My Presence will go with you,
And I will give you Rest

Shabuwa

He did not leave us as orphans.
You can find the PDF for this and all webinars at Yahuwahsoasis.com by subject. Look under the “more” Tab for other pdfs and studies. The Feast/Exodus Webinars are under the top tab.

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

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 _Migra’_ (plural: _Migra’ey_), the title God chose to convey the purpose of His seven-step plan of salvation. The _Migra’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 _Migra’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)).
Used most frequently for our amplified translation.
Facts About The Number 7

7 colors make a rainbow,
7 chords make a music,
7 days make a week,
7 continents make a world
and 7 beautiful letters
make us FRIENDS.
The number of celestial bodies visible to the naked eye is seven. They include the Sun, the Moon and the five planets, Mercury, Venus, Mars, Jupiter, and Saturn. Earth is a celestial body but since we are on it, for us, it is invisible in the sky!

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

7 sins/7 virtues

lust    chastity

gluttony    temperance

greed    charity

sloth    diligence

wrath    forgiveness

envy    kindness

pride    humility

7 Elements

Water    Wood

Earth    Air

Fire    Metal

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

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

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

The Roman number seven (VII) signifies the seventh discovered satellite of a planet.
The 7 Feasts of Yahuah
You will be able to find in Leviticus- Qara- Chapter 23 instructions about Shabuwa. But by the time this was written, it included tithe (a corruption of the Hebrew word) and also the slaughtering of animals. So we are going to look at Exodus and Deuteronomy instead.

Grammar is confusing but as we progress in our translating you can see how this can be really important. Having said that we have created a cheat sheet at the end and we will keep adding to it so as to make referencing easier. When you look at blue letter bible or logos it tells you the stems and grammar based partly on the additional letters used in spelling the word. So we get a help there as we begin to dig a little deeper.
The Answer Is Seven...

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

As has been our pattern, we will contemplate how Yahowah defined this Miqra’ and then investigate how it was fulfilled. Along the way, we will discover why this is the only Feast Christians acknowledge, and why it is the one most Jews ignore. We will also consider the reasons behind Yahowah’s choice of title—Shab’uwah – Sevens.
The timing was important, as it is throughout Scripture, **Yahuah** asked us to accurately count seven Sabbaths from the day after the special Sabbath of Unleavened Bread, and from the wave offering on the Called-Out Assembly of First Fruits. Not any day would do. We aren’t authorized to change the timing of **Yahuah**’s Feast to another time of our own liking. Yahowah has established a specific meeting appointment, and it is based upon a very well defined, repetitive pattern. Even if He doesn’t expect much from us, there is always a reason for His precision. **We know our calendars are messed up but once you start your new year, then stick with the instructions going forward so you will land on the right day by how you have thoughtfully considered them to be.**

Seven Sabbaths from the day after the special **Shabat of Matsah** represents fifty days. This annual pattern of seven sevens plus one is repeated in Yahowah’s presentation of the redemptive year, called a “**Yowbel**” by **Yahuah**, but errantly known as a “Jubilee.” Every fifty years, according to Yahowah’s **Yowbel** instructions, all debts are to be forgiven and all captive are to be freed. This is not a coincidence in purpose or timing—it’s further evidence of Yah’s plan.
As we shall soon discover, Seven Sevens exists to emphasize all of the truths inherent in the *Shabat*—which is why the word appears twice in the opening stanza. The essence of the *Shabat* message is that six days of ordinary human labor lead to a single day of reflective rest with *Yahuah*. The formula demonstrates that we are unable to earn the opportunity to live with our Heavenly Father. Also, the ever-present pattern of man, symbolized by six, in addition to *Yahuah*, who is one, equaling seven, is symbolic of the Scriptural promise to perfect us so that we can campout with Yah.

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

When we look at the feasts, Yahowah *speaks* of His *Miqra’ey* as if they were a cohesive whole, played out in three acts.
As mentioned in part previously, rabbis, uncomfortable with the ecumenical nature of Shabuwa’, as well as its focus on Yahowah personally empowering and enriching His Covenant children, now claim that it commemorates the time when Moseh received the Towrah on Mount Horeb.
While that is subject to some speculation, we suspect that it is not true due to the timing offered in Yasher. But of this there can be no doubt: Seven Sabbaths is the fourth of seven steps we are invited to walk from our world to Yahuah’s home.

It is also worth noting, that some Christian denominations acknowledge Shabuwa’—the only Miqra’ so honored. Unfortunately, they don’t know its proper name, or the significance of that title, and they celebrate it on the wrong day, choosing “Whitsun,” known as “Wisdom Sunday.” None of Shabuwa’s redemptive metaphors or prophetic insights are conveyed to their congregations. For them, it’s all about the beginning of the “Church Age,” and of them replacing Jews as Yahuah’s instruments. No thought is ever given to this being the fourth stride toward living with Yahuah, or that it is the midpoint in Yahowah’s seven-step plan of salvation. They even fail to see how Seven Sabbaths serves as a central plank in the unfolding of Yahuah’s redemptive timeline, providing the very framework or skeleton upon which Yah’s schedule hangs.
In the process of trying to ascertain the meaning of synay, Craig came upon something interesting. Sywan, which means “their covering,” is also the title of the third month of the Scriptural year, and thus corresponds to the Miqra’ of Shabuwa’ in May or June—seven sevens from Bikuwrym. The Feast of Sevens, like the Mountain during Moseh’s ascent, is all about being “covered, adorned, and clothed” in “Yahowah’s glorious presence.” Also interesting, this correlation between Synay and Sywan (as the third month) suggests that the first installation of the Towrah might have corresponded (but does not really line up week wise) with Shab’uwah, and thus what this day’s source of enrichment, enlightenment, and empowerment.

But let’s not forget the “covering” aspect of sywan either. The spiritual rebirth which facilitates this transformation is often equated with water, as it has been here on Mount Synay, because we are born of water, and because water cleanses and purifies. This is the reason baptism became the outward symbol of our spiritual rebirth.
“Three times a year you should stand before Me (walk along side and set foot in My presence) consistently celebrating a festival feast with Me. You should consistently observe (focus on, examine, and consider) the Festival Feast of Unleavened Bread.
Seven days you should consistently eat unleavened bread as I instructed, at the time appointed in the month of ‘Abyb, for in it you came forth from the crucible of Egypt.
Do not appear before Me (never be seen in my presence) as an empty vessel (void, with an unfilled space, without a marker demonstrating the relationship). So enjoy the Festival Feast of the harvest (the time of reaping that which was sown, of gathering in the crop of), the initial-gathering of grain and the first fruit ready to be picked and gathered of your labors which you sow in the field, and enjoy the Festival Feast of ingathering at the end of the year, when you gather in (receive and accept) what you have accomplished out of the field. Three times a year everyone should consistently remember to be seen (be inspected and considered) before (in the presence of) Yahowah.” (Shemowth / Names / Exodus 23:14-17)

This passage affirms that a harvest of souls is an essential component of the Spring, Summer, and Fall Festival Feasts, and that we should enjoy reaping what we have sown. In the Spring, this ingathering of souls is Bikuwrym or First Fruits—as the name implies, where the immortal, redeemed, and adopted beneficiaries of Pesach and Matsah are called home on Bikuwrym.
Exodus 23:14-16

Exodus 23:14

14 Three times a year you shall keep a feast to me.

The Tau prefix on H2287 is a verb (action word) and Yiqtol (imperfect) meaning it is unfolding and a continuing thing. Not a once time completed action. From Parkhurst page 138.
15 The feast of unleavened bread [shall you keep; seven] days [you shall eat unleavened bread,] as I commanded you, [at the time appointed in the month Abib, for in it] you [ca]me out from Egypt. And no [ne shall appear before me empty-handed.] The Dead Sea Scrolls

Exodus 23:15
You will keep the Feast of Unleavened Bread; for seven days you will eat unleavened bread, as I commanded you at the appointed time, the month of Abib, because in it you came out from Egypt, and no one will appear before me empty-handed. | LEB
Also you shall observe the feast of harvest, the first fruits of your labors which you sow in the field; and the feast of ingathering, at the end of the year, when you gather your labors out of the field.
Exodus 34:22-24
And you shall observe the Feast of Weeks— the firstfruits of the wheat harvest—and the Feast of Harvest Gathering at the turn of the year. | LEB

The Dead Sea Scrolls
Exodus 34:23

Three times in the year all your males shall appear before the Lord, Yahweh, the God of Israel.

The Dead Sea Scrolls
This part is interesting. Yah promises to protect them as they journey there.
24 For I will cast out nations before you, and enlarge your borders; no one shall covet your land, when you go up to appear before the Lord your God three times in the year."

The Dead Sea Scrolls.
“You shall consistently accurately count (saphar – reckon, record, relate, rehearse, and regale) seven (sheba’) sevens (shabuwa’ – weeks and an oath which promises innocence) for yourself (la) from (min) beginning to (halal) bring a sickle (chermesh) against (ba) the standing grain (qamah – from quwm, to stand upright and rise). Begin (halal) to count (saphar) seven (sheba’) sevens (shabuwa’ – weeks).” (Dabarym / Words / Deuteronomy 16:9)
Yahowah reminds us that this, like all seven Miqra’ey (plural of Miqra’), are for us, not for Him. And by starting the countdown to this Festival with the Bikuwrym Harvest, we discover that Shabuwa’ isn’t an isolated affair. The path to Yahuah is straightforward, one step following another.

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

There is an interesting play on words in this presentation of Sheba’ Shabuwa’—the only Miqra’ where sin’s symbols are included. Representing our revolt against Yahowah, we find halal, whose primary meaning isn’t “to begin,” but instead “to defile, profane, pollute, treat with contempt, desecrate, and dishonor so as to achieve a lower status and diminished state.” Along these lines, halal also means “to be seen as impure, to be in violation of the covenant, to degrade the proud for doing that which is reprehensible, to pierce, and to slay.”
Qamah, translated “standing grain,” represents human souls, who apart from Yahowah’s plan of salvation, would have been cut down, halal-ed, if you will. Apart from the beneficial influence of the first four days of Yahuah’s plan, they would be seen as impure, in violation of the Covenant, and thus desecrated, dishonored, and cast down—ultimately having their souls diminished to nothingness upon their mortal demise. But thankfully, qamah is based upon quwm—which is the premise and the promise of the Migra’ey—conveying that the purpose of Yah’s seven Invitations to be Called Out and Meet is that Yahuah and Yahusha stood up for us so that we would be able to take our stand with them.

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

In this next verse, Yahowah tells us that one way to acknowledge His charity is to show some ourselves. Yet, He wants it to be our choice and voluntary.
“You should of your own volition, choose to genuinely engage and without hesitation or interruption actually participate in (‘asah – you should want to literally attend to and celebrate the totality of (qal stem, perfect conjugation, consecutive form)) the Festival Feast (chag – Party) of Shab’uwah (Shab’uwah – Sevens, Sabbaths, Weeks, and Promises; a vow which establishes innocence) to approach (la) Yahowah ( ), your Eternal (‘elohym), with a sufficient (micah – an appropriately affordable portion; from macac, an ultimately insignificant and essentially worthless) voluntary offering (nadabah – freewill contribution and noncompulsory donation) from your hand (yad), which by association (‘asher – fortuitously and beneficially) you can actually and consistently give (natan – you may genuinely bestow, deliver, and continually entrust (qal imperfect)) when compared to (ka – according to, relative to, compared to, and consistent with) how in this relationship (‘asher) Yahowah ( ), your Eternal (‘elohym), continues to bless and adore you (barak – kneels down and favors (piel stem which says that Yahweh directly influences us, changing us, with these blessing and imperfect conjugation which speaks of the ongoing influence of Yah’s love).” (Dabarym / Words / Deuteronomy 16:10)
As is the case with any “invitation” offered under the auspices of freewill, the recipient has the option to accept it, ignore it, or reject it. And that is why “‘asah – engage and act” was scribed in the consecutive form which conveys volition-(will and desire). There are many things we need to “‘asah – do” to participate in the Covenant and approach Yahuah, but no one is holding a gun to our head, forcing us, compelling us, or even commanding us, to act upon Yahowah’s guidance. These are not commands, but instead requests. There is no penalty associated with ignoring any of them.
But there is a consequence, both of accepting and rejecting these Invitations to be Called Out and Meet with Yahuah. Those who engage and walk to Yahowah along the path He has provided will live forever as His children in His home. And those who decline these invitations out of apathy or antipathy will not. Never forget that Yahuah’s purpose isn’t to save us, but instead to adopt us. Yahowah wants to be our Father, raising us as His children, helping us grow.

Shab’uwah is a “chag – festival feast,” a “party” where we are offered the opportunity to “celebrate” our relationship with Yahuah. It is a time for good friends to gather and share, to eat and drink, to dance and sing, to laugh and smile. Everything Yah has said and done has been designed to achieve this simple, yet remarkable, enjoyable state of affairs.
There are perhaps a hundred acceptable ways to translate the preposition *la*. The simplest of these is to render it “to or toward.” It speaks of “a spatial movement toward a goal,” which more succinctly means “to approach.” But that is not to say that *la* cannot be translated “into, on, among, in order to, so that, by, concerning, on behalf of, according to, or for. And yet there is no reason to use the twelfth definition of *la*, “for,” when the primary connotation, “to approach,” makes more sense. Therefore, these instructions, like most everything associated with the *Miqra’ey*, are designed to prepare us to “*la* – to approach” Yahowah.

This known, our good deeds will not save us. But that doesn’t mean that we shouldn’t strive to reflect our Creator’s nature and be charitable. You cannot go wrong following Yahowah’s guidance or Yahowsha’s example.
This “freewill offering” is predicated upon past—not future—blessings from Yahuah. Most all religions promote sacrifices to, in essence, “bribe” their deity, either appeasing him or her, or encouraging their deity to “bless” future harvests. There is none of that in Yahowah’s Scriptures. Neither Yahuah’s blessings nor paradise can be purchased.

The preceding verse in Dabarym serves to tie Shab’uwah and the Yowbel together. Both are about giving, about forgiving debts and setting people free regardless of their obligations. The connection is greater than just the pattern of Seven Sevens.
There is yet another relevant consideration. Our freewill offering is to be “ka – similar, comparable, and related to” the way Yahowah has blessed us. So since this was written to Yahuah’s children, those who have accepted the terms of the Covenant and have acted upon the first four invitations to meet with Yahuah, we should review the gifts Yahowah has given us to determine which of these we can reasonably offer Him in return. Fortunately, with the benefits of *Shab’uwah* added to the gifts associated with *Pesach*, *Matsah*, and *Bikuwrym*, the Miqra’ey’s offerings now match the Beryth’s.
Yahuah has made us immortal, which while great, isn’t something we can reciprocate. It’s not like we are in a position to say, “Here Yahuah is one of my days. Take it and add it to one of your own.”

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

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

Yahuah has empowered us, making us greater than we are. So since power flows from Him to us, it would be counterproductive to disregard this process. Besides, there is nothing we can do, much less offer, which would make Yah more powerful than He already is.
Yahuah has enriched us, and we can enrich Him. This is something which works on both sides of the family equation. You see, just as a father enriches his children with his love, his guidance, his food, his shelter, his influence, and his support, thereby helping his children grow, his children enrich him through the experiences they share.

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

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

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

Moving on, we are reminded that Yahowah likes to celebrate, and everyone is invited to this party. The Festival Feast of Seven Sabbaths is a gala for all who want to “rejoice and be glad”—a homecoming which includes men and women, rich and poor, young and old, Yahuwdym and Gowym, common workers and Lowy mediators, the fatherless and the forsaken, those who have settled down and those who are just passing through.
“You should choose to totally and genuinely rejoice and be glad (`*samach* – you should want to express your complete joy and actual happiness) in the presence of (`*paneh* – before) Yahowah ( ), your Eternal (`*elohym*), you, and your sons and daughters, your male and female servants, the Lowy (`*lowy* – the uniters who join us together), those in your communities (`*sa’ar* – within your gates, cities, and assemblies), strangers, travelers and newcomers (`*ger* – foreigners from different racial, geographic, and cultural groups), orphans (`*yatowm* – fatherless children) and widows (`*alman* – the forsaken whose spouses have passed away) who beneficially (`*asher* are in (`*ba* your midst (`*qereb*), standing up at the place (`*maqowm* – being upright at the home) where (`*asher* Yahowah ( ), your Eternal, chooses (`*bachar* – selects, decides, and desires is best) for His personal and proper name (`*shem* – designation, reputation) to tabernacle (`*campout* and reside (`*shakan* – to abide and dwell, to settle in and call home).” (Dabarym / Words / Deuteronomy 16:11)
and your daughter
and your son
you
your God
the LORD
before
And you shall rejoice
and the stranger
[is] inside your gates
that the Levite
and your maidservant
and your manservant
your God
the LORD
has chosen
that
in the place
among [are]
that the widow
and the fatherless
there
his name
to establish
Most people want to be saved by Yahuah, but that isn’t Yahuah’s goal. He wants us to enjoy being with Him. Those who do and are, He will save.

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

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

Apart from the persistent Islamic persecution of Christians and Jews, there aren’t many slaves currently in Egypt, but this Scriptural message is timeless and universal. At one time or another, we have all been besieged by the Adversary.
“Remember (zakar – always be mindful) that indeed (ky) you once existed as (hayah – you were) a slave (‘ebad – one who works and serves subject to another) in Egypt (Mitsraym – the crucible; plural of matsorrow, meaning you were hostiley besieged by a foe and were confined by the adversary). Act upon (‘asah – engage, aware of, profiting from and celebrating) this reality (‘el-leh), carefully observing (shamar – closely examining and thoughtfully considering, focusing upon) the prescribed inscriptions for living (chaqaqu – the clearly communicated written instructions regarding being cut into the relationship).” (Dabarym / Words / Deuteronomy 16:12)
Deuteronomy 16:16

Three times in the year all of your males shall appear before Yahweh your God at the place that he will choose, at the Feast of Unleavened Bread and at the Feast of Weeks and at the Feast of Booths, and they shall not appear before Yahweh empty-handed. | LEB
As we look at these passages we see that the 3 festivals that the men should be standing before Yah has changed. This last verse for the first time mentions Sukkot. It is something to consider however we do not believe is a stumbling block because we observe all the feasts where Yah causes His Name to dwell and that is in every household of the covenant family.

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

The *Miqra’ey* are not to be replaced by ceremonies and rituals conceived by man. Those who observe any other man-made poligious (political/religious) scheme, contribute to the deception and add to the fog which separates mankind from Yahuah.
There are ten things that the passages given earlier lay down the foundations for the Feast of Weeks [Shavuot] in the Torah [Books of Moses].

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

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

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

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

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

ham-ma-qō-wm 'el-wē-la-hā-bī-'ā-kā, bad-da-rek; liš-ma-re-kā lō-pa-ne-kā, mal-'ak šō-lē-ah 'a-nō-kī hin-nēh

20

20: the place into and to bring you in the way to keep you before you an angel send I Behold

Noun Prep Verb Noun Verb Noun Noun Verb Pro Prt

3559 [e] 834 [e]
hā-ki-nō-ṭi. 'ā-šer

I have prepared that

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

yiś-sā lō kī bōw; tam-mēr ’al-be-qō-lōw ū-rē-ma’ mip-pā-nāw hiś-rā-mer

he will pardon not for against him do rebel not his voice and obey of him Beware

Verb Adv Conj Prep Verb Adv Noun Verb Noun Verb

7130 [e] 8034 [e] 3588 [e] 6588 [e]
be-qir-bōw. šē-mî kī lē-piś-‘ā-kem,

in him my name [is] for your transgression

Noun Noun Conj Noun
Exodus 23:22

But if you listen attentively to his voice and do all that I say, I will be an enemy to your enemies and a foe to your foes.

LEB OT RI | LEB
Exodus 23:23

When my angel goes before you and brings you to the Amorites and the Hittites and the Perizzites and the Canaanites and the Hivites and the Jebusites, I will wipe them out.

LEB

Exodus 23 Interlinear

6522 [e] wם-ה-פ-ר-ו-ר-ז-י
dead before you

2850 [e] wם-ה-ת-ט-י
and the Hittites

567 [e] ה-ט-ן-ר
the Amorites

413 [e] ל-ף-ט-ן-ר
and bring

935 [e] ל-ף-ט-ל
before you

6440 [e] מ-ל-ף-ט
For My angel

4397 [e] י-ל-ף-ט
shall go

1980 [e] מ-ל-ף-ט
For

3588 [e] ק-
and

23

51822 [e] wם-ה-כ-ד-ט-ו
and I will cut them off

2983 [e] wם-ה-ט-ו
and the Canaanites

2340 [e] ה-ט
and the Hivites

3689 [e] מ-ל-ף-ט
and the Jebusites

Adj

Noun

Prep

Verb

Noun

Noun

Verb

Adj
Yahowah made good on this promise, fulfilling the Miqra’ey, and thereby saving those who would listen to Yahowsha’. But as religions old and new are wont to do, Judaism, Christianity, and Islam concealed the Way to Yahuah, ignoring this direct connection between Yahowah and Yahowsha’, between the Towrah and Yahowsha’, between the Miqra’ey and Yahowsha’, between Yahowah’s Witness and Yahowsha’s Testimony. A pity.
“You shall not bow down (prostrate yourself in worship before, associate with, or show allegiance) to the Canaanite god’s nor serve (be submissive to) them, nor engage, acting on things associated with (similar or related to) their practices and customs (traditions and patterns of behavior).

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

בremium קֶוֹּרֶב שֵׁהֶם; תַּּ֛אֶּ֞ה וּֽלֹֽוּ וּֽלֹֽוּ לֶֽהוּ הוּֽהֵם; לֶֽהוּ הוֹֽוָֽגָמָו; לֶֽהוּ הָֽוָֽשָֽהָהוּ; 24

but according to their deeds do nor serve them nor to their gods bow down not

Conj Noun Verb Adv Verb Adv Noun Verb Adv

מַשׁשֶׁה בַּֽהֵם. וְשַׁבְּבָֽרֶם וְשַׁבְּבָֽרֶם וְחַֽרְשָֽהָהוּ; 2040 [e]

their images break down and completely overthrow them you shall utterly

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

Humankind has not only suffered needlessly, many have sought to blame Yahuah— the one they ignored and rebuffed for their misery, saying that “a loving G would never have allowed such anguish.” And yet Yahuah said:
“You should choose of your own volition and without hesitation or interruption to actually engage, acting and serving (‘abad – genuinely expending considerable energy and intensity doing things (qal perfect consecutive)) with (‘eth – alongside and next to) Yahowah ( ), your Eternal (‘elohym), and He will choose to totally bless (barak – He will want to adore, invoking divine favor for (piel perfect consecutive)) that which is associated with (‘eth) your bread and water (lechem wa maym – nourishment and source of life). And He will come to remove (suwr) the disease which weakens (machalah – that which sickens) from your midst (min qereb).” (Shemowth / Names / Exodus 23:25)
Exodus 23 Interlinear

mè-me-kā; wə-‘et- lah-mē-kā ‘et- ū bè-rak ‘ē-lō-hē-ḵem, Yah-ween ‘ēt wa ‘ă-bad tem,

your water and your bread - and he shall bless your God the LORD - And you shall serve

Noun Acc Noun Acc Verb Noun Noun Acc Verb

7130 [e] 4245 [e] 5493 [e]
miq qir be-kā. ma-ḥă-lāh wa-ḥā si-ḵō-ṯī

from your midst sickness and remove

Noun Noun Verb
By ignoring Yahowah’s Towrah instructions, mankind, especially religious devotees, have brought disease which weakens souls upon themselves. When a child dies prematurely, when cancer riddles a child’s body, it isn’t Yahuah’s plan, nor is it the most sickening outcome. A far more lamentable fate is the destruction of that child’s soul because his or her parents failed to share Yahowah’s Covenant with them.
The beguiled and beguiling mind of man provides the impetus for religious monuments such as cathedrals and mosques, obelisks to sun deities like those found in the Vatican and Washington, D.C., idolatrous statues like those erected to Mary, “Mother of God and Queen of Heaven,” and for pagan religious practices such as Lent, Weeping for Tammuz, Christmas, New Year’s Day, and Ramadan. To rid a place of them, and to rid an area of the disease and suffering they cause, one has to rid one’s realm of their host—religious practitioners. In direct opposition to the means Catholicism, and indeed Christianity, has used to assimilate people into their religion, Yahowah said:
“You shall not (lo’) cut an agreement (karat – make a covenant) with (la – on behalf or in accord with) them (hemah – speaking to the Canaanites), nor a Covenant (beryth – a relationship, alliance, treaty, league, promise, or pledge) with (la) their g’s (‘elohym).” (Shemouth / Names / Exodus 23:32)
We have proved Paul is a false representative of the Torah and Yahusha and Yahuah!

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

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

Poor Christians out of the frying Pan into the fire!

Both lie and do not Teach Torah.
Both keep you focused on “another spirit”
Both keep you focused away from Yah

Both preaches a new gospel not the Torah
Both Do not teach the feasts for eternal life

Teaches the Torah can’t save
Neither get their message from Yahuah!
Did the Poop miss this verse when he tries to sell allah as being the same as Yahuah? No! since the Poop does not know Yahuah, the sleight of hand is that his god is the same as allah- shatan in all his manifestations. Look at the headway this belief is making!

Muslims and Christians worship the same God

<table>
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<tr>
<th></th>
<th>Agree</th>
<th>Disagree</th>
<th>Not Sure</th>
</tr>
</thead>
<tbody>
<tr>
<td>Americans:</td>
<td>46%</td>
<td>47%</td>
<td>8%</td>
</tr>
<tr>
<td>Evangelical Protestant:</td>
<td>35%</td>
<td>60%</td>
<td>6%</td>
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Note: Totals may not equal 100% due to rounding.
Now that we have considered the empowering and enriching prophecies contained in the Towrah presentation of the Invitation to be Called Out and Meet with Yahuah of Seven Sabbaths, let’s consider Shim’own’s (“Peter’s”) testimony, the Disciple of Yahowsha’, and examine how the Miqra’ of Shabuw’ah was fulfilled.

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

They were now children of Yahowah, ready to observe the Miqra’ of Shab’uwah. Because they were in the right place, for the right reason, at the right time, rightly prepared, with the right expectations, the Set-Apart Spirit set them apart for service. The rewards of the Festival Feast of Seven Sabbaths is that they would be enriched by the Covenant, enlightened by the Towrah, and empowered by the Spirit, making them more effective witnesses.
In the opening line of the second chapter of the book of Acts, we see that the *Miqra’ of Shabuwa*’, like the three preceding it, was fulfilled in accordance with *Yahuah’s* instructions. In fact, when one considers that Acts is a sequel to Luke, and that Luke concludes with the *Bikuwrym* discussion between *Yahowsha’* and the men on the road to Emmaus, one Invitation to Meet *Yahuah* simply follows the other.

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

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

Acts 2:1

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

Acts 2 Interlinear

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<tbody>
<tr>
<td>Kai en tō symplērousathai tēn ēmēran tīs pentekostēs ἦσαν πάντες ὀμοῦ ἐπὶ τὸ αὐτό,</td>
<td>And when the day of Pentecost had come, they were all together in the same place.</td>
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1. Kai en tō symplērousathai tēn ēmēran tīs Pentekostēs ἦσαν πάντες ὀμοῦ
   And during the arriving of the day of Pentecost they were all together

Conj Prep Art-DNS V-PNM/P Art-AFS N-AFS Art-GFS N-GFS V-IIA-3P Adj-NMP Adv

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<th>1909 [e]</th>
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<td>epi to auto</td>
<td>eπὶ τὸ αὐτό .</td>
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<tr>
<td>in the one [place]</td>
<td>in the one [place]</td>
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</table>
This introductory statement conveys two equally important thoughts. The Miqra’ of Shabuwa’ was observed by the first to follow Yahowsha’s example on the date specified by Yahuah. And also, every aspect of the Miqra’, as described in the Towrah, was satisfied. As such, this is the fourth of four Miqra’ey which were fulfilled by Yahowsha’ and the Spirit, in the correct order, in the right way, on the appropriate day—all as part of the Towrah’s unfolding plan of reconciliation. Do you suppose this is a coincidence or a pattern? Said a different way, is Yahuah’s behavior random, or does He have a plan?

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

As such, it tells us that the promises of Seven Sabbaths were “realized, accomplished, and fulfilled, causing those in close association and relationship to be furnished liberally so as to be lacking in nothing.”
It is worth noting that there is also an immersion aspect of the Greek word *sumpleroo*. It speaks of a liquid filling something to the brim. As a result, it was used by sailors when their ship completely filled with water, becoming swamped as a result of a storm. Therefore, we can make the connection between our spiritual anointing, which is symbolized by baptismal immersion, and this day, whereby the Set-Apart Spirit fills us, thereby enriching, enlightening, and empowering us so that we grow from children to accomplished witnesses.
“It came to exist \((eimi \text{ – to happen and take place in a manner corresponding identically})\) that all assembled together in harmony \((pas \ homou \text{ – everyone was like-minded, like-natured, and unified in an assembly})\) in the presence of \((epi \text{ – in contact with, concerning, and before})\) it \((auto \text{ – [a reference to the Set-Apart Spirit]})\).” (Acts 2:1)
Auto is a neuter, singular pronoun because unlike Hebrew, where Ruwach / Spirit is a feminine noun, the Greek pneuma, is neuter. And while it may sounds odd to our ear to refer to the Ruach Ha Qodesh as “it,” rather than “She,” or “Her,” such is the liability of Greek as compared to Hebrew.

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

The Towrah’s message was not corrupted until the Scriptures were misrepresented, rendering the Hebrew Miqra’, “Convocation,” and then the Greek ekklesia, “Church” (after the sun goddess “Circe,” pronounced “chirch,” from whom we derive “circle” and “circus”), instead of accurately translating both “Invitations to be Called Out to a Meeting.” Clerics thereby severed an essential connection. Few things have been as devastating to our understanding of the Towrah, the Covenant, or the Invitations to Meet with Yahuah.
“And immediately (aphno – suddenly, and yet in a welcoming manner, putting people at ease) there came into existence (ginomai – became recognized, known and acknowledged, arose and appeared publicly for the purpose of creation, birth, and marriage) out of (ek – from and by means of) heaven (ouranos – the abode of Yahua) the sound of information and news (echos – of a spoken report) exactly like (hosper – corresponding to and connected to, a manifestation for comparison to) a compelling and mighty force (biaias – an empowering, strong, singular, and active feminine source of energy), moving inwardly and upholding (pheromai – guiding, sustaining, accepting, and bearing) the breath of spiritual life (pnoe – feminine derivative of pneuma Spirit), and filling (pleroo – liberally and abundantly supplying and perfecting) the whole (holos – entirely completing all who were in the) house (oikon – household and home) where (ou) they were residing.” (Acts 2:2)
**Acts 2 Interlinear**

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**V-AIL-3S** | **Adj-AMS** | **Art-AMS** | **N-AMS** | **Adv** | **V-IIA-3P** | **V-PPMP-NMP**
The disciples had a job to do—to communicate Yahua’s plan of reconciliation as it was presented, promised, and predicted in Yahowah’s Towrah. The means to accomplish this was being advanced in the very Invitation to be Called Out and Meet with Yahua they were observing. Their mission was to share the fulfillment of the Towrah’s Teaching with people the world over. And the Set-Apart Spirit of Yahowah, gave them the tools they would need to do it.

Dissecting this passage word by word, we discover that the adjective (biaias) used to describe the nature of the heavenly “compelling force,” like pnoe, “the breath of spiritual life,” is feminine and singular. Further, there is a “vehement” connotation of biaias, making the Spirit “impassioned and fervid,” even “eager and deeply emotional.” Moreover, biaias is related to bios, meaning “life,” and is derived from bia, meaning “strong and vital.” After death, there is no life apart from the Spirit.
At its most fundamental level, *pheromai*, translated “moving inwardly and upholding,” means “to carry or bring something from one place to another, including carrying away a burden.” Etymologists say *pheromai* means “to lead, to guide, or to convey.” Homer used *pheromai* to mean “to bring forth and express the word.” The classical author used it to “facilitate the bearing and removal of burdens which are carried away.” In the Iliad, *pheromai* is used to “show favor” and “to produce fruit.” It conveyed “the presentation of a gift that upholds, enabling the beneficiary to endure.” These benefits describe the enrichment of the Spirit.

*Pnoe*, as a feminine noun, means both “breath and wind.” As such, it is a blend between the Greek and Hebrew words for “soul,” from breath, and “spirit,” from wind. Yahowsha’, actually had a soul which is probably why this unique term was chosen. In one of his last conversations with his disciples, Yahowsha’ told them that they would recognize and know the Comforter because he and the Spirit were from one and the same place - Yahuah.
**Pleroo** suggests that the Spirit “proclaimed completely,” and “provided fully,” completing the promise of the *Miqra*. She supplied the beneficiaries of Passover, Unleavened Bread, and First Fruits with everything they needed to grow, to enter and enjoy Yahusha’s company, and to become effective witnesses. *Pleroo* conveys the concepts of “fulfillment, filling up, completion, making complete, and realization—making a promise come true and proclaiming that accomplishment.” As Yahowsha’ consistently taught, His testimony is only understood when it is seen through the lens of the Torah, Prophets, and Psalms.

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

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

The best way to accomplish this is to deploy the principal tool used in the acquisition of knowledge, in thought, causation, creation, and in the formation of relationships—language. For people of different races and places to come to know Yahowah and understand His Towrah Teaching, those who had already come to know and understand Him would have to share His Towrah with those who were unfamiliar with Hebrew.
“And languages (glossa – the various tongues and dialects of human speech) became apparent to them (horao – they came to know and understand them), like a fire burning (pyros) in them. And they were distributed (diamerizo – divided, dispersed, spread out) conferred and appointed (kathizo – coming down to rest) upon (epi) each and every one (hekastos) of them (autos – used as a masculine, plural pronoun). (Acts 2:3)
<table>
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<th>Word</th>
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And they were all individually (pas) filled with (pimplamai – swelling with the involvement and breath of) the Set-Apart (hagion – gender neuter of hagios, purifying and upright) ΠΝΣ (placeholder for Spirit based upon Ruwach using a contraction of pneuma), and began (archomai) to speak (laleo – talk in) other (heteros – different) languages (glossa – tongues and dialect), just as (kathos – inasmuch as, when and in the manner that) the ΠΝΑ (Spirit, Ruwach) gave (didomi – allowed and granted) them the ability to enlighten through the spoken word (apophtheggomai – the ability to pronounce words and hold a dignified and enlightened discourse using them).” (Acts 2:4)
Acts 2:4

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<tr>
<td>καὶ</td>
<td>And</td>
<td>Conj</td>
<td>V-AIP-3P</td>
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<tr>
<td>ἔπλησθήσαν</td>
<td>they were filled with</td>
<td>V-AIP-3P</td>
<td>Adj-NMP</td>
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<tr>
<td>πάντες</td>
<td>all</td>
<td>Adj-GNS</td>
<td>N-GNS</td>
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<tr>
<td>Πνεῦμα</td>
<td>Spirit</td>
<td>V-AIM-3P</td>
<td>Adj-GNS</td>
</tr>
<tr>
<td>Ἁγίου</td>
<td>Holy</td>
<td>N-GNS</td>
<td>V-PNA</td>
</tr>
<tr>
<td>καὶ</td>
<td>and</td>
<td>Conj</td>
<td>Adj-DFP</td>
</tr>
<tr>
<td>ἔρχαντο</td>
<td>began</td>
<td>Conjugated Verb</td>
<td>N-DFP</td>
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<tr>
<td>λαλεῖν</td>
<td>to speak</td>
<td>V-PNA</td>
<td>V-PIA</td>
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<tr>
<td>ήτέραις</td>
<td>with other tongues</td>
<td>V-PIA</td>
<td>V-PIA</td>
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<tr>
<td>γλώσσαις</td>
<td>tongues</td>
<td>V-PIA</td>
<td>V-PIA</td>
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καθὼς | as | Pneuma | edidou | apophthengesthai | autois |
| ▰ | the | Spirit | was giving | to utter forth | to them |
| Adv | Art-NNS | N-NNS | V-IIA-3S | V-FNMP/ | PPre-DM3P |
The whole world needed to know and understand what the Towrah Teaches. That could only be accomplished with words.

The public proclamation and communication aspect of what was occurring is inherent in the title Yahowah chose to describe His annual meetings: *Miqra’ey*—“Invitations to be Called Out to Meet, a summons to a rehearsal which brings us together, a welcoming greeting which encourages us to read and recite the Word, proclaiming it publicly.” Based upon *qara’*, it conveys “calling out” to everyone and “inviting” them to come into Yah’s presence. And so while it is neither a title nor an inspired term, the beneficiaries of this calling out were described using a Greek word which conveys some very similar thoughts—*ekklesia*. 
If it were not for the popularity of the Pentecostal movement, where “speaking in tongues” is interpreted to be “praising Yahuah in a heavenly language,” I wouldn’t be required to state the obvious. The Spirit of Sevens empowered those who observed Shabuwa’ to enlighten others by speaking their language, not Yahuah’s.

If an audible (as in producing and detecting sound waves in a gas or fluid) language is spoken in heaven, the dialect is assuredly Hebrew. The notion of “speaking in the tongues of angels” is to mutter incomprehensible gibberish – making a complete fool of oneself.
Therefore, Yahowah fulfilled the Miqra’ of Shab’uwah by dispatching the Set-Apart Spirit from heaven with His Towrah to enrich, inform, and enlighten His children, spiritually empowering them to convey His Word in the languages of men. Yahuah was doing what He had promised.

Continuing on, we discover that there is nothing overtly religious folks detest more than being confronted with the idea of Yahuah bypassing them, and working through others whom they see as inferior...
“And now (de) existing (eimi) inside (eis) Yaruwshalaim (Ierousalem – a transliteration of Yaruwshalaim, meaning the source of salvation), resided (katoikeo – settled and lived) Yahuwdym (Ioudaios – a transliteration of Yahuwdym, meaning related to Yah), overtly pious (eulabes – devout and religious, carried away by goodness, from eu, good and prosperous, and lambano, taken by, and affiliated with) men (andros) from (apo) every (pas) nation (ethnos – cultural and geographic) under (hypo) heaven (ouranos). Acts 2:5
Acts 2 Interlinear

5 Ἡσαύ δὲ εἰς Ἰερουσαλήμ κατοικοῦντες Ἰουδαῖοι, ἄνδρες εὐλαβεῖς ἀπὸ πάντος

were moreover in Jerusalem dwelling Jews men devout from every

ethnous tôn hypo ton ouranon

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

6 γενομένης δὲ τῆς φωνῆς ταύτης, συνῆλθεν τὸ πλῆθος καὶ συνεχύθη,

having come about moreover the sound of this came together the multitude and was confounded

Conj Art-GFS N-GFS DPro-GFS V-AIA-3S Art-NNS N-NNS Conj V-AIP-3S


hoti ἐκούον heis hekastos τῇ idia dialektō lalountōn autōn

because heard one each the own language speaking them

Conj V-IIA-3P Adj-NMS Adj-NMS Art-DFS Adj-DFS N-DFS V-PPA-GMP PPro-GM3P
“This singular feminine voice” they heard emanating from the rather large called-out assembly on the Called-Out Assembly of Sevens was that of The Ruach Ha Qodesh, which had to be particularly troubling to these pompous and chauvinistic religious types. Our Heavenly Father’s ways confound men who prefer their own ways. In a society oppressed and deceived by Rabbinical Judaism, Yahuah bypassed those who sought rank and power, who considered themselves superior, who were overtly religious. He conveyed the path home, the means to join His family, in a maternal voice broadcast by enriching and empowering otherwise lowly members of the community. What a horror it must have been for those skilled in language, academics, and theology—to those in positions of influence to witness Yahuah thumbing His nose at them.

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

7 ἔξωταντο δὲ καὶ ἑθαύμαζον, λέγοντες, Οὐχ ἰδοὺ πάντες οὗτοι εἰσίν, οἱ ἴσταντο
they were amazed moreover and marveled saying not behold all these are who...
Existemi is a compound of *ek*, meaning “out of and away from,” and *histemi*, “meaning to stand upright and to be established.” The pious were the opposite of what Yahuah intended. Rather than standing with Him, as the *ekklesia/called-out* assembly had done on the *Miqra’/Called-Out Assembly Meeting of Sevens*, their little religious minds were blown by Yahuah. The Spirit of Enlightenment bewildered those who professed to be wise.

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

While the pious religious types were irritated at having been bypassed by the Spirit, there was no denying the message She was communicating. They were witnessing the power of the Word—Yahuah’s greatest miracle.
“Somehow (pos), each and every one (hekastos) hears them speak (akouo) in the distinct (idios – individual and unique) language and dialect (dialektos) of their birth (gennnão): (Acts 2:8)

Acts 2:8  καὶ πῶς ἡμεῖς ἀκούσμεν ἕκαστος τῇ ἱδίᾳ
dialektō ἡμῶν εὐ ἐγεννηθήμεν;  | LEB NT
And how do we hear, each one of us, in our own native language? | LEB
**Acts 2 Interlinear**

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<tr>
<td>kai</td>
<td>pòs</td>
<td>hēmeis</td>
<td>akouomen</td>
<td>hekastos</td>
<td>tē</td>
<td>idia</td>
<td>dialektō</td>
<td>hēmōn</td>
<td>en</td>
<td>hē</td>
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**8**

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<th>8</th>
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<tr>
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<td>egennēthēmen</td>
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<tr>
<td>πῶς</td>
<td>ἑγεννηθῆμεν?</td>
</tr>
<tr>
<td>ἡμεῖς</td>
<td>we were born</td>
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<tr>
<td>ἀκούομεν</td>
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<td>ἐκαστὸς</td>
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**V-PIA-1P**

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<th>V-PIA-1P</th>
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<th>Adj-DFS</th>
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<td>ἑγεννηθῆμεν?</td>
<td>we were born</td>
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Parthians, Medes, Elamites, and those who live in Mesopotamia, Yahuwdah (*Ioudaia*), Cappadocia, Pontus, and Asia, *(Acts 2:9)*

**Acts 2 Interlinear**

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
<th>Explanation</th>
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</thead>
<tbody>
<tr>
<td>3934 [e]</td>
<td>Parthoi kai</td>
<td>Parthians and</td>
</tr>
<tr>
<td>2532 [e]</td>
<td>Miedo kai</td>
<td>Medes and</td>
</tr>
<tr>
<td>3370 [e]</td>
<td>Elamitai kai</td>
<td>Elamites and</td>
</tr>
<tr>
<td>2532 [e]</td>
<td>oî katoikountes</td>
<td>those inhabiting</td>
</tr>
<tr>
<td>1639 [e]</td>
<td>tèn Mesopotamian</td>
<td>Mesopotamia</td>
</tr>
<tr>
<td>2532 [e]</td>
<td>Judea kai</td>
<td>Judea and</td>
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<tr>
<td>3588 [e]</td>
<td>Kappadokian kai</td>
<td>Cappadocia and</td>
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<td>2730 [e]</td>
<td>Ponton kai</td>
<td>Pontus and</td>
</tr>
<tr>
<td>3588 [e]</td>
<td>tèn Asian</td>
<td>Asia</td>
</tr>
<tr>
<td>3318 [e]</td>
<td>Ioudaia kai</td>
<td></td>
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<tr>
<td>2449 [e]</td>
<td>Πάρθοι καὶ Μῆδοι καὶ Ἑλαμῖται; καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν, Ιουδαίαν καὶ Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν;</td>
<td>Parthians and Medes and Elamites and those residing in Mesopotamia, Judea and Cappadocia, Pontus and Asia,</td>
</tr>
</tbody>
</table>

*Note: The Greek text is translated from the LEB (Living English Bible) New Testament.*
Phrygia, Pamphylia, Egypt (Aigyptos), parts of Libya toward Cyrene, and visitors from Rome (Rhomaios), (Acts 2:10)

Acts 2:10

Phrygia and Pamphylia, Egypt and the parts of Libya toward Cyrene, and the Romans who were in town, | LEB

 Acts 2 Interlinear

| Phrygian | te | kai | Pamphylian | Aigyton | kai | ta | merē | tēs | Libyēs | tēs | kata |

10 Phrygia | both | and | Pamphylia | Egypt | and | the | parts | of | Libya | that | [are] | around

N-AFS | Conj | Conj | N-AFS | N-AFS | Conj | Art-ANP | N-ANP | Art-GFS | N-GFS | Art-GFS | Prep |

2957 [e] | 2532 [e] | 3588 [e] | 1927 [e] | 4514 [e] |

Kyrēnēn | kai | hoi | epidēmountes | Rhōmaioi |

Kyrēnēn, | kai | oī | ἐπιδημοῦντες | Ρωμαίοι | ;

Cyrene | and | those | visiting | from | Rome |

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


loudaioi  te  kai  prosēlytoi  Krētes  kai  Arabes  akouomen  lalountōn  autōn

11 Ἰουδαῖοι  τε  καὶ  προσήλυτοι,  Κρῆτες  καὶ  Ἄραβες,  ἀκούομεν  λαλοῦντων  αὐτῶν,  

Jews  both  and  converts  Cretans  and  Arabians  we  hear  speaking  them

Adj-NMP  Conj  Conj  N-NMP  N-NMP  Conj  N-NMP  V-PIA-1P  V-PPA-GMP  PPro-GM3P

tais  hèmēterais  glossais  ta  megaleia  tou  Theou

tαῖς  ἡμετέραις  γλώσσαις,  τὰ  μεγάλεια  τοῦ  Θεοῦ  ?

[in]  our  own  tongues  the  great  things  -  of  God

Art-DFP  PPro-DF1P  N-DFP  Art-ANP  Adj-ANP  Art-GMS  N-GMS
In this passage, the Greek word, *proselutos*, which means “foreign visitor,” is contrasted with *Yahuwdym*, conveying “Related to Yah,” but usually translated “Jews.” *Proselutos* is derived from *proserchomai*, which means “to come to, to approach, and to draw near.” *Proserchomai* in turn is a compound of *pro*, meaning “to take advantage and to draw near,” and *erchomai*, “to come from one place to another.” Therefore, the contrast is between those *Yahuwdym* who have already come to know Yahowah through Yahowsha’s exacting fulfillment of the *Miqra’ey* as foretold in the Torah, Prophets, and Psalms, and the *Gowym* who have taken advantage of the all-inclusive promise of *Shabuwa’. These *proselutos* / foreign visitors had been adopted into our Heavenly Father’s family on *Bikuwrym* and now they were being enriched, empowered, and enlightened by the *Ruwach Qodesh*. The *proselutos* had left the Babylonian-inspired religious culture of their birth to walk with Yahuah.
And yet, *proselutos* is transliterated in most English Bibles as “proselytes.” Then, those who aided and abetted the errant transliterations, erroneously defined that word as “converts to Judaism,” and thereby miscommunicated Yahowah’s intent. This day marked neither the birth of the Church nor the beginning of Christianity as Catholics and Protestants profess. The beneficiaries of Passover and Unleavened Bread had been born anew from above, becoming spiritual children, adopted into Yah’s family, fully seven Shabat days ago. Now they were growing up, being enriched, enlightened, and empowered by the Towrah’s promises.

The concept here is that the Children of the Covenant were now as Yahowah had promised Abraham in *Bare’syth / Genesis* and as Moseh had predicted in *Dabarym / Deuteronomy*. It was comprised of *Yahuwdym* and *Gowym*. There were no religious converts to be found here; only empowered and enriched relationships. From this moment to this present day, the Word of *Yahuah* has been carried to all peoples of the world by spirit-filled men and women. Yahowah’s family is inclusive of people from different races and places. Everyone is welcome. And all arrive the same way—by embracing the Covenant and observing its Invitations to Meet with *Yahuah*. 
Let’s pause a moment and ponder what Yahowah has done. In Acts, Yahowsha’s Disciple Shim’own Kephas has just confirmed that the Towrah’s promise regarding the Fourth Festival Feast has just been fulfilled—producing “the magnificent things and powerful works of Yahuah.” Yahuah’s children became effective witnesses.

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

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

Unlike the Catholic Eucharist which is limited to their converts, this Festival comes with an open invitation. Shabuwa’ is the day which unites the promise with its purpose, making them one.
Luke, quoting Shim’own Kephas, provided a historian’s view of the fulfillment of the Miqra’ of Shabuw’ah. And since his testimony confirms that the initial Followers of the Way observed the Called-Out Assembly in accordance with the Towrah, it is only reasonable that we follow their example—keeping this appointment with Yahuah.

Upon examining the letter and spirit of this day, one comes to understand that the best way to broadcast its message and celebrate its inheritance is to host a grand party replete with a medley of foods, including a variety of libations, and most especially breads and desserts baked with yeast. Invite everyone who is interested in knowing Yahuah, whether they are engaged in a relationship with Him, mired in a religious swamp, or deluded by a secular mirage. After a time of casual conversation and music, stand before the guests and share what you have come to know about the path home our Heavenly Father has provided. Explain how on this day, those who rely upon Passover, Unleavened Bread, and First Fruits, will be immersed in Yahowah’s Set-Apart Spirit, causing them to grow, enriched by the Covenant, enlightened by the Towrah, empowered by the Spirit. Most of all, have fun. Radiate the light which comes from knowing Yah and express the joy loving families experience as their children grow.
Each Miqra’ has been designed to memorialize an important event in the life of Yisra’el and to be prophetic of even more important events in the unfolding of Yahowah’s redemptive plan. They speak poignantly of the Ma’aseyah’s role in the salvation of mankind, with detail after detail pointing directly and unambiguously toward Yahuah. Thus far, each has been fulfilled in order, and on the very day of its mandated celebration. That fact alone makes the odds against their coincidental fulfillment over sixteen billion to one. The lesson is: pay attention to dates and numbers—they’re important to our Creator.

As interesting as all this is, it becomes downright earthshaking when you realize that there are three more annual feasts yet to be fulfilled. They all take place in the autumn, in Tishri, the seventh and final month of Yahowah’s redemptive calendar. Each predicts a strategically essential event in the Grand Plan. And more to the point, they complete the picture Yahuah is painting.
While it is trivial by comparison, there is a sinister religious proclamation which ultimately arose as a direct result of *Shabuwa’*—one which poisons one-and-a-half billion souls. To share Yahowah’s message of salvation in the language of the *Araps*/*Arabs* (in Acts 2:8-11), an alphabet was required, as Arabs had none at this time. So written Arabic, the language of the Qur’an, was actually created by Syrian Gowym and Yahuwdym who were Followers of the Way for the express purpose of witnessing to the miracle of this day. The resulting “Christian Syriac” alphabet and vocabulary, derived from Aramaic, Hebrew, and Greek in the fifth or sixth century CE, ultimately became the tool Satan would use in his most acclaimed recital: the Islamic Qur’an.

Of particular interest in this regard is the fact that most all of the Qur’an’s essential religious terms are actually Greek and Hebrew—not Arabic. And yet, Muslims the world over, unaware of the foreign source of their language, claim that those who don’t read paleo-Arabic (which would include all but a few hundred people worldwide), can’t understand Allah’s message. And yet, the best way to understand the Qur’an (besides reordering it chronologically and setting it into the context of Muhammad’s life as it is revealed in the Hadith/Oral Reports) is to understand the meaning of the Hebrew and Greek words which comprise the Qur’anic message.
The basis of Allah’s claim, and the foundation of Islam, is the false notion that Allah, not Yahowah, was the Eternal of Adam, Abraham, Moseh, Dowd, the prophets, and Yahowsha’ (whom Allah calls Issa, Arabic for Esau). Allah protests that “his Qur’an confirms the Torah, Prophets, and Gospels,” However, Muhammad, for example, as Allah’s lone messenger, violated and negated all of the Ten Statements Yahowah etched in stone. Allah even says that “his Qur’an, written in pure Arabic” was “inscribed on tablets before the world was created,” and that the reason that the “Torah, Prophets, and Gospels” no longer convey the same message, is that seventh-century CE Jews living in Yathrib, today’s Medina, “changed and corrupted their Scriptures to foil Muhammad.”

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

These things known, had rabbis, priests, and Christian theologians not removed Yahowah’s name from His Scriptures, Islam would have been stillborn.
Shabuwa Part 2
KEPHA TAKES
A STAND

THE FEAST OF WEEKS
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 Yahua: 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

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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

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 Migra’ (plural: Migra’ey), the title God chose to convey the purpose of His seven-step plan of salvation. The Migra’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 Migra’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

- The Dead Sea Scrolls Bible
- The Holy Bible from the Ancient Eastern Text
- The Jewish Study Bible
  Featuring The Jewish Publication Society
  Tanakh Translation
  Torah • Nevi'im • Kethuvim
References

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

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)

(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 interlinear), currently on Exodus ch32.

Torah (the Law) -

Ancient Hebrew alphabet. Names bearing His eternal Name listed.
Father, Son, Holy Spirit. Adonai (Master). Baptism with Repentance.
Writings of Yisrael. The Gospel of Thomas.
Home
Experience a visual journey through biblical life and times

- A comprehensive study tool that highlights the archaeological, historical, and cultural background of the Bible
- Full-color interior throughout, including nearly 500 color photographs
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The AFNT contains nearly 1700 footnotes and 350 pages of detailed appendices about the original New Testament texts not found in any other bible!

Discover for yourself the beautiful poetry found only in the Aramaic that was lost after being translated into Greek!
This is a wonderful website that has done painstakingly awesome work in translating the Dead Sea Scrolls and noting issues. Mr. Miller has also provided his translations which we will be including in white and will correct “lord and god” with the proper word. This is such a major and
Forms
perfect conjugation- you should do something, an influence
imperfect conjugation- on going influence
consecutive = volition= will, desire, choice, wish, option, choice, preference
Perfect= a completed action -not one that will be ongoing
Imperfect= ongoing action, yesterday, today, tomorrow
Yiqtol (imperfect)- the prefixed conjugation shows the imperfective aspect of the verb. It views the action of the verb from the inside or from the perspective of the action’s unfolding. This imperfective aspect can speak of (depending of context) habitual actions, actions in progress, or even completed actions that have unfolding, ongoing.
Stems

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

Qal Stem- On going yesterday, today, forever

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

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

Piel Perfect- completed action.