

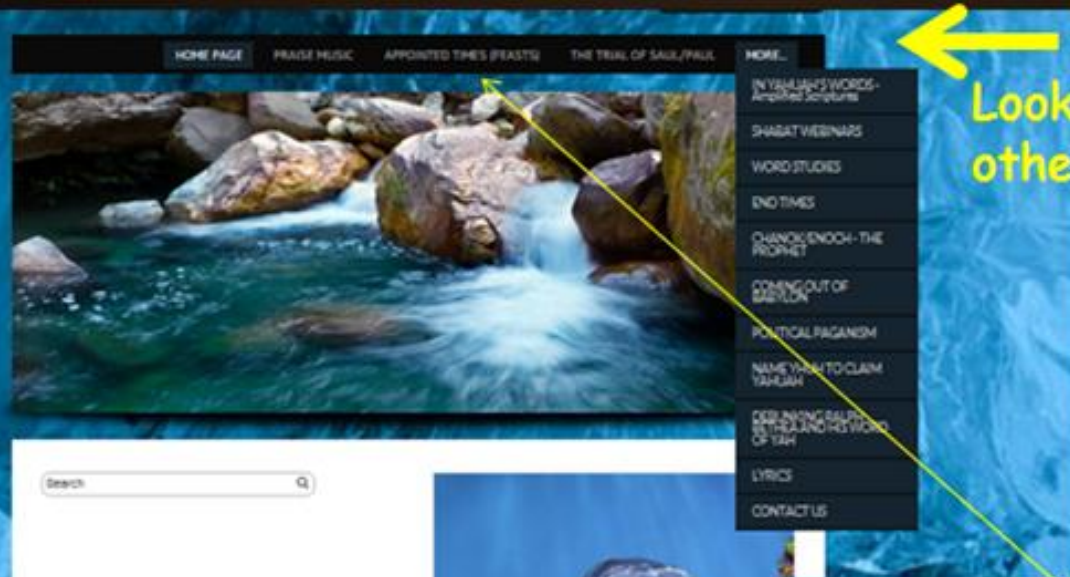
SHABUA-7 SEVENS-PENTECOST
RECEIVING THE RUACH HA QODESH
PART 3
KEPHA'S MESSAGE CONTINUES



SHAVUOT

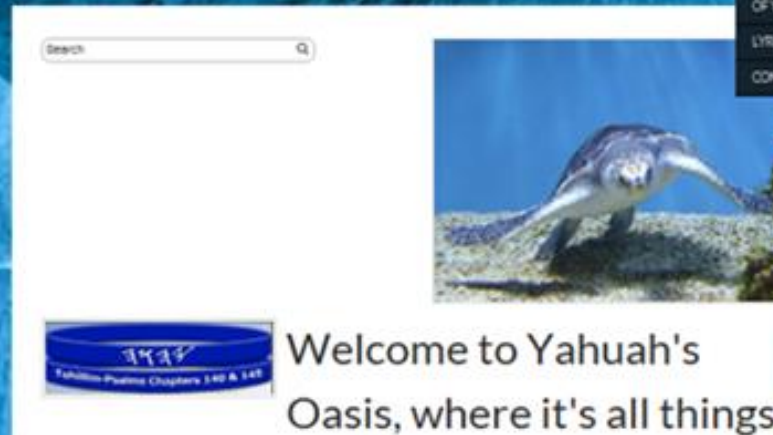
THE FEAST OF WEEKS

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



<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 'Yada' Yah Volume 2: Invitations to Meet God ...Walking to Yahowah'. The document content includes a section header '1 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, specifically the Passover lamb on 'Abyb 14' (Pesach) and the Feast of Seven Sabbaths ('Weeks').

YADA YAH

Shout for Joy
12pm - 3pm EST

Genesis Invitations Going Astray The Way Home Good News God Damn Religion Last Days Forum

Google Custom Search

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

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)).

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

PSALMS

The Apostle's *Shabuwa'* soliloquy was advanced by way of a second Tanakh citation, this time from the 16th *Mizmowr* / Psalm. But so as to better understand why he selected it, let's begin our examination by studying the entire Song from which the excerpt was taken. Shim'own Kephass didn't cite it in a vacuum so we shouldn't approach it out of context either.

“A written psalm (*miktam* – an inscribed poem and prayer) of Dowd (*dowd* – love and beloved): **Keep watch over and protect me** (*shamar* ‘any – revere and care for me, guard me, cling to, and preserve me) Eternal (‘*el*) because (*ky* – for the reason that) **I flee/ seek refuge/take shelter** in You (*hasah ba ‘antah* – I seek shelter and take refuge, trusting in You). **Saying/promising/bringing to light** (‘*amar* – promise and declare) to (*la*) Yahowah (), my (‘*any*) **Upright One** (‘*eden / ‘edon* – my foundation and the established and firm pillar of my tabernacle, and the base upon which I stand), You (‘*atath*) are. **Good/gracious/and have a positive attitude and favor towards** (*tabah* – kind and generous to) me (‘*any*). **(I’m) Nothing without You.** (*bal ‘al’atath* – not because of who I am, but because of who You are).” (*Mizmowr / Song / Psalm 16:1-2*)

Psalm 16:title

LEB OT RI | מִכְתָּם לְדָוִד A miktam of David. | LEB

Psalm 16:1

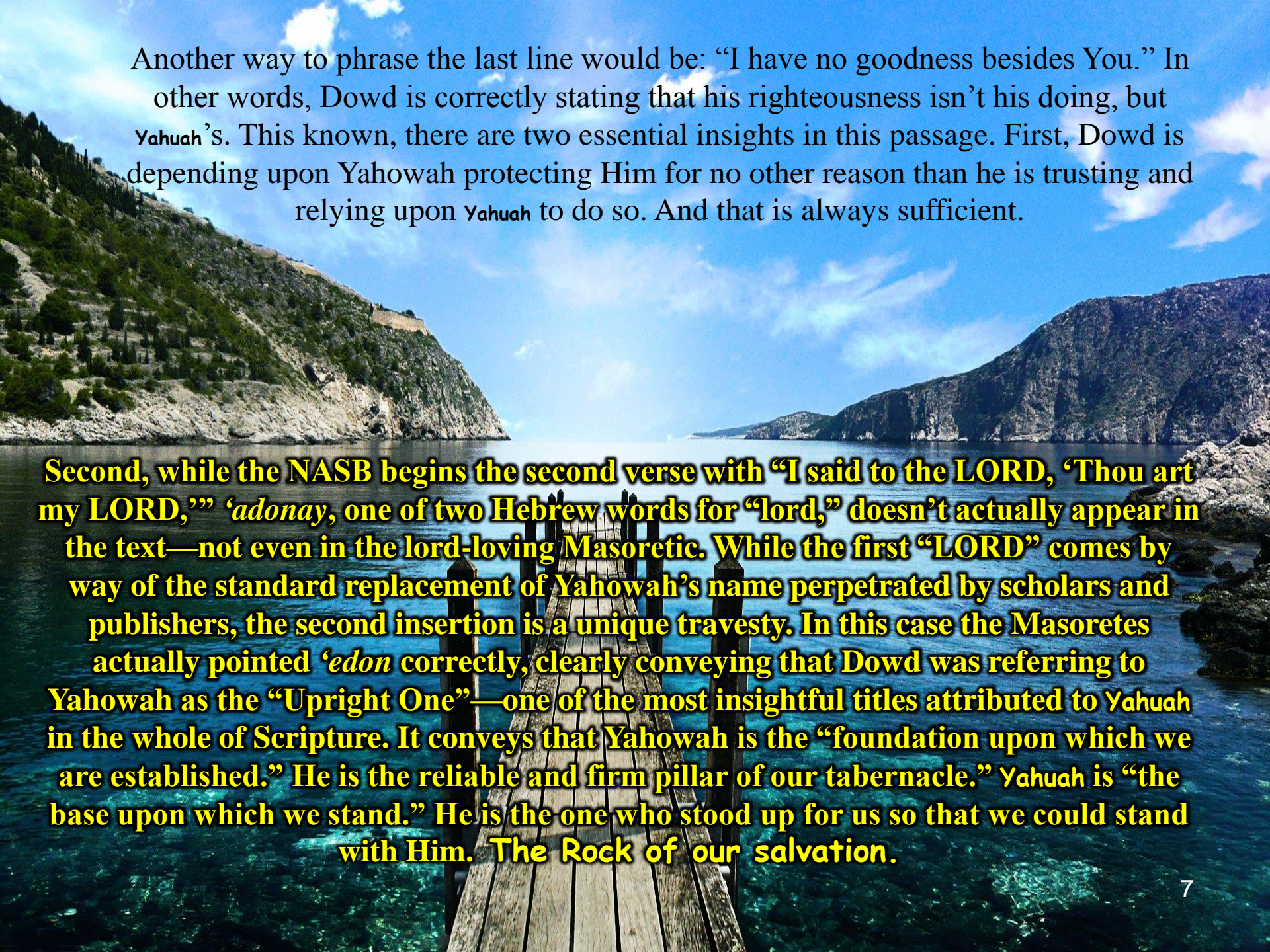
LEB OT RI | שְׁמַרְנִי אֵל בְּיַחְסִיתִי בְּדָדֶךָ Protect me, O God, for I take refuge in you. | LEB

Psalm 16:2

LEB OT RI | אָמַרְתָּ לַיהוָה אֲדֹנָי אַתָּה טוֹבָתִי Oh my soul you have said to Yahweh, “You are my Lord. I have no good apart from you.” | LEB

	2620 [e]	3588 [e]	410 [e]	8104 [e]	1732 [e]	4387 [e]
bāk.	hā-sî-tî	kî-	'êl,	šā-mə-rê-nî	lə-dā-wîd;	mîk-tām
בַּךְ :	חֲסִיתִי	כִּי-	אֵל,	שָׁמְרֵנִי	לְדָוִד	מִכְתָּם 1
in	in You do I put my trust	for	O God	Preserve me	of David	Michtam
Prep	Verb	Conj	Noun	Verb	Noun	Noun

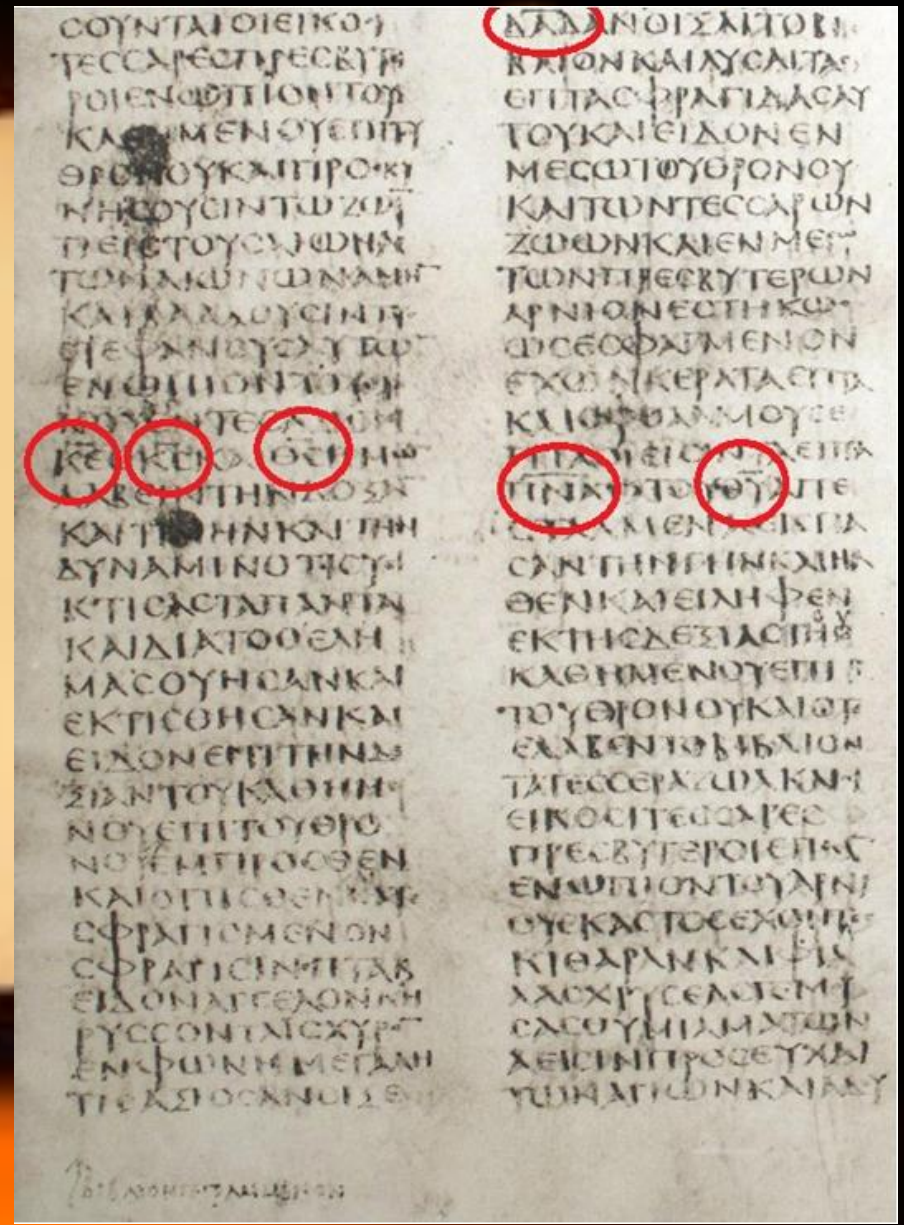
5921 [e]	1077 [e]	2896 [e]	859 [e]	136 [e]	3068 [e]	559 [e]
'ā-le-kā.	bal-	tō-w-bā-tî,	'āt-tāh;	'ā-dō-nāy	Yah-weh	'ā-mart
עָלַיְךָ :	בַּל-	טוֹבֹתַי	אַתָּה -	אֲדֹנָי	לַיהוָה	אָמַרְתָּ 2
to	not	my goodness	you	my Lord	to the LORD [are]	[O my soul] You have said
Prep	Adv	Adj	Pro	Noun	Noun	Verb



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.

Second, while the NASB begins the second verse with “I said to the LORD, ‘Thou art my LORD,’” ‘*adonay*, one of two Hebrew words for “lord,” doesn’t actually appear in the text—not even in the lord-loving Masoretic. While the first “LORD” comes by way of the standard replacement of Yahowah’s name perpetrated by scholars and publishers, the second insertion is a unique travesty. 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.

This realization is especially significant with regard to the incessant insertions of “Lord” in the Greek texts where it does not belong. Based upon this verse, and many others, to be consistent and accurate, we are compelled to replace the KΣ, KY, and KΩ placeholders when they appear in the text with either “Yahowah” or “Upright One,” depending upon which better suits the context of the discussion. And for this reason alone, our review of the Psalm based upon Shim’own’s *Shabuwa*’ quotation of it, has borne valuable fruit.



“Concerning (*la*) the set apart (*qodesh* – cleansed and purified) who are (*‘asher*) in (*ba*) the Land (*‘erets* – realm and world), they (*hem*) are all (*kol*) majestic (*‘adyr* – illustrious, glorious, noble, and magnificent), and I delight (*hepes* – take pleasure and enjoyment associating) with (*ba*) them.” (*Mizmowr* / Song / Psalm 16:3)

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

Psalm 16:3

לְקַדּוֹשִׁים אֲשֶׁר-בְּאֶרֶץ הַמָּה וְאֲדִירֵי כָל-חֲפְצֵי-בָם: | LEB OT RI | With regard to the saints who are in the land, they are the noble ones in whom is all my desire. | LEB

	2656 [e]	3605 [e]		117 [e]	1992 [e]	776 [e]	834 [e]	6918 [e]	
bām.	ḥep-šî-	kāl-		wə-'ad-dî-rê,	hêm-māh;	bā-'ā-reṣ	'ă-šer-	liq-dō-wō-šîm	
בָּם:	חֲפְצֵי-	כָּל-	וְ	אֲדִירֵי	הַמָּה	בְּאֶרֶץ	אֲשֶׁר-	לְקַדּוֹשִׁים	3
in	[is] my delight	all	[to] and the excellent	that	that	in the earth	that [are]	As for the saints	
Prep	Noun	Noun		Adj	Pro	Noun	Prt	Adj	

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 אַחֲרַי מִהֲרוּ בְלֹא-אִסִּידִי
וְנִסְכֵיהֶם מִדָּם וְבִלְאִשָּׁא אֶת-שְׁמוֹתָם
עַל-שִׁפְתָי: | LEB OT RI

Those who hurry after another god
increase their sorrows. I will not pour out
their drink offerings of blood, nor take up
their names on my lips. | LEB

1077 [e]	1818 [e]	5262 [e]	5258 [e]	1077 [e]	4116 [e]	312 [e]	6094 [e]	7235 [e]
ū·bal-	mid·dām;	nis·kê·hem	'as·sîḵ	bal-	mā·hā·rū	'a·hêr	'aṣ·ṣə·bō·w·tām	yir·bū
וְבַל-	מִדָּם	נִסְכֵיהֶם	אֲסִיךְ	בַּל-	מְהֵרָה	אַחֵר	עֲצֻבוֹתָם	יִרְבוּ 4
nor	of blood	[god] their drink offerings	offer	nor	[that] hasten	[after] another	Their sorrows	shall be multiplied
Adv	Noun	Noun	Verb	Adv	Verb	Adj	Noun	Verb

8193 [e]	5921 [e]	8034 [e]	853 [e]	5375 [e]
śe·pā·tāy.	'al-	mō·w·tām,	'e·tōš-	'eś·śā
שִׁפְתַי:	עַל-	שְׁמוֹתָם	אֶת-	אֶשָּׂא
my lips	into	their names	-	take up
Noun	Prep	Noun	Acc	Verb

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.



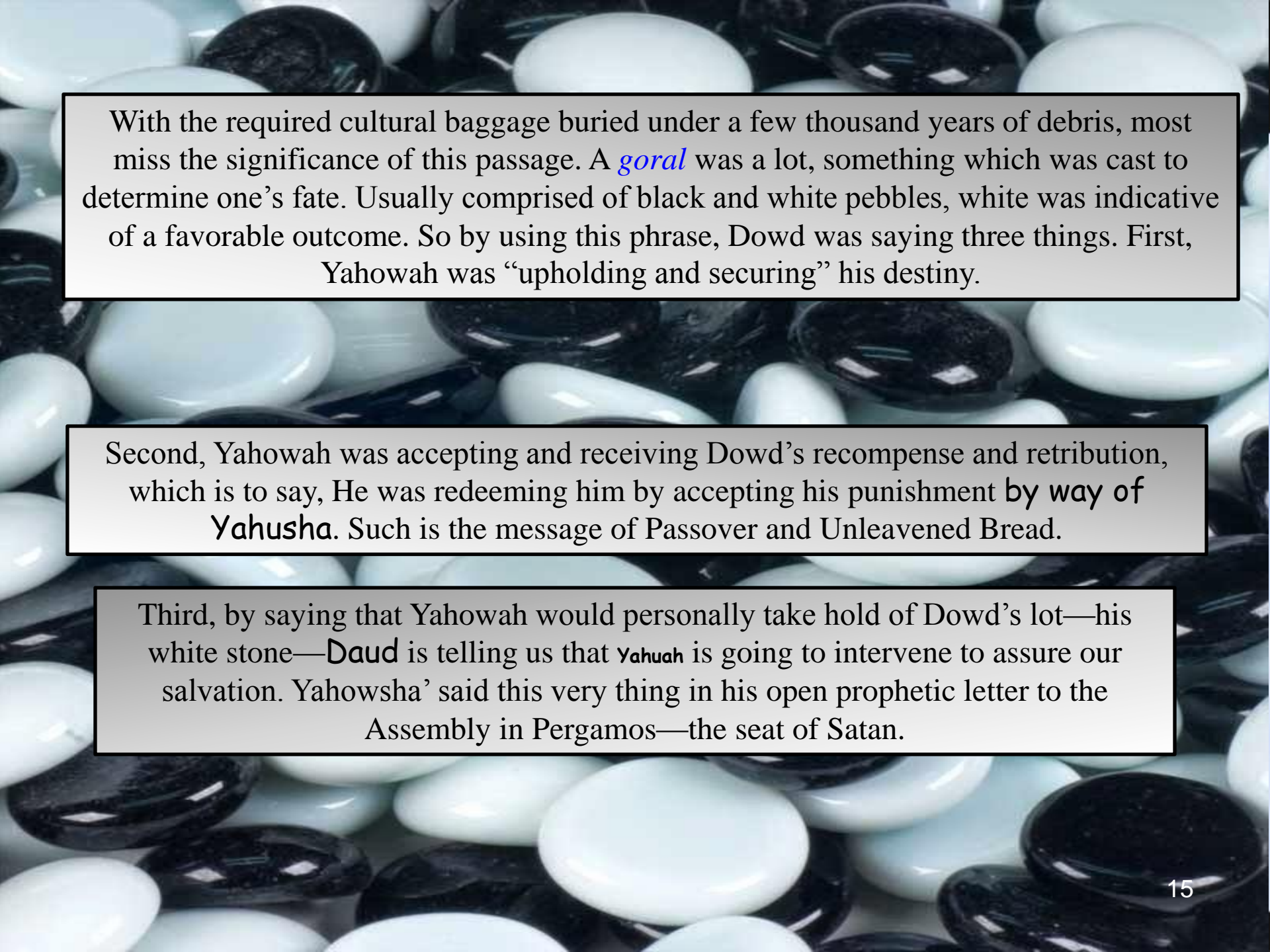
“Yahowah () allots and provides (*menath* – assigns and gives, prepares and apportions) my share, fate, and inheritance (*heleq* – reward), my crucible (*kuwr* – source of purification). You uphold and secure (*tamak* – personally take hold of and control, you accept and receive) my fate (*goral* – lot 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 וְכוֹסֵי אֶתָּה תוֹמִיךְ Yahweh is the portion which is my share and my cup. You hold my lot. | LEB
 גֹּרְלִי: | LEB OT RI

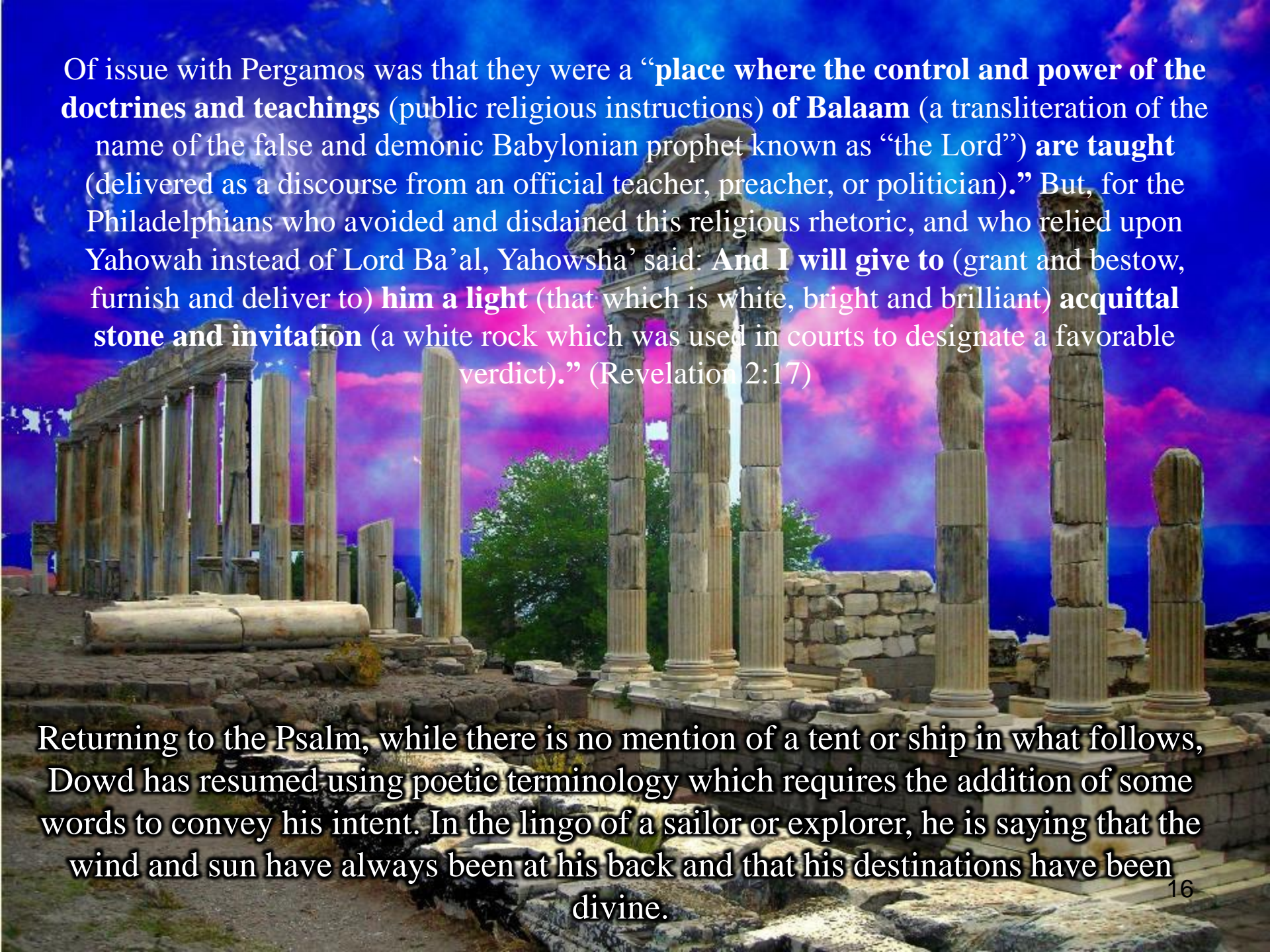
1486 [e]	8551 [e]	859 [e]		3563 [e]	2506 [e]	4490 [e]	3068 [e]
gō-w-rā-lī.	tō-w-mīk	'at-tāh,		wə-kō-w-sī;	hel-qī	mə-nāt-	Yah-weh
גֹּרְלִי:	תוֹמִיךְ	אֶתָּה	–	וְכוֹסֵי	חֶלְקִי	מְנַת־	יְהוָה 5
my lot	maintain	you		and of my cup	of my inheritance	[is] the portion	The LORD
Noun	Verb	Pro		Noun	Noun	Noun	Noun

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 foreground and background, creating a sense of depth. The lighting is even, highlighting the smooth texture of the stones.

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 background of the slide is a photograph of ancient ruins, likely the Temple of Apollo in Side, Turkey. The scene features several tall, fluted stone columns standing amidst a field of rubble and broken stone blocks. The sky is a dramatic mix of deep blue, purple, and pink, suggesting a sunset or sunrise. The overall atmosphere is one of historical grandeur and mystery.

Of 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 נָפְלוּ-לִי בַנְּעִמִים אֶף-נִחַלֹּת
 שְׁפָרָה עָלַי | LEB OT RI The measuring lines have fallen for me in
 delightful for me. | LEB

5921 [e]	8231 [e]	5159 [e]	637 [e]	5273 [e]	5307 [e]	2256 [e]	
'ā-lāy.	šā-pə-rāh	na-hă-lāt,	'ap-	ban-ne-'i-mîm;	lî	nā-pə-lū-	hă-bā-lîm
עָלַי :	שְׁפָרָה	נִחַלֹּת	אֶף-	בַּנְּעִמִים	לִי	נָפְלוּ-	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 (*ya’as* – provides counsel), yea also (‘*aph* – even) instructs (*yasar* – 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 Yahwah (את-יהוה-אֵלֶּיךָ) 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 אֶף־לַיְלֹת I will bless Yahweh who advises me; yes, at night my innermost being instructs me. |
 יִסְרוּנִי בַלַּיְלֹתֵי: 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-nî	lê-lō-wt,	'āp-		ye-'ā-šā-nî;	'ā-šer	Yah-weh	'et-	'ā-bā-rêk,
כְּלִי־וַתִּי:	יִסְרוּנִי	לַיְלֹת	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 will love you, Yahweh, my strength!

Psalm 16:8

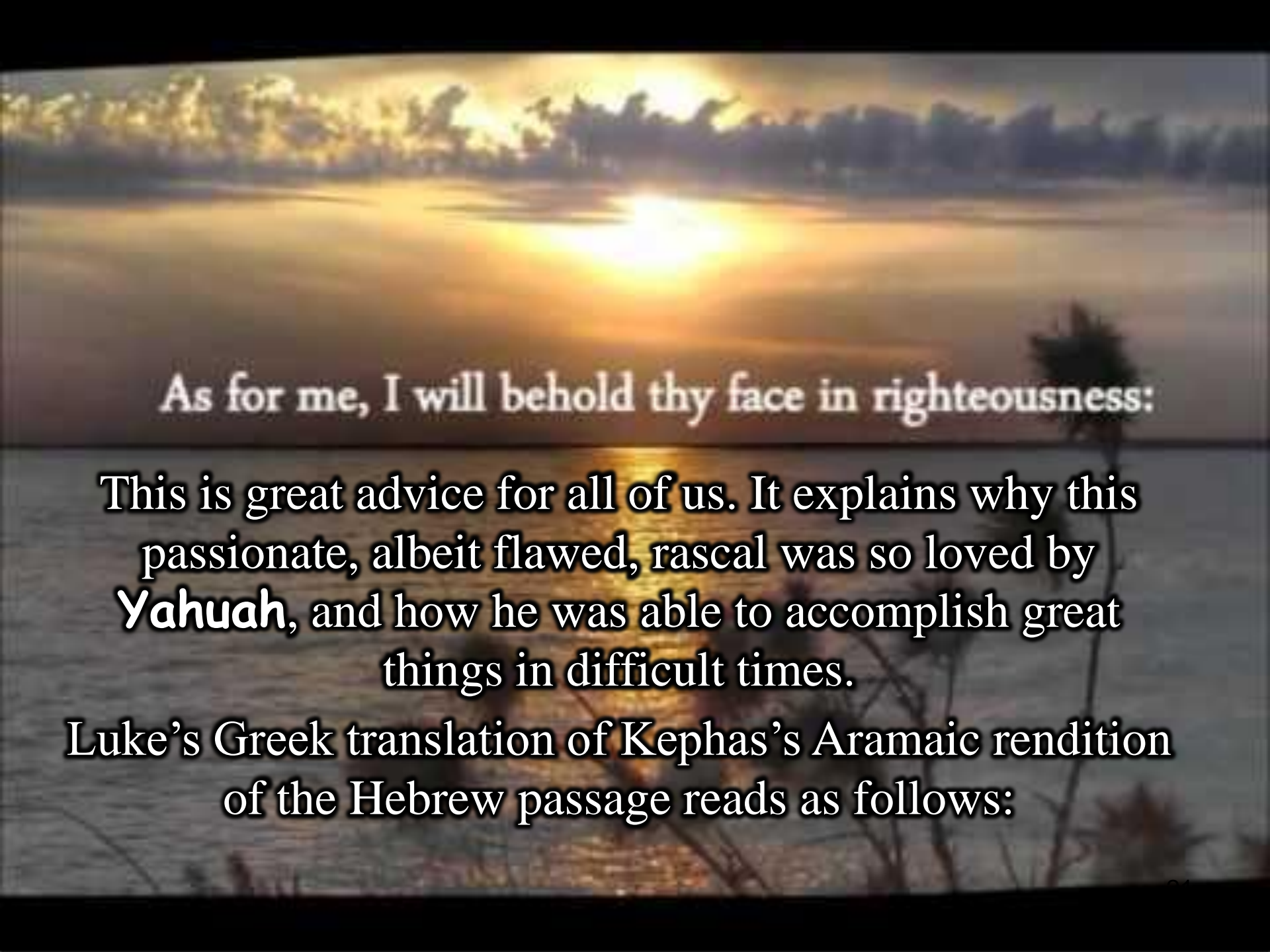
“I continually (*tamyd* – consistently and perpetually) set (*sawah* – place and thereby come to resemble) Yahowah () before (*neged* – beside and nearby) me, because (*ky*) at (*min*) His right side (*yamyn* – right hand) I will not (*bal*) stagger or fall (*mowt* – be shaken, deviate from the right 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*) Yahuah 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.
 בַּל־אֶמּוֹט׃ Because he is at my right hand I will not be shaken. | LEB

4131 [e]	1077 [e]	3225 [e]	3588 [e]	8548 [e]	5048 [e]	3068 [e]	7737 [e]	
'em-mō-wt.	bal-	mī-mī-nī,	kī	tā-mīd;	lə-neg-dī	Yah-weh	šiw-wī-ṭī	
אֶמּוֹט׃	בַּל־	מִיְמִינִי	כִּי	תָמִיד	לְנֶגְדִי	יְהוָה	שׁוֹיְתִי	8
do be moved	not	[he is] at my right hand	because	always	before	the LORD	I have set	
Verb	Adv	Noun	Conj	Noun	Subst	Noun	Verb	

A serene sunset scene over a body of water. The sun is low on the horizon, casting a golden glow across the sky and reflecting on the water's surface. The sky is filled with soft, wispy clouds. On the right side, the dark silhouette of a tree is visible against the lighter sky.

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 *Dauid*) 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

1138 [e]	1063 [e]	3004 [e]	1519 [e]	846 [e]	4308 [e]	3588 [e]	2962 [e]	1799 [e]	1473 [e]	1223 [e]
David	gar	legei	eis	auton	Proorōmēn	ton	Kyrion	enōrion	mou	dia
25 Δαυίδ*	γὰρ	λέγει	εἰς	αὐτόν ,	Προορώμην	τὸν	Κύριον	ἐνώπιόν	μου	διὰ
David	indeed	says	about	him	I foresaw	the	Lord	before	me	continually
N-NMS	Conj	V-PIA-3S	Prep	PPro-AM3S	V-IIM-1S	Art-AMS	N-AMS	Prep	PPro-G1S	Prep

3956 [e]	3754 [e]	1537 [e]	1188 [e]	1473 [e]	1510 [e]	2443 [e]	3361 [e]	4531 [e]
pantos	hoti	ek	dexiōn	mou	estin	hina	mē	saleuthō
παντός ,	ὅτι	ἐκ	δεξιῶν	μού	ἐστιν ,	ἵνα	μὴ	σαλευθῶ .
everything	because	at [the]	right hand	of me	he is	that	not	I should be shaken
Adj-GMS	Conj	Prep	Adj-GNP	PPro-G1S	V-PIA-3S	Conj	Adv	V-ASP-1S

This translation of *Mizmowr* 16:8 provides yet another undeniable confirmation that many, if not most, of the placeholders for *kurios* are only correctly represented when they are replaced with Yahowah's name.

While we are on this topic, the irrational explanation scholars use to dismiss the ubiquitous existence of placeholders throughout all seventy of the pre-Constantine first-, second-, and third-century Greek manuscripts is similar to their justification for replacing Yahowah's name 7,000 times with "Lord" in the Tanakh (an acronym for Torah, Prophets, and Psalms in Hebrew). They claim that the scribes had so much respect for the names and titles Yahowah, Yahowsha', Spirit, Father, Son, Ma'aseyah, and Lord, that they devised a scheme of placeholders to dignify their Divine status. But if that were so, then why was "Dowd" conveyed using the same system? After all, Shim'own's whole point was that Dowd wasn't Divine, which meant that he was speaking of Yahowsha'. And more telling still, if the notion of "Divine respect" were Yahwah's idea, why did He see to it that all of these names and titles were written out without exception, tens-of-thousands of times in the Torah, Prophets, and Psalms?

How is a modern translator to know or determine when to render the Greek words *Κύριος* and *Θεός* into the divine name in his version? By determining where the inspired Christian writers have quoted from the Hebrew Scriptures. Then he must refer back to the original to locate whether the divine

Sacred Names and Titles—“nomia sacra”
In Early Greek Papyri MSS

שמע ישראל יהוה אלהינו יהוה אחד |
 Hear Yisra'el, Yahuah is our Almighty, Yahwah Alone

(1)	$\overline{\text{KC}}, \overline{\text{KY}}, \overline{\text{KN}},$ $\overline{\text{KW}}, \overline{\text{KE}}$	stand for Hebrew	א י א כ who was, who is who is to come	יהוה Yahwæh יהוה Yahuah	or	אֲדֹנָי Adonai L-ord	or	אֲדוֹן Sir Adon
(2)	$\overline{\text{IY}}, \overline{\text{IC}}, \overline{\text{IN}}$	stand for Hebrew	יהושוע יהושע Yehoshua	ישוע Yæshua Yeshua	Yah Saves			
(3)	$\overline{\text{ΘC}}, \overline{\text{ΘN}},$ $\overline{\text{ΘΩ}}, \overline{\text{ΘΥ}}$	stand for Hebrew	אֱלֹהִים Elohim אֵל El	Almighty Mighty One	All the nomina sacra markings in the Early Greek Papyri show that the person is part of the One Elohim, and that the names and titles should be respectfully said in Hebrew.			
(4)	$\overline{\text{XΩ}}, \overline{\text{XN}}$ $\overline{\text{XC}}, \overline{\text{XY}}$	stand for Hebrew	מָשִׁיחַ Mashiakh	Anointed				
(5)	$\overline{\text{ΠTP}}, \overline{\text{ΠTC}}$	stand for Hebrew	אָב Av אָבָא Abba,	Father Papa	$\text{הָאֱלֹהִים אָבִינוּ}$ The Almighty our Father			
(6)	$\overline{\text{YY}}, \overline{\text{YC}}, \overline{\text{YΩ}}, \overline{\text{YN}}$	stand for Hebrew	בֶּן Bæn	בֶּן־ Ben	Son	בֶּן־אֱלֹהִים Almighty Son		
(7)	$\overline{\text{ΠNA}}, \overline{\text{ΠNC}}, \overline{\text{ΠNI}}$	stand for Hebrew	רוּחַ Ruakh	Spirit	רוּחַ אֱלֹהִים Almighty Spirit			

*The forms, Yæshua and Abba were borrowed into Hebrew from Aramaic, and are now part of Hebrew. The high priest "Jeshua" (KJV) in Ezra, Nehemiah and Zechariah, like Messiah, had two forms to his name: Yehoshua and Yæshua. **Ben Elohim means both Son of the Almighty, and Almighty Son.

There is only one, informed, rational, and consistent conclusion which can be drawn regarding the use of placeholders throughout the Greek writings: **Yahuah** prefers His Hebrew names and titles because they each convey an essential message which is lost in the conversion to another language. Dowd means “love and beloved,” and as such gives considerable meaning to the nature of his kingdom from **Yahuah**’s perspective. His name helps us understand why Yahowah was so enamored with him.

Dowd proclaimed:

“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

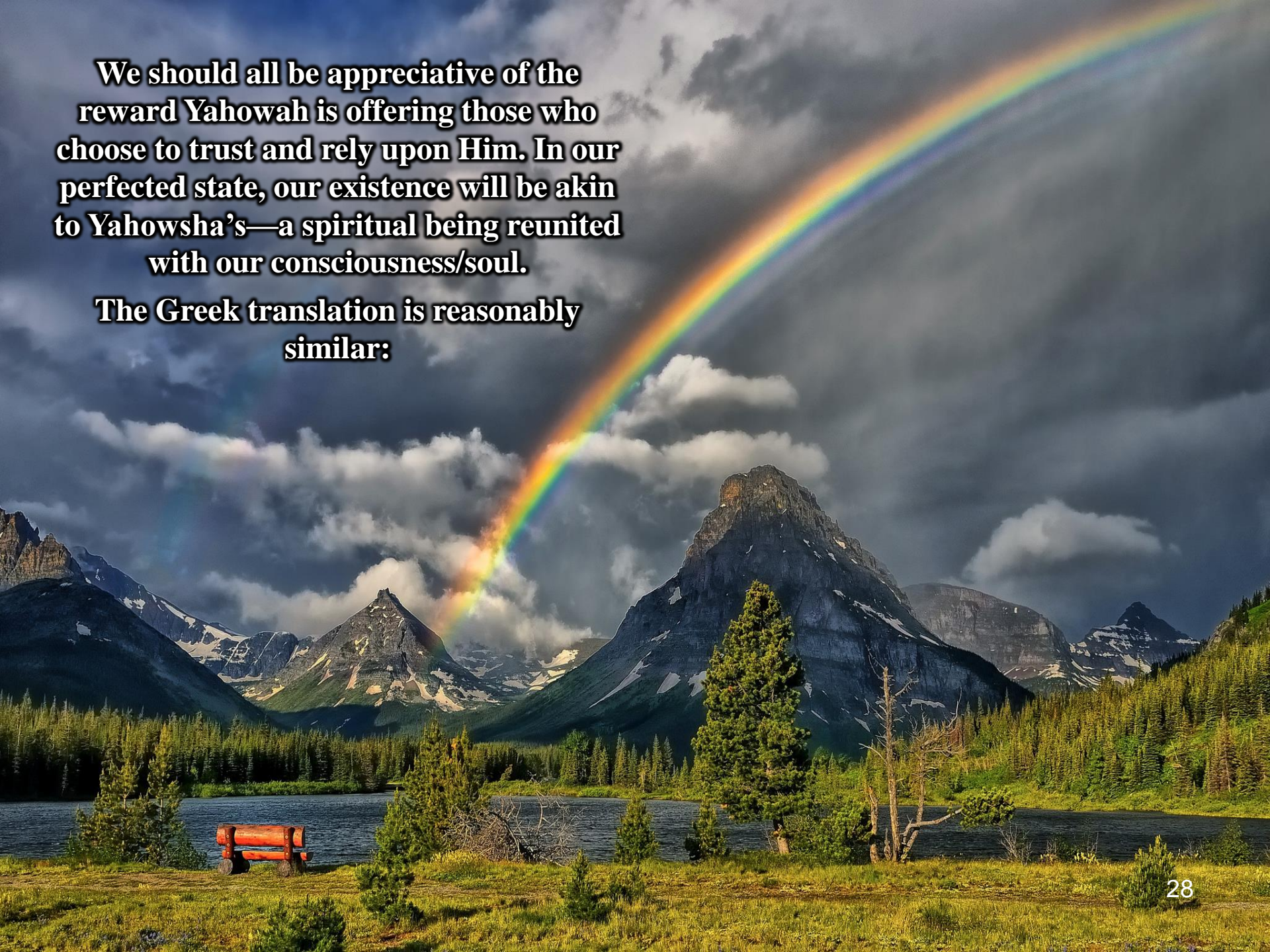
Psalm 16:9

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

983 [e]	7931 [e]	1320 [e]	637 [e]	3519 [e]	1523 [e]	3820 [e]	8055 [e]	3651 [e]
lā-be-tah.	yiš-kōn	bə-sā-rī,	'aḵ-	ke-bō-w-dī;	way-yā-gel	lib-bī	sā-mah	lā-ken
· : לְבֶטַח :	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)

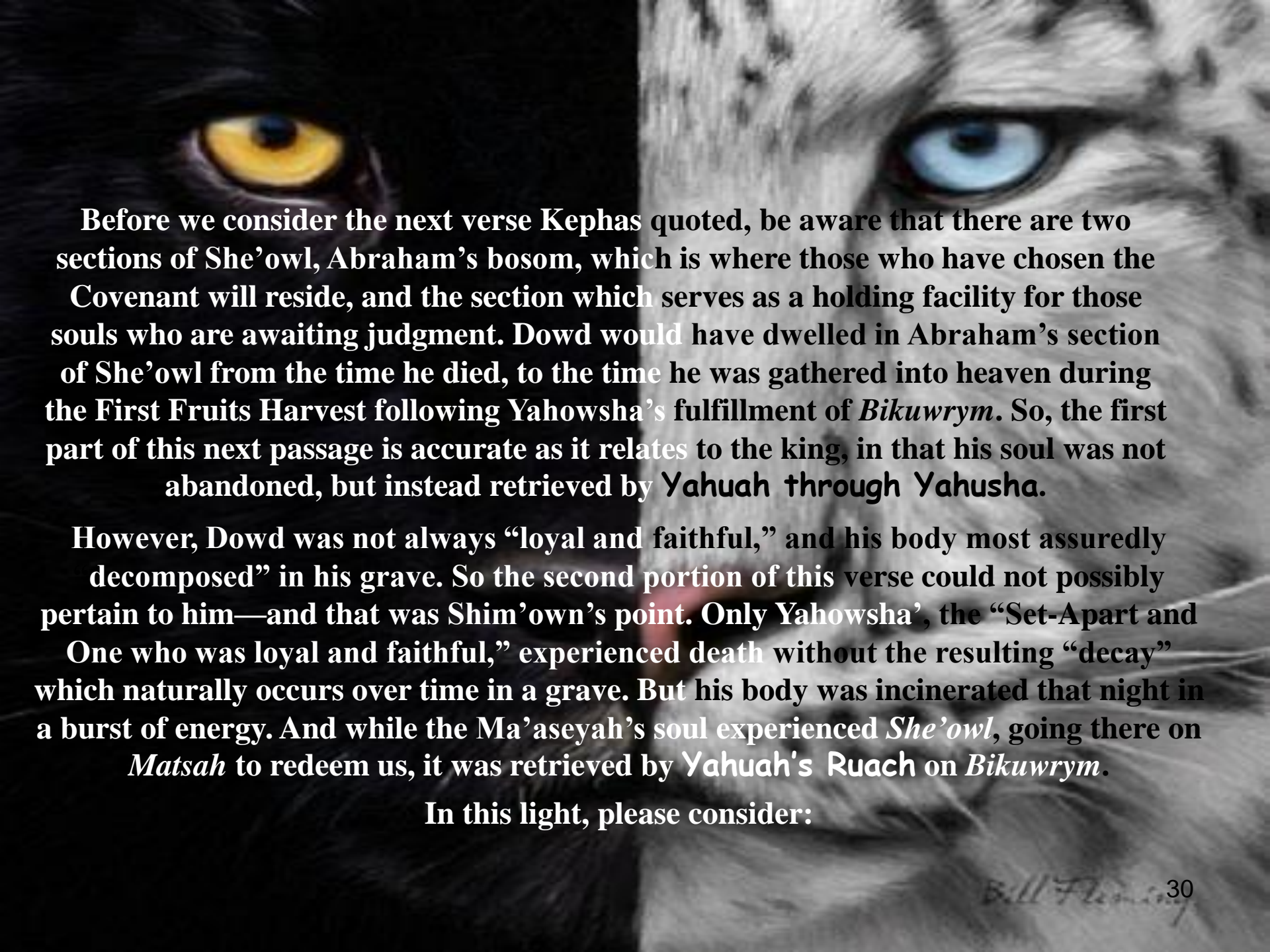
Acts 2:26

διὰ τοῦτο ηὐφράνθη ἡ καρδία μου¹ καὶ ἠγαλλιάσατο ἡ γλῶσσά μου, ἔτι δὲ καὶ ἡ σὰρξ μου κατασκηνώσει ἐπ’ ἐλπίδι· | LEB NT RI

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

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	ηὐφράνθη	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
Adv	Conj	Conj	Art-NFS	N-NFS	PPro-G1S	V-FIA-3S	Prep	N-DFS

A close-up photograph of two owl eyes. The eye on the left is bright yellow with a black pupil, set against dark feathers. The eye on the right is a pale, icy blue with a black pupil, set against lighter, greyish feathers. The background is dark and out of focus.

Before we consider the next verse Kephias quoted, be aware that there are two sections of She'owl, Abraham's bosom, which is where those who have chosen the Covenant will reside, and the section which serves as a holding facility for those souls who are awaiting judgment. Dowd would have dwelled in Abraham's section of She'owl from the time he died, to the time he was gathered into heaven during the First Fruits Harvest following Yahowsha's fulfillment of *Bikuwrym*. So, the first part of this next passage is accurate as it relates to the king, in that his soul was not abandoned, but instead retrieved by Yahuah through Yahusha.

However, Dowd was not always "loyal and faithful," and his body most assuredly decomposed" in his grave. So the second portion of this verse could not possibly pertain to him—and that was Shim'own's point. Only Yahowsha', the "Set-Apart and One who was loyal and faithful," experienced death without the resulting "decay" which naturally occurs over time in a grave. But his body was incinerated that night in a burst of energy. And while the Ma'aseyah's soul experienced *She'owl*, going there on *Matsah* to redeem us, it was retrieved by Yahuah's Ruach on *Bikuwrym*.

In this light, please consider:

“ 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 (*chasid / chesed* – Set-Apart and Eternal One) to see (*ra’ah* – or experience) decay (*sahat* – decomposition in the grave),” (*Mizmowr / Song / Psalm 16:10*)

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 (*egkataleipo* – 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*)

Psalm 16:10

כִּי לֹא־תַעֲזֹב נַפְשִׁי לְשֵׂאוֹל לְאֶתְתָן | לֹא־תִתְּנֵנִי לְרֵאֵת שְׁחַת | LEB OT RI |

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·ḥat	lir·'ō·wt	ḥă·sî·də·kā,	ṭit·tên	lō-	liš·'ō·wl;	naṗ·šî	ta·'ă·zōb	lō-	kî	10
שְׁחַת	לְרֵאֵת	חַסִּידְךָ	תַּתְּנֵנִי	לֹא	- לְשֵׂאוֹל	נַפְשִׁי	תַּעֲזֹב	לֹא	כִּי	
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	

Acts 2:27

ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ᾅδην, οὐδὲ δώσεις τὸν ὁσίον 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	Ὅσιόν
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



Only Yahowsha' was "undefiled and pure," making it clear that the Set-Apart and Dedicated One was and is the Ma'aseyah. Additionally, while the Hebrew word *sahat* can mean "pit or grave" in addition to "decay and decomposition," *diaphthora* is unequivocal, reinforcing the reason Shim'own selected this text.

Yahowsha's disciple completed the 16th *Mizmowr* in his *Shabuwa'* defense:

“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 (*paneh*), experiencing a favorable acceptance, contentment, and pleasure (*na’ym*) at (*ba*) your right side (*yamyn*) 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 אֶרְחַ הַיָּיִם שְׂבַע שְׂמֵחֹת
 אֶת־פְּנֵיךָ נְעֻמֹת בְּיַמִּינְךָ נֹצַח | 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

3225 [e]	5273 [e]	6440 [e]	853 [e]	8057 [e]	7648 [e]	2416 [e]	734 [e]	3045 [e]	
bî-mî-nə-kā	nə-'i-mō-wt	pā-ne-kā;	'et-	mā-hō-wt	sō-ḅa'	ḥay-yîm	'ō-rah	tō-w-dî-'ê-nî	11
בְּיַמִּינְךָ	נְעֻמֹת	פְּנֵיךָ	אֶת־	שְׂמֵחֹת	שְׂבַע	הַיָּיִם	אֶרְחַ	תּוֹדִיעַנִי	
In Your right	[there are] pleasures	Your presence	-	of joy	[is] fullness	of life	the path	will show me	
Noun	Adj	Noun	Acc	Noun	Noun	Adj	Noun	Verb	

5331 [e]
 ne-ṣah.
 נֹצַח:
 forevermore
 Noun

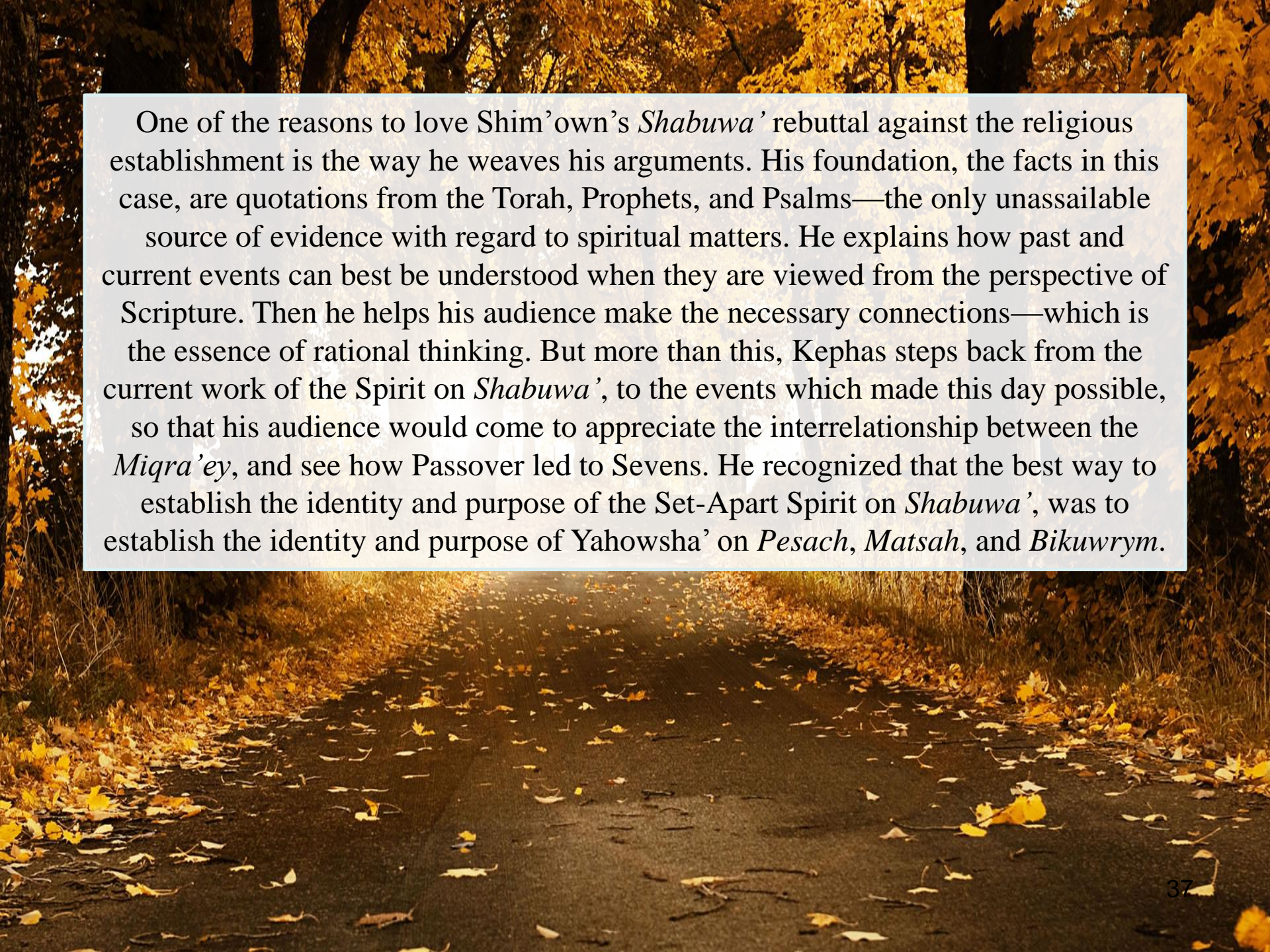
Acts 2:28

ἐγνώρισάς μοι ὁδοὺς ζωῆς, πληρώσεις με
εὐφροσύνης μετὰ τοῦ προσώπου σου. |
LEB NT RI

You have made known to me the paths of
life; you will fill me with gladness with your
presence.' | LEB

1107 [e]	1473 [e]	3598 [e]	2222 [e]	4137 [e]	1473 [e]	2167 [e]	3326 [e]	3588 [e]
egnōrisas	moi	hodous	zōēs	plērōseis	me	euphrosynēs	meta	tu
28 ἐγνώρισάς	μοι	ὁδοὺς	ζωῆς ;	πληρώσεις	με	εὐφροσύνης	μετὰ	τοῦ
You have made known	to me	[the] paths	of life	you will fill	me	with joy	in	the
V-AIA-2S	PPro-D1S	N-AFP	N-GFS	V-FIA-2S	PPro-A1S	N-GFS	Prep	Art-GNS

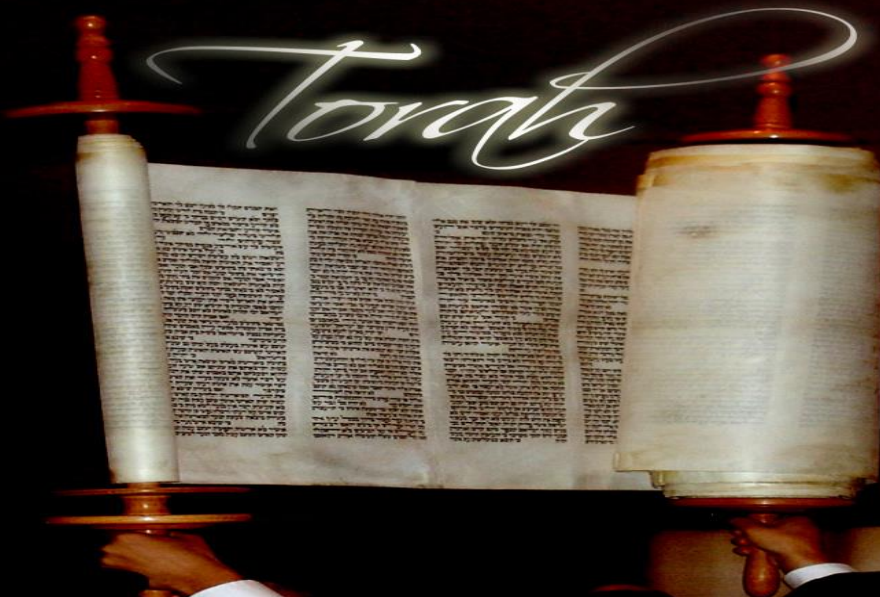
4383 [e]	4771 [e]
prosōpou	sou
προσώπου	σου .
presence	of you
N-GNS	PPro-G2S



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 *Miqra'ey*, 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 *Dauid*), 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 Δαυίδ, 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

435 [e]	80 [e]	1832 [e]	3004 [e]	3326 [e]	3954 [e]	4314 [e]	4771 [e]	4012 [e]	3588 [e]
Andres	adelphoi	exon	eipein	meta	parrēσίας	pros	hymas	peri	tou
29 Ἄνδρες ,	ἀδελφοί ,	ἐξὸν	εἰπεῖν	μετὰ	παρρησίας	πρὸς	ὑμᾶς ,	περὶ	τοῦ
Men	brothers	it is permitted [me]	to speak	with	freedom	to	you	concerning	the
N-VMP	N-VMP	V-PPA-NNS	V-ANA	Prep	N-GFS	Prep	PPro-A2P	Prep	Art-GMS

3966 [e]	1138 [e]	3754 [e]	2532 [e]	5053 [e]	2532 [e]	2290 [e]	2532 [e]	3588 [e]	3418 [e]	846 [e]	1510 [e]
patriarchou	Dauid	hoti	kai	eteleutēsen	kai	etaphē	kai	to	mnēma	autou	estin
πατριάρχου	Δαυίδ*	, ὅτι	καὶ	ἐτελεύτησεν	καὶ	ἐτάφη ,	καὶ	τὸ	μνήμα	αὐτοῦ	ἔστιν
patriarch	David	that	both	he died	and	was buried	and	the	tomb	of him	is
N-GMS	N-GMS	Conj	Conj	V-AIA-3S	Conj	V-AIP-3S	Conj	Art-NNS	N-NNS	PPro-GM3S	V-PIA-3S

1722 [e]	1473 [e]	891 [e]	3588 [e]	2250 [e]	3778 [e]
en	hēmin	achri	tēs	hēmeras	tautēs
ἐν	ἡμῖν	ἄχρι	τῆς	ἡμέρας	ταύτης .
among	us	unto	the	day	this
Prep	PPro-D1P	Prep	Art-GFS	N-GFS	DPro-GFS

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 (*prooraō*) 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 2:30

προφήτης οὖν ὑπάρχων, καὶ εἰδὼς ὅτι
ὄρκῳ ὤμοσεν αὐτῷ ὁ θεὸς ἐκ καρποῦ τῆς
ὀσφύος αὐτοῦ καθίσει ἐπὶ τὸν θρόνον
αὐτοῦ, | [LEB NT RI](#)

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](#)

4396 [e]	3767 [e]	5225 [e]	2532 [e]	1492 [e]	3754 [e]	3727 [e]	3660 [e]	846 [e]	3588 [e]	2316 [e]
prophētēs	oun	hyparchōn	kai	eidōs	hoti	horkō	ōmosen	autō	ho	Theos
30 προφήτης	οὖν	ὑπάρχων ,	καὶ	εἰδὼς	ὅτι	ὄρκῳ	ὤμοσεν	αὐτῷ	ὁ	Θεὸς ,
A prophet	therefore	being	and	knowing	that	with an oath	swore	to him	-	God
N-NMS	Conj	V-PPA-NMS	Conj	V-RPA-NMS	Conj	N-DMS	V-AIA-3S	Pro-DM3S	Art-NMS	N-NMS

1537 [e]	2590 [e]	3588 [e]	3751 [e]	846 [e]	2523 [e]	1909 [e]	3588 [e]	2362 [e]	846 [e]
ek	karpou	tēs	osphyos	autou	kathisai	epi	ton	thronon	autou
ἐκ	καρποῦ	τῆς	ὀσφύος	αὐτοῦ ,	καθίσει	ἐπὶ	τὸν	θρόνον	αὐτοῦ .
of [the]	fruit	of the	loins	of him	to set	upon	the	throne	of Him
Prep	N-GMS	Art-GFS	N-GFS	Pro-GM3S	V-ANA	Prep	Art-AMS	N-AMS	Pro-GM3S

Acts 2:31

προϊδὼν ἐλάλησεν περὶ τῆς ἀναστάσεως
τοῦ χριστοῦ ὅτι οὔτε ἐγκατελείφθη εἰς
ᾅδην οὔτε ἡ σὰρξ αὐτοῦ εἶδεν διαφθοράν.
| LEB NT RI

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

4308 [e]	2980 [e]	4012 [e]	3588 [e]	386 [e]	3588 [e]	5547 [e]	3754 [e]	3777 [e]	1459 [e]
proidōn	elalēsen	peri	tēs	anastaseōs	tou	Christou	hoti	oute	enkateleiphthē
31 προϊδὼν , ἐλάλησεν	περὶ	τῆς	ἀναστάσεως	τοῦ	Χριστοῦ ,	ὅτι	οὔτε	ἐγκατελείφθη	
having foreseen	he spoke	concerning	the	resurrection	of the	Christ	that	neither	was he abandoned
V-APA-NMS	V-AIA-3S	Prep	Art-GFS	N-GFS	Art-GMS	N-GMS	Conj	Conj	V-AIP-3S

1519 [e]	86 [e]	3777 [e]	3588 [e]	4561 [e]	846 [e]	3708 [e]	1312 [e]
eis	hadēn	oute	hē	sarx	autou	eiden	diaphthoran
εἰς	ᾅδην*	, οὔτε	ἡ	σὰρξ	αὐτοῦ	εἶδεν	διαφθοράν .
into	Hades	nor	the	flesh	of him	saw	decay
Prep	N-AMS	Conj	Art-NFS	N-NFS	PPro-GM3S	V-AIA-3S	N-AFS

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. *Egkataleipo* says as much as it is based upon *kataleipo*, 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.

“This IN (placeholder for Yahowsha’) whom ΘΣ (placeholder for Yahowah) raised up (*anistamai* – caused to be restored to life and stand upright so as to enable us to stand), which all (*pas*) of us exist as (*eimi*) witnesses (*martyros* – spectators and observers who can testify based upon their experience), therefore (*oun*) is the right hand (*dexia* – the authority and power) of ΘΥ (Yahowah), lifted up and exalted (*hypsoo* – dignified and honored). He also (*te* – by way of close relationship and making a connection) promised (*epangelia* – provided an assurance and agreement by way of an announcement) the Set-Apart (*hagion* – purifying) ΠΙΝΣ (placeholder for Spirit based upon an understanding of *ruwach*, from *pneuma*) who is received and acquired (*lambano* – obtained, possessed, and experienced, adorning others) from (*para*) the ΠΠΣ (placeholder for Father based upon the Hebrew ‘*ab* using the Greek *pater*), which (*hos*) you all (*sou*) have also (*kai*) seen (*blepo*) and heard (*akouo*).” (Acts 2:32-33)

Acts 2:32

τοῦτον τὸν Ἰησοῦν ἀνέστησεν ὁ θεός, οὓς πάντες ἡμεῖς ἐσμεν μάρτυρες. | LEB NT RI

This Jesus God raised up, of which we all are witnesses. | LEB

Acts 2:33

τῇ δεξιᾷ οὖν τοῦ θεοῦ ὑψωθεὶς τὴν τε ἐπαγγελίαν τοῦ πνεύματος τοῦ ἁγίου λαβὼν παρὰ τοῦ πατρὸς ἐξέχεεν τοῦτο ὃ ὑμεῖς βλέπετε καὶ ἀκούετε. | LEB NT RI

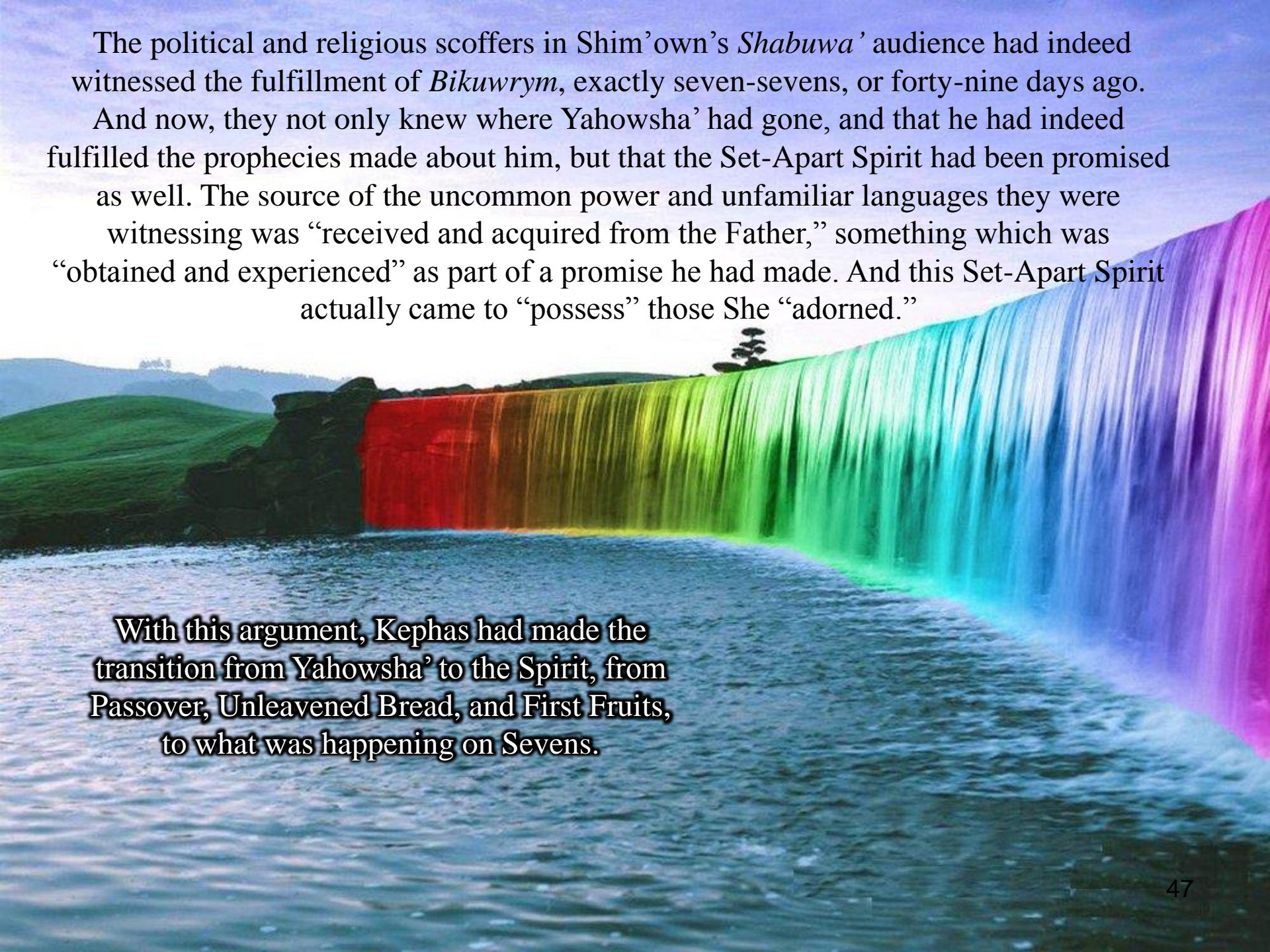
Therefore, having been exalted to the right hand of God and having received the promise of the Holy Spirit from the Father, he has poured out this that you see and hear. | LEB

3778 [e]	3588 [e]	2424 [e]	450 [e]	3588 [e]	2316 [e]	3739 [e]	3956 [e]	1473 [e]	1510 [e]	3144 [e]	
touton	ton	lēsun	anestēsen	ho	Theos	hou	pantes	hēmeis	esmen	martyres	
32 τοῦτον	τὸν	Ἰησοῦν	ἀνέστησεν	ὁ	Θεός	, οὗ	πάντες	ἡμεῖς	ἐσμεν	μάρτυρες	.
This	-	Jesus	has raised up	-	God	whereof	all	we	are	witnesses	
DPro-AMS	Art-AMS	N-AMS	V-AIA-3S	Art-NMS	N-NMS	RelPro-GMS	Adj-NMP	Pro-N1P	V-PIA-1P	N-NMP	

3588 [e]	1188 [e]	3767 [e]	3588 [e]	2316 [e]	5312 [e]	3588 [e]	5037 [e]	1860 [e]	3588 [e]	4151 [e]
tē	dexia	oun	tu	Theou	hypsōtheis	tēn	te	epangelian	tu	Pneumatōs
33 τῆ	δεξιᾶ	οὖν	τοῦ	Θεοῦ	ὑψωθεῖς	, τὴν	τε	ἐπαγγελίαν	τοῦ	Πνεύματος
By the	right hand	therefore	-	of God	having been exalted	-	and	[the] promise	of the	Spirit
Art-DFS	Adj-DFS	Conj	Art-GMS	N-GMS	V-APP-NMS	Art-AFS	Conj	N-AFS	Art-GNS	N-GNS


3588 [e]	40 [e]	2983 [e]	3844 [e]	3588 [e]	3962 [e]	1632 [e]	3778 [e]	3739 [e]	4771 [e]	2532 [e]
tu	Hagiou	labōn	para	tu	Patros	execheen	touto	ho	hymeis	kai
τοῦ	Ἁγίου	, λαβὼν	παρὰ	τοῦ	Πατρὸς	, ἐξέχεεν	τοῦτο	ὃ	ὑμεῖς	καὶ
-	Holy	having received	from	the	Father	he has poured out	this	which	you	both
Art-GNS	Adj-GNS	V-APA-NMS	Prep	Art-GMS	N-GMS	V-AIA-3S	DPro-ANS	RelPro-ANS	Pro-N2P	Conj

991 [e]	2532 [e]	191 [e]
blepete	kai	akouete
βλέπετε	καὶ	ἀκούετε
are seeing	and	hearing
V-PIA-2P	Conj	V-PIA-2P



The political and religious scoffers in Shim'own's *Shabuwa*' audience had indeed witnessed the fulfillment of *Bikuwrym*, exactly seven-sevens, or forty-nine days ago. And now, they not only knew where Yahowsha' had gone, and that he had indeed fulfilled the prophecies made about him, but that the Set-Apart Spirit had been promised as well. The source of the uncommon power and unfamiliar languages they were witnessing was "received and acquired from the Father," something which was "obtained and experienced" as part of a promise he had made. And this Set-Apart Spirit actually came to "possess" those She "adorned."

With this argument, Kephas had made the transition from Yahowsha' to the Spirit, from Passover, Unleavened Bread, and First Fruits, to what was happening on Sevens.

A vertical rainbow streak is visible on the left side of the page, extending from the top to the bottom. The background is a dark, cloudy sky with some lighter patches. The text is positioned on the right side of the page.

Speaking of “Set-Apart,” *hagion* is an adjective used to convey that the Spirit is set-apart from *Yahuah* and that She exists to set us apart from man’s defiled world and unto *Yahuah*’s realm. As a verb, *hagiazō*, means “to render and acknowledge that something or someone is separated unto *Yahuah*, purified and cleansed, upright and moral.” As such, it is the perfect adjective to describe the Spirit and define her mission.

Unfortunately, however, *hagion* is either translated “Holy” when defining the Spirit, as “saints,” when used of men, or “sacred” when associated with an object throughout the eyewitness accounts despite the fact that its primary meaning is “set apart,” and its secondary meaning is “to purify and cleanse.” “Holy” then is defined in most dictionaries as something quite different: “exalted and worthy of complete devotion, one perfect in goodness and righteousness.”

CORRUPTION

THE ABUSE OF POWER FOR GAIN & DESTRUCTION

This suggests that there is another, besides Yahowah who is to be exalted and who is worthy of our complete devotion. But since the Set-Apart Spirit is simply a manifestation of Yahowah, set-apart from Him to **help** us, exalting the Spirit is akin to elevating the heart above the head as if the heart were viable distinct from the body.

Dictionaries go on to say that “holy” means: “divine,” which while true of the Spirit, (albeit not of “saints”) isn’t part of the definition of the word *Yahuah* chose, or even its Hebrew counterpart, *qodesh*. And they all equate “holy” with those things which are “religious,” conveying the inverse of Yahowah’s intent.

The notion of being “set-apart” is central to the Covenant, and essential to our understanding of the nature and purpose of the Spirit as well as Ma’aseyah. At best, “holy” conceals and corrupts this message, and it replaces *Yahuah*’s terminology with man’s. Worse, it applies attributes to saints, objects, and the Spirit which are completely inaccurate.

Say NO
to
Corruption



The celebration of spring and colors,
HOLI FESTIVAL
IS AN ANCIENT HINDU TRADITION

But the story gets darker, because holy has a satanic past. It was derived from the Old English word *halig*, meaning “whole,” which is the opposite of what Yahuah is communicating. According to the *Oxford English Dictionary*, “holy” was “originally used to venerate heathen deities in Old Norse.” In the *Dictionary of Mythology, Folklore and Symbols*, “holy in practically all languages was derived from the divinely honored sun.” *Forlong’s Encyclopedia of Religions* says: “Holi is the Great Hindu spring festival held in honor of Krishna as the spring sun-g and a personified woman called Holi.”

Hailee, which is the German pronunciation of holy, means “sun’s ray” and “halo”—combining the religious and scientific symbols for the sun-g and man. It’s then little wonder religious types are wont to place these pagan symbols over the heads of their “saints.” As confirmation of this, J.C. Cooper in his *Illustrated Encyclopedia of Traditional Symbols*, writes: “Nimbus (a halo around a saint’s head replete with a sunburst), Halo, and Aureole (a heavenly crown of radiant light or corona worn by saints) were originally indicative of solar power and of the sun’s disk, and hence display an attribute of sun-g’s.”

Since so many of our religious words come from Germanic sources, it is instructive to know that *heilei* and *heilig*, the German equivalent of holy, were derived from *Heil*. In *Bell's New Pantheon*, "Heil was a Saxon (Prussian and North Germanic) idol." So it is safe to say that at best, "holy" is wrong in that it misses the point, and at worst, "holy" leads us in the wrong direction.

“For (*gar* - indeed) ΔΔ (placeholder for **Dowd**, meaning love, using the Greek transliteration *David*), **did not** (*ou*) **ascend** (*anabaino* – rise and go up) **to** (*eis*) **heaven** (*ouranos*), **but** (*de*) **himself** (*autos*) **said** (*lego* – affirmed) ” (Acts 2:34)

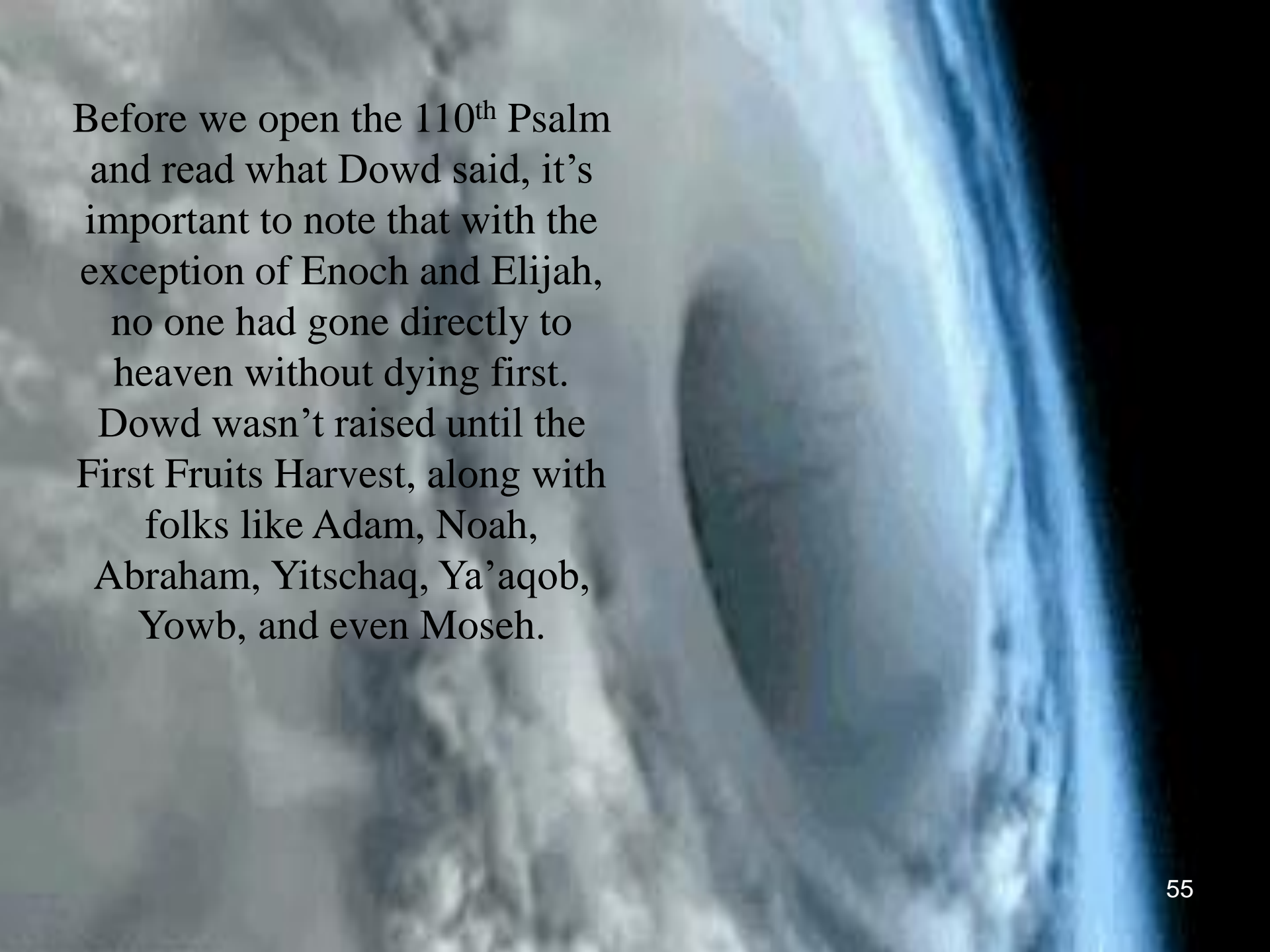
Acts 2:34

οὐ γὰρ Δαυὶδ ἀνέβη εἰς τοὺς οὐρανοὺς,
λέγει δὲ αὐτός· Εἶπεν ὁ κύριος τῷ κυρίῳ
μου· Κάθου ἐκ δεξιῶν μου, | LEB NT RI

For David did not ascend into heaven, but
he himself says, ‘The Lord said to my Lord,
“Sit at my right hand, | LEB

3756 [e]	1063 [e]	1138 [e]	305 [e]	1519 [e]	3588 [e]	3772 [e]	3004 [e]	1161 [e]	846 [e]	3004 [e]	3588 [e]
ou	gar	David	anebē	eis	tous	ouranous	legei	de	autos	Eipen	ho
34 οὐ	γὰρ	Δαυὶδ*	ἀνέβη	εἰς	τοὺς	οὐρανοὺς ,	λέγει	δὲ	αὐτός ,	Εἶπεν	ὁ
Not	indeed	David	ascended	into	the	heavens	he says	however	himself	Said	the
Adv	Conj	N-NMS	V-AIA-3S	Prep	Art-AMP	N-AMP	V-PIA-3S	Conj	PPro-NM3S	V-AIA-3S	Art-NMS

2962 [e]	3588 [e]	2962 [e]	1473 [e]	2521 [e]	1537 [e]	1188 [e]	1473 [e]
Kyrios	tō	Kyriō	mou	Kathou	ek	dexiōn	mou
Κύριος	τῷ	Κυρίῳ	μου ,	Κάθου	ἐκ	δεξιῶν	μου ,
Lord	to	[the] Lord	of me	Sit	at	[the] right hand	of me
N-NMS	Art-DMS	N-DMS	PPro-G1S	V-PMM/P-2S	Prep	Adj-GNP	PPro-G1S



Before we open the 110th Psalm
and read what Dowd said, it's
important to note that with the
exception of Enoch and Elijah,
no one had gone directly to
heaven without dying first.
Dowd wasn't raised until the
First Fruits Harvest, along with
folks like Adam, Noah,
Abraham, Yitschaq, Ya'aqob,
Yowb, and even Moseh.

“A psalm (*mizmowr* – a poetic song with melody and words) of (*la*) Dowd (*dowd* – love and beloved): Yahowah () prophetically declares (*na’um* – predicts) concerning (*la*) My Upright One (‘*eden* / ‘*edon* – My foundation and the established and firm pillar of My Tabernacle, the base upon which I stand): You will live, sit, and remain (*yasab* – dwell, abide, restore, and be renewed) at (*la*) My right side (*yamyn* – right hand of power and authority) forever (‘*ad* – into perpetuity). I will place (*syth* – set) Your enemies (‘*ayab* – foes who are openly hostile) as (*la*) your foot (*regel*) stool (*hadom*).” (*Mizmowr* / Song / Psalm 110:1)

1916 [e]	341 [e]	7896 [e]	5704 [e]	3225 [e]	3427 [e]	113 [e]	3068 [e]	5002 [e]	4210 [e]	1732 [e]
hă-dôm	'ō-ye-be-kā,	'ā-šīt	'ad-	lī-mī-nî;	šêb	la-dō-nî,	Yah-weh	nə-'um	miz-mō-wr	le-dā-wid,
תָּדֹם	אֹיְבֵיךָ	אֲשִׁית	עַד-	לִימִינִי	שֶׁב	לְאֲדֹנָי	יְהוָה	נָא	מִזְמוֹר	לְדָוִד
Your footstool	Your enemies	I make	Until	at My right	Sit	to my Lord	The LORD	said	A Psalm	of David
Noun	Noun	Verb	Prep	Noun	Verb	Noun	Noun	Noun	Noun	Noun

7272 [e]

le-raḡ-le-kā.

לְרַגְלֶיךָ :

Noun

This is one of many examples where vocalizing 'eden/Upright One as 'adon/Lord, or *kurios*/Lord as the *Textus Receptus*' Greek rendering of this passage is wont to do, renders the verse absurd. Who, pray tell is Yahowah's "Lord?" The concept is so laughable, it's amazing that such nonsense has made its way into modern English translations.

In Acts 2:34, we find a somewhat tortured rendition of this Psalm:

“ ‘Said (*eipon*) ΚΣ (placeholder for **Yahowah**, using a contraction of *kurios*): My (*ego*) ΚΩ (placeholder for **Upright One** based upon a contraction of *kurios* representing ‘*edon*, the Foundation and Upright Pillar of My Tabernacle) **sits and resides** (*kathemai* – *lives and remains*) **by means of** (*ek* – *out of, because of, and set-apart from*) My (*ego*) **right side** (*dexios* – *right hand of power and authority*) **until** (*hoes*) **I put** (*tithemi* – *place, deposit, cause, and make*) **your enemies** (*echthros* – *foes who are hostile, hateful, and odious*) **as a footstool** (*hypopodion*) **for your feet** (*podos*).” (Acts 2:34-5)

Acts 2:34

οὐ γὰρ Δαυὶδ ἀνέβη εἰς τοὺς οὐρανοὺς,
λέγει δὲ αὐτός· Εἶπεν ὁ κύριος τῷ κυρίῳ
μου· Κάθου ἐκ δεξιῶν μου, | LEB NT RI

For David did not ascend into heaven, but
he himself says, ‘The Lord said to my Lord,
“Sit at my right hand, | LEB

Acts 2:35

ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον
τῶν ποδῶν σου. | LEB NT RI

until I make your enemies a footstool for
your feet.” | LEB

2962 [e]	3588 [e]	2962 [e]	1473 [e]	2521 [e]	1537 [e]	1188 [e]	1473 [e]
Kyrios	tō	Kyriō	mou	Kathou	ek	dexiōn	mou
Κύριος	τῷ	Κυρίῳ	μου ,	Κάθου	ἐκ	δεξιῶν	μου ,
Lord	to	[the] Lord	of me	Sit	at	[the] right hand	of me
N-NMS	Art-DMS	N-DMS	PPro-G1S	V-PMM/P-2S	Prep	Adj-GNP	PPro-G1S

2193 [e]	302 [e]	5087 [e]	3588 [e]	2190 [e]	4771 [e]	5286 [e]	3588 [e]	4228 [e]	4771 [e]
heōs	an	thō	tous	echthrous	sou	hypopodion	tōn	podōn	sou
35 ἕως	ἂν	θῶ	τοὺς	ἐχθρούς	σου ,	ὑποπόδιον	τῶν	ποδῶν	σου .
until	anyhow	I place	the	enemies	of you	a footstool	of the	feet	of you
Conj	Prtcl	V-ASA-1S	Art-AMP	Adj-AMP	PPro-G2S	N-ANS	Art-GMP	N-GMP	PPro-G2S

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 (‘*ayab* – those who are openly hostile) in your midst (*qereb*).” (*Mizmowr / Song / Psalm 110:2*)

1916 [e]	341 [e]	7896 [e]	5704 [e]	3225 [e]	3427 [e]	113 [e]	3068 [e]	5002 [e]	4210 [e]	1732 [e]
hă-dôm	'ō-yə-be-kā,	'ā-šīt	'ad-	lī-mī-nī;	šēb	la-dō-nī,	Yah-weh	nə-'um	miz-mō-wr	lə-dā-wid,
תָּדֹם	אֹיְבֵיךָ	אֲשִׁית	עַד-	לְיְמֵינִי	שֶׁב	לְאֲדֹנָי	יְהוָה	נָאֵם	מִזְמוֹר	לְדָוִד
Your footstool	Your enemies	I make	Until	at My right	Sit	to my Lord	The LORD	said	A Psalm	of David
Noun	Noun	Verb	Prep	Noun	Verb	Noun	Noun	Noun	Noun	Noun

7272 [e]
lə-raḡ-le-kā.
לְרַגְלֶיךָ :
.....
Noun

341 [e]	7130 [e]	7287 [e]	6726 [e]	3068 [e]	7971 [e]	5797 [e]	4294 [e]
'ō-yə-be-kā.	bə-qe-reb	rə-dēh,	miš-šī-yō-wn;	Yah-weh	yiš-lah	'uz-zə-kā,	maṭ-ṭēh-
אֹיְבֵיךָ :	בְּקֶרֶב	רְדָה	מִצִּיּוֹן	יְהוָה	יִשְׁלַח	עֲזָךְ	מַטֵּה-
of Your enemies	in the midst	rule	from Zion	The LORD	shall send	of Your strength	the staff
Noun	Noun	Verb	Noun	Noun	Verb	Noun	Noun

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 *yisra’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 ΕΣΡΩΣΑΤΕ (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
ὕμεις 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**

806 [e]	3767 [e]	1097 [e]	3956 [e]	3624 [e]	2474 [e]	3754 [e]	2532 [e]	2962 [e]	846 [e]	2532 [e]
asphalōs	oun	ginōsketō	pas	oikos	Israēl	hoti	kai	Kyrion	auton	kai
36 ἀσφαλῶς	οὖν	γινωσκέτω	πᾶς	οἶκος	Ἰσραὴλ ,	ὅτι	καὶ	Κύριον	αὐτὸν ,	καὶ
Assuredly	therefore	let know	all	[the] house	of Israel	that	both	Lord	him	and
Adv	Conj	V-PMA-3S	Adj-NMS	N-NMS	N-GMS	Conj	Conj	N-AMS	PPro-AM3S	Conj

5547 [e]	4160 [e]	3588 [e]	2316 [e]	3778 [e]	3588 [e]	2424 [e]	3739 [e]	4771 [e]	4717 [e]
Christon	epoiēsen	ho	Theos	touton	ton	lēsun	hon	hymeis	estaurōsate
Χριστὸν	ἐποίησεν	ὁ	Θεός ,	τοῦτον	τὸν	Ἰησοῦν	ὃν	ὕμεις	ἐσταυρώσατε .
Christ	has made	-	God	this	-	Jesus	whom	you	crucified
N-AMS	V-AIA-3S	Art-NMS	N-NMS	DPro-AMS	Art-AMS	N-AMS	RelPro-AMS	PPro-N2P	V-AIA-2P

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.

יהוה
יהוה

*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 *Miqra* ' 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)

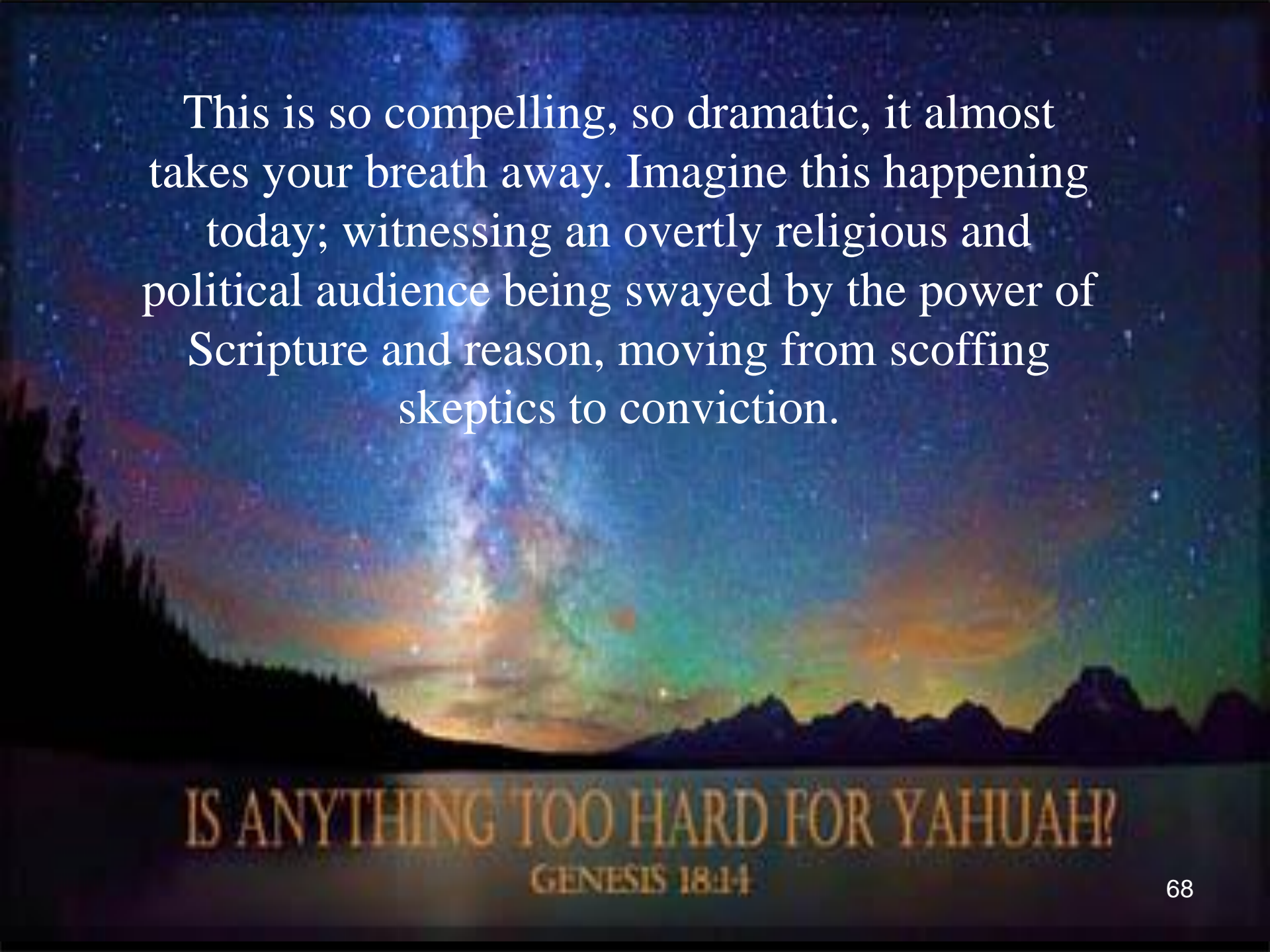
Acts 2:37

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

191 [e]	1161 [e]	2660 [e]	3588 [e]	2588 [e]	3004 [e]	5037 [e]	4314 [e]	3588 [e]	4074 [e]	2532 [e]
Akousantes	de	katenygēsan	tēn	kardian	eipon	te	pros	ton	Petron	kai
37 Ἀκούσαντες	δὲ	κατενύγησαν	τὴν	καρδίαν ,	εἶπόν	τε	πρὸς	τὸν	Πέτρον	καὶ
having heard	moreover	they were pierced	to the	heart	said	moreover	to	-	Peter	and
V-APA-NMP	Conj	V-AIP-3P	Art-AFS	N-AFS	V-AIA-3P	Conj	Prep	Art-AMS	N-AMS	Conj

3588 [e]	3062 [e]	652 [e]	5101 [e]	4160 [e]	435 [e]	80 [e]
tous	loipous	apostolous	Ti	poiēsōmen	andres	adelphoi
τοὺς	λοιποὺς	ἀποστόλους ,	Τί	ποιήσωμεν ,	ἄνδρες ,	ἀδελφοί ?
the	other	apostles	What	shall we do	men	brothers
Art-AMP	Adj-AMP	N-AMP	IPro-ANS	V-ASA-1P	N-VMP	N-VMP

A night sky with a vibrant aurora borealis (Northern Lights) over a dark landscape with mountains and trees. The aurora displays a spectrum of colors including blue, green, and orange. The text is overlaid on the upper portion of the image.

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

The reason 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 *Miqra'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.



Theological Archaeology

Along these lines, it's a travesty that so many revealing Scriptural words have been transliterated. *Apostolos* is a prime example. As a transliterated title, the term adds nothing to our understanding. But when it is translated, as all words should be, we come to appreciate the fact it was inappropriate to limit “apostle” to a group of eleven men.

Yahuah expects all of us to study His Word so that we are properly informed. He wants all of us to capitalize on the Spirit of *Shabuwa'*, so that we are properly equipped. And then, and only then, He wants us all to go out into the world as messengers, ready to do what Shim'own Kephas was doing—combining the Torah, Prophets, and Psalms with reasoned analysis to effectively confront the religious and political establishment.

The pious religious leaders and political types who had openly accused *Shabuwa*'s newly formed *ekklesia*/called-out assembly of being intoxicated lowlifes, had come to recognize that they were wrong. And that in any political and religious culture, is always the first step toward understanding and salvation. The seeds of truth will not grow amongst the weeds of a manure pile.

While it is considered intolerant and hateful in today's politically correct climate to assail someone's religion, until the lies upon which people cling are exposed and condemned, until the audience is willing to acknowledge that they have been misled, until they seek answers, a witness' message will fall on deaf ears.

Way back some twenty verses ago, Shim'own began his defense of *Shabuwa*' by telling his audience that they were wrong (Acts 2:15-16). And now that they had admitted it based upon their body language, and had asked for assistance, Kephas was prepared to help:

“And now (*de*), accordingly (*pros*), Petros (*petros* – meaning stone or rock) told (*phemi* – instructed) them, ‘Change your thinking and attitude (*metanoeo* – 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

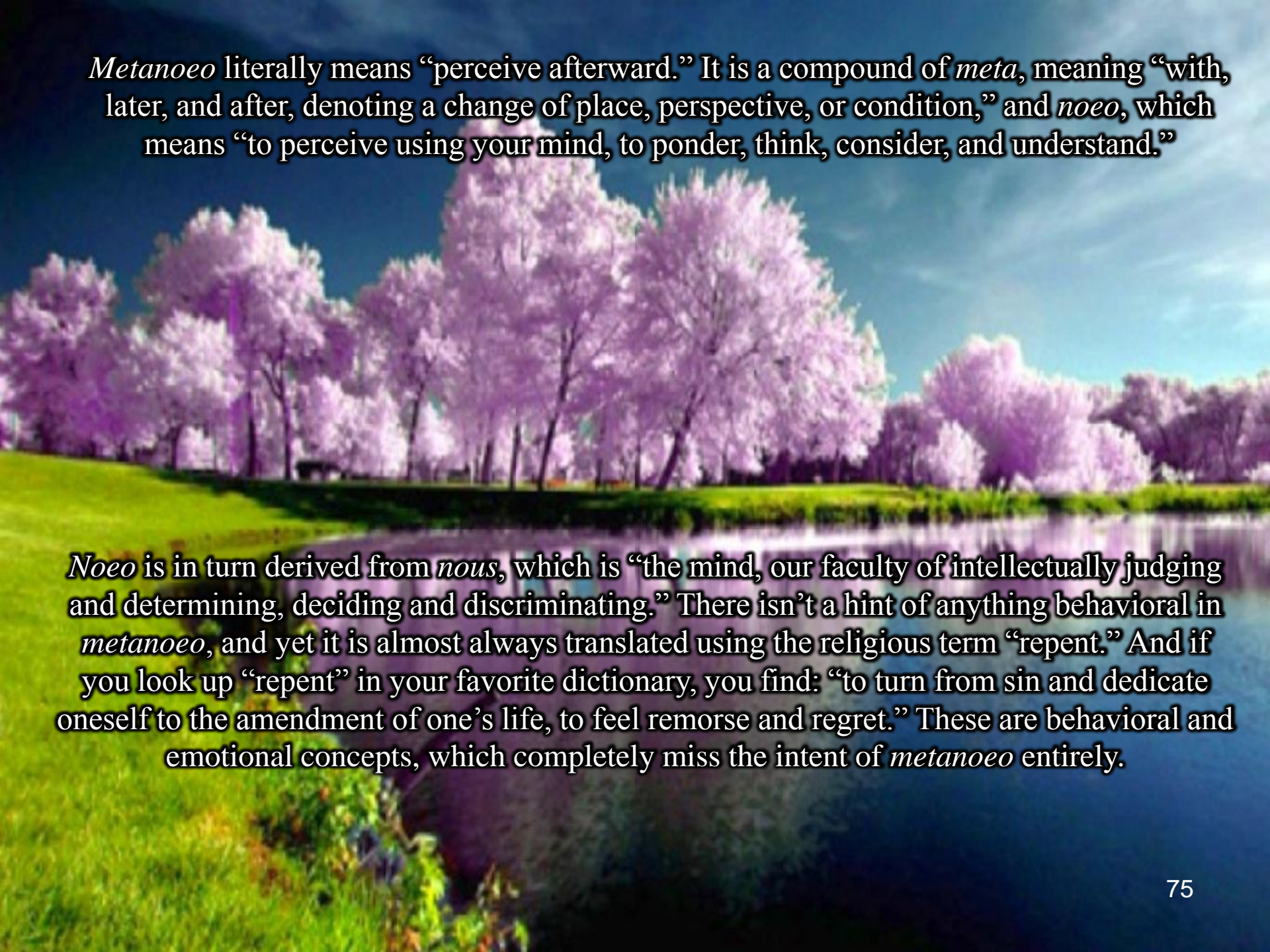
Πέτρος δὲ πρὸς αὐτοὺς· Μετανοήσατε,
καὶ βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ
ὀνόματι Ἰησοῦ Χριστοῦ εἰς ἄφεσιν τῶν
ἁμαρτιῶν ὑμῶν, καὶ λήμψεσθε τὴν
δωρεὰν τοῦ ἁγίου πνεύματος | [LEB NT RI](#)

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](#)

4074 [e]	1161 [e]	4314 [e]	846 [e]	3340 [e]	5346 [e]	2532 [e]	907 [e]	1538 [e]
Petros	de	pros	autous	Metanoēsate	phēsin	kai	baptisthētō	hekastos
38 Πέτρος	δὲ	πρὸς	αὐτούς ,	Μετανοήσατε ,	[φησίν] ,	καὶ	βαπτισθήτω ,	ἕκαστος
Peter	moreover	to	them	Repent	says	and	be baptized	every one
N-NMS	Conj	Prep	PPro-AM3P	V-AMA-2P	V-PIA-3S	Conj	V-AMP-3S	Adj-NMS

4771 [e]	1909 [e]	3588 [e]	3686 [e]	2424 [e]	5547 [e]	1519 [e]	859 [e]	3588 [e]	266 [e]	4771 [e]	2532 [e]
hymōn	epi	tō	onomati	lēsou	Christou	eis	aphesin	tōn	hamartiōn	hymōn	kai
ὑμῶν ,	ἐπὶ	τῷ	ὀνόματι	Ἰησοῦ	Χριστοῦ ,	εἰς	ἄφεσιν	τῶν	ἁμαρτιῶν	ὑμῶν ,	καὶ
of you	in	the	name	of Jesus	Christ	for the	forgiveness	-	of sins	your	and
PPro-G2P	Prep	Art-DNS	N-DNS	N-GMS	N-GMS	Prep	N-AFS	Art-GFP	N-GFP	PPro-G2P	Conj

2983 [e]	3588 [e]	1431 [e]	3588 [e]	40 [e]	4151 [e]
lēmpesthe	tēn	dōrean	tou	Hagiu	Pneumatōs
λήμψετε	τὴν	δωρεὰν	τοῦ	Ἁγίου	Πνεύματος .
you will receive	the	gift	of the	Holy	Spirit
V-FIM-2P	Art-AFS	N-AFS	Art-GNS	Adj-GNS	N-GNS



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.

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.

Religious institutions know that they are doomed the moment their victims begin to think on their own, which is why *metanoeo* 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.

Once again, in the beginning of this passage, theologians concealed another word's meaning by transliterating *baptizo* rather than translating it:



DISORIENTED **BEWILDERED**

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*) ΠΙΝΣ (placeholder for **Spirit** and *ruwach*).” (Acts 2:38)

Acts 2:38

Πέτρος δὲ πρὸς αὐτοὺς· Μετανοήσατε,
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

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.



ROAD TRIP

We are not sure we are to accept this as not having been tampered with. Are we to be baptized in the name of Yahusha or Yahuah? If we were to be baptized in the character and reputation of Yahusha that makes more sense-because you have to answer these questions. In whose name was Yahusha baptized? In whose name was John the immerser baptizing people in before he immersed Yahusha? It was Yahuah. We need to be very, very careful and question things like this. Everything must be consistent.

ὄνοματι *onomati*

...d, each one of you, in the **name** of Jesus Christ for the fo...

ὄνομα *onoma* name

noun, dative, singular, neuter | prepositional object

Sense: nature ⇔ name – a person's attributes, nature, and very self understood as summarily comprehended in the person's name.

DBL Greek name; person; reputation; category

NASB Dictionaries

LEH LXX Lexicon name; class, genus; name, fame; name, reputation; name, memory...

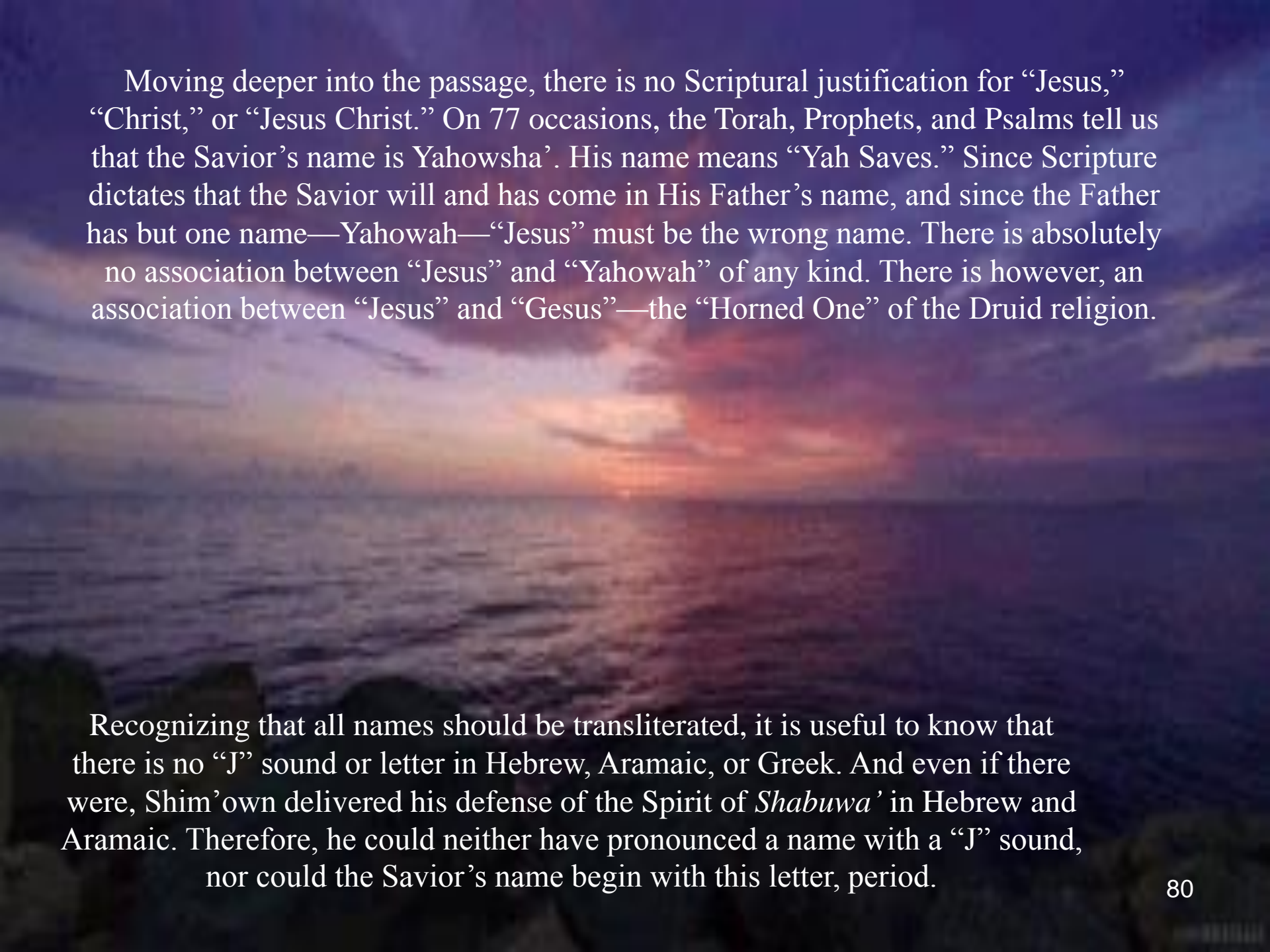
IGEL

LXGRCANLEX a name; name; reputation; category

BYNTGV3E name

CDWGTHB

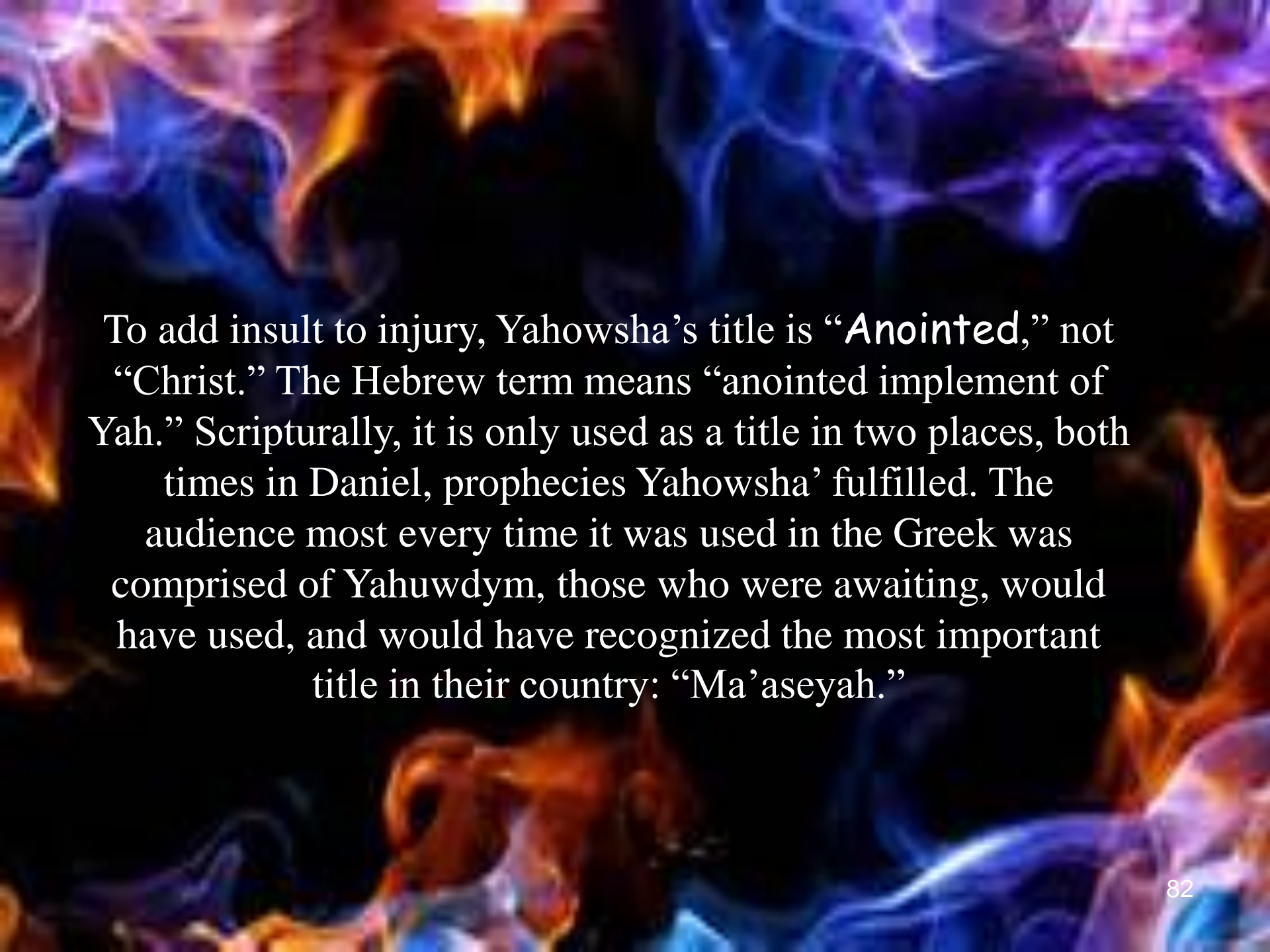
LALS name; שָׁם; שָׁמָּה; there; there + DIR; שָׁמַע; report; שָׁמָּה; fame; repu...

A sunset over a body of water with a dark, silhouetted foreground. The sky is filled with soft, colorful clouds in shades of purple, pink, and orange, transitioning from a deep blue at the top to a bright orange near the horizon. The water reflects the colors of the sky, and the foreground is mostly in shadow, showing the dark outlines of what might be rocks or a shoreline.

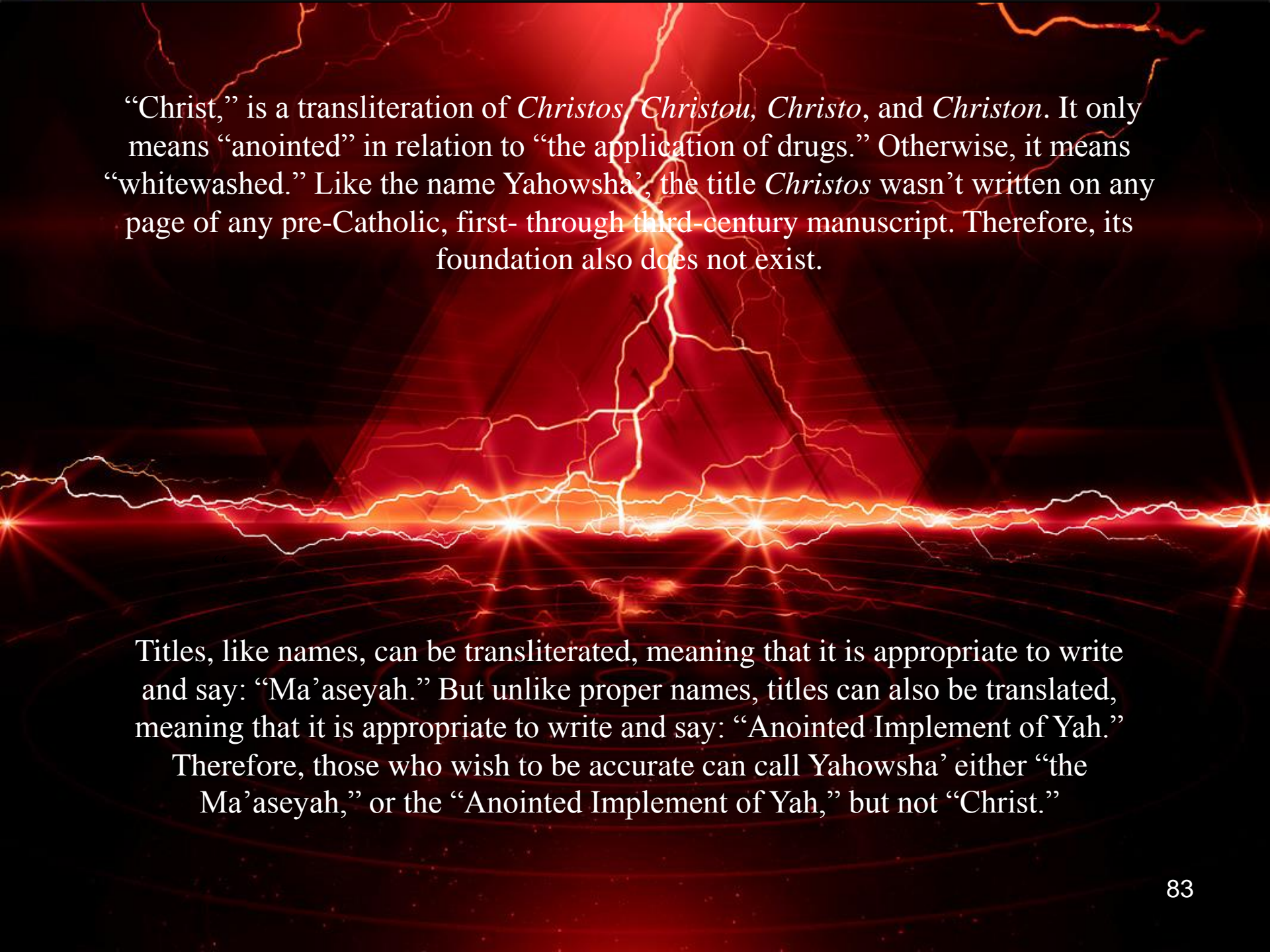
Moving deeper into the passage, there is no Scriptural justification for “Jesus,” “Christ,” or “Jesus Christ.” On 77 occasions, the Torah, Prophets, and Psalms tell us that the Savior’s name is Yahowsha’. His name means “Yah Saves.” Since Scripture dictates that the Savior will and has come in His Father’s name, and since the Father has but one name—Yahowah—“Jesus” must be the wrong name. There is absolutely no association between “Jesus” and “Yahowah” of any kind. There is however, an association between “Jesus” and “Gesús”—the “Horned One” of the Druid religion.

Recognizing that all names should be transliterated, it is useful to know that there is no “J” sound or letter in Hebrew, Aramaic, or Greek. And even if there were, Shim’own delivered his defense of the Spirit of *Shabuwa’* in Hebrew and Aramaic. Therefore, he could neither have pronounced a name with a “J” sound, nor could the Savior’s name begin with this letter, period.

Iesou, Iesous, and Iesoun, upon which “Jesus” was derived, wasn’t written on any page of any pre-Constantinian (read Catholic), first-, second-, or third-century manuscript of the eyewitness accounts. Therefore, its very foundation does not exist. Jerome, who created the Latin Vulgate on behalf of the Catholic Church, would have had access to these early manuscripts and therefore would have known about the existence of the placeholders—and yet he chose to ignore them. As a result, a dozen centuries later, a hundred years after the initial appearance of the “J” in English, and in the third edition of the King James Version, men decided to give the Savior a new name: “Jesus.”



To add insult to injury, Yahowsha's title is "**Anointed**," not "Christ." The Hebrew term means "anointed implement of Yah." Scripturally, it is only used as a title in two places, both times in Daniel, prophecies Yahowsha' fulfilled. The audience most every time it was used in the Greek was comprised of Yahuwdym, those who were awaiting, would have used, and would have recognized the most important title in their country: "Ma'aseyah."



“Christ,” is a transliteration of *Christos*, *Christou*, *Christo*, and *Christon*. It only means “anointed” in relation to “the application of drugs.” Otherwise, it means “whitewashed.” Like the name Yahowsha’, the title *Christos* wasn’t written on any page of any pre-Catholic, first- through third-century manuscript. Therefore, its foundation also does not exist.

Titles, like names, can be transliterated, meaning that it is appropriate to write and say: “Ma’aseyah.” But unlike proper names, titles can also be translated, meaning that it is appropriate to write and say: “Anointed Implement of Yah.”

Therefore, those who wish to be accurate can call Yahowsha’ either “the Ma’aseyah,” or the “Anointed Implement of Yah,” but not “Christ.”



Jesus Christ,” as if “Christ” were His last name, is wrong on all accounts. “Christ” isn’t a name, it’s a title like “President, King, General, or Lord.”

And just as it is absurd to say “Washington President,” instead of “President Washington,” “George King,” rather than “King George,” or “Patton General,” rather than “General Patton,” it’s inaccurate to say “Yahowsha’ Ma’aseyah,” rather than “Ma’aseyah Yahowsha’,” and thus “Jesus Christ” is inverted and convoluted.

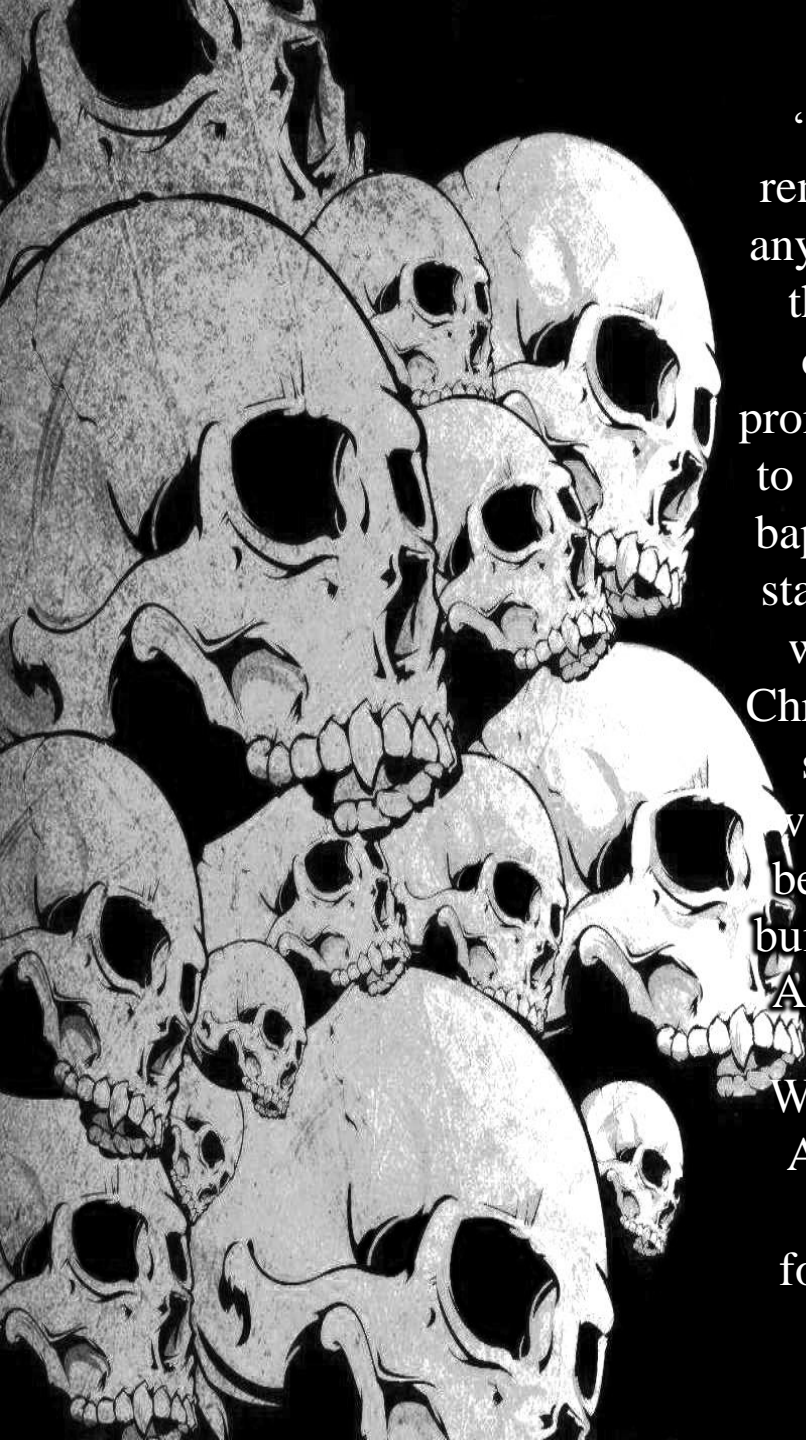
If you were speaking Hebrew or Greek, it's appropriate to have adjectives follow names and nouns, but not in English. By way of confirmation, in this same passage, *hagios* follows the placeholder for Spirit, just as *qodesh* follows *ruwach* in Hebrew. But, when we translate something, we are required to follow the rules of grammar in the translated language. So, *ruwach/spirit qodesh/set-apart* becomes "Set-Apart Spirit." Knowing this, why was "Jesus Christ" left backwards?

It should be noted also, that Luke, in his biography of Yahowsha', never once connects his name and his title, although he uses both individually as in "the Ma'aseyah," and "Yahowsha'," but never "the Ma'aseyah Yahowsha'." The name and title are set side by side only once in Mark, and twice each in Matthew and John. The call of Christendom therefore, is poorly attested, poorly conceived, poorly transliterated, poorly translated, and poorly arranged.

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 Petros, and to the rest of those who were properly informed and equipped as messengers, ‘Brethren, what is a man to do?’” (Acts 2:37) “And now, accordingly, Petros told them, ‘Change your thinking and attitude and also be immersed and cleansed each and every one of you by means of the personal and proper name 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)





Please take note, on the day Catholics allege their “Church” was born, Shim’own, the man they have renamed and now claim was the first Pope, did not say any of the following when his audience asked him what they should do: join my church, become a Catholic, convert to Christianity, make a profession of faith, promote me to pope, kiss my ring, pay me an indulgence to minimize your time in purgatory, have your children baptized and confirmed, attend Mass, go to confession, stay clear of the seven deadly sins, do a bunch of good works, become celibate, observe Lent and celebrate Christmas and Easter, perform the sign of the cross, buy some prayer beads and perform three Hail Maries, worship the Lord, bow down in prayer, tithe, trust me because I am the rock upon which the Church will be built, or don’t worry because I hold the keys to heaven. And that would be that for the claims of Catholicism.

While there is no “Church” in Scripture, the Called-Out Assembly of Seven Sabbaths does come with an open invitation, whereby young and old, neighbors and foreigners alike are summoned to accept the gift of the Set-Apart Spirit.

“For indeed (*gar* – because) the announced promise (*epangelia* – 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

ὕμῖν 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

4771 [e]	1063 [e]	1510 [e]	3588 [e]	1860 [e]	2532 [e]	3588 [e]	5043 [e]	4771 [e]	2532 [e]	3956 [e]	3588 [e]	1519 [e]
hymn	gar	estin	hē	epangelia	kai	tois	teknois	hymōn	kai	pasin	tois	eis
39 ὑμῖν	γάρ	ἐστιν	ἡ	ἐπαγγελία	, καὶ	τοῖς	τέκνοις	ὑμῶν	, καὶ	πᾶσιν	τοῖς	εἰς
to you	indeed	is	the	promise	and	to the	children	of you	and	to all	those	at
PPro-D2P	Conj	V-PIA-3S	Art-NFS	N-NFS	Conj	Art-DNP	N-DNP	PPro-G2P	Conj	Adj-DMP	Art-DMP	Prep

3117 [e]	3745 [e]	302 [e]	4341 [e]	2962 [e]	3588 [e]	2316 [e]	1473 [e]
makran	hosous	an	proskalesētai	Kyrios	ho	Theos	hēmōn
μακρὰν	, ὅσους	ἂν	προσκαλέσεται	Κύριος	, ὁ	Θεὸς	ἡμῶν .
a distance	as many as	anyhow	shall call	[the] Lord	the	God	of us
Adj-AFS	RelPro-AMP	Prtcl	V-ASM-3S	N-NMS	Art-NMS	N-NMS	PPro-G1P

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
RI

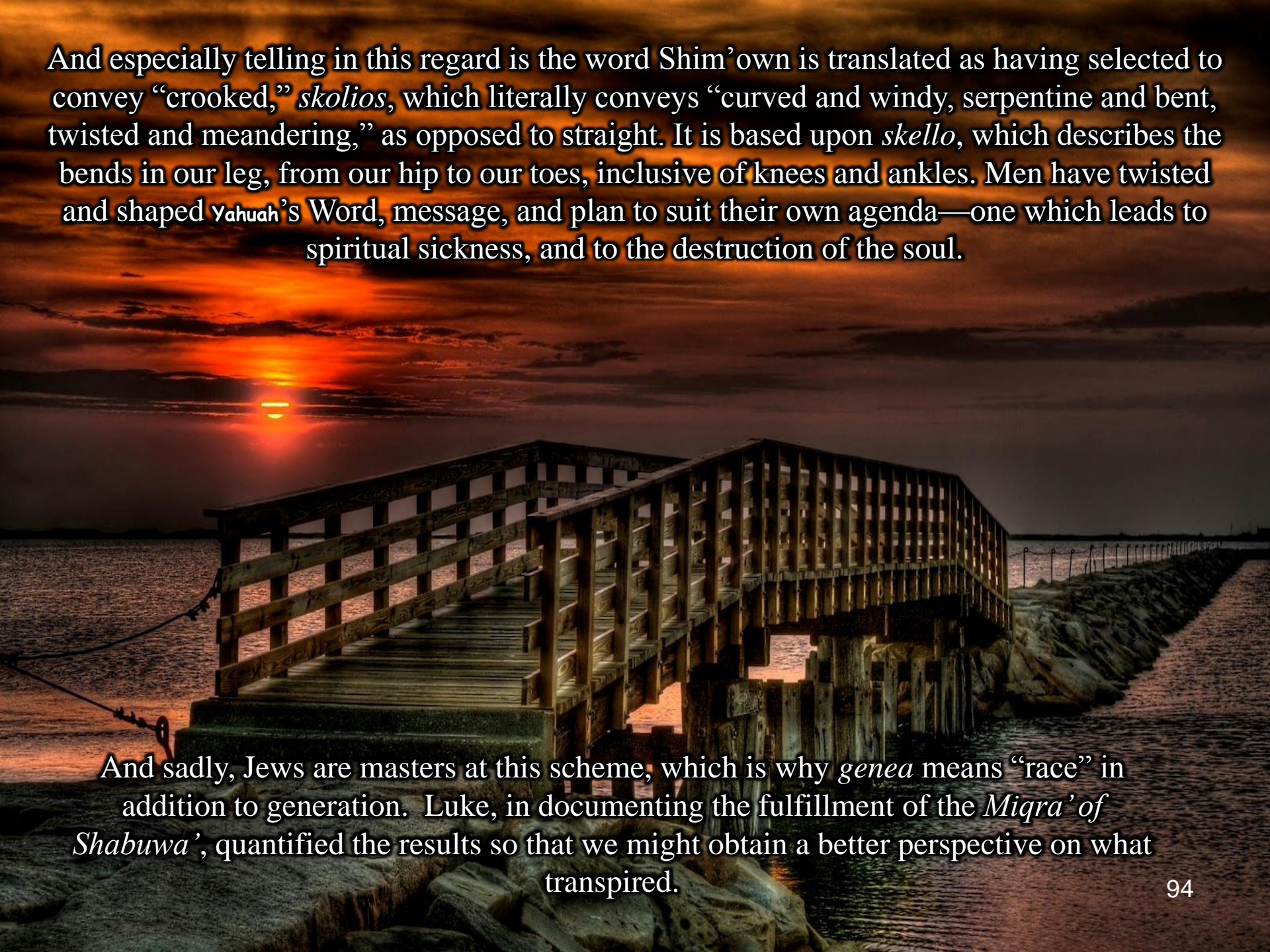
2087 [e]	5037 [e]	3056 [e]	4119 [e]	1263 [e]	2532 [e]	3870 [e]	846 [e]	3004 [e]	4982 [e]
heterois	te	logois	pleiosin	diemartyrato	kai	parekalei	autous	legōn	Sōthēte
40 ἑτέροις	τε	λόγοις	πλείοσιν	διεμαρτύρατο	, και	παρεκάλει	αὐτούς	, λέγων	, Σώθητε
other	moreover	words	many	he earnestly testified	and	exhorted	them	saying	Be saved
Adj-DMP	Conj	N-DMP	Adj-DMP-C	V-AIM-3S	Conj	V-IIA-3S	PPro-AM3P	V-PPA-NMS	V-AMP-2P

575 [e]	3588 [e]	1074 [e]	3588 [e]	4646 [e]	3778 [e]
apo	tēs	geneas	tēs	skolias	tautēs
ἀπὸ	τῆς	γενεᾶς	τῆς	σκολιᾶς	ταύτης .
from	the	generation	-	perverse	this
Prep	Art-GFS	N-GFS	Art-GFS	Adj-GFS	DPro-GFS

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.

A wooden pier with a railing extends from a rocky shore into the ocean. The sun is setting in the distance, creating a warm, orange glow over the water and sky. The pier is made of dark wood and has a simple railing. The water is calm, and the sky is filled with soft, colorful clouds.

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.

And sadly, Jews are masters at this scheme, which is why *genea* means “race” in addition to generation. Luke, in documenting the fulfillment of the *Miqra* 'of *Shabuwa* ', quantified the results so that we might obtain a better perspective on what transpired.

“Indeed (*men*), therefore (*oun* – as a result), approximately (*hosei*) three thousand (*trischilioi*) souls (*psyche*) received and accepted (*apodechomai* – welcomed and grasped hold of, recognized and acknowledged the truth and validity of) His (*autos* – His (as in Yahowah’s/Yahowsha’s) Word (*legos* – Word as in the Torah, Prophets, and Psalms). They were immersed and cleansed (*baptizo* – dipped, washed, and purified) and were added (*prostithemai* – were granted and given favorable access to gather together with, join and associate in fellowship with, and set in the right place) during (*en* – and in) that one (*ekeinos*) day (*hemera*).”
(Acts 2:41)


Acts 2:41

οἱ μὲν οὖν ἀποδεξάμενοι τὸν λόγον αὐτοῦ ἐβαπτίσθησαν, καὶ προσετέθησαν ἐν τῇ ἡμέρᾳ ἐκείνῃ ψυχαὶ ὡσεὶ τρισχίλια. | LEB So those who accepted his message were baptized, and on that day about three thousand souls were added. | LEB

NT RI

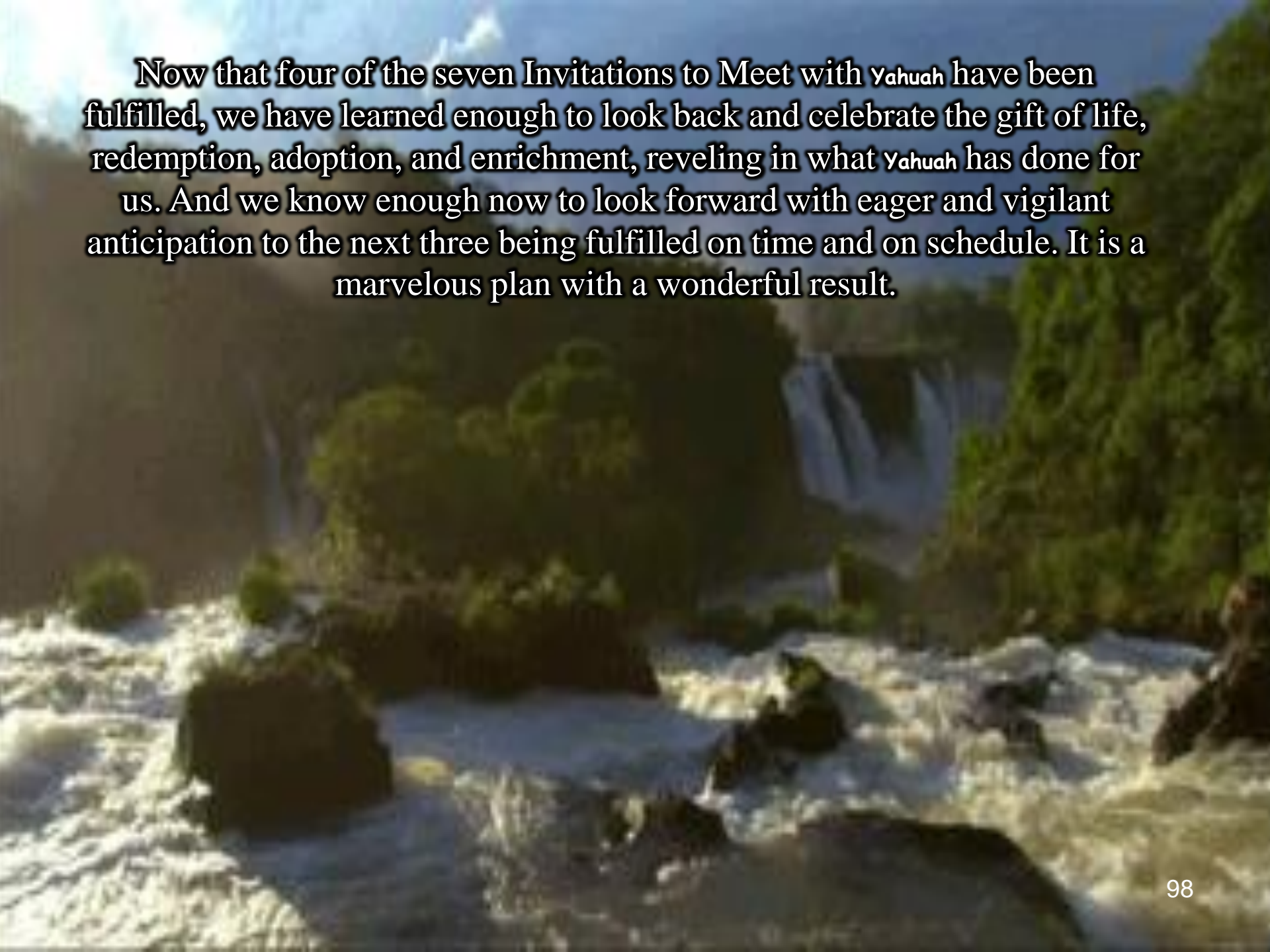
3588 [e]	3303 [e]	3767 [e]	588 [e]	3588 [e]	3056 [e]	846 [e]	907 [e]	2532 [e]	4369 [e]
hoi	men	oun	apodexamenoι	ton	logon	autou	ebaptisthēsan	kai	prosetethēsan
41 οἱ	μὲν	οὖν	ἀποδεξάμενοι	τὸν	λόγον	αὐτοῦ	ἐβαπτίσθησαν ;	καὶ	προσετέθησαν
those	indeed	Therefore	having received	the	word	of him	were baptized	and	were added
Art-NMP	Conj	Conj	V-APM-NMP	Art-AMS	N-AMS	PPro-GM3S	V-AIP-3P	Conj	V-AIP-3P

1722 [e]	3588 [e]	2250 [e]	1565 [e]	5590 [e]	5616 [e]	5153 [e]
en	tē	hēmera	ekeinē	psychai	hōsei	trischiliai
ἐν	τῇ	ἡμέρᾳ	ἐκείνῃ ,	ψυχᾶι	ὡσεὶ	τρισχίλιαι .
on	the	day	that	souls	about	three thousand
Prep	Art-DFS	N-DFS	DPro-DFS	N-NFP	Adv	Adj-NFP


An aerial photograph of a vast, flat, arid landscape. The terrain is a mix of light brown and tan soil with sparse, low-lying green and brown vegetation. A winding path or road is visible, cutting through the landscape. The sky is a pale, hazy blue, suggesting a bright, sunny day. The overall scene is desolate and expansive.

Based upon what we have read, and based upon the content of this sentence, it is obvious that the “*legos*/Word,” singular, these fortunate souls received and accepted, was both Yahowsha’, the Word made flesh, and Yahowah’s Word in the Torah, Prophets, and Psalms. Yahowsha’ had fulfilled the *Miqra’ey*, becoming the living embodiment of the Word.

The number three thousand is significant in that Yahowah’s plan unfolds over three two-thousand year (forty Yowbel) increments of time. And while that number represents a significant quantity of people, three-thousand souls was a tiny fraction of the world’s population at the time. Far more people reject Yah’s Word than receive it. Such has always been, and will always be, the case. Truth has never been popular, and the way is narrow which leads to life.

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, and the sky is a clear, bright blue.

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.



Feast of Trumpets

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1 Blow a ram's horn in Tsiyon, and sound an alarm in My set-apart mountain! Let all the inhabitants of the earth tremble, for the day of יהוה is coming, for it is near: Joel 2



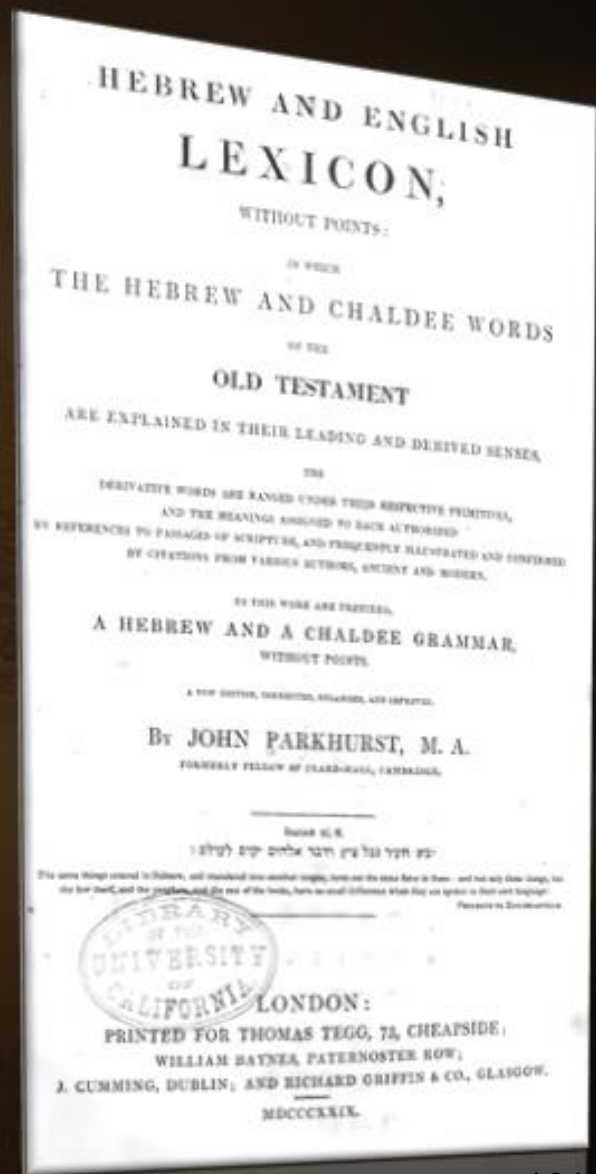
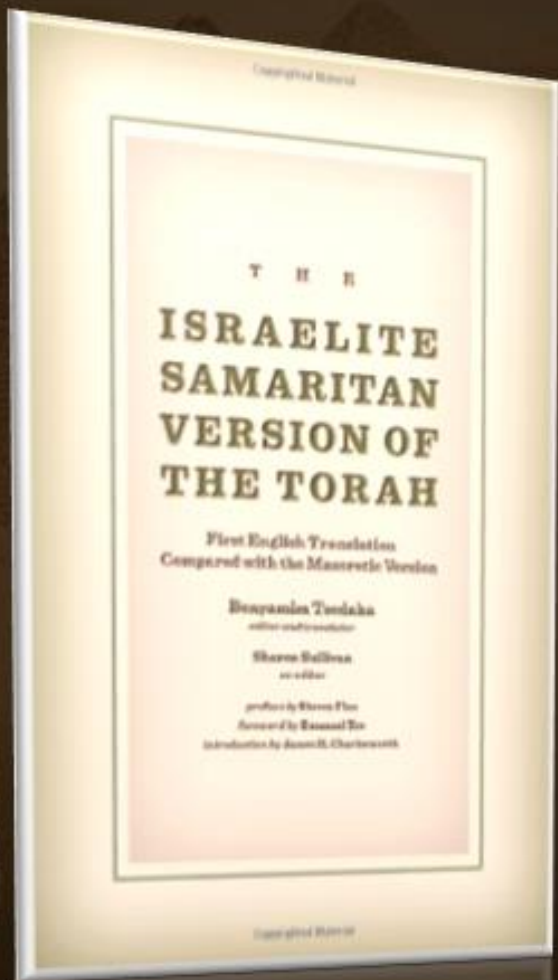
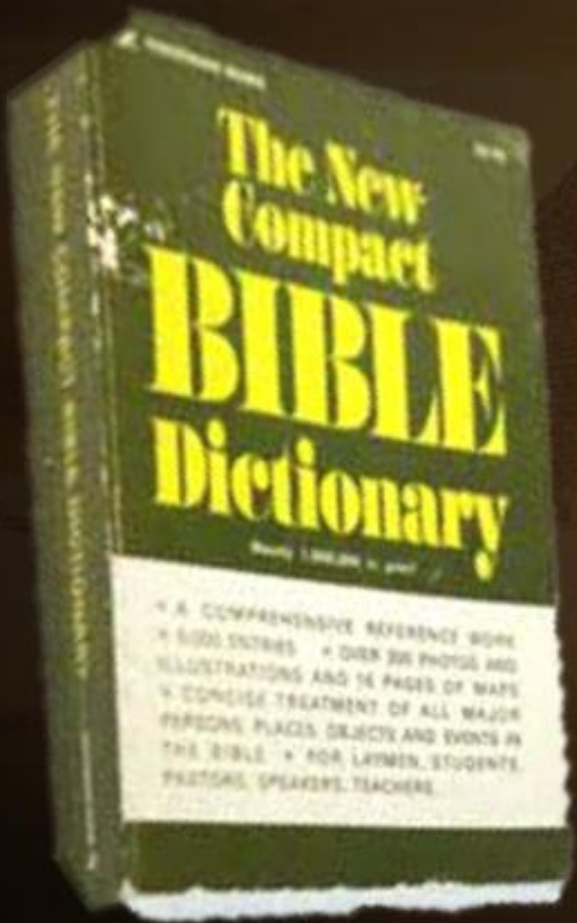
Come Let Us Reason.....

**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. At the top, there's a navigation bar with options like '<<< Book', '<< Chapter', '< Verse', 'Verse >', 'Chapter >>', and 'Book >>>'. A search bar is present with the text 'Type Here to Search the Greatest Study Bible on the Net...'. Below this, there are radio buttons for search criteria: 'All Words' (selected), 'Any Word', and 'Exact Phrase'. There are also links for 'Home' and 'Like Us'. A large 'Bible' logo with a magnifying glass is prominent. To the right of the logo, there are example search queries: 'Example Bible Search: keep my commandments, Jhn 14:15' and 'Example Lexicon Search: anointed Christ Messiah, G0025'. Below the logo, there are several search input fields with dropdown menus for 'All Words' and 'Type Bible Search in...' or 'Type Lexicon Search...'. The search categories include 'Law (Pentateuch / Five Scrolls)', 'History Books + Esther', 'Writings / Psalms', 'Prophets & N.T.', 'Hebrew / Aramaic Bible', and 'Greek New Testament'. On the left side, there are buttons for 'Change OBIBLE SEARCHBASE' and 'Get the OBIBLE SEARCHBOX'. On the right side, there is a vertical menu with options: 'Map', 'Search', 'Browse', 'Downloads', 'About', and 'Contact'.

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 - D-R (1750)
 - DBY (1890)
 - WEB (1833)
 - YLT (1898)
 - EBR (1902)
 - KJV (1850) [NEW!]
 - KJV (1769)
 - KJV (1611)
 - KJV Apocrypha
 - 1611
 - modernized
 - KJV Parallel
 - 1611
 - 1769

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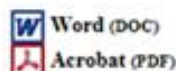
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Welcome to www.qBible.com -- "A Website for Biblical Research". Our site mission: to host a digital library of Bible reference material that is ⁽¹⁾accurate, ⁽²⁾thorough & ⁽³⁾free. To any passerby or student of the Scripture, we invite you to search, print or download these online bibles, lexicons and study aids:

Bibles: King James Version (Red-Letter KJV; 1769); KJV 1611; KJV 1850; KJV Apocrypha (1611/1769); American Standard Version (ASV; 1901); Holy Name & Divine Titles KJV; Full Hebrew Names KJV; Hebrew Bible/Old Testament (OT; Massoretic Text); Greek New Testament (NT; Westcott & Hort) with Interlinear Literal English Translation; Brenton's English of the Greek Septuagint (with Hellenizations restored); Etheridge & Murdock Parallel English of the Aramaic NT (1849/1852) -- (more...)

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 **Kippurym**
Reconciliations
- 9 **Sukah**
Shelters
- 10 **Yowbel**
Yah's Lamb
- 11 **Miqra'ey**
Invitations to Meet God

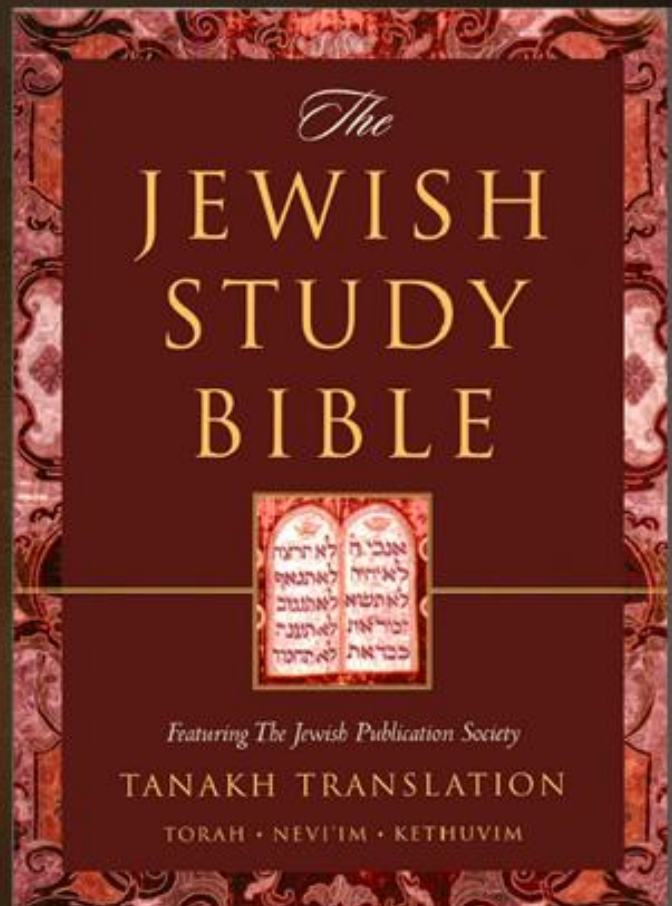
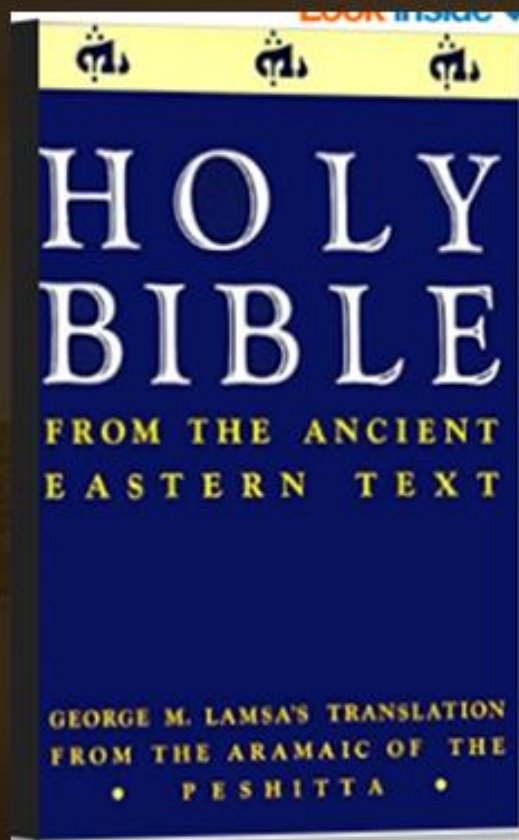
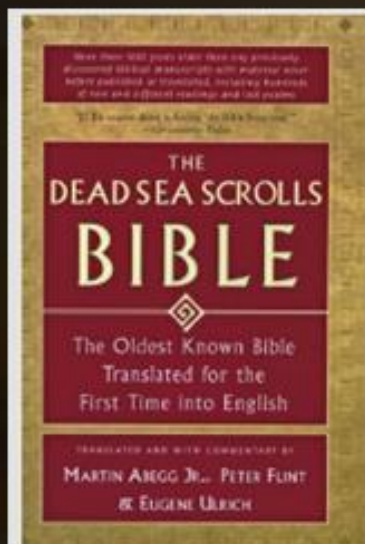
1 **Qara' – An Invitation to Meet God**

Relationship, Not Religion...

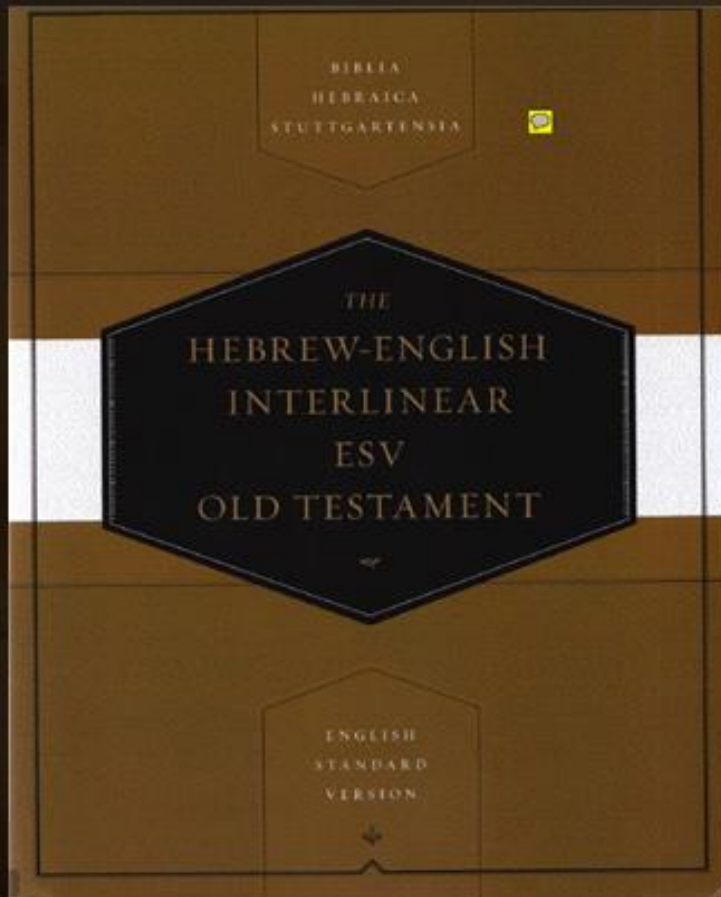
Qara', which means "to invite," "to call out," and "to meet," represents the heart and soul of the *Towrah*. Yahowah has "*qara'* – invited" us to "*qara'* – meet" Him. And that is why *qara'* serves as the basis of *Miqra'* (plural: *Miqra'ey*), the title God chose to convey the purpose of His seven-step 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

Electronic library, Downlo... NO WOE ZONE DRUDGE REPORT 20168 Yahoo http://www.michaelsova... Exodus Revealed - 3-HOU

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)

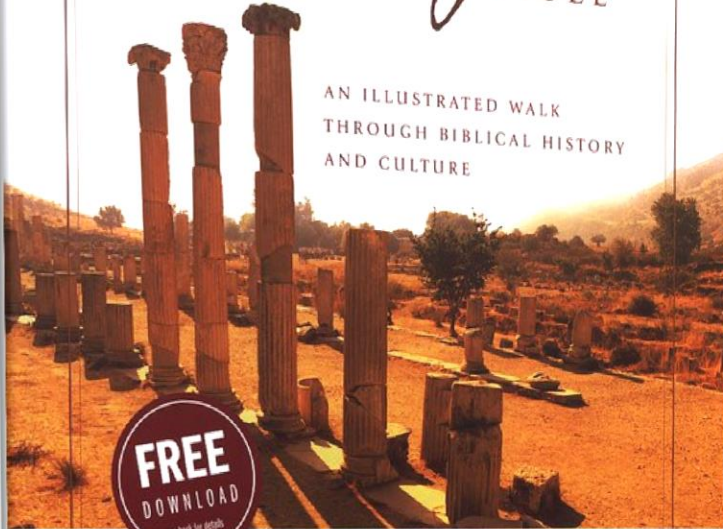
(in progress to update all color coded interlinear Greek writings from Genesis chapter 1 to Isaiah chapter 17, plus the verification and correction on all OT interlinears), currently on Exodus ch32.

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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



Grammar Helps

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.