once again, in the beginning of this passage, theologians concealed another word's meaning by transliterating baptizo rather than translating it:  
To promote this myth, theological tomes all associate “repentance” with “religious conversion,” insisting that a person must convert to survive.

“ and also (*kai*) be immersed and cleansed (*baptizo* – dipped, washed, and purified) each and every one (*hekastos*) of you by (*epi* – before and by means of) **the personal and proper name** (*onoma*) of XY IY (placeholders for **the Ma’aseyah Yahowsha’**) in order to (*eis*) be pardoned, set free, and to be set apart (*aphesis* – to be liberated and released, having one’s debt cancelled, from *apo*, set-apart and *aphiemi*, to be sent to stand upright) from your sin and guilt (*hamartia* – being mistaken and wandering off the path), and then (*kai*) receive (*lambano* – grasp hold of and acquire, select and experience) the gift (*dorea* – free and unearned benefit) of the Set-Apart (*hagios*) ΠΝΣ (placeholder for Spirit and *ruwach*).” (Acts 2:38)

#### Acts 2:38

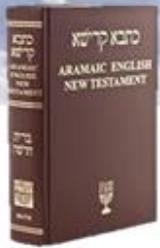
Πέτρος δὲ πρὸς αὐτοὺς· Μετανοήσατε,<sup>1</sup>  
καὶ βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ  
ὀνόματι Ἰησοῦ Χριστοῦ εἰς ἄφεσιν τῶν  
ἁμαρτιῶν ὑμῶν, καὶ λήμψεσθε τὴν  
δωρεὰν τοῦ ἁγίου πνεύματος· | LEB NT RI

And Peter said to them, “Repent and be  
baptized, each one of you, in the name of  
~~Jesus Christ~~ for the forgiveness of your  
sins, and you will receive the gift of the  
Holy Spirit. | LEB

38. each of you in the name of Master YHWHY'shua \*\* for the forgiveness of sins, that you may receive the gift of the Ruach haKodesh.

\*\*MarYah and Y'shua appear next to one another! Therefore, Keefa is saying that the divine part of Y'shua and YHWH are one and the same; he is referring to Him in both ways. It is an example of how the Name of the Father and the Son is one and the same, or they could not possibly be combined in this matter.

38 אָמַר לְהוֹן שְׁמַעוֹן תּוֹבוּ וְעַמְדוּ אַנְשׁ אַנְשׁ מְנַכּוֹן בְּשִׁמָּה דְמַרְיָא יִשׁוּעַ לְשׁוֹבְכָן



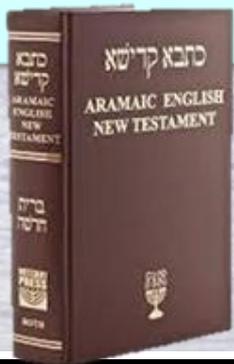
## APPENDIXES MarYah

Andrew Gabriel Roth's "Path to Life" ([www.pathtolife.com](http://www.pathtolife.com)) amply demonstrates that MarYah is *not* a conjugation from the root "Mar". It is the Aramaic cognate and actual word for YHWH, and replaces YHWH 7,000 times in the Aramaic Tanakh; each time the Tanakh is quoted in the Aramaic NT it is YHWH who is the speaker. Furthermore, except for stating that YHWH is Y'shua Mashiyach, MarYah is *never* applied to humans. Much confusion exists on this topic, primarily because sometimes the plural form of "human masters" is spelled the same way. However, the verbs surrounding that word, plus traditional pointing, give us 100 percent certainty when the word spelled meem-resh-yodh-alap in singular applies to YHWH, and in plural applies to human masters. As detailed in "Path to Life" the conjugation theory (i.e. that the "Yah" is simply a noun ending and not YHWH) is completely disproved even by passages in the Hebrew Tanakh, cross-referenced to its Aramaic counterpart.

Shim'own's advice was direct and simple: 1) Change your perspective and thinking. 2) Be immersed and cleansed in the character of the Ma'aseyah Yahowsha' and in the Name of Yahuah in order to be pardoned and set apart from your guilt. 3) Choose to receive the gift of the Set-Apart Spirit.



Yahusha taught his followers that they were kept by the power of the Name of YHWH, not his own name (John 17:11). The name of Yahusha functions as an affirmation of trust that “YHWH is Salvation,” and that he is YHWH’s Mashiyach, and “from Nazraya” provides concise identity. Praise goes to Eternal (YHWH), because prayer and thanks is offered to YHWH through the vessel whom He chose to bring salvation. But salvation is ultimately from YHWH. No one believes they start the engine of their vehicle and it drives them to their destination; no one confuses whether a car or engine can do everything on its own merits. It is YHWH who provides Salvation, but it is Yahusha who is the “vehicle” whereby this is accomplished. -ANDREW ROTH AENT



67

This also needs some tidying up. It is true Yahusha and Yahuah have the exact same divine quality. In that, they are related, are one as on the same page, same mission, so close there is no light between them- they could be mistaken to be one entity. However, what this verse is saying is that Yahuah has given Yahusha the **authority** to be that vehicle and door **by** the Name above all Names- Yahuah. And we come full circle. If, as Andrew points out, the Ruach Ha Qodesh is Yahuah’s Spirit breath, then it’s a really beautiful and accurate picture.

**38** And Kěpha said to them, “Repent, and let each one of you be immersed in the Name of משיח יהושע Messiah for the forgiveness of sins.**a**  
 And you shall receive the gift of the Set-apart Spirit.

What were they “repenting” or rethinking? That *Yahusha was the son of Yahuah and he had come with all the authority of Yahuah*. Shem or name also means authority. *By accepting this, by the authority given to Yahusha by Yahuah, they could now receive the gift of the Ruach ha Qodesh.*

What is this? Ruah means breath or better yet –Spirit because it is a multifunctional/dimensional aspect of Yahuah. The term “breath of life” is a reference to the Ruah (H7307). Yahuah identifies this with Himself. He used it to turn the earth in Gen 1:2 and put it into every being on earth. Everything that had this Spirit or Ruah of life during the flood died and all the flesh that had the “breath of life” that went into the Ark had the ruah of life. Every breath we take belongs to and is from Yahuah. He gives it to every living thing. It is literally a life line that is connected from us to Him. When our time is up- He takes the breath back.

What was breathed into Adam? Yahuah’s action of breathing is called Napha (H301). This gave Adam a neshamah- (H5397) and is also referred to as the “breath of life” in some places. However this is only for people. It is that spark or dormant spirit that connects us to Yahuah if we choose to have it ignited. It gets implanted in us at birth. It is a “gift” waiting to be opened. Many in the Torah chose to have this ignited and developed a relationship with Yahuah. But part of this gift could not be opened for them yet.

**רוּחַ** *rūwach*, roo'-akh; a primitive root; properly, to blow, i.e. breathe; only (literally) to smell or (by implication, perceive (figuratively, to anticipate, enjoy):—accept, smell, ✕ touch, make of quick understanding. Primitive Root

X. In Kal and Hiph. *to inspire in smelling, to snuff, sniff, smell.* Gen. viii. 21. xxvii. 47. Exod.\* xxx. 38. Lev. xxvi. 31. 1 Sam. xxvi. 19. Amos v. 21. (comp. under קטר I.) & al. Isa. xi. 3, **הריח** infin. *odorari ejus*, his smelling (*shall be to smell*), or he shall smell **ביראת** *the fear of Jehovah*, (ב being here prefixed to the noun **יראת** as to **ריח** Lev. xxvi. 31.) i. e. **He shall readily, acutely, and accurately discern those true Israelites in whom is no guile, but whose ruling principle is the fear of Jehovah.** See the following context. For instances of our blessed Lord's **exercising this discerning faculty**, see John i. 47—50. Luke vii. 39—

The Ruach that is set apart for this special gift gives us discernment. This sense of smell is what Yahuah uses to test our spirits purity in reverence to Him. When we are faking it **we reek.**

**Amo 5:21** I hate, I despise your feast days, and I will not smell **H7306** in your solemn assemblies.

Gen 21:3 And **יהוה smelled-Ruwach** a soothing fragrance, and **יהוה** said in His heart, “Never again shall I curse the ground because of man, although the inclination of man’s heart is evil from his youth, and never again smite all living *creatures*, as I have done,

Wow another reference to Yahusha!

## ◀ Isaiah 11 ▶

### The Scriptures (ISR 1998)

- 1 And a Rod shall come forth from the stump of Yishai, and a Sprout from his roots shall bear fruit.
- 2 The Spirit of יהוה shall rest upon Him – the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of יהוה,
- 3 **And shall make him of quick understanding** in the fear of יהוה. And He shall not judge by the sight of His eyes, nor decide by the hearing of His ears.
- 4 But with righteousness He shall judge the poor, and shall decide with straightness for the meek ones of the earth, and shall smite the earth with the rod of His mouth, and slay the wrong with the breath of His lips.
- 5 And righteousness shall be the girdle of His loins, and trustworthiness the girdle of His waist.

Everything that is alive has the Ruah of life in them given by Yahuah and will be taken back to Yahuah.

70



Only people have Neshamah's- a dormant spark to connect to Yahuah.

Everything that is alive has a Nepesh- a unique character.

What was given in Acts? The Ruach that ignited their Neshamah to be able to discern by a sense of smell if a person revered Yahuah. A quick understanding- an ability to grasp the plan home. A personal connection to Yahuah that was fully unachievable before Yahusha, because he had not redeemed us. Of course people had personal relationships with Yahuah in the Torah, Prophets and Writings! But up to this point, Yahuah had been silent for over 400 years. Yahusha has always been the promise. Now this part of the promise was fulfilled and the gift could be unwrapped by those alive after Yahusha. To those that had died before, Yahusha delivered the good news in Sheol and lead them out. Another reason he had to go there. We were given a death penalty out of the Garden. This can now be avoided- only through the work Yahusha accomplished. That was what Kepha was asking them to do! To be able to accept back the breath of Eternal life that had been snuffed out by Adam and Hawah. But it has to be sincere!

**Gen 2:7** And יהוה Eternal formed the man out of dust from the ground, and breathed (**Naphak K5301**) into his nostrils **breath (Nashama-H5397)** of life. And the man became a **living being (Nephesh – H5315)**. Nephesh gives us our wills, personalities and uniqueness.

Before we leave this essential passage, let's review it once again, simplified this time:

Now when they heard this, they were pierced through the heart. They said to Kepha, and to the rest of those who were properly informed, 'Brethren, what are we to do?' (Acts 2:37) "And now, accordingly, Kepha told them, 'Change your thinking and be comforted and be immersed and cleansed each and every one of you by the Authority of the Ma'aseyah Yahowsha' in order to be pardoned, set free, and to be set apart from your sin and guilt, and then receive the gift of the Set-Apart Spirit.'" (Acts 2:38)

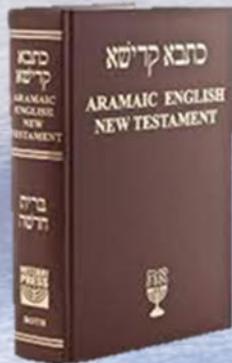


“For indeed (*gar* – because) the announced promise (*evangelia* – consent approval (read: Covenant) exists (*eimi* – was, is, and will be) for you, your children (*teknon* – your offspring including sons and daughters), everyone (*pas*) who is a great distance away (*makran* – far off, remote and distant (read: outside Yisra’el and lost), and for as many (*hosos*) as ΚΣ (placeholder for Yahowah, the Supreme Authority) our ΘΣ (placeholder for Yahuah, based upon *‘elohym*) calls to Himself (*proskaleomai* – calls out to, invites, and summons (read: those who answer the summons to His Called-Out Assemblies).” (Acts 2:39)

#### Acts 2:39

ὑμῖν γὰρ ἐστὶν ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν καὶ πᾶσι τοῖς εἰς μακρὰν ὄσους ἂν προσκαλέσεται κύριος ὁ θεὸς ἡμῶν. | LEB NT RI

For the promise is for you and for your children, and for all those who are far away, as many as the Lord our God calls to himself.” | LEB



39. For to you was the promise, and to your children, and to all those who are far away whom Eternal will call.

# THE FEASTS

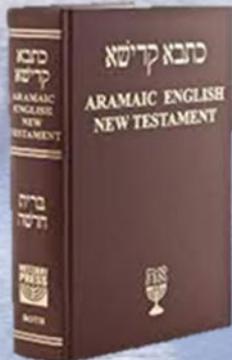
There are seven invitations on Yahowah's calendar each year, seven days upon which we are summoned by our Heavenly Father to celebrate our salvation and adoption into His family. Shabuwa' is the fourth step along the Way, a time which assures eternal life in heaven to all of those who answer Yahuah's call. The question for all of us is: are we prepared, are we equipped, and are we willing to do what Kephas did? And if not, why not?

“And with many more (*pleion* – an increasing quantity of appropriate and fitting), yet different (*heteros* – additional) words (*logos*), he admonished and testified (*diamartyromai* – bore witness to, and used them to warn, assert, affirm, declare, and emphatically state) to earnestly encourage and summon (*parakaleo* – call, invite, and urge, instruct, admonish, and exhort) them, ‘Become saved, rescued and healed and be set apart from (*sozo apo* – become rescued from the dangers of, be delivered from the destruction of, become healed from the sickness of, and be preserved, set-apart from the separation of) this crooked and corrupt (*skolios* – unscrupulous, dishonest, and twisted) generation (*genea* – age and race).” (Acts 2:40)

Acts 2:40

ἑτέροις τε λόγοις πλείοσιν διεμαρτύρατο,  
καὶ παρεκάλει αὐτοὺς λέγων· **Σώθητε** ἀπὸ  
τῆς γενεᾶς τῆς σκολιᾶς ταύτης. | LEB NT  
RI

And with many other words he solemnly urged and exhorted them, saying, “Be saved from this crooked generation!” | LEB

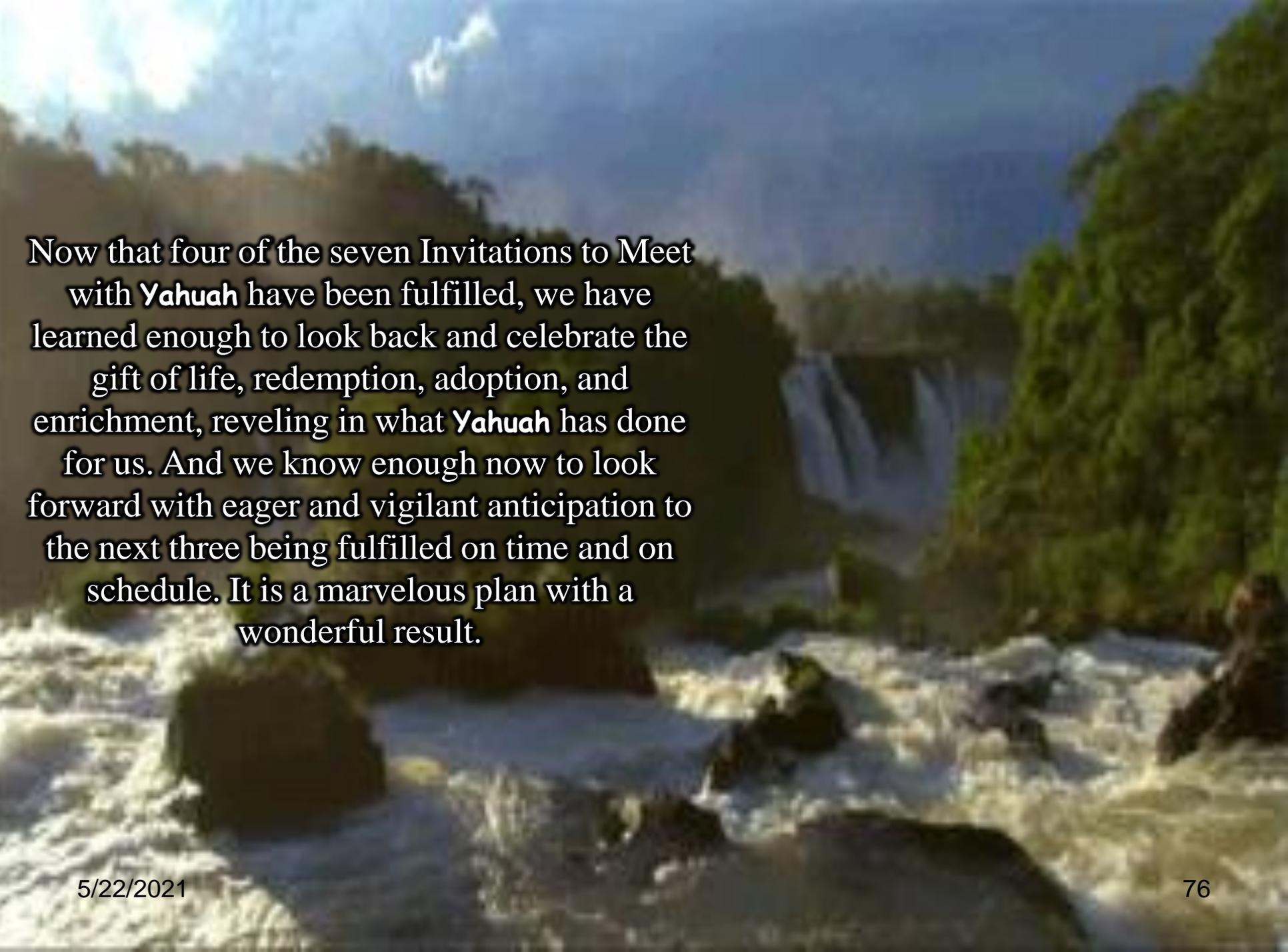


40. And with many other words he would witness to them and he would beseech them while saying, Save (**yourselves**) from this perverse generation.”

This verse is as vital and compelling today as it was when it was first spoken over 1900 years ago. Very little has changed. Well, that isn't entirely true. It should be noted that the KJV and NIV altered the second half of this passage to read: "Save yourselves from " And yet, none of the Greek words for the pronouns "you, your, yours, yourself, or yourselves" sy, sou, soi, se, humin, humeis, and humeteros, appear in the text. And that is because we cannot save **ourselves—it is a gift of Yahuah, the result of the seven Called-Out Assemblies, and Yahowsha's and the Spirit's fulfillment of them.**

The portion of Shim'own / Kephas' witness we are privy to was based exclusively upon explaining how Yahowsha' and the Spirit fulfilled the Torah, Prophets, and Psalms. He used this evidence to "admonish and warn" his audience, in addition to "encouraging and summoning" them. I bring this to your attention, because Christians and Jews have wrongly been led to believe that it is inappropriate to point out the flaws in people's beliefs.

And especially telling in this regard is the word Shim'own is translated as having selected to convey "crooked," skolios, which literally conveys "curved and windy, serpentine and bent, twisted and meandering," as opposed to straight. It is based upon skello, which describes the bends in our leg, from our hip to our toes, inclusive of knees and ankles. Men have twisted and shaped Yahuah's Word, message, and plan to suit their own agenda—one which leads to spiritual sickness, and to the destruction of the soul.

A scenic view of a river with rapids and a waterfall in a lush, green forest. The water is turbulent and white with foam as it flows over rocks. The surrounding trees are dense and vibrant green. The sky is a clear, bright blue with a few wispy clouds. The overall atmosphere is peaceful and natural.

Now that four of the seven Invitations to Meet with **Yahuah** have been fulfilled, we have learned enough to look back and celebrate the gift of life, redemption, adoption, and enrichment, reveling in what **Yahuah** has done for us. And we know enough now to look forward with eager and vigilant anticipation to the next three being fulfilled on time and on schedule. It is a marvelous plan with a wonderful result.

To wind up we just have a reminder about Ruth, a book that is usually read during Shabua. Ruth was not a Moabite!

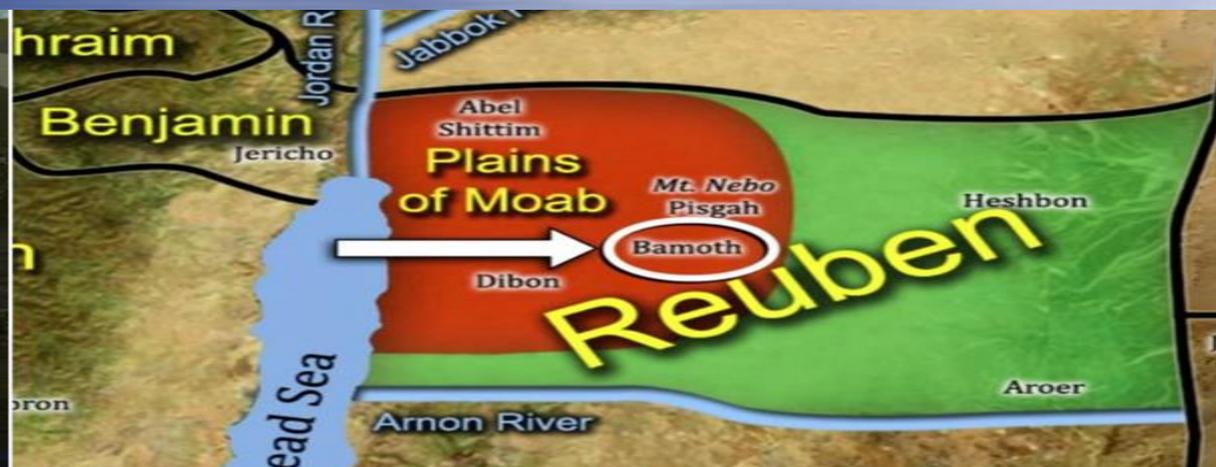


# RUTH WAS AN ISRAELITE BIBLICAL PROOF AND MAPS THAT LEAVE NO STONE UPTURNED.

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The Israelites mourned for Moses in the Plains of Moab. Though it says Moses died in the land of Moab look where Mt. Nebo is. This is because the plains of Moab is the 'country/rural' part of the land. Not to the South past the Arnon River, that is Moab's possession or portion. If they distressed them Yahuah would have punished them for breaking His instruction.

5/25/2019



Because of the war that happened with the Amorites, 300+ years of dominance by the Israelites in that area, as well as the land grants, Ruth was born in the country of Moab right by Bamoth. If everyone according to the records had been slaughtered, including the Amorite War and the Moabite captives; how can Ruth be a Moabite? Jephthah sort of seals the deal with his conversation with Ammon in the book of Judges chapter 11.

I have brought full circle my argument for Ruth as she was a Righteous woman from the tribe of Reuben, while Boaz from Judah was ever careful to treat her Torah-fully, so he was Righteous indeed. Ruth was an Israelite from the tribe of Reuben.

5/22/2021

<http://trueisraelite.com/100-proof-ruth-was-an-israelite-biblical-truth-with-maps/>



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# FBI



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