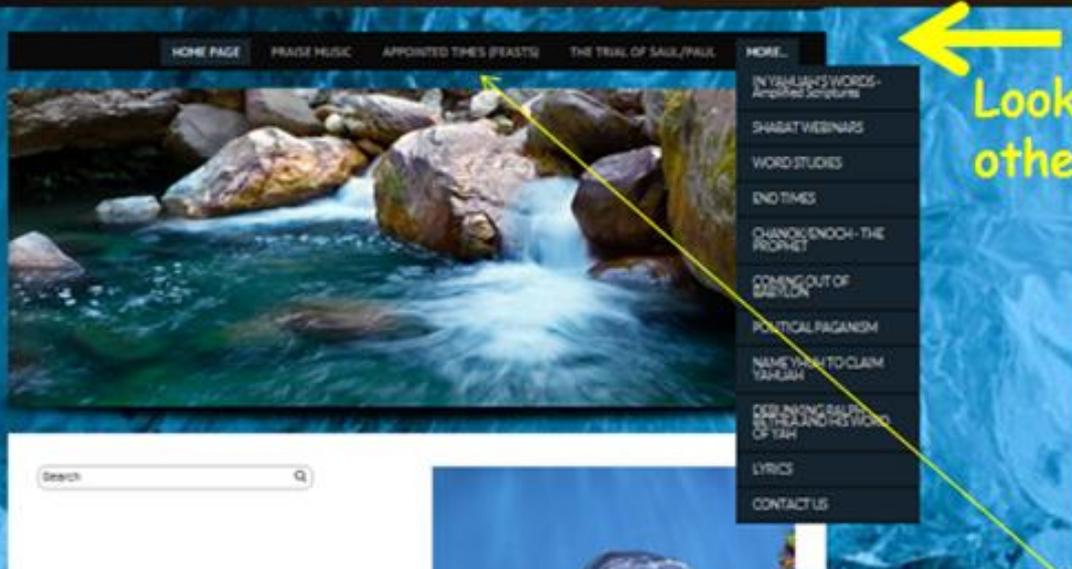


Shabuwa Part 2
KEPHA TAKES A
STAND

THE
FEAST
OF WEEKS

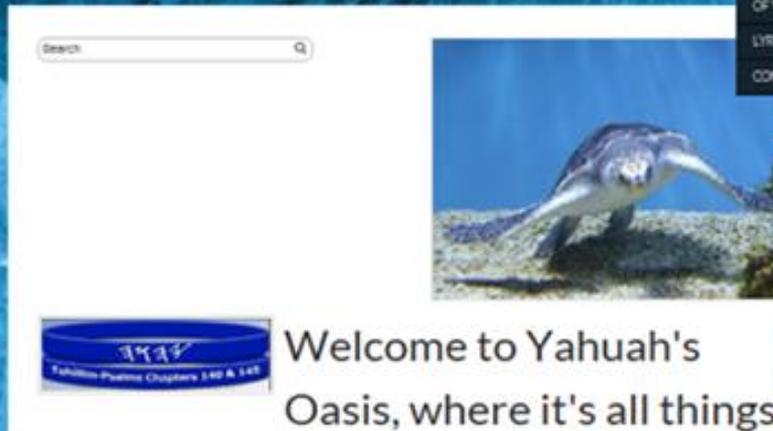
DAYS

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



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

The Feast/Exodus Webinars are under the top tab



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



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

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

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

The screenshot shows the Yada Yah website interface. At the top, there is a navigation menu with links: Genesis, Invitations, Going Astray, The Way Home, Good News, God Damn Religion, Last Days, and Forum. A search bar is located below the menu. On the right side, there is a 'YADA RADIO' section indicating 'Fridays 7:30pm EST'. Below the search bar, there are icons for Word (DOC) and Acrobat (PDF) file formats. The main content area displays the title 'Qara' - An Invitation to Meet God' and the subtitle 'Volume 2: Invitations to Meet God ...Walking to Yahowah'. The page number '1' is centered above the title. Below the title, the text reads 'Relationship, Not Religion...' followed by a paragraph explaining the meaning of 'Qara' and its connection to the seven-step plan of salvation. The right sidebar contains a list of 11 invitations: 1 Qara' (An Invitation to Meet God), 2 Salah (Freedom), 3 Pesach (Passover), 4 Matsah (Unleavened Bread), 5 Bikuwrym (FirstFruits), 6 Shabuwa' (Seven Sevens), 7 Taruw'ah (Shout for Joy), 8 Kippurym (Reconciliations), 9 Sukah (Shelters), 10 Yowbel (Yah's Lamb), and 11 Miqra'ey (Invitations to Meet God).

YADA YAH

Shout for Joy
7:30pm - 3pm EST

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

Google™ Custom Search

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...

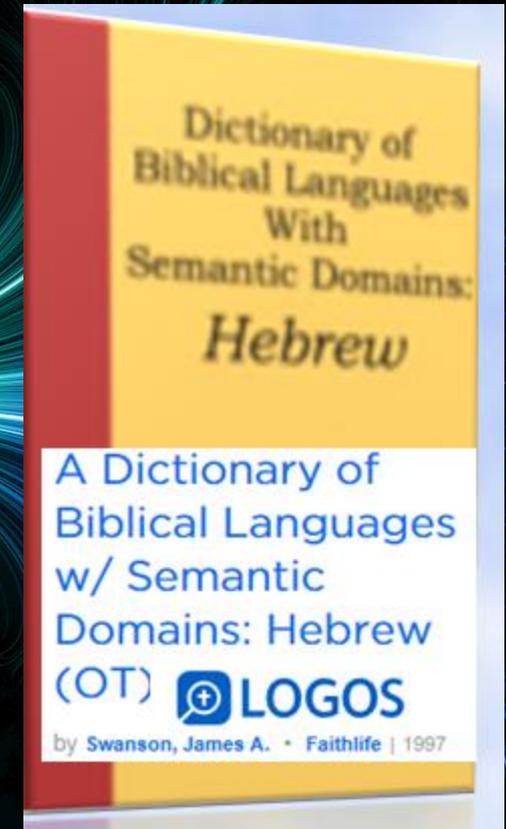
Qara', which means "to invite," "to call out," and "to meet," represents the heart and soul of the *Towrah*. Yahowah has "*qara'* - invited" us to "*qara'* - meet" Him. And that is why *qara'* serves as the basis of *Miqra'* (plural: *Miqra'ey*), the title God chose to convey the purpose of His seven-step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

YADA RADIO
Fridays
7:30pm EST

Invitations

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



Used most frequently
for our amplified
translation.

***Shabuwa'* – Seven Sevens**

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 a lamb. 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.

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

Original Word: שָׁבֹעַ

Part of Speech: Noun Masculine

Transliteration: shabuwa

Phonetic Spelling: (shaw-boo'-ah)

Short Definition: weeks

There is still much we can learn from this historical portrayal of what happened on Seven Sabbaths in the year of its fulfillment.

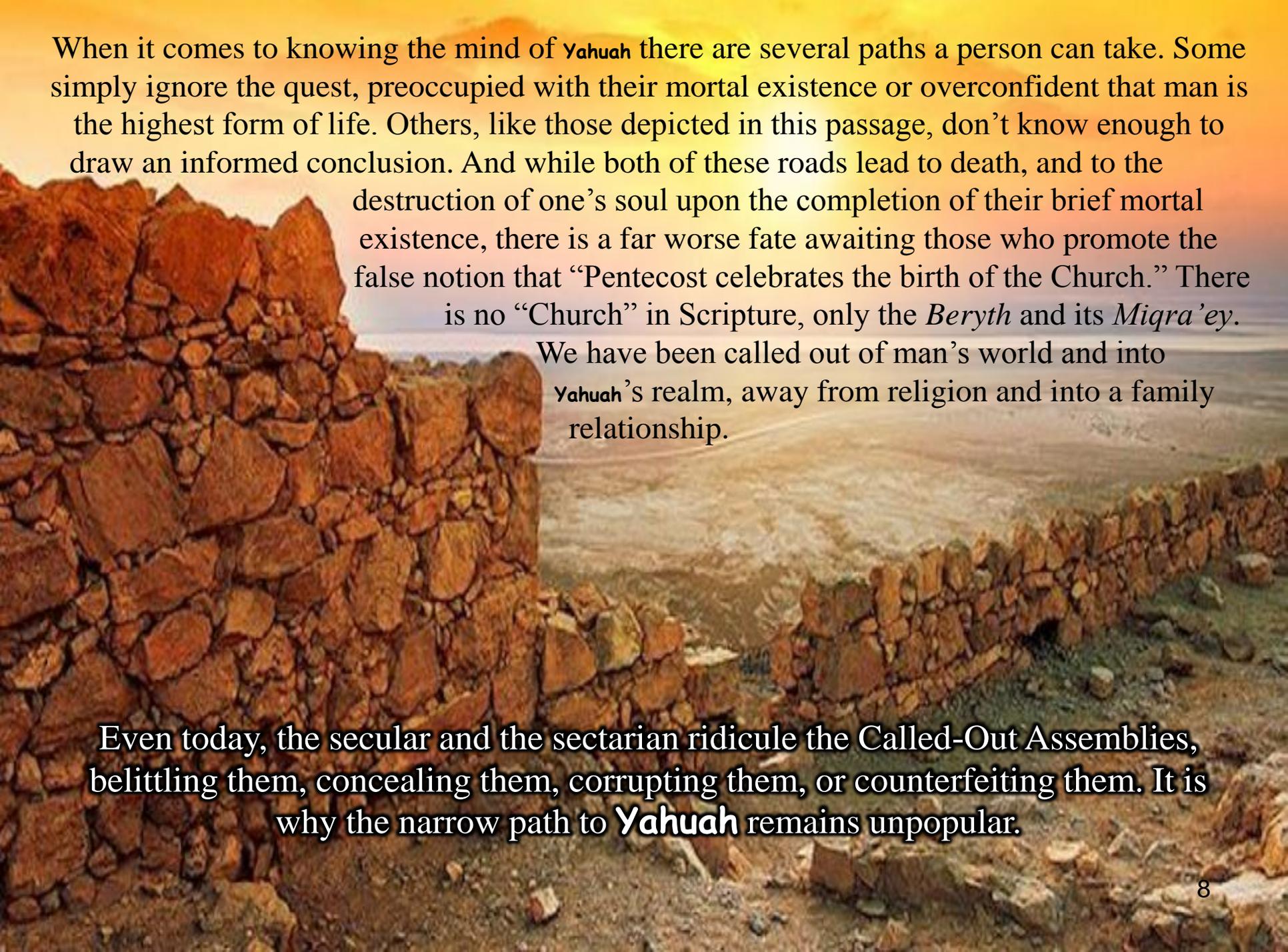


“But (*de*) also (*kai*), all (*pas*) were astonished (*existemi* – astounded and amazed beyond comprehension), even (*kai*) perplexed and puzzled (*diaporeo* – embarrassed and in doubt, at a loss without sufficient information and understanding to render a rational conclusion), with different people (*allos*) saying (*lego*) to (*pros*) others (*allos*), ‘What (*tis*) is (*eimi*) the purpose of (*thelo* – the intent and thinking behind) this (*houtos*)?’” (Acts 2:12)

Astonished to the degree of nearly losing their mental composure- (*existanto-existemi*) and (*de*) all in the totality (*pantes-pas*) also (*kai*) completely perplexed, were at a loss (*dieporoun-diaporeo*). Another (*allos*) to (*pros*) another (*allon-allos*) saying (*legontes-lego*) “what or whose” (*ti-Tis*) what can this mean-what is the purpose of this -whose will is (*thelei- thelo*) this (*touto-hotos*) who caused this to happen? (*einai-eimi*) Acts 2:12

1839 [e]	1161 [e]	3956 [e]	2532 [e]	1280 [e]	243 [e]	4314 [e]	243 [e]	3004 [e]	5101 [e]	2309 [e]
existanto	de	pantes	kai	diēporoun	allos	pros	allon	legontes	Ti	thelei
12 ἕξίσταντο	δὲ	πάντες ,	καὶ	διηπόρουν*	, ἄλλος	πρὸς	ἄλλον	λέγοντες ,	Τί	θέλει
were amazed	moreover	all	and	were perplexed	other	to	other	saying	What	wishes
V-IIM-3P	Conj	Adj-NMP	Conj	V-IIA-3P	Adj-NMS	Prep	Adj-AMS	V-PPA-NMP	IPro-NNS	V-PIA-3S

3778 [e]	1510 [e]
touto	einai
ΤΟΥΤΟ	εἶναι ?
this	to be
DPro-NNS	V-PNA

A landscape photograph featuring a rustic stone wall in the foreground, constructed from irregular, reddish-brown stones. The wall runs from the left side towards the center, then curves away to the right. The background shows a vast, open field under a bright, hazy sky, suggesting a sunset or sunrise. The overall tone is warm and somewhat somber.

When it comes to knowing the mind of **Yahuah** there are several paths a person can take. Some simply ignore the quest, preoccupied with their mortal existence or overconfident that man is the highest form of life. Others, like those depicted in this passage, don't know enough to draw an informed conclusion. And while both of these roads lead to death, and to the destruction of one's soul upon the completion of their brief mortal existence, there is a far worse fate awaiting those who promote the false notion that "Pentecost celebrates the birth of the Church." There is no "Church" in Scripture, only the *Beryth* and its *Miqra'ey*. We have been called out of man's world and into **Yahuah's** realm, away from religion and into a family relationship.

Even today, the secular and the sectarian ridicule the Called-Out Assemblies, belittling them, concealing them, corrupting them, or counterfeiting them. It is why the narrow path to **Yahuah** remains unpopular.

“Others (*heteros* – different people), now (*de*) poked fun, scoffing, sneering, and mocking (*diachleuazo* – derided and ridiculed, flapping their lips and running their mouths), saying (*legos*), ‘It is because they are (*hoti eimi*) exceptionally full (*mestoo* – bulging) with sweet wine (*gleukos* – new wine which is still fermenting).’” (Acts 2:13)

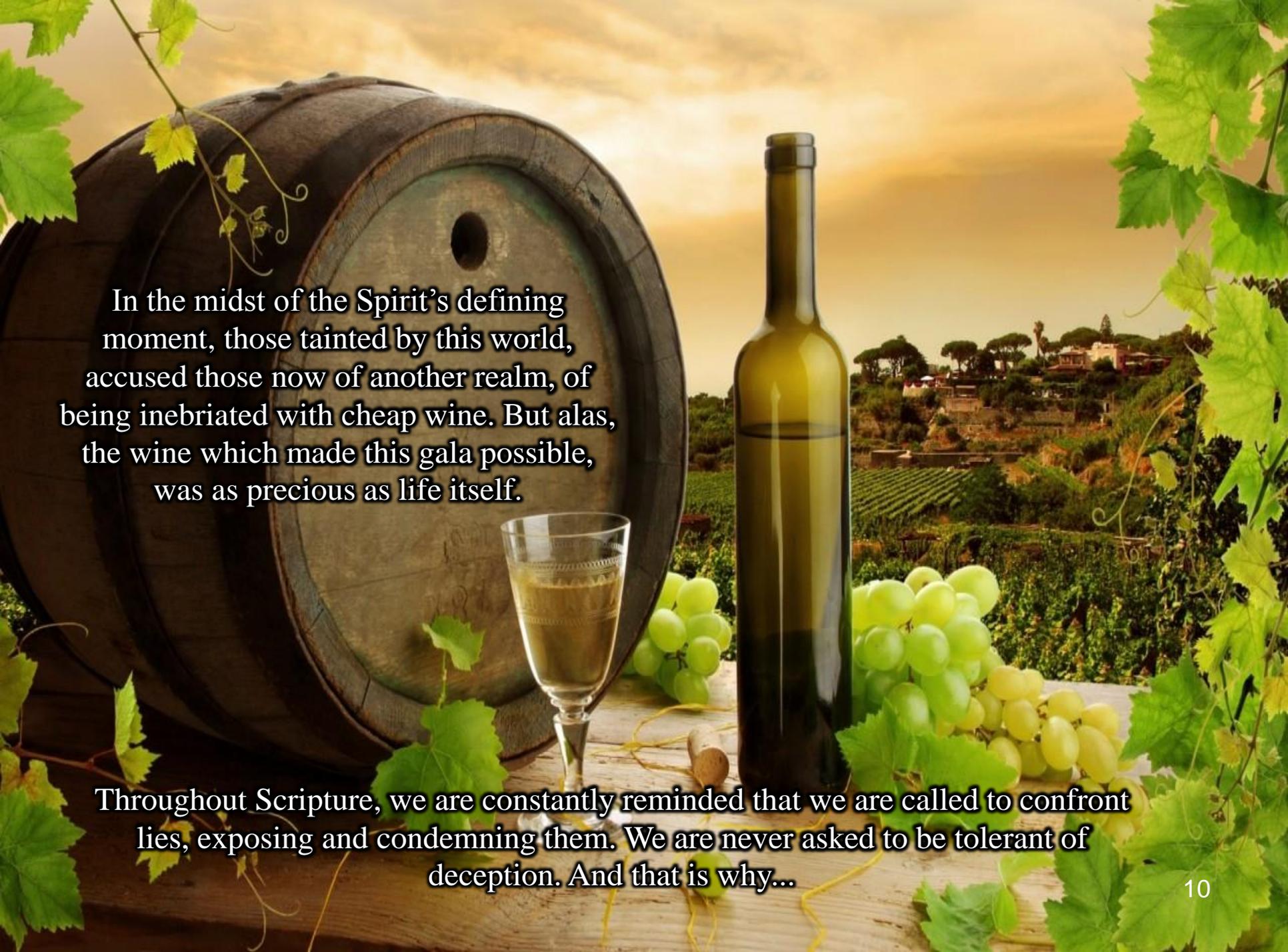
Different others (*heteroi-heteros*) then (*de*) laughed with contempt-joking and scoffing (*diachleuazontes-diachleuazo*) saying (*elegon-lego*) its because of (*hoti*) sweet wine (fermenting grape juice where the sugars have not all yet been metabolized into alcohol (so still somewhat sweet) (*gleukous*) being full to the point of bulging (*memestomenoi-mestoo*) is what is happening -coming to exist. (*eisin-eimi*) Acts 2:13

Acts 2:13

ἕτεροι δὲ διαχλευάζοντες
ἔλεγον ὅτι Γλεύκους
μεμestωμένοι εἰσίν. | LEB NT
RI

But others jeered and said,
“They are full of sweet new
wine!” | LEB

2087 [e]	1161 [e]	5512 [e]	3004 [e]	3754 [e]	1098 [e]	3325 [e]	1510 [e]
heteroi	de	diachleuazontes	elegon	hoti	Gleukous	memestōmenoi	eisin
13 ἕτεροι	δὲ	διαχλευάζοντες	ἔλεγον	, ὅτι	Γλεύκους	μεμestωμένοι	εἰσίν .
others	moreover	mocking	said	-	Of new wine	full	they are
Adj-NMP	Conj	V-PPA-NMP	V-IIA-3P	Conj	N-GNS	V-RPM/P-NMP	V-PIA-3P



In the midst of the Spirit's defining moment, those tainted by this world, accused those now of another realm, of being inebriated with cheap wine. But alas, the wine which made this gala possible, was as precious as life itself.

Throughout Scripture, we are constantly reminded that we are called to confront lies, exposing and condemning them. We are never asked to be tolerant of deception. And that is why...

“But now (*de*) Kepha (*Petros*) stood up (*histemi* – made a stand so as to enable others to stand) with (*syn*) the eleven; he raised (*epairomai*) his voice (*phone*) and he spoke to them (*apophthengomai* – he addressed them), ‘Yahuwdym (*Ioudaios* – a transliteration of *Yahuwdym*, related to *Yah*) men (*andros*) and all (*pas*) who dwell in (*katoikeo*) Yaruwshalaim (*Ierousalem* – a transliteration of *Yaruwshalaim*, the source of restoration), listen carefully to (*enotizomai* – receive and pay attention to) my words (*rhema* – voice and message), and let this (*houtos*) be (*eimi*) known (*gnostos* – learned, perceived, and understood as a result of acquiring knowledge) to you ” (Acts 2:14)

Acts 2:14

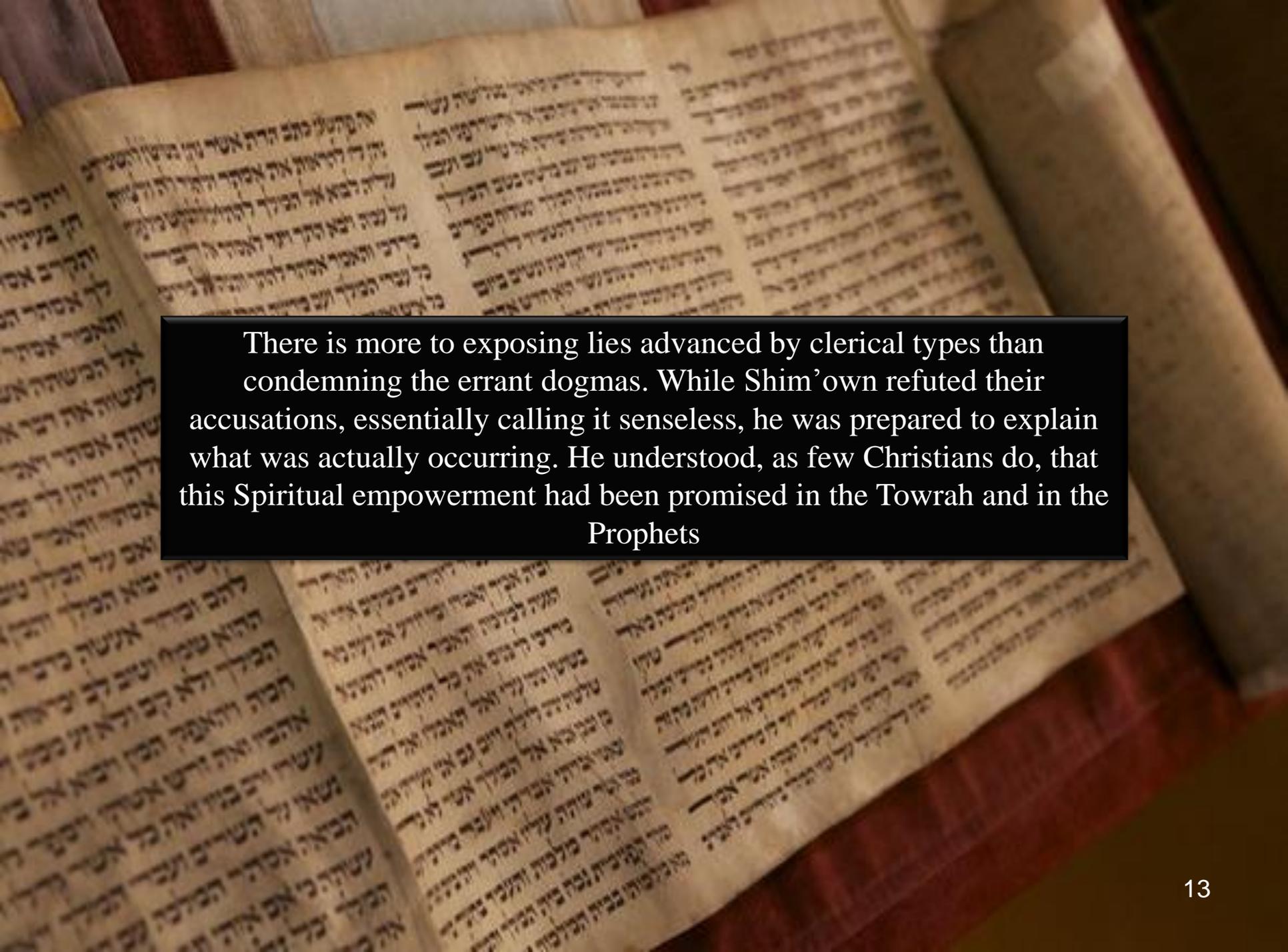
Σταθείς δὲ ὁ Πέτρος σὺν τοῖς ἑνδεκά
ἐπήρην τὴν φωνὴν αὐτοῦ καὶ
ἀπεφθέγγετο αὐτοῖς Ἄνδρες Ἰουδαῖοι
καὶ οἱ κατοικοῦντες Ἱερουσαλὴμ
πάντες, τοῦτο ὑμῖν γνωστὸν ἔστω καὶ
ἐνωτίσασθε τὰ ῥήματά μου. | LEB NT RI

But Peter, standing with the eleven,
raised his voice and declared to them,
“Judean men, and all those who live in
Jerusalem, let this be known to you, and
pay attention to my words! | LEB

2476 [e]	1161 [e]	3588 [e]	4074 [e]	4862 [e]	3588 [e]	1733 [e]	1869 [e]	3588 [e]	5456 [e]	846 [e]	2532 [e]
Statheis	de	ho	Petros	syn	tois	hendeka	epēren	tēn	phōnēn	autou	kai
14 Σταθείς	δὲ	ὁ	Πέτρος	σὺν	τοῖς	ἕνδεκα	, ἐπῆρεν	τὴν	φωνὴν	αὐτοῦ	, καὶ
having stood up	however	-	Peter	with	the	eleven	lifted up	the	voice	of him	and
V-APP-NMS	Conj	Art-NMS	N-NMS	Prep	Art-DMP	Adj-DMP	V-AIA-3S	Art-AFS	N-AFS	Pro-GM3S	Conj

669 [e]	846 [e]	435 [e]	2453 [e]	2532 [e]	3588 [e]	2730 [e]	2419 [e]	3956 [e]
apephthenxato	autois	Andres	Ioudaioi	kai	hoi	katoikountes	Ierousalēm	pantes
ἀπεφθέγγετο	αὐτοῖς	, ἄνδρες	Ἰουδαῖοι	, καὶ	οἱ	κατοικοῦντες	Ἱερουσαλήμ*	πάντες
spoke forth	to them	Men	Judean	and	those	inhabiting	Jerusalem	all
V-AIM-3S	Pro-DM3P	N-VMP	Adj-VMP	Conj	Art-VMP	V-PPA-VMP	N-AFS	Adj-VMP

3778 [e]	4771 [e]	1110 [e]	1510 [e]	2532 [e]	1801 [e]	3588 [e]	4487 [e]	1473 [e]
touto	hymīn	gnōston	estō	kai	enōtisasthe	ta	rhēmata	mou
τοῦτο	ὑμῖν	γνωστὸν	ἔστω	, καὶ	ἐνωτίσασθε	τὰ	ῥήματά	μου :
this	to you	known	let be	and	give heed to	the	words	of me
DPro-NNS	Pro-D2P	Adj-NNS	V-PMA-3S	Conj	V-AMM-2P	Art-ANP	N-ANP	Pro-G1S



There is more to exposing lies advanced by clerical types than condemning the errant dogmas. While Shim'own refuted their accusations, essentially calling it senseless, he was prepared to explain what was actually occurring. He understood, as few Christians do, that this Spiritual empowerment had been promised in the Towrah and in the Prophets

“ because (*gar*) they are not (*ou*) drunk (*methuo* – intoxicated) in the manner (*hos*) you suppose (*hypolambano* – are willing to accept and promote, receive and advance), for indeed (*gar*) it is (*eimi*) the third (*tritos*) hour (*hora*) of the day (*hemera*). To the contrary (*alla* – instead and moreover) this (*houtos*) exists as (*eimi* – exactly represents, stands for, and is identical to) the pronouncement (*eipon* – saying and speech) of (*dia*) the prophet (*prophetes* – one who makes something known before it happens) Yow’el (*Ioel* – a transliteration of *Yow’el*, a contraction of *Yahowah* and ‘*el*, meaning *Yahowah* is *Yahuah*, but improperly transliterated *Joel*):” (Acts 2:15-16)

Acts 2:15

οὐ γὰρ ὡς ὑμεῖς ὑπολαμβάνετε οὗτοι
μεθύουσιν, ἔστιν γὰρ ὥρα τρίτη τῆς
ἡμέρας, | LEB NT RI

For these men are not drunk, as you
assume, because it is the third hour of the
day. | LEB

At this point, Shim'own actually quoted Yow'el from memory, which reveals a great deal in and of itself. Verses 2:17 through 21 of Acts, cite Joel 2:28 through 32 (also referenced as Joel 3:1-5). But recognizing that Kephias didn't deliver his rebuttal in Greek, but instead in Hebrew or Aramaic, to accurately render what the prophet and disciple said, we will need to reconstruct this Greek translation of the Hebrew Scriptures, using the original language of revelation.

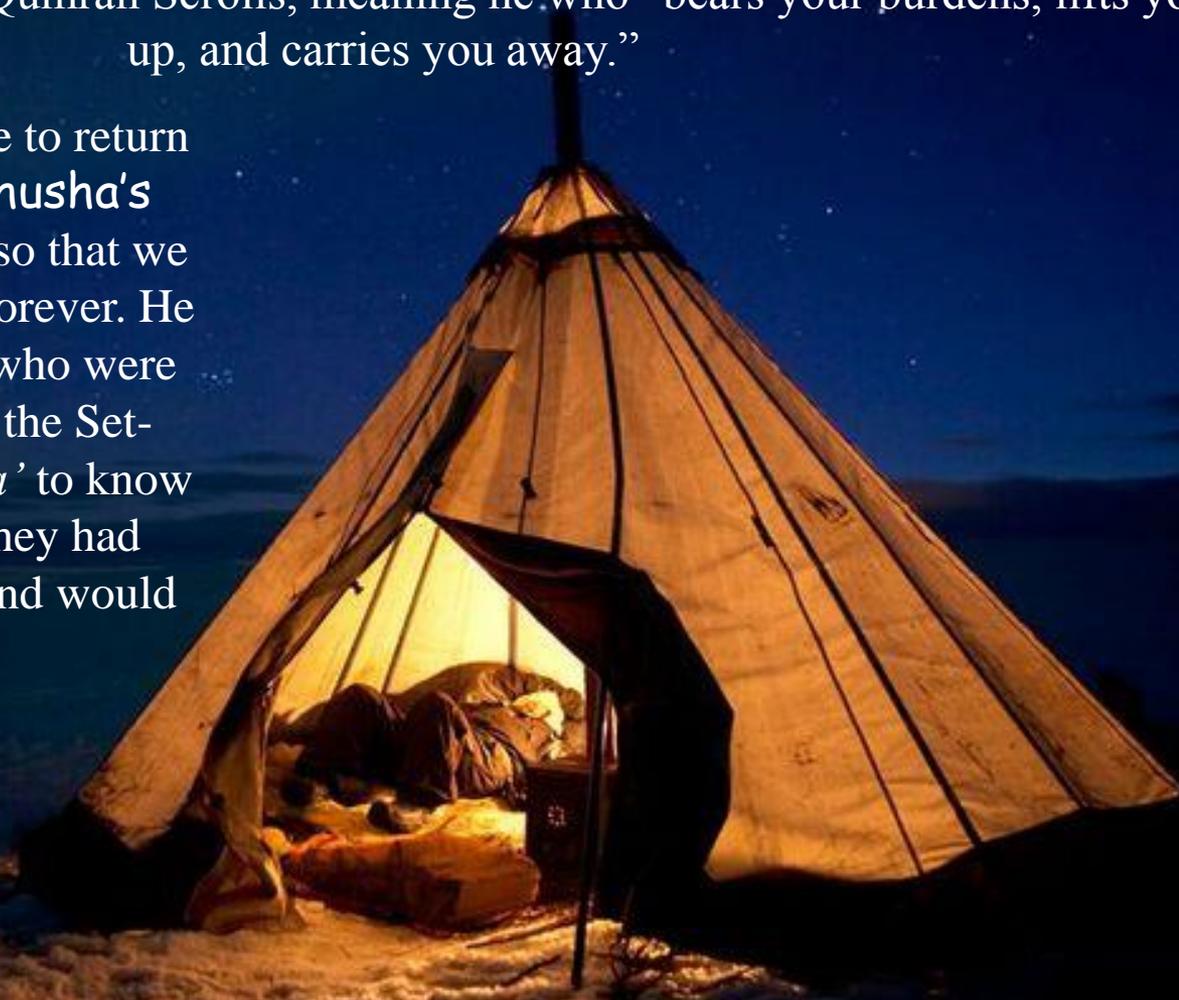
And by comparing the texts, we will also become better adept at properly rendering other verses found in the ancient Greek manuscripts.

However, since context is an essential element of understanding, before we juxtapose the Hebrew and Greek, it's appropriate to thumb back a page or two, and then review the Covenant prophecy within the context in which it was delivered. The cited portion of *Yow'el* / Joel pertains to the events of the last days and to these miracles during *Shab'uwah*, ushering in the final *Yowbel*. So then speaking of Yahowah's return, we read:

“Yahowah () grants (*natan* – gives, bestows, and provides) a voice (*qowl*) to Him (*huw* ’)—to (*la*) the presence (*paneh*) of His Mighty One (*hayl* – singular masculine for vital and powerful force, strong, capable, and vigorous One). Indeed (*ky*), enormous (*ma’od* – exceedingly abundant) is His encampment (*machaneh* – place where His people campout). Indeed (*ky*), mighty (‘*asuwm* – vast and powerful, enormously capable) is he who carries out and fulfills (‘*asah* – fashions and accomplishes) the Word (*dabar*). For indeed (*ky*), great (*gadowl* – important and intense, massive in magnitude and extent) is the day (*yowm* – time period) of Yahowah (). To the greatest extent possible (*ma’od* – exceedingly and abundantly), revere (*yare* ’ – venerate and show profound respect for) him (*huw* ’) who (*mah*) bears your burdens, lifts you up and carries you away (*nasa* ’). And now (‘*atah* – at this moment in time) also (*gam* – surely), declares (*ne’um* – prophetically affirms) Yahowah (). Return (*suwb* – come back to, change your thinking and be restored) to Me forever (‘*ad* ‘*any*) with (*ba*) all your heart (*lebab*) in fasting (*tsuwm* – abstinence of food), in weeping (*beky* – sorrow), and in mourning (*misped*).” (*Yow’el* / Yah is *Yahuah* / Joel 2:11-12)

First some bookkeeping: with regard to the One we are encouraged to revere, the Masoretic has “he who *kuwl* – endures, grasps hold of, bears the burdens of others, comforts, protects, and provides the sustenance necessary to survive” rather than *nasa*’, which is found on the Qumran Scrolls, meaning he who “bears your burdens, lifts you up, and carries you away.”

Yahuah wants His people to return to Him by way of **Yahusha’s** fulfillment of the Word so that we can campout with **Yah** forever. He wanted the *Yahuwdym* who were mocking the words of the Set-Apart Spirit on *Shabuwa*’ to know that **Yahusha**, whom they had rejected, still endured and would return.



The reference to a limited diet is suggestive of the famines which will ravage the world at this time. Weeping is evocative of the travails of Yaruwshalaim as Armageddon approaches. And mourning is in reference to the Day of Mourning, known to *Yahuwdym* as *Yowm Kippurym*—the great day of Yah’s return.

And while Yahowah does not designate *Yowm Kippurym* as a “fast,” it is the lone *Miqra*’ where the menu is not designated. And while there is no instruction to “mourn” associated with the Day of Reconciliations either, our reunification with **Yahuah** was facilitated by **Yahusha** and because He loves His son, **Yahuah** suffered on our behalf. Moreover, our breach of the Covenant has broken Yahowah’s heart.

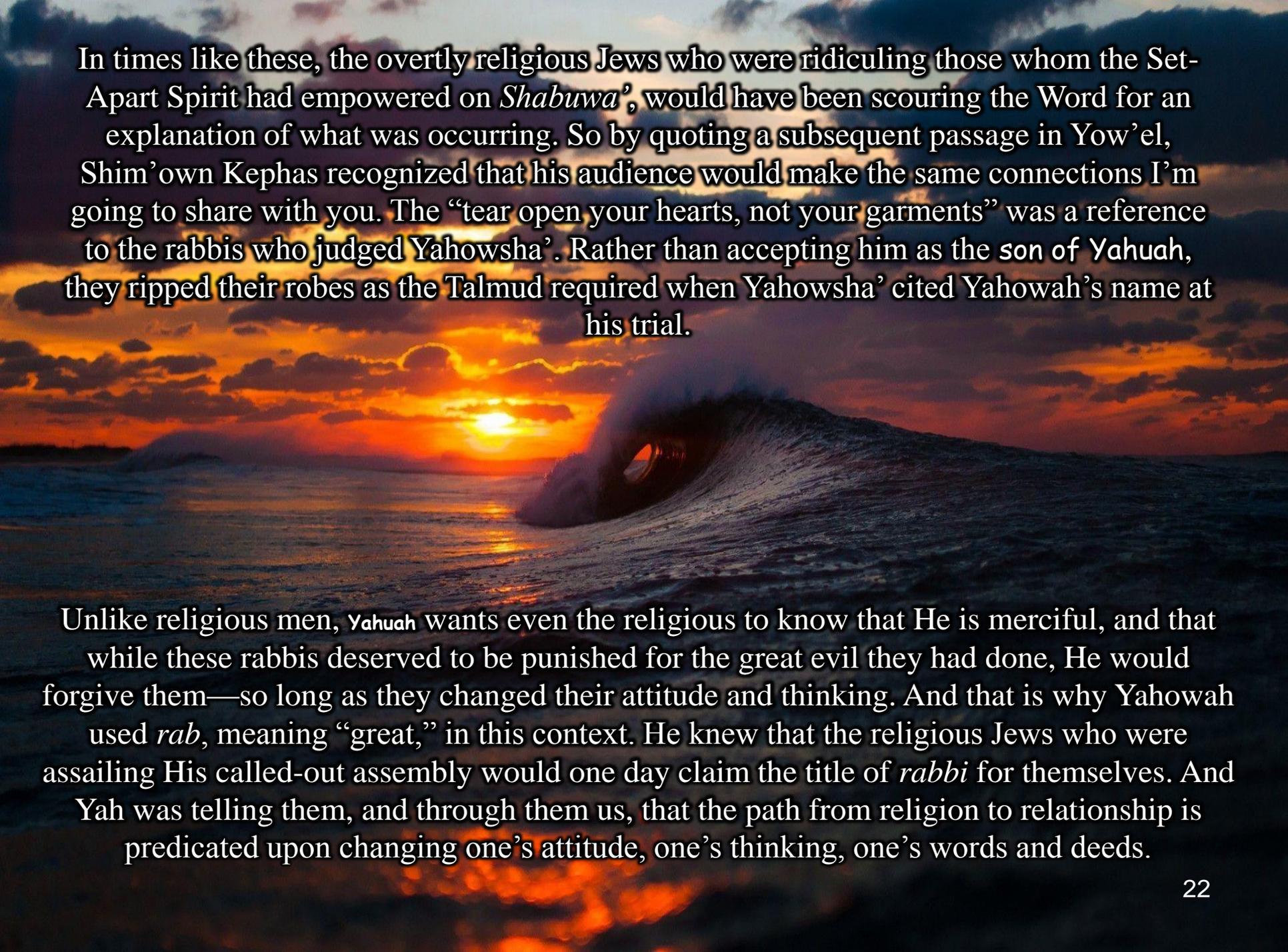
Yahuah would continue to plead with His people, using words which would haunt their souls nearly 900 years after they were inscribed:

“Tear open (*qara*) your hearts (*labab*) and not (*‘al*) your garments (*begged*). Return to Yahowah (), your Eternal (*‘elohym* – Mighty One), because indeed (*ky*) He is merciful (*chanuwn* – compassionate) and shows favoritism (*rahuwm* – for the sake of relationship forgives those who deserve to be punished). He is slow to anger (*‘arek ‘ap* – patient and long-suffering) and great (*rab* – extensive and abundant) in faithful and steadfast love and affection (*chesed* – unfailing kindness, mercy, and favor). Change your attitude and thinking (*naham* – relent and show regret) over (*‘al* – concerning and regarding) your wickedness and wrongdoing (*ra’ah* – disagreeable malignancy, injury, evil and harm). Who (*my*) knows (*yada’* – recognizes and is aware of) the return (*suwb* – the time of restoration)? Change your attitude and thinking (*naham* – be sorry and regret what you’ve thought, said, and done, relent) and remain (*sa’ar* – survive and be spared) thereafter (*‘achar* – enduring to the end), speaking favorably of and praising (*barakah*) the gift (*minah* – offering) and libation (*neseq*) of (*la*) Yahowah () your Mighty One (*‘elohym* – *Yahuah*).” (*Yow’el* / Yah is *Yahuah* / Joel 2:13-14)

And (**wah**) - וְקִרְעוּ *wəqir·û'* rend, tear - וְקִרְעוּ *wəqir·û'* your
 hearts, conscience לְבַבְכֶם *le'băb·kěm'* and (**wah**) not (**al**) your
 garments וְאַל־בְּגָדֵיכֶם *wə'äl·biġ·dê·kěm'* and (**wah**) return - כֶּם *kěm'*
 וְשׁוּבוּ *wəšû·bû* turn back around, to Yahuah אֶל־יְהוָה *'ēl·yeh·wā(h)'*
 your (**kem**)Eternal - אֱלֹהֵיכֶם *'ēlō·hê·kěm'* , because (**ki**) merciful
 Compassionate, כִּי־חַנּוּן *kî·ħăn·nûn'* He הוּא *hû(?)'* is patient, slow to
 anger, long-Suffering before getting angry, indulgent,
 אֲפַיִם *'ăp·pă·yim* אַרְדָּ *'ē·rěk* and (**wah**) great numerous (**rab**) loyalty
 love, joint obligation, faithfulness, goodness, zeal,
 obligation to the covenant family, וְרַב־חֶסֶד *werăb·ħě·sěd* and
 (**wah**) finding a measure of relief from sorrow and
 distress and so be consoled or encouraged וְנִחַם *weni·ħām'*
 from (**al**) the (**ha**) evil, wickedness, perverseness, crime
 and disaster. עַל־הָרָעָה *'äl·hā·rā·ā(h)'* Joel 2:13

2587 [e]	3588 [e]	430 [e]	3068 [e]	413 [e]	7725 [e]	899 [e]	408 [e]	3824 [e]	7167 [e]	
han-nūn	kī-	'ē-lō-hê-ḵem;	Yah-weh	'el-	wə-šū-bū	biḡ-dê-ḵem,	wə-'al-	le-bāb-ḵem	wə-qir-'ū	
חַנּוּן	כִּי-	אֱלֹהֵיכֶם	יְהוָה	אֶל-	וּשׁוּבוּ	בְּגָדֵיכֶם	וְאֶל-	לְבַבְכֶם	וּקְרָעוּ	13
[is] gracious	for	your God	the LORD	unto	and turn	your garments	and not	your heart	And tear	
Adj	Conj	Noun	Noun	Prep	Verb	Noun	Adv	Noun	Verb	

7451 [e]	5921 [e]	5162 [e]	2617 [e]	7227 [e]	639 [e]	750 [e]	1931 [e]	7349 [e]	
hā-rā-'āh.	'al-	wə-ni-ḥām	ḥe-seḏ,	wə-rāb-	'ap-pa-yim	'e-reḵ	hū,	wə-ra-ḥūm	
הָרָעָה :	עַל-	וּנְחָם	חֶסֶד	וְרַב-	אֲפַיִם	אֶרֶךְ	הוּא	וְרַחוּם	
the evil	of	and repents	covenant loyalty	and of great	to anger	slow	he	and merciful	
Adj	Prep	Verb	Noun	Adj	Noun	Adj	Pro	Adj	

A dramatic sunset over the ocean with a large wave curling into a barrel shape. The sun is low on the horizon, casting a bright orange glow across the sky and reflecting on the water. The clouds are dark and silhouetted against the bright light of the sun. The wave is dark and powerful, with white foam visible as it curls.

In times like these, the overtly religious Jews who were ridiculing those whom the Set-Apart Spirit had empowered on *Shabuwa*’, would have been scouring the Word for an explanation of what was occurring. So by quoting a subsequent passage in Yow’el, Shim’own Kephias recognized that his audience would make the same connections I’m going to share with you. The “tear open your hearts, not your garments” was a reference to the rabbis who judged Yahowsha’. Rather than accepting him as the son of Yahuah, they ripped their robes as the Talmud required when Yahowsha’ cited Yahowah’s name at his trial.

Unlike religious men, **Yahuah** wants even the religious to know that He is merciful, and that while these rabbis deserved to be punished for the great evil they had done, He would forgive them—so long as they changed their attitude and thinking. And that is why Yahowah used *rab*, meaning “great,” in this context. He knew that the religious Jews who were assailing His called-out assembly would one day claim the title of *rabbi* for themselves. And Yah was telling them, and through them us, that the path from religion to relationship is predicated upon changing one’s attitude, one’s thinking, one’s words and deeds.

Yahowah communicated that they not only needed to regret the fact that they had murdered **His Anointed One**, but also alerted them to the reality that they were equally clueless as to when he would return. So, once again, **Yahuah** encouraged them to change their perspective so that they might be spared, enjoying the hereafter with the very **same Yahuasha** they had sought to kill. It would indeed be a radical reversal, one which many *Yahuwdym* actually made on *Shabuwa*' in 33 CE, and many more will make forty Yowbel thereafter.

Yahowah wanted His accusers to know that the Spirit they were inferring was wine, was actually **Yahuah**'s gift and blessing, the means to His Covenant's power and riches. These were sobering, heart-piercing words, powerful prophetic statements that would surely awaken all but the most stubborn.

In the 18th verse of the second chapter of Yow'el, **Yahuah** explains that He won't sit idly by as His Land is ravaged by the Magog Federation of Islamic nations:

“Yahwah () is jealous and zealous for (*qana*’ – desires exclusivity and is devoted to) His Land (‘*erets*) and will show mercy to (*chamal* – spare and deliver) His family (‘*am*).” (Yow’el / Yah is Eternal / Joel 2:18)

And being zealous and desirous of exclusivity in relationships, being jealous Yahuah towards His land and He showed leniency and compassion being gentle and mild concerning His paternal kin. Joel 2:18

Joel 2:18

וַיִּקְנָא יְהוָה לְאֶרְצוֹ וַיַּחַמֵּל עַל-עַמּוֹ׃ | Then Yahweh became jealous for his land and took pity on his people. | LEB

LEB OT RI

5971 [e]	5921 [e]	2550 [e]	776 [e]	3068 [e]	7065 [e]	
'am·mōw.	'al-	way·yah·mōl	lə-'ar·šōw;	Yah·weh	way·qan·nē	
עַמּוֹ׃	עַל-	וַיַּחַמֵּל	לְאֶרְצוֹ	יְהוָה	וַיִּקְנָא	18
his people	on	and pity	for His land	the LORD	will Then be jealous	
Noun	Prep	Verb	Noun	Noun	Verb	

Then speaking of saved souls (symbolized by grain and thus *Matsah*), new life (attested to by wine and thus *Pesach*), and the work of the Spirit (represented by oil and thus addressing *Bikuwrym*),
_ we read..



“Yahowah () will answer (‘*anah* – reply and respond), saying (‘*amar*) to His family (‘*am*), ‘Look and see (*hineh* – behold, pay attention to this), I (‘*any*) am sending out (*salah* – dispatching, reaching out and setting apart) to you grain ready for harvest (*dagan*), new wine (*tyrowsh* – freshly pressed wine), and olive oil (*yishar*). You will be completely satisfied (*saba*’ – be filled and enriched, be completed and fulfilled in abundance) with (‘*eth*) them.” (Yow’el / Yah is Yahuah / Joel 2:19)

Joel 2:19

וַיַּעַן יְהוָה וַיֹּאמֶר לְעַמּוֹ הַנְּגִי שְׁלַח לָכֶם
אֶת־הַדָּגָן וְהַתִּירוֹשׁ וְהַיִּצְהָר וּשְׂבַעְתֶּם
אֹתוֹ וְלֹא־אָתֶן אֶתְכֶם עוֹד חֲרָפָה בַּגּוֹיִם:

LEB OT RI |

And Yahweh answered and said to his people, “Look at me, I am sending to you grain , new wine, and olive oil, and you will be satisfied by it . I will not give you over

| LEB

And responded Yahuah to His Paternal Kin, Behold-Look at Me, I am dispatching (to inform by a messenger) to stretch out to you, **את** (strong mark of the covenant) The grain, The new wine (recently pressed grape juice either ready or fermentation or having just begun to ferment), and the olive oil, and you will be filled to satisfaction by this same covenant mark **את** (strong mark of the covenant).

1715 [e]	853 [e]	7971 [e]	2005 [e]	5971 [e]	559 [e]	3068 [e]	6030 [e]	
had·dā·gān	'eṭ- lā·kem	šō·lê·ah	hin·nî	lə·'am·mōw,	way·yō·mer	Yah·weh	way·ya·'an	
הַדָּגָן	אֶתְּ- לָכֶם	שְׁלַח	הֲנִי	לְעַמּוֹ,	וַיֹּאמֶר	יְהוָה	וַיַּעַן	19
grain	- to you	I will send	I am going	to His people	and say	the LORD	and will answer	
Noun	Acc Prep	Verb	Adv	Noun	Verb	Noun	Verb	

2781 [e]	5750 [e]	853 [e]	5414 [e]	3808 [e]	854 [e]	7646 [e]	3323 [e]	8492 [e]
ḥer·pāh	'ō·wḡ	'eṭ·kem	'et·tên	wə·lō-	'ō·tōw;	ū·še·ba'tem	wə·hay·yiṣ·hār,	wə·hat·tî·rō·wōš
חֶרְפָּה	עוֹד	אֶתְכֶם	אֲתֵן	וְלֹא-	אִתּוֹ	וּשְׂבַעְתֶּם	וְהִיצְהָר	וְהַתִּירוֹשׁ
a reproach	more you	- do make	and not	therewith	and you shall be satisfied		and oil	and wine
Noun	Subst	Acc	Verb	Adv	Prep	Verb	Noun	Noun

1471 [e]
bag·gō·w·yim.

בְּגוֹיִם:

among the nations

Noun

“Eat and be satisfied (*saba*’). Shout with joy and extol the greatness of (*halal* – praise and cheer, crying aloud) the personal and proper name (*shem*) of Yahowah (), your Mighty One (‘*elohym* – Eternal) who performs (‘*asah* – extends considerable effort to bring about) and fulfills these amazing feats (*pala*’ – does these astounding and extraordinary things). My family (‘*am*) will not (*lo*’) be ashamed (*bows* – be emotionally distressed and humiliated, be disgraced and frustrated, be disappointed and disillusioned, be confounded and confused, even be damned and separated) forever (‘*owlam*).” (Yow’el / Yah is Yahuah / Joel 2:26)

Then eat abundantly- all consuming and be satisfied and sing praises clear and brilliant in the **אב** strong covenant sign name of Yahuah your Eternal who relationally labors to produce in conjunction and in communion and together with you, in regards to astounding and amazement displaying awesome power inspiring wonder. And never will be ashamed, embarrassed or humiliated My paternal kin, for eternity. Joel 2:26

834 [e]	430 [e]	3068 [e]	8034 [e]	853 [e]	1984 [e]	7646 [e]	398 [e]	398 [e]
'ā-šer-	'ē-lō-hē-ḵem,	Yah-weh	šēm	'eṭ-	wə-hil-lal-tem,	wə-šā-bō-w-a',	'ā-ḵō-wl	wa-'ā-ḵal-tem
אֲשֶׁר-	אֱלֹהֵיכֶם	יְהוָה	שֵׁם	אֶת-	וְהִלַּלְתֶּם	וְשָׂבוֹעַ	אֲכֹל	וְאָכַלְתֶּם
that	your God	of the LORD	the name	-	and praise	and be satisfied	in plenty	and You will have plenty
Prt	Noun	Noun	Noun	Acc	Verb	Verb	Verb	Verb

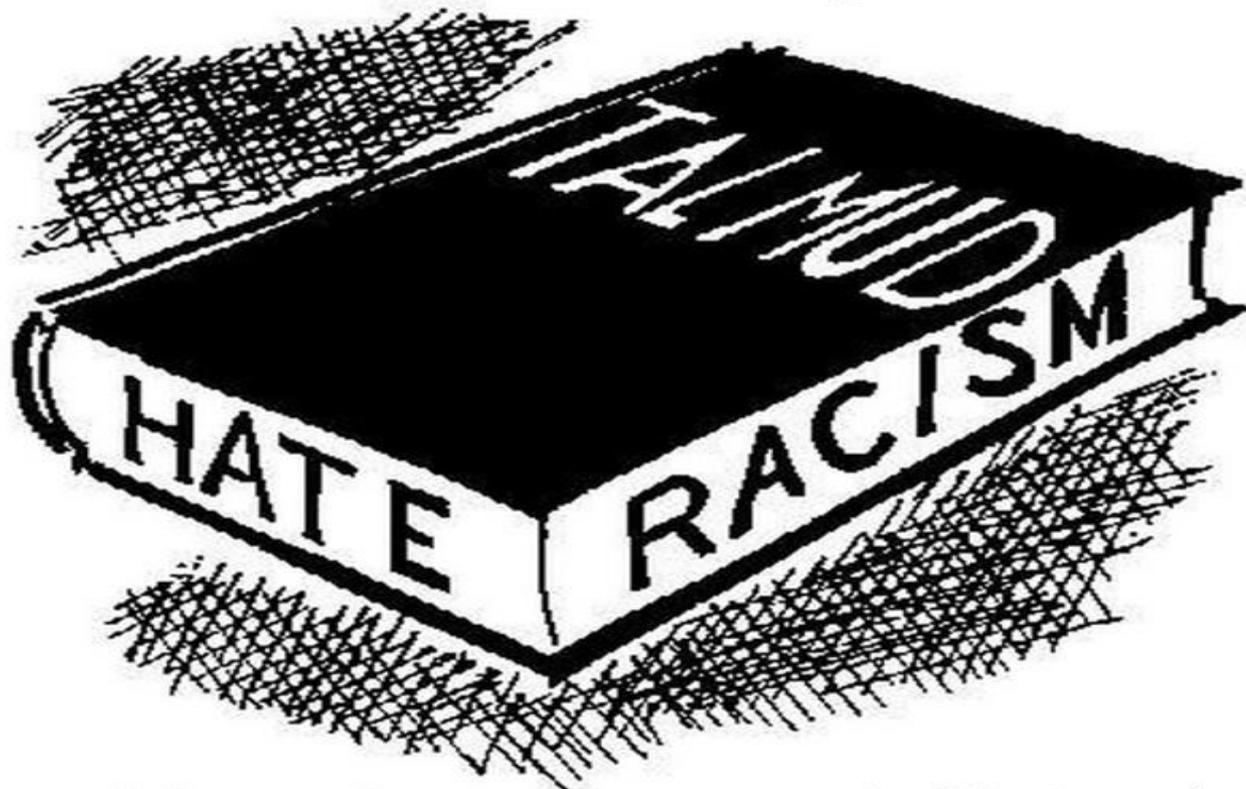
26

5769 [e]	5971 [e]	954 [e]	3808 [e]	6381 [e]	5973 [e]	6213 [e]
lə-'ō-w-lām.	'am-mī	yê-bō-šū	wə-lō-	lə-haḵ-lī;	'im-mā-ḵem	'ā-śāh
לְעוֹלָם:	עַמִּי	יִבְשׁוּ	וְלֹא-	לְהַפְלִיא	עִמָּכֶם	עָשָׂה
shall never	and my people	be ashamed	and never	wondrously	with	has dealt
Noun	Noun	Verb	Adv	Verb	Prep	Verb

TALMUD EXPOSED

A Documented Exposé of Supremacist Rabbinic Hate Literature

Jews May Steal from Non-Jews - Jews May Rob and Kill Non-Jews



Sanhedrin 57a . When a Jew murders a gentile ("Cuthean"), there will be no death penalty. What a Jew steals from a gentile he may keep.



The crime rabbinical Jews have perpetrated on their own people under penalty of death, the very crime to which these egotistic and self-serving deceivers sentenced Yahowsha' to die, that of saying Yahowah's name, will be so thoroughly repudiated, Yahuah's family will shout in unison: "Yahowah," finally giving Yahuah credit for all He has done for them. And this simple realization will finally bring the Diaspora to an end. The message is: Yahuah requires everything of Himself and very little of us. A little recognition will go a long way.

"All Gentiles found keeping the 7th day Sabbath shall be found guilty of breaking the Noahide Law and must be punished to the fullest... Decapitation.

No gentile shall be permitted to speak (Ha'shem) the name of YHWH, all who have blasphemy and are found guilty of breaking the Noahide Law and shall be punished to the fullest... Decapitation.

Now stop and ponder:" Here are the patience of the qodesh ones (saints) here are they that keep the instructions of Aloah and testimony of Yahusha."

(Revelation 14:12)

<http://bewareofthenoahidelaws.followersofyah.com/>

“**Know** (*yada*’ – become aware of, acknowledge, and respect, become familiar with and teach) that **indeed** (*ky*) I am (*’any*) in (*ba*) the midst (*qereb*) of Yisra’el (*yisra’el* – individuals who strive with, live with, endure with, and are empowered by *Yahuah*). And I (*’any*), **Yahowah** () am your (*’elohym* – **Mighty One**). There is no (*’ayn*) other (*’uwd*). **And never again will be ashamed My Paternal kin for eternity**”
 (*Yow’el* / Yah is *Yahuah* / Joel 2:27)

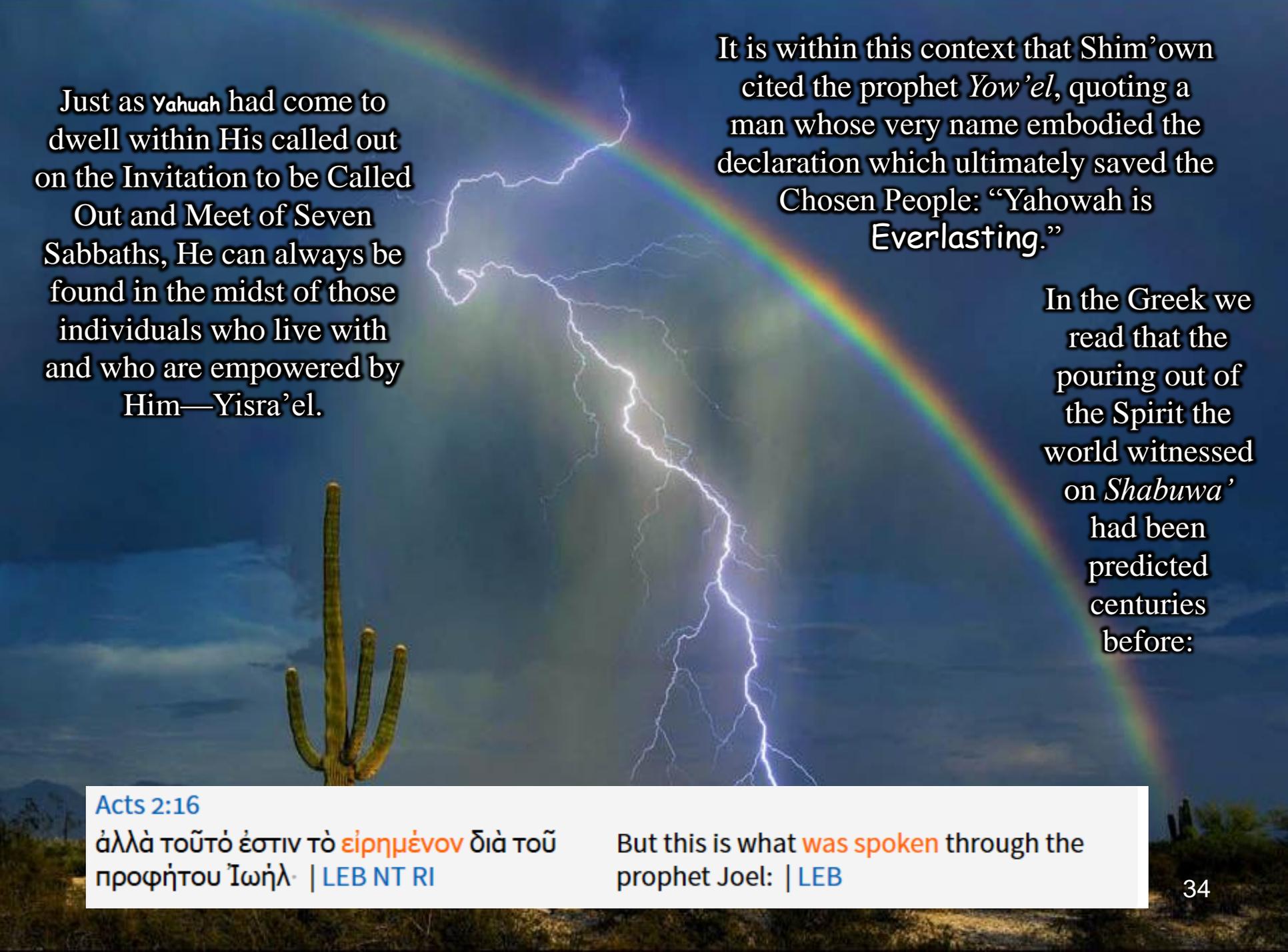
Joel 2:27

וידעתם כי בקרב ישראל אני ואני
 יהוה אלהיכם ואין עוד ולא יבשו עמי
 לעולם: | LEB OT RI

And you will know that I am in the midst of
 Israel, and I am Yahweh, your God, and
 there is no other . My people will never be
 ashamed again. | LEB

5750 [e]	369 [e]	430 [e]	3068 [e]	589 [e]	589 [e]	3478 [e]	7130 [e]	3588 [e]	3045 [e]	
'ō-wd;	wə-'ên	'ē-lō-hê-kem	Yah-weh	wa-'ā-nî	'ā-nî,	yiś-rā-'èl	bə-qe-reb	kî	wî-da'tem,	27
-	עוד	ואין	אלהיכם	יהוה	ואני	אני	ישראל	בקרב	כי	וידעתם
	else	and none	your God	the LORD	and I [am]	I [am]	of Israel	[am] in the middle	that	shall know
	Subst	Prt	Noun	Noun	Pro	Pro	Noun	Noun	Conj	Verb

	5769 [e]	5971 [e]	954 [e]	3808 [e]
s	le-'ō-w-lām.	'am-mî	yê-bō-šū	wə-lō-
ס	לעולם:	עמי	יבשו	ולא-
-	shall never	My people	be ashamed	and never
	Noun	Noun	Verb	Adv

A dramatic sky scene featuring a vibrant rainbow arching across the frame. A bright lightning bolt strikes down from the top center, illuminating the clouds. In the lower-left foreground, a tall saguaro cactus stands against the dark, stormy sky. The overall atmosphere is one of divine power and natural beauty.

Just as **Yahuah** had come to dwell within His called out on the Invitation to be Called Out and Meet of Seven Sabbaths, He can always be found in the midst of those individuals who live with and who are empowered by Him—Yisra'el.

It is within this context that Shim'own cited the prophet *Yow'el*, quoting a man whose very name embodied the declaration which ultimately saved the Chosen People: “Yahowah is Everlasting.”

In the Greek we read that the pouring out of the Spirit the world witnessed on *Shabuwa'* had been predicted centuries before:

Acts 2:16

ἀλλὰ τοῦτο ἐστὶν τὸ εἰρημένον διὰ τοῦ προφήτου Ἰωήλ· | LEB NT RI

But this is what **was spoken** through the prophet Joel: | LEB

“And it shall come to be (*eimi* – exist in an identical fashion, happen, and come to pass) in (*en*) the final (*eschatos* – last in a series (the theological term eschatology is derived from this word) days (*hemera*), ΘΣ (placeholder for **Yahuah**, the **Mighty One** as manifest in ‘*elohym* as opposed to *theos*) says (*lego* – affirms and communicates), ‘I will pour out (*ekcheomai* – shed and bestow, spill and distribute liberally, set forth and give in abundance so as to be fully experienced) from (*apo*) Me, My (*ego*) ΠΙΝΣ (placeholder for **Spirit** as in *ruwach* as opposed to *pneuma*) upon (*epi* – among) all (*pasa*) flesh (*sarx* – physical bodies, on the corporeal mortal nature of humankind). Your sons (*huios*) and your daughters (*thygater*) will speak inspired utterances of prophecy (*propheteuo* – proclaim what **Yahuah** wants known). Your young men (*neaniskos* – used of males between twenty-four and forty-years old) shall see visions (*horasis* – from *horao*, see with their own eyes, become acquainted with and experience, use their perspective to perceive and understand), and your elders (*presbyteros* – old men and ranking individuals) will experience supernatural communication from **Yahuah** (*enypnion enupniazomai* – experience revelations while dreaming).” (Acts 2:17)

Acts 2:17

Καὶ ἔσται ἐν ταῖς ἐσχάταις ἡμέραις, λέγει ὁ θεός, ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα, καὶ προφητεῦσουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν, καὶ οἱ νεανίσκοι ὑμῶν ὀράσεις ὄψονται, καὶ οἱ πρεσβύτεροι ὑμῶν ἐνυπνίους ἐνυπνιασθήσονται· | LEB NT RI

‘And it will be in the last days,’ God says, ‘I will pour out my Spirit on all flesh, and your sons and your daughters will prophesy, and your young men will see visions, and your old men will dream dreams. | LEB

2532 [e]	1510 [e]	1722 [e]	3588 [e]	2078 [e]	2250 [e]	3004 [e]	3588 [e]	2316 [e]	1632 [e]	575 [e]	3588 [e]
Kai	estai	en	tais	eschatais	hēmerais	legei	ho	Theos	ekcheō	apo	tu
17 Καὶ	ἔσται	ἐν	ταῖς	ἐσχάταις	ἡμέραις	, λέγει	ὁ	Θεός	, ἐκχεῶ	ἀπὸ	τοῦ
And	it will be	in	the	last	days	says	-	God	I will pour out	of	the
Conj	V-FIM-3S	Prep	Art-DFP	Adj-DFP	N-DFP	V-PIA-3S	Art-NMS	N-NMS	V-FIA-1S	Prep	Art-GNS

4151 [e]	1473 [e]	1909 [e]	3956 [e]	4561 [e]	2532 [e]	4395 [e]	3588 [e]	5207 [e]	4771 [e]	2532 [e]	3588 [e]
Pneumatōs	mou	epi	pasan	sarka	kai	prophēteusousin	hoi	huioi	hymōn	kai	hai
Πνεύματός	μου	ἐπὶ	πᾶσαν	σάρκα	; καὶ	προφητεύσουσιν	οἱ	υἱοὶ	ὑμῶν	, καὶ	αἱ
Spirit	of me	upon	all	flesh	and	will prophesy	the	sons	of you	and	the
N-GNS	PPro-G1S	Prep	Adj-AFS	N-AFS	Conj	V-FIA-3P	Art-NMP	N-NMP	PPro-G2P	Conj	Art-NFP

2364 [e]	4771 [e]	2532 [e]	3588 [e]	3495 [e]	4771 [e]	3706 [e]	3708 [e]	2532 [e]	3588 [e]	4245 [e]
thygateres	hymōn	kai	hoi	neaniskoi	hymōn	horaseis	opsontai	kai	hoi	presbyteroi
θυγατέρες	ὑμῶν	; καὶ	οἱ	νεανίσκοι	ὑμῶν	ὁράσεις	ὄψονται	, καὶ	οἱ	πρεσβύτεροι
daughters	of you	and	the	young men	of you	visions	will see	and	the	elders
N-NFP	PPro-G2P	Conj	Art-NMP	N-NMP	PPro-G2P	N-AFP	V-FIM-3P	Conj	Art-NMP	Adj-NMP-C

4771 [e]	1798 [e]	1797 [e]
hymōn	enyptionois	enyptioniasthēsontai
ὑμῶν	ἐνυπνίοις	ἐνυπνιασθήσονται ;
of you	dreams	will dream
PPro-G2P	N-DNP	V-FIP-3P

This same passage in the original language of revelation, conveys

“And (*wa*) it shall come to be (*hayah* – exist and happen) afterward (‘*ahar* – next, sometime later, and at another time), therefore (*ken*), I will pour out (*sapak* – shed and spill forth) **אֶת** the strong covenant mark, My Spirit (*ruwach* – a feminine noun which speaks of the divine power, identity, and acceptance of Yahowah) on (‘*al*) all (*kol*) human flesh (*basar* – creatures generally and the physical bodies of mortal mankind specifically), and your sons (*wa ben*) and your daughters (*wa bath*) shall deliver prophetic messages (either of proper behavior to a standard or of future events (*naba’* – shall elect to prophesy, communicating an inspired message to foretell the future (niphil perfect consecutive))), and your elders (*wa zaqen* – aged and prominent individuals) shall become aware of revelations (*chalowm* – gain insights while dreaming) during inspired dreams (*halam*), your young men seeing revelations in visions or dreams. (*bahuwr chizayown*).” (Yow’el / Yah is Yahwah / Joel 2:28)

Joel 2:28

וְהָיָה אַחֲרֵי־כֵן אֲשַׁפּוֹךְ אֶת־רוּחִי
עַל־כָּל־בָּשָׂר וְנִבְּאוּ בְּנֵיכֶם וּבָנוֹתֵיכֶם
זְקֵנֵיכֶם חֲלֹמֹת יַחְלְמוּן בַּחֲוִירֵיכֶם
LEB OT RI | חֲזִינֹת יִרְאוּ: | LEB

And it will happen afterward thus: I will pour out my Spirit on all flesh, and your sons and your daughters will prophesy, and your elders will dream dreams; your young men shall see visions. | LEB

1320 [e]	3605 [e]	5921 [e]	7307 [e]	853 [e]	8210 [e]	3651 [e]	310 [e]	1961 [e]	
bā-śār,	kāl-	'al-	rū-hī	'et-	'eš-pō-wk	kên,	'a-hă-rê-	wə-hā-yāh	
– בָּשָׂר	כָּל-	עַל-	רוּחִי	אֶת-	אֲשַׁפּוּד	כֵּן	אַחֲרָי	וְהָיָה	28
flesh	all	on	my spirit	-	[that] I will pour out	this	about after	And it shall come to pass	
Noun	Noun	Prep	Noun	Acc	Verb	Adj	Adv	Verb	

2384 [e]	970 [e]	2472 [e]	2492 [e]	2205 [e]	1323 [e]	1121 [e]	5012 [e]	
hez-yō-nō-wt	ba-hū-rê-ķem,	ya-hă-lō-mūn,	hă-lō-mō-wt	ziq-nê-ķem	ū-bə-nō-w-tê-ķem;	bə-nê-ķem	wə-nib-bə-'ū	
חֲזִיּוֹת	בְּחֹרֵיכֶם	יַחְלֹמוּן	חֲלֹמוֹת	זְקֵנֵיכֶם	וּבָנוֹתֵיכֶם	בְּנֵיכֶם	וְנִבְּאוּ	
visions	your young men	dreams	shall dream	your old men	and your daughters	your sons	and shall prophesy	
Noun	Noun	Noun	Verb	Adj	Noun	Noun	Verb	

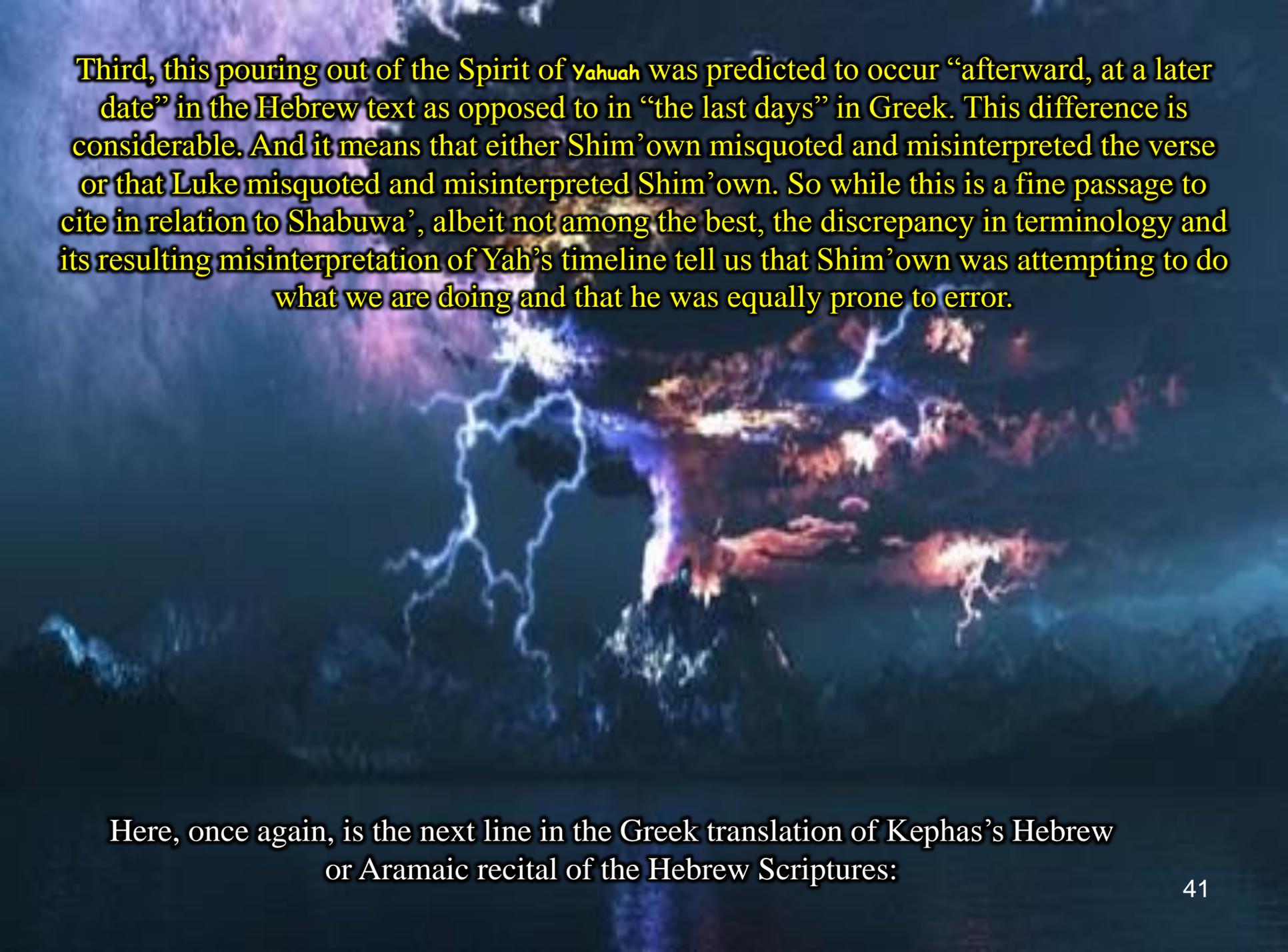
7200 [e]
yir-'ū.
יִרְאוּ :
shall see
Verb

853 [e]	7725 [e]	834 [e]	1931 [e]	6256 [e]	1992 [e]	3117 [e]	2009 [e]	3588 [e]
'eṭ- q)	('ā-šīḇ k]	[ʾā-šūḇ	'ā-šer ha-hī;	ū-bā-'êṭ	hā-hēm-māh	bay-yā-mīm	hin-nêh	kī,
ק את	(כ אָשִׁיב)	אָשׁוּב]	הָיָא אֲשֶׁר	וּבַעֲת	הַהֵמָּה	בַּיָּמִים	הִנֵּה	כִּי 1
-	-	-	when	and time	in those	days	behold	For
Acc	Verb		Prt	Noun	Pro	Noun	Prt	Conj

3389 [e]	3063 [e]	7622 [e]
wī-rū-šā-lim.	yə-hū-dāh	šə-būt
וִירוּשָׁלַם :	יְהוּדָה	שְׁבוּת
Jerusalem	of Judah	the captivity
Noun	Noun	Noun

The message is the same save three glaring exceptions. First, in the Hebrew text, Yahowah was speaking in first person, and used “I,” something Shim’own was uncomfortable doing in the first line he cited, recognizing that it might be confusing. That is why the Disciple said “Yahuah” or “Mighty One” in either Hebrew or Aramaic.

Second, *ruwach*, unlike the neuter noun *pneuma*, is definitely feminine, and thus represents the maternal aspects of Yahuah. And that essential distinction is why Spirit is always represented by a placeholder in all Greek manuscripts predating Constantine (as ΠΝΑ, ΠΝΣ, or ΠΝΙ with a horizontal line over the capitalized letters)—telling us where to go to obtain the unvarnished truth. This means that every time we read “Spirit” in an English translation of the Greek, we should be aware that the basis of the word was never written out as *pneuma*, but rather a placeholder was always used telling us that we must turn to the Scriptures for answers.



Third, this pouring out of the Spirit of Yahuah was predicted to occur “afterward, at a later date” in the Hebrew text as opposed to in “the last days” in Greek. This difference is considerable. And it means that either Shim’own misquoted and misinterpreted the verse or that Luke misquoted and misinterpreted Shim’own. So while this is a fine passage to cite in relation to Shabuwa’, albeit not among the best, the discrepancy in terminology and its resulting misinterpretation of Yah’s timeline tell us that Shim’own was attempting to do what we are doing and that he was equally prone to error.

Here, once again, is the next line in the Greek translation of Kephas’s Hebrew or Aramaic recital of the Hebrew Scriptures:

“Indeed (*ge* – really and truly), upon (*epi*) My male servants (*doulos* – masculine plural denoting the same sense of belonging and relationship as *Yahuwdym* – those who belong to and are related to Yah) and also upon My female servants (*doule* – feminine plural denoting a same sense of belonging and relationship). In (*en*) those (*ekeinos*) days (*hemera* – period of time) I will pour out (*ekcheomai* – shed and bestow, spill and distribute liberally, set forth and give in abundance so as to be fully experienced) from (*apo*) Me, My (*ego*) ΠΝΑ (placeholder for Spirit as in *ruwach* as opposed to *pneuma*) upon (*epi* – among) them and they will speak inspired utterances (*propheteuo* – proclaim what *Yahuah* wants known).”

(Acts 2:18)

Acts 2:18

καὶ γε ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς
δούλας μου ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ
ἀπὸ τοῦ πνεύματός μου, καὶ
προφητεύσουσιν. | [LEB NT RI](#)

And even on my male slaves and on my
female slaves I will pour out my Spirit in
those days, and they will prophesy. | [LEB](#)

2532 [e]	1065 [e]	1909 [e]	3588 [e]	1401 [e]	1473 [e]	2532 [e]	1909 [e]	3588 [e]	1399 [e]	1473 [e]	1722 [e]	3588 [e]
kai	ge	epi	tous	doulous	mou	kai	epi	tas	doulas	mou	en	tais
18 καί	γε	ἐπὶ	τοὺς	δούλους	μου ,	καὶ	ἐπὶ	τὰς	δούλας	μου ,	ἐν	ταῖς
and	even	upon	the	servants	of me	and	upon	the	handmaidens	of me	in	the
Conj	Prtcl	Prep	Art-AMP	N-AMP	PPro-G1S	Conj	Prep	Art-AFP	N-AFP	PPro-G1S	Prep	Art-DFP

2250 [e]	1565 [e]	1632 [e]	575 [e]	3588 [e]	4151 [e]	1473 [e]	2532 [e]	4395 [e]
hēmerais	ekeinaiis	ekcheō	apo	tu	Pneumatōs	mou	kai	prophēteusousin
ἡμέραις	ἐκείναις ,	ἐκχεῶ	ἀπὸ	τοῦ	Πνεύματός	μου ,	καὶ	προφητεύσουσιν ;
days	those	I will pour out	of	the	Spirit	of me	and	they will prophesy
N-DFP	DPro-DFP	V-FIA-1S	Prep	Art-GNS	N-GNS	PPro-G1S	Conj	V-FIA-3P

Since the only difference between the Greek and Hebrew in this verse (*Yow'el*/Joel 2:29 or 3:2) is “*ruwach* / Spirit” is written out in *Yow'el* and *pneuma* / Spirit is represented by a placeholder in Acts, we can conclude that the Hebrew term is definitive here and throughout the Greek texts. This known, this divine revelation tells us that the Set-Apart Spirit, is the source of inspired **Yahuah** insights. She accomplishes this by helping us understand Yah's Towrah.

Moving on to the next sentence Kephaz recited to those who were criticizing the called-out assembly on the Called-Out Assembly of Seven Sabbaths, the Greek reads:

“And (*kai*) I will allow and produce (*didomi* – bestow and permit) wonders and miracles which foreshadow significant upcoming events (*teras* – omens, marvels, and signs which serve as portent, predicting the future prophetically, things so unusual, they arouse attention and close observation) in (*en*) the sky (*ouranos* – atmosphere and universe) above (*ano*) and signs (*semeion* – miraculous signals and unusual occurrences which transcend the common course of nature) upon (*epi*) the earth (*ge* – land) below (*kato*): blood (*haima*), fire (*pyr*), and (*kai*) rising clouds of (*atmis* – steam, billowing vapor, from *aer*, air and atmospheric) smoke (*kapnos*).” (Acts 2:19)

Acts 2:19

καὶ δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω καὶ
σημεῖα ἐπὶ τῆς γῆς κάτω, αἷμα καὶ πῦρ καὶ
ἀτμίδα καπνοῦ· | LEB NT RI

And I will cause wonders in the heaven
above and signs on the earth below, blood
and fire and vapor of smoke. | LEB

2532 [e]	1325 [e]	5059 [e]	1722 [e]	3588 [e]	3772 [e]	507 [e]	2532 [e]	4592 [e]	1909 [e]	3588 [e]	1093 [e]	2736 [e]		
kai	dōsō	terata	en	tō	ouranō	anō	kai	sēmeia	epi	tēs	gēs	katō		
19	καὶ	δώσω	τέρατα	ἐν	τῷ	οὐρανῷ	ἄνω	, καὶ	σημεῖα	ἐπὶ	τῆς	γῆς	κάτω	,
and	I will show	wonders	in	-	heaven	above	and	signs	on	the	earth	below		
Conj	V-FIA-1S	N-ANP	Prep	Art-DMS	N-DMS	Adv	Conj	N-ANP	Prep	Art-GFS	N-GFS	Adv		

129 [e]	2532 [e]	4442 [e]	2532 [e]	822 [e]	2586 [e]
haima	kai	pyr	kai	atmida	kapnou
αἷμα	καὶ	πῦρ	καὶ	ἀτμίδα	καπνοῦ
blood	and	fire	and	vapor	of smoke
N-ANS	Conj	N-ANS	Conj	N-AFS	N-GMS

With these prophetic words we have returned to the realm of the last days—to the Tribulation itself. These signs foreshadow Yahowsha's return.

In comparing the Greek and Hebrew, *didomi* and *natan* convey the same range of meanings, indicating that some of these signs *Yahuah* will “produce,” and others He will “allow.” Considering the number of natural disasters, **HAARP (man made weather modifications)** and adverse consequences errantly attributed to “acts of *Yahuah*,” such distinctions are important.

The only other difference is that *atmis*, translated “rising clouds of” in reference to smoke, is *timarah*, “columns or pillars” of smoke in Hebrew. When I visualize “rising clouds and columns of smoke” I think of the mushroom clouds associated with nuclear bombs and of volcanic eruptions. During the last days, both will occur, negatively altering our planet and its atmosphere.

Shim'own, reciting from memory the words of Yow'el, said as much:

“The sun (*helios*) will be changed (*metastrepho* – turned) to (*eis*) darkness (*skotos* – darkened and obscured, made gloomy, from *skia*, have its light intercepted as in a shadow), and the moon (*selene*) to (*eis*) blood (*haima*) before (*prin*) the coming (*erchomai* – arrival and appearance) of the (*ho*) great (*me gas* – massively important and enormously sizable in all respects) and brilliant, shining, visible manifestation (*epiphanies* – wonderful, glorious, radiant, illustrious, and notable appearance in clear and full view shining forth as light, from *epiphaino*, to show oneself, become known, appear, and become visible like a star) day (*hemera* – time) of ΚΩ (placeholder for **Yahowah**, using a contraction of *kurios* – the Sovereign Authority to whom everything belongs, based upon *kuros*, conveying total supremacy, but most always conveyed as “LORD”).”
 (Acts 2:20)

Acts 2:20

ὁ ἥλιος μεταστραφήσεται εἰς σκότος καὶ ἡ σελήνη εἰς αἷμα πρὶν ἢ ἐλθεῖν ἡμέραν κυρίου τὴν μεγάλην καὶ ἐπιφανῆ. | **LEB NT** The sun will be changed to darkness and the moon to blood, before the great and glorious day of the Lord comes. | **LEB RI**

3588 [e]	2246 [e]	3344 [e]	1519 [e]	4655 [e]	2532 [e]	3588 [e]	4582 [e]	1519 [e]	129 [e]	4250 [e]	2228 [e]
ho	hēlios	metastrophēsetai	eis	skotos	kai	hē	selēnē	eis	haima	prin	ē
20	ὁ	ἥλιος	μεταστραφήσεται	εἰς	σκότος	, καὶ	ἡ	σελήνη	εἰς	αἷμα	, πρὶν ἢ
The	sun	will be turned	into	darkness	and	the	moon	into	blood	before	rather
Art-NMS	N-NMS	V-FIP-3S	Prep	N-ANS	Conj	Art-NFS	N-NFS	Prep	N-ANS	Adv	Conj

2064 [e]	2250 [e]	2962 [e]	3588 [e]	3173 [e]	2532 [e]	2016 [e]
elthein	hēmeran	Kyriou	tēn	megalēn	kai	epiphanē
ἐλθεῖν	ἡμέραν	Κυρίου	τὴν	, μεγάλην	καὶ	ἐπιφανῆ .
coming	[the] day	of [the] Lord	the	great	and	glorious
V-ANA	N-AFS	N-GMS	Art-AFS	Adj-AFS	Conj	Adj-AFS

The Hebrew is significantly different, and more revealing, in this verse:

“The sun (*shemes*) will be overwhelmed (*hapak* – will be changed, disturbed, weakened, overturned and proven unreliable) by (*la*) darkness (*hosek* – obscured and darkened, dimmed and concealed) and the moon (*yareh*) to (*la*) blood (*dam*) before (*paneh* – in the presence and appearance of) the coming (*bow'* – approaching), great (*gadowl* – massively important and enormously sizable in magnitude and extent), reverent, and frightening (*yare'* – profoundly respectful and awesomely dreadful) day (*yowm*) of Yahowah ().” (*Yow'el* / Yah is *Yahuah* / Joel 2:31)

Joel 2:31

הַשֶּׁמֶשׁ יִהְיֶה לְחֹשֶׁךְ וְהַיָּרֵחַ לְדָם לְפָנַי
LEB OT RI | בּוֹא יוֹם יְהוָה הַגָּדוֹל וְהַנּוֹרָא:
The sun will be changed to darkness, and the moon to blood, before the coming of the great and awesome day of Yahweh. |

LEB

3068 [e]	3117 [e]	935 [e]	6440 [e]	1818 [e]	3394 [e]	2822 [e]	2015 [e]	8121 [e]	
Yah-weh,	yō-wm	bō-w	liḡ-nê,	lə-dām;	wə-hay-yā-rê-ah	lə-hō-šek,	yê-hā-pêk	haš-še-meš	
יְהוָה	יוֹם	בּוֹא	לִפְנֵי	לְדָם	וְהַיָּרֵחַ	לְחֹשֶׁךְ	יִהְיֶה	הַשֶּׁמֶשׁ	31
of the LORD	day	come	before	into blood	and the moon	into darkness	shall be turned	The sun	
Noun	Noun	Verb	Noun	Noun	Noun	Noun	Verb	Noun	

3372 [e]	1419 [e]
wə-han-nō-w-rā.	hag-gā-dō-wl
וְהַנּוֹרָא:	הַגָּדוֹל
and the terrible	great
Verb	Adj

859 [e]	1576 [e]	6429 [e]	1552 [e]	3605 [e]	6721 [e]	6865 [e]	859 [e]	4100 [e]	1571 [e]	
'at-tem	hag-gə-mūl,	pə-lā-šet;	gə-li-lō-wī	wə-ḵōl	wə-ṣī-dō-wn,	ṣōr	lī	'at-tem	māh-	wə-ḡam
אַתֶּם ?	הַגְּמוּל ?	פְּלִשְׁת	גְּלִילוֹת	וְכֹל ,	וְצִדוֹן ,	צָר	לִי	אַתֶּם	מָה-	וְגַם 4
will you	a recompense	of Philistia me	the coasts	and all	and Sidon	O Tyre	to	have you	what	and Yes
Pro	Noun	Noun	Noun	Noun	Noun	Noun	Prep	Pro	Pro	Adv

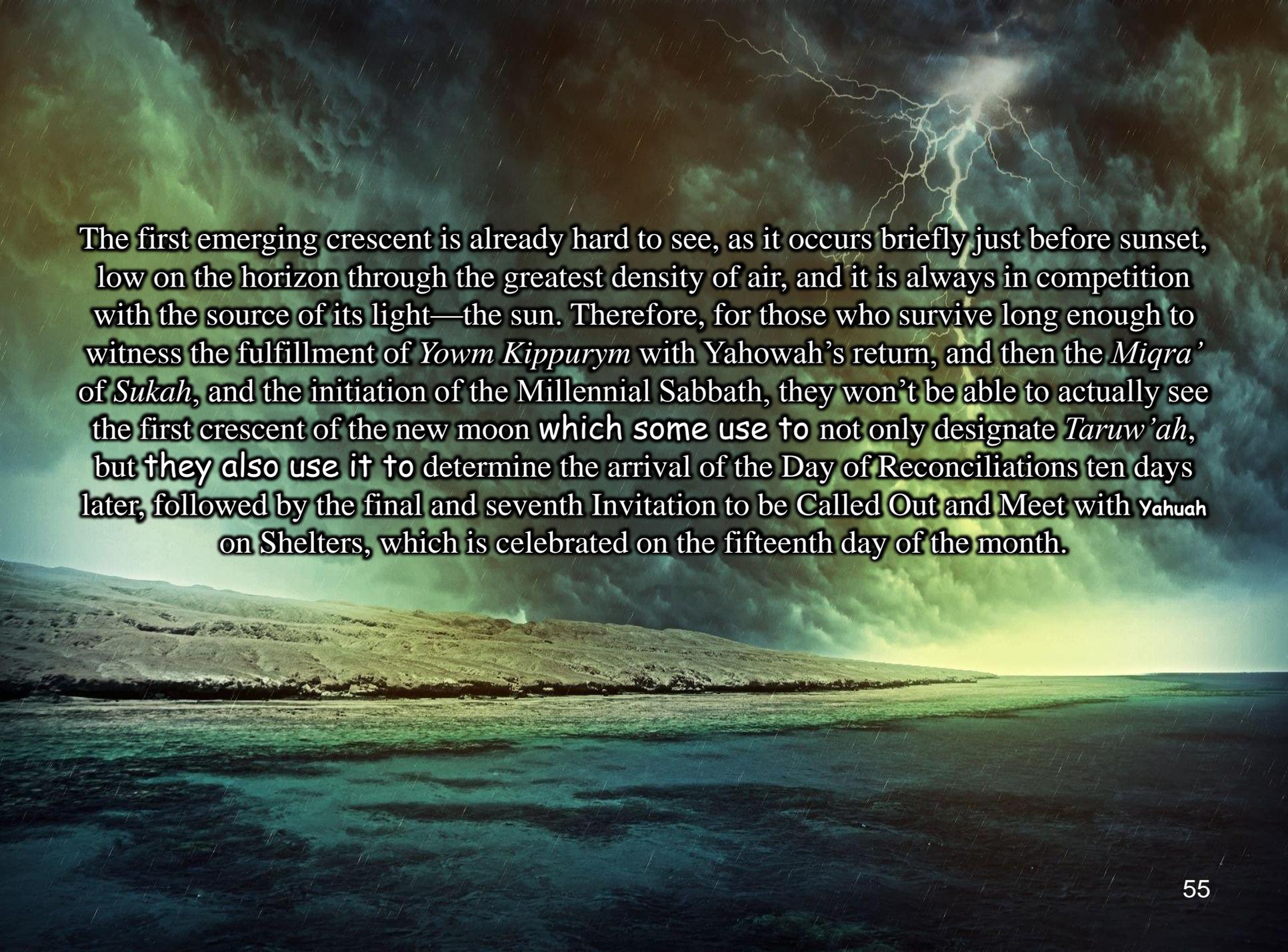
1576 [e]	7725 [e]	4120 [e]	7031 [e]	5921 [e]	859 [e]	1580 [e]	518 [e]	5921 [e]	7999 [e]
gə-mul-ḵem	'ā-šīb	mə-hê-rāh,	qal	'ā-lay,	'at-tem	gō-mə-līm	wə-'im-	'ā-lāy,	mə-šal-le-mīm
גְּמוּלְכֶם	אָשִׁיב	מְהֵרָה	קַל	עָלַי	אַתֶּם	גְּמוּלִים	וְאִם-	עָלַי	מְשַׁלְּמִים
your recompense	will I return	speedily	swiftly	recompense me	you	recompense	and if	render
Noun	Verb	Noun	Adj	Prep	Pro	Verb	Conj	Prep	Verb

7218 [e]
 bə-rō-šə-ḵem.
 — בְּרֹאשְׁכֶם :
 on your head
 Noun

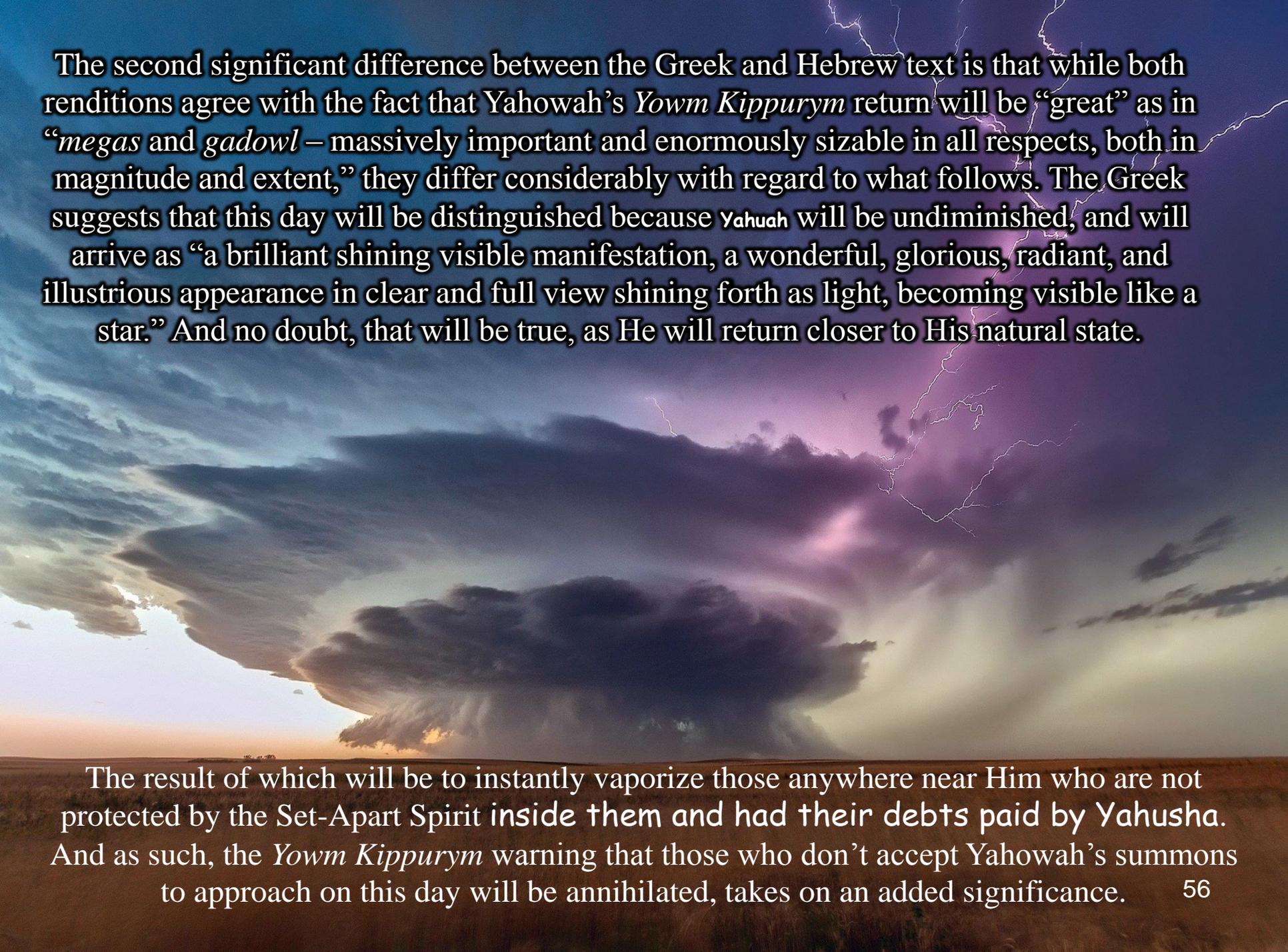
There are three glaring differences between the Greek translation and the Hebrew original. First, rather than using the common Hebrew words for “change,” *muwr* or *shannah*, or even *shub*, *naham*, *tamuwrah*, *halaph*, or *halyphah*, Yow’el wrote: *hapak* when predicting what will happen to the sun. It invokes the idea that the sun, as Satan’s most popular guise, will be “overturned and be proven unreliable” in the last days. Its illumination, as well as its influence, will be “dimmed and obscured” by the arrival of the Greater Light—Yahowsha’. As such, it will be the last hurrah for “Allahu Akbar!”—Allah is the Greatest.



Just as the sun isn't going to be extinguished, merely darkened in the aftermath of nuclear holocaust, an asteroid strike, and the billowing smoke which will rise from the torching of the Middle East's oil fields at the conclusion of the Magog War, the moon won't turn into blood, but rather will reflect a diminished reddish-brown aura. If you have ever seen the moon during a full eclipse, or viewed it through air saturated with smoke, you'll recognize this depiction. And it is an important one, because if the light reflected off of the moon's surface is diminished by global atmospheric pollution of this magnitude, observing a new moon, especially in the seventh month of the seventh year of the Tribulation, will be impossible. This makes lunar Sabbath folks hindered in a major way that we who count 6 days on one day off won't have to deal with- also, anyone using the moon to find the feast days. This is one reason why we do not condone using the moon for calculating Yah's set apart invitations to meet.

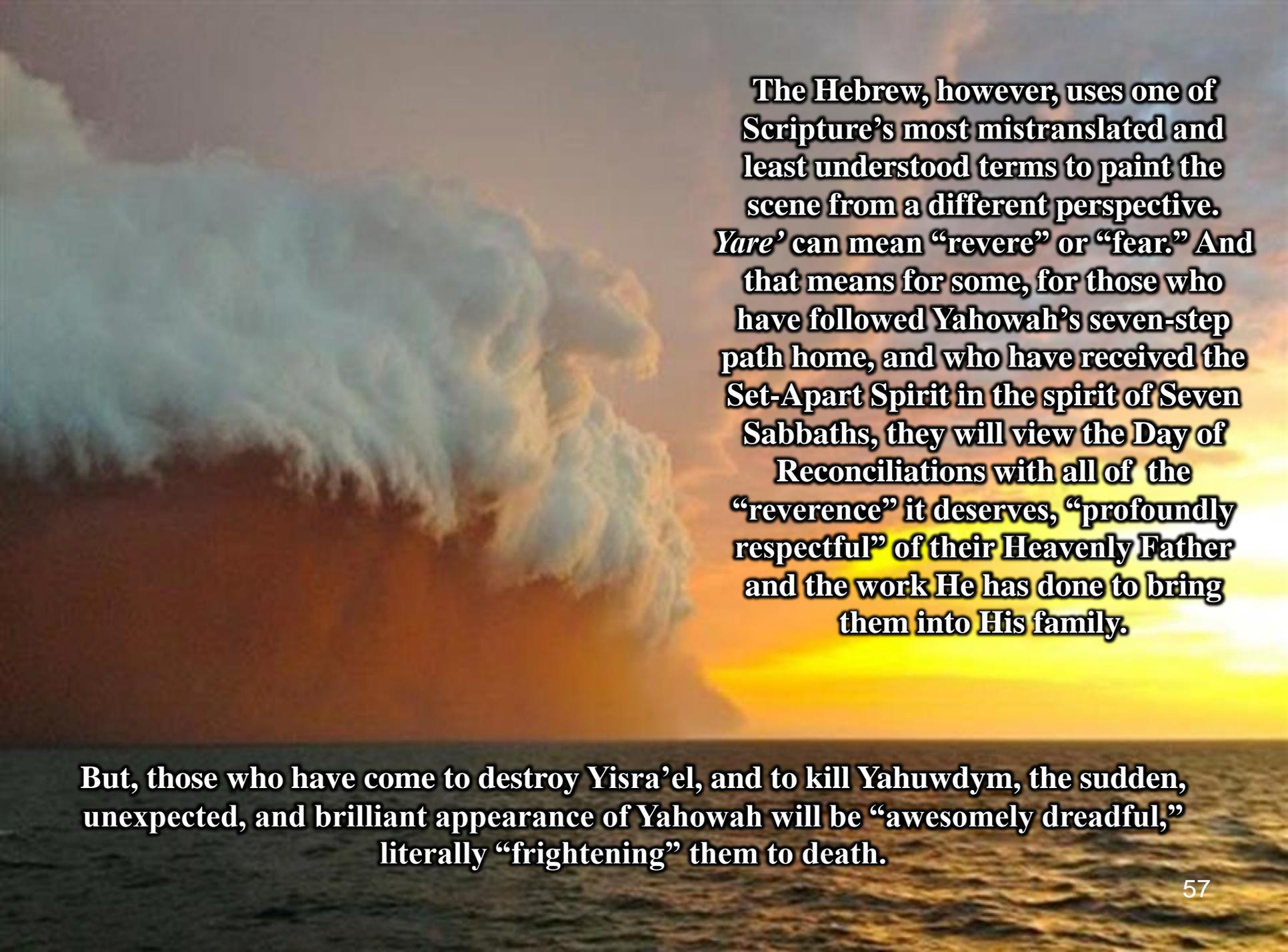
The background of the page is a dramatic landscape. The sky is filled with dark, heavy clouds, and a bright lightning bolt strikes down from the upper right. The horizon is low, showing a range of hills or mountains. In the foreground, there is a body of water, possibly a lake or a wide river, reflecting the light from the sky. The overall color palette is dominated by dark blues, greys, and a bright yellow-green light emanating from the horizon.

The first emerging crescent is already hard to see, as it occurs briefly just before sunset, low on the horizon through the greatest density of air, and it is always in competition with the source of its light—the sun. Therefore, for those who survive long enough to witness the fulfillment of *Yowm Kippurym* with Yahowah's return, and then the *Miqra'* of *Sukah*, and the initiation of the Millennial Sabbath, they won't be able to actually see the first crescent of the new moon which some use to not only designate *Taruw'ah*, but they also use it to determine the arrival of the Day of Reconciliations ten days later, followed by the final and seventh Invitation to be Called Out and Meet with Yahuah on Shelters, which is celebrated on the fifteenth day of the month.



The second significant difference between the Greek and Hebrew text is that while both renditions agree with the fact that Yahowah's *Yowm Kippurym* return will be "great" as in "*megas* and *gadowl* – massively important and enormously sizable in all respects, both in magnitude and extent," they differ considerably with regard to what follows. The Greek suggests that this day will be distinguished because *Yahuah* will be undiminished, and will arrive as "a brilliant shining visible manifestation, a wonderful, glorious, radiant, and illustrious appearance in clear and full view shining forth as light, becoming visible like a star." And no doubt, that will be true, as He will return closer to His natural state.

The result of which will be to instantly vaporize those anywhere near Him who are not protected by the Set-Apart Spirit *inside* them and had their debts paid by *Yahusha*. And as such, the *Yowm Kippurym* warning that those who don't accept Yahowah's summons to approach on this day will be annihilated, takes on an added significance. 56



The Hebrew, however, uses one of Scripture's most mistranslated and least understood terms to paint the scene from a different perspective. *Yare'* can mean "revere" or "fear." And that means for some, for those who have followed Yahowah's seven-step path home, and who have received the Set-Apart Spirit in the spirit of Seven Sabbaths, they will view the Day of Reconciliations with all of the "reverence" it deserves, "profoundly respectful" of their Heavenly Father and the work He has done to bring them into His family.

But, those who have come to destroy Yisra'el, and to kill Yahuwdym, the sudden, unexpected, and brilliant appearance of Yahowah will be "awesomely dreadful," literally "frightening" them to death.



In the end, all of us will come to see *Yahuah* in one of two ways. Some will respect and revere Him, and for those who do, He will reciprocate, moving over on His throne so that they can sit beside Him. For those secular humanists who reject *Yahuah*, and religious devotees who have been taught to fear Him, they will find their judgment before *Yahuah* to be a dreadful affair. *Yare'* defines both conditions, which is why its shadings are perfectly suited to describe the varying perspectives souls will surely have on this extraordinary day. 58

Speaking of this time, it is not “the great and awesome day of the LORD,” as your KJV, NASB, or NIV protest. The Greek word *kurios* cannot be found in the text of any first-, second-, or third-century manuscripts, Shim’own didn’t speak Greek, and Yahowah’s name is clearly evident in the Hebrew verse the Apostle was quoting. At issue here is that **Yahuah** has but one name, Yahowah, a name He wants us to know and use because it alone can be relied upon for salvation. Moreover, Yahowah hates being called “Lord” because that title is Satan’s, as it defines the Adversary’s ambitions, not **Yahuah**’s.

Name

YHWH

יהוה

To Claim Yahuah

Acts 2:21

καὶ ἔσται πᾶς ὃς ἐὰν ἐπικαλέσῃται τὸ ὄνομα κυρίου σωθήσεται. | [LEB NT RI](#)

And it will be that everyone who calls upon the name of **Yahuah** will be saved.’ | [LEB](#)

Returning to the Acts of the Apostles and Spirit, one of the most important parts of Shim'own's recital of Yow'el is contained in what comes next. As we discovered in Yow'el 2:26, nothing is more essential to our salvation than boldly proclaiming Yahowah's name.

“And it shall come to pass (*eimi* – be that) all (*pas* – everyone) who (*hos*), and as many as (*an* – used as a preposition to present a possibility), call upon (*epikaleomai* – ask for help in and bear) the (*ho*) name (*onoma*) of KΩ (Yahowah) will be saved (*sozo* – rescued, delivered, restored, and healed).” (Acts 2:21)

In Hebrew, this essential passage reads: “And (*wa*) it shall come to be (*hayah* – exist) that everyone (*kol* – all) who relationally (*‘asher*) calls out (*qara*’ – summons and proclaims, reads aloud and recites) in (*ba*) the name (*shem*) Yahowah (), shall be saved (*malat* – be rescued and delivered, be spared and slip away, escaping from harm, their life preserved) ” because in mount Zion and in Yarushalom it will come to pass survival-deliverance as Yahuah brought to light and among the survivors or remnant whom Yahuah summoned, called and cried out to and invited (*qara*). (Yow'el / Yah is Yahuah / Joel 2:32)

2022 [e]	3588 [e]		4422 [e]	3068 [e]	8034 [e]	7121 [e]	834 [e]	3605 [e]		1961 [e]
bə-har-	kî		yim-mā-lêt;	Yah-weh	bə-šēm	yiq-rā	'ă-šer-	kōl		wə-hā-yāh,
בְּהַר־	כִּי	—	יִמָּלֵט	יְהוָה	בְּשֵׁם	יִקְרָא	אֲשֶׁר־	כָּל	,	וְהָיָה
on Mount	for		shall be delivered	of the LORD	on the name	[that] shall call	who	anyone		And it shall come to pass
Noun	Conj		Verb	Noun	Noun	Verb	Prt	Noun		Verb

3068 [e]	834 [e]		8300 [e]	3068 [e]	559 [e]	834 [e]	6413 [e]	1961 [e]		3389 [e]	6726 [e]
Yah-weh	'ă-šer		ū-baś-śə-rî-dīm,	Yah-weh,	'ā-mar	ka-'ă-šer	pə-lê-tāh,	tih-yeh		ū-bī-rū-šā-lim	šî-yō-wn
יְהוָה	אֲשֶׁר		וּבְשָׂרֵי־דִים	יְהוָה	אָמַר	כַּאֲשֶׁר	פְּלִיטָה	תְּהִיָּה		וּבִירוּשָׁלַם	צִיּוֹן
the LORD	whom		and in the remnant	as the LORD	has said	as	deliverance	shall be		and in Jerusalem	Zion
Noun	Prt		Noun	Noun	Verb	Prt	Noun	Verb		Noun	Noun

Joel 2:32

וְהָיָה כָּל אֲשֶׁר־יִקְרָא בְּשֵׁם יְהוָה יִמָּלֵט
 כִּי בְּהַר־צִיּוֹן וּבִירוּשָׁלַם תְּהִיָּה פְּלִיטָה
 כַּאֲשֶׁר אָמַר יְהוָה וּבְשָׂרֵי־דִים אֲשֶׁר
 יְהוָה קָרָא: | LEB OT RI
 And it will happen— everyone who calls on
 the name of Yahweh will be rescued,
 because on Mount Zion and in Jerusalem
 there will be those who escape, as Yahweh
 said, and among the survivors whom
 Yahweh is calling. | LEB

7121 [e]
 qō-rê.
 קָרָא:
 shall call
 Verb

2896 [e]	4261 [e]	3947 [e]	2091 [e]	3701 [e]	834 [e]
haṭ·tō·bīm,	ū·ma·hā·mad·day	lə·qah·tem;	ū·zə·hā·bī	kas·pī	'ā·šer-
הַטְּבִיִּם —	וּמְחַמְדֵי	לְקַחְתֶּם ,	וְזֹהָבִי	כֶּסֶףִי	אֲשֶׁר- 5
my goodly	and pleasant things	you have taken	and my gold	my silver	Because
Adj	Noun	Verb	Noun	Noun	Prt

1964 [e]	935 [e]
lə·hê·kə·lê·kəm.	hā·bê·tem
לְהִיכֹלְכֶם :	הֵבֵאתֶם
to your temples	have carried
Noun	Verb

It is so obvious, it's a wonder that theologians, clerics, and scholars have dumbfounded so many for so long. "Lord" is a title, not a "personal and proper name," and thus cannot be used in this context.

Bless יהוה', O my being, And all that is within me, Bless His Set-Apart Name!

Y a H U a H

Tehillim (Psalms) 103:1

Not only isn't the definite article "the" included in the Greek text, eliminating the possibility that the KΩ placeholder stood for "the Lord," by design, a name, *the* name, is all that fits.

***Eimi* and *pas* are appropriate translations of *hayah* and *kol*, albeit, *hayah*, not *eimi*, forms the basis of Yahowah's name as it defines His nature. *Hos*, however, is an inadequate translation of *'asher*, in that the Hebrew term is "relational," and thereby adds an essential insight excluded from the Greek. And I suppose, that is why Kephas included the prepositional *an* in his citation, inferring that salvation was conditional, and that something had to be done, namely a relationship formed, before the possibility became a reality.**

“Call upon” in Greek adds an accurate additional nuance in that it speaks of “asking for help using a particular name.” Further, *epikaleomai* conveys a “desire to bear the name,” because those who call upon Yahowah become Yahuwdym.

יְהוָה

In Hebrew, two words are used to describe the means to salvation: *qara’ ba*, meaning to “call out in” the name Yahowah. *Qara’*, as we have become aware, forms the basis of *Miqra’*, designating the Called-Out Assembly being celebrated this day as the Spirit came upon the *ekklesia*.

Additionally, *qara’* tells us that we are to “summon and proclaim” Yahowah’s name, “reading it aloud and reciting” it if we want to be saved. And that’s hard to do when you don’t know it, and when it has been removed 7,000 times from the very Scriptures which provide the path to salvation.

אָיֵז
has spoken
WILL we
LISTEN?

BABYLON
IS FALLEN

Jer 51:6,45

Rev 14:8; 16:19; 17; 18:4

COME OUT OF HER,
MY PEOPLE!

What follows, ties Yahowah's return and the restoration of His people together: "Look and see (*hineh* – pay attention), because indeed (*ky*) in (*ba*) that day (*yowm*), and during (*ba*) that particular time ('*eth* – that specific and definite point), relationally when ('*asher*) I will return and restore (*suwb* – come back to the place I had previously left to renew) the **אָת** strong covenant mark fortunes (*sebuwt* – freeing people from oppression, suppression, and captivity) a way of life or general condition of a previous life , for Yahuwdah (*Yahuwdah* – those who relate to and are related to Yah who bear His name) and Yaruwshalaim (*Yaruwshalaim* – the source of salvation)."

(*Yow'el* / Yah is *Yahuah* / Joel 3:1)

Joel 3:1

כִּי הִנֵּה בַיָּמִים הָהֵמָּה וּבָעֵת הַהִיא אֲשֶׁר אָשׁוּב אֶת־שְׁבוֹת יְהוּדָה וִירוּשָׁלַם׃ | LEB
 For look! In those days, and in that time, when I will return the fortunes of Judah and Jerusalem, | LEB
 וִירוּשָׁלַם׃ | LEB OT RI

	834 [e]	1931 [e]	6256 [e]	1992 [e]	3117 [e]	2009 [e]	3588 [e]	
k]	[ā-šūb	'ā-šer	ha-hī;	ū-bā-'êṭ	hā-hēm-māh	bay-yā-mīm	hin-nēh	kī,
כ]	אָשׁוּב	אֲשֶׁר	הִיא	וּבַעֲת	הַהֵמָּה	בַּיָּמִים	הִנֵּה	כִּי 1
-	-	when	in that	and time	in those	days	behold	For
		Prt	Pro	Noun	Pro	Noun	Prt	Conj

3389 [e]	3063 [e]	7622 [e]	853 [e]	7725 [e]
wī-rū-šā-lim.	yə-hū-dāh	šə-būṭ	'et- q)	('ā-šīb
וִירוּשָׁלַם:	יְהוּדָה	שְׁבוּת	אֶת-	אָשִׁיב
Jerusalem	of Judah	the captivity	-	- I shall bring again
Noun	Noun	Noun	Acc	Verb

The rest of *Yow'el* goes on to describe Armageddon, referring to the gathering of militants and their weapons as...

“an abundance of riches, rumbling, commotion, tumult, uproar and confusion from a multitude of troops (*hamon hamon*) in the valley (*'emeq* – low geographical area) of decision-judgement (*harus*), near the day of Yahowah () in the valley (*'emeq*) of the decision-judgement (*harus* – of making a choice to be on one side of a sharp divide or the other, to be cut free, and to be judged and punished).” (*Yow'el* / Yah is *Yahuah* / Joel 3:14)

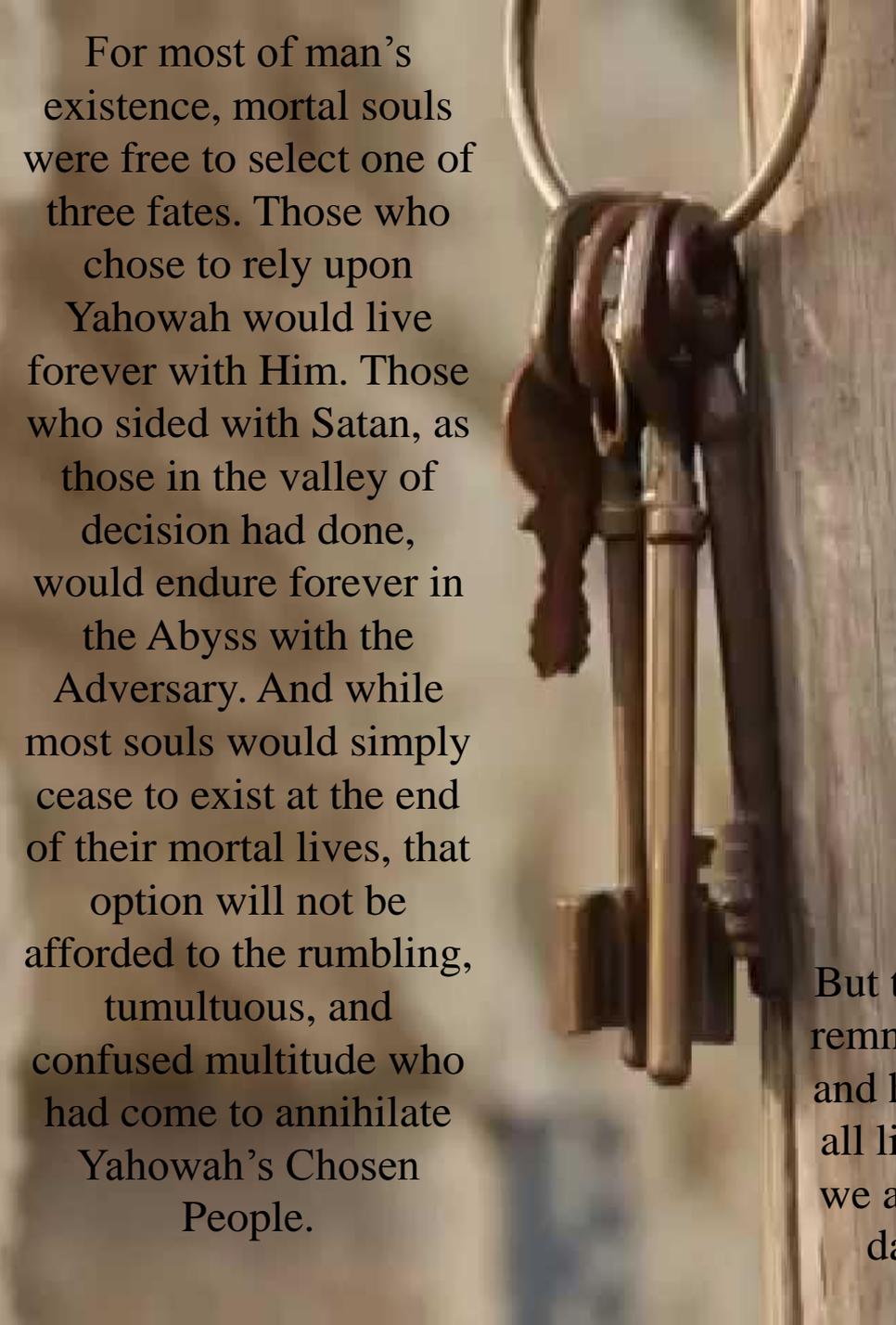
Joel 3:14

הַמוֹנִים הַמוֹנִים בְּעַמֶּק הַחֲרוֹץ בִּי קָרוֹב
יום יהוה בעמק החרוץ: | LEB OT RI |

Commotion, commotion in the valley of decision! For the day of Yahweh is near in the valley of decision! | LEB

3117 [e]	7138 [e]	3588 [e]	2742 [e]	6010 [e]	1995 [e]	1995 [e]
yō-wm	qā-rō-wb	kī	he-ḥā-rūṣ;	bə-ʾê-meq	hă-mō-w-nîm,	hă-mō-w-nîm
יוֹם	קָרוֹב	כִּי	! הַחֲרוֹץ	בְּעֵמֶק	הַמִּוִּנִּים	הַמִּוִּנִּים 14
for the day	[is] near	for	of decision	in the valley	multitudes	Multitudes
Noun	Adj	Conj	Adj	Noun	Noun	Noun

2742 [e]	6010 [e]	3068 [e]
he-ḥā-rūṣ.	bə-ʾê-meq	Yah-weh,
הַחֲרוֹץ :	בְּעֵמֶק	יְהוָה
of decision	in the valley	of the LORD
Adj	Noun	Noun



For most of man's existence, mortal souls were free to select one of three fates. Those who chose to rely upon Yahowah would live forever with Him. Those who sided with Satan, as those in the valley of decision had done, would endure forever in the Abyss with the Adversary. And while most souls would simply cease to exist at the end of their mortal lives, that option will not be afforded to the rumbling, tumultuous, and confused multitude who had come to annihilate Yahowah's Chosen People.

It was decision time, and they had all expressed theirs by way of the company they had chosen and the mission they had engaged upon.

Scripture paints Yahowah as patient, always waiting until the last possible moment, giving people every opportunity to change before usurping their freewill,

*Which Door
Will You Choose?*

And demonstrably intervening as He eventually must in human affairs.

But to fulfill the final two *Miqra'ey*, and to save a remnant of Yahuwdym from having the Adversary and his associates destroy the Promised Land, and all life on Earth, He will arrive a heartbeat before we annihilate ourselves and the planet to save the day. Because of the damage we have done...⁶⁹

“The sun (*shemes*) and moon (*yareh*) will grow dark (*qadar* – have their light obscured) and stars (*kokab*) will withdraw (‘*asap* – experience a gathering in or harvest of) their brightness (*nagah* – splendor and radiance), 15

and Yahowah () will shout (*sa’ag* – roar) from (*min*) Tsyown (*tsyown* – the signpost on the way) and from (*min*) Yaruwshalaim (*Yaruwshalaim* – the source of restoration) deploying (*natan* – producing, giving, and bestowing) His voice (*qowl*), shaking (*ra’as*) the heavens (*samaym*) and the earth (‘*erets* – land). Then (*wa*) Yahowah () will be a shelter (*mahseh* – refuge of safety from danger) for (*la*) His (*huw’*) family (‘*am*), a protection, place of refuge (*ma’oz* – sheltering my means of an enclosed encampment) the Children (*ben*) of Yisra’el (*yisra’el* – those who strive with and are empowered by Yahuah).16

And you will know (*yada’* – recognize and acknowledge, respect and understand, realize and become familiar with, be aware and discover) that indeed (*ky* – surely and truly) I (‘*any*), Yahowah (), your Eternal (‘*elohym*), lives and dwells (*sakan* – dwell, remain, settle, and camp) in (*ba*) Tsyown, My (‘*any*) set-apart (*qodesh* – purifying and cleansing) mountain (*har*), and will come to exist (*hayah*) set-apart and cleansed (*qodesh*) Yaruwshalaim. Unauthorized and illegitimate strangers or enemies (*zar* – foreigners and aliens, children born of another mother and father) shall not (*lo’*) pass over (‘*abar*) in (*ba*) her (*huw’*) again. 17” (*Yow’el* / Yah is Yahuah / Joel 3:15-17)

Joel 3:15

שֶׁמֶשׁ וַיְרַח קָדְרוּ וְכּוֹכְבִים אָסְפוּ נְגָהִם: | LEB OT RI | The sun and the moon grow dark, and the stars have withheld their splendor. | LEB

Joel 3:16

וַיְהוֹה מִצִּיּוֹן יִשְׁאַג וּמִירוּשָׁלַם יִתֵּן קוֹלוֹ וְרַעְשׁוֹ שָׁמַיִם וָאָרֶץ וַיְהוֹה מַחְסֵה לְעַמּוֹ וּמַעֲזוֹ לְבָנֵי יִשְׂרָאֵל: | LEB OT RI | And Yahweh roars from Zion; from Jerusalem he utters his voice, and the heavens and the earth shake. But Yahweh is a refuge for his people, and a protection for the children of Israel. | LEB

Joel 3:17

וַיֵּדַעְתֶּם כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם שֹׁכֵן בְּצִיּוֹן הַר־קֹדֶשׁ וְהָיְתָה יְרוּשָׁלַם קֹדֶשׁ וְזָרִים לֹא־יַעְבְּרוּבָה עוֹד: | LEB OT RI | And you will know that I, Yahweh your God, am dwelling in Zion, my holy mountain. And Jerusalem will be a place of holiness, and strangers will pass through it no longer. | LEB

5051 [e]
nā-gə-hām.

נִגְהָם :

their shining

Noun

622 [e]
'ā-sə-pū

אֲסַפּוּ

shall withdraw

Verb

3556 [e]
wə-kō-w-ḵā-bīm

וְכּוֹכְבִים

and the stars

Noun

6937 [e]
qā-dā-rū;

קָדְרוּ

shall be darkened

Verb

3394 [e]
wə-yā-rê-ah

וַיֵּרָח

and the moon

Noun

8121 [e]
še-meš

שֶׁמֶשׁ

The sun

Noun

15

7493 [e]
wə-rā-'ā-šū

וְרָעְשׁוּ

and shall shake

Verb

6963 [e]
qō-w-lōw,

קוֹלוֹ

his voice

Noun

5414 [e]
yit-tên

יִתֵּן

utter

Verb

3389 [e]
ū-mī-rū-šā-lim

וּמִירוּשָׁלַם

and from Jerusalem

Noun

7580 [e]
yiš-'āg,

יִשָּׂאג

also shall roar

Verb

6726 [e]
miš-šî-yō-wn

מִצִּיּוֹן

from Zion

Noun

3068 [e]
Yah-weh

וַיְהוָה

The LORD

Noun

16

1121 [e]
lib-nê

לְבָנֵי

to the sons

Noun

4581 [e]
ū-mā-'ō-wz

וּמְעוֹז

and the strength

Noun

5971 [e]
lə-'am-mōw,

לְעַמּוֹ

for His people

Noun

4268 [e]
ma-ḥā-seh

מַחְסֵה

[will be] the hope

Noun

3068 [e]
Yah-weh

וַיְהוָה

the LORD

Noun

776 [e]
wā-'ā-reš;

וְאָרֶץ

but the earth

Noun

8064 [e]
šā-ma-yim

שָׁמַיִם

the heavens

Noun

3478 [e]
yiš-rā-'êl.

יִשְׂרָאֵל :

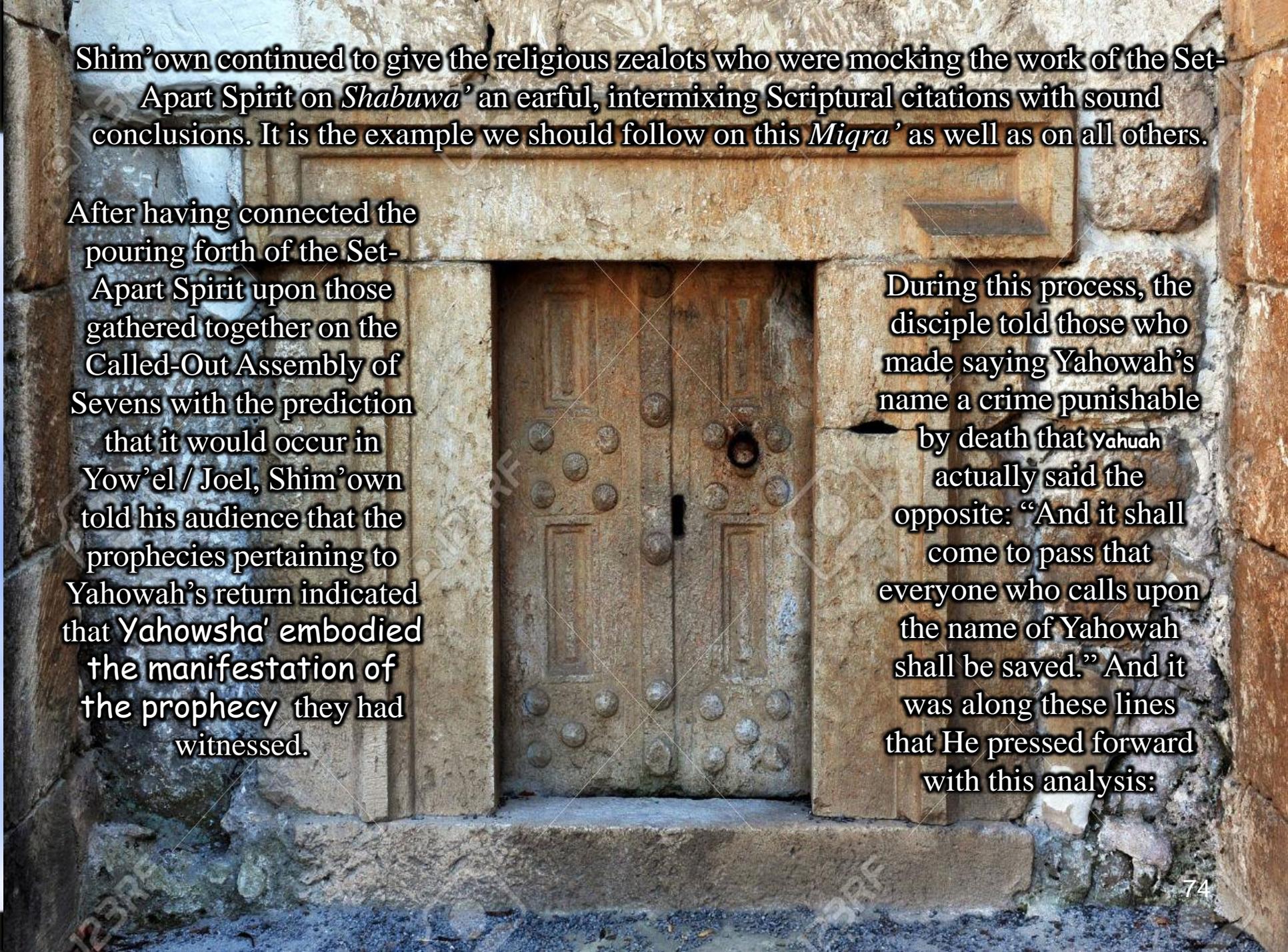
of Israel

Noun



In this passage, Yahowah has transitioned from themes of reconciliation upon His return on the Day of Reconciliations, to providing shelter on *Sukah* / Shelters, because one *Miqra* flows to the next, one leading to the other. Just as the first four Invitations to Meet with *Yahuah* have been fulfilled in the right way, on the right day, and in the right order, the final three *Miqra*'ey will also be fulfilled, restoring the Children of Yisra'el.

The whole story has been brought to its conclusion. Everyone who has survived His glorious return will *yada*' *Yahowah*, they will “know, recognize and acknowledge, respect and understand, realize and discover” that “being *qodesh*/set apart unto *Yahuah* and cleansed” was the purpose of *Shabuwa*'. From this time forward, only those who chose the path and agreed to the terms and conditions of *Yahuah*, will be afforded the opportunity to campout on the set-apart mountain and set-apart city. Those who did not avail themselves of Passover when they had the opportunity, will be excluded as strangers.



Shim'own continued to give the religious zealots who were mocking the work of the Set-Apart Spirit on *Shabuwa*' an earful, intermixing Scriptural citations with sound conclusions. It is the example we should follow on this *Miqra*' as well as on all others.

After having connected the pouring forth of the Set-Apart Spirit upon those gathered together on the Called-Out Assembly of Sevens with the prediction that it would occur in Yow'el / Joel, Shim'own told his audience that the prophecies pertaining to Yahowah's return indicated that *Yahowsha'* embodied the manifestation of the prophecy they had witnessed.

During this process, the disciple told those who made saying Yahowah's name a crime punishable by death that *Yahuah* actually said the opposite: "And it shall come to pass that everyone who calls upon the name of Yahowah shall be saved." And it was along these lines that He pressed forward with this analysis:

“Yisra’elite (*Israelites* – a transliteration of *Yisra’elite*) men (*andros*), pay attention to and understand (*akouo* – hear what I have to say and receive) these words (*logos* – statements, treatise, and reasoning): INY (placeholder for **Yahowsha**’, meaning Yah Saves) the Nazarene (*Nazoraios* – a transliteration of *natsyr*, meaning preserved, *netser*, branch (a Messianic symbol from Isaiah 11:1), and *nazar*, to separate and set apart), is a man (*andros*) who publicly demonstrated (*apodeiknymi* – showed, attested, and proved, using sound arguments to expose and demonstrate) to (*eis*) you (*sy*) that he is from (*apo*) ΘΣ (placeholder for **Yahowah**, our Eternal) using supernatural powers and abilities (*dynamis* – an inherent capacity) to perform extraordinary miracles with prophetic significance (*teras* – wonders which foreshadow that which is to come and are so unusual, they arouse close observation). These are signs (*semeion* – nonverbal means of communication, distinguishing omens portending remarkable events which transcend the common course of nature and authenticate the individual) which (*hos*) ΘΣ (placeholder for **our Eternal**, **Yahowah**) performed (*poieomai* – assigned and worked) through (*dia*) him (*autos*) in your midst (*mesos*) as (*kathos*) you know (*oida* – possess sufficient information to comprehend and understand).” (Acts 2:22)

Acts 2:22

Ἄνδρες Ἰσραηλιῖται, ἀκούσατε τοὺς λόγους τούτους. Ἰησοῦν τὸν Ναζωραῖον, ἄνδρα ἀποδειγμένον ἀπὸ τοῦ θεοῦ εἰς ὑμᾶς δυνάμεσι καὶ τέρασι καὶ σημείοις οἷς ἐποίησεν δι’ αὐτοῦ ὁ θεὸς ἐν μέσῳ ὑμῶν, καθὼς αὐτοὶ οἴδατε, | LEB NT RI

“Israelite men, listen to these words! **Yahusha** the Nazarene, a man attested to you by **God** with deeds of power and wonders and **signs** that **God** did through him in your midst, just as you yourselves know— | LEB

435 [e]	2475 [e]	191 [e]	3588 [e]	3056 [e]	3778 [e]	2424 [e]
Andres	Israēlitai	akousate	tous	logous	toutous	Iēsoun
22 ἄνδρες , Ἰσραηλῖται* , ἀκούσατε	τοὺς λόγους	τούτους :	Ἰησοῦν			
Men	Israelites	hear	the	words	these	Jesus
N-VMP	N-VMP	V-AMA-2P	Art-AMP	N-AMP	DPro-AMP	N-AMS

3588 [e]	3480 [e]	435 [e]	584 [e]	575 [e]	3588 [e]	2316 [e]	1519 [e]	4771 [e]
ton	Nazōraion	andra	apodedeigmenon	apo	tou	Theou	eis	hymas
τὸν Ναζωραῖον , ἄνδρα ἀποδεδειγμένον	ἀπὸ τοῦ Θεοῦ	εἰς ὑμᾶς						
of	Nazareth	a man	having been set forth	by	-	God	to	you
Art-AMS	N-AMS	N-AMS	V-RPM/P-AMS	Prep	Art-GMS	N-GMS	Prep	PPro-A2P

1411 [e]	2532 [e]	5059 [e]	2532 [e]	4592 [e]	3739 [e]	4160 [e]	1223 [e]	846 [e]
dynamesi	kai	terasi	kai	sēmeiois	hois	epoiēsen	di'	autou
δυνάμεσι καὶ τέρασι καὶ σημείοις , οἷς	ἐποίησεν	δι' αὐτοῦ						
by miracles	and	wonders	and	signs	which	did	by	him
N-DFP	Conj	N-DNP	Conj	N-DNP	RelPro-DNP	V-AIA-3S	Prep	PPro-GM3S

3588 [e]	2316 [e]	1722 [e]	3319 [e]	4771 [e]	2531 [e]	846 [e]	1492 [e]
ho	Theos	en	mesō	hymōn	kathōs	autoi	oidate
ὁ Θεὸς ἐν μέσῳ ὑμῶν , καθὼς αὐτοὶ οἶδατε .							
-	God	in	the midst	of you	as	you yourselves	know
Art-NMS	N-NMS	Prep	Adj-DNS	PPro-G2P	Adv	PPro-NM3P	V-RIA-2P

Yahowsha' not only performed countless miracles, many of which were extraordinary, they all served to convey aspects of his nature and purpose. Moreover, each time he did something no other person had ever done, he demonstrated that he was indeed sent from Yahuah.

**DEEP INSIDE OF YOU IS
MORE **STRENGTH** THAN
YOU'VE EVER KNOWN!**

What's more, Yahowsha' was the only individual in human history who even attempted to fulfill the prophetic plan Yahowah had so carefully delineated.

“He was appointed to (*horizo* – determined, set, decreed, and foreordained to fulfill) the pre-arranged and prophetic (*prognosis* – the predestined and previously revealed and known) plan and purpose (*boule*) of ΘΣ (placeholder for Yahowah, our **Eternal**) ” (Acts 2:23)

This the determined and definitely decided and delineated in outcome or nature by a thought out plan through a series of steps and goals to be accomplished and foreknowledge and forethought of Yahuah...

Acts 2:23

τοῦτον τῇ ὠρισμένη βουλῇ καὶ προγνώσει
τοῦ θεοῦ ἔκδοτον διὰ χειρὸς ἀνόμων
προσπήξαντες ἀνείλατε, | [LEB NT RI](#)

this man, delivered up by the determined
plan and foreknowledge of God, you
executed by nailing to a cross through the
hand of lawless men. | [LEB](#)

3778 [e]	3588 [e]	3724 [e]	1012 [e]	2532 [e]	4268 [e]	3588 [e]	2316 [e]
touton	tē	hōrismenē	boulē	kai	prognōsei	tou	Theou
23 τοῦτον ,	τῇ	ὠρισμένη	βουλή	καὶ	προγνώσει	τοῦ	Θεοῦ ,
him	by the	determinate	plan	and	foreknowledge	-	of God
DPro-AMS	Art-DFS	V-RPM/P-DFS	N-DFS	Conj	N-DFS	Art-GMS	N-GMS

1560 [e]	1223 [e]	5495 [e]	459 [e]	4362 [e]	337 [e]
ekdoton	dia	cheiros	anomōn	prospēxantes	aneilate
ἐκδοτον	διὰ	χειρὸς	ἀνόμων ,	προσπήξαντες	ἀνείλατε .
delivered up	by	hands	lawless	having crucified	you put to death
Adj-AMS	Prep	N-GFS	Adj-GMP	V-APA-NMP	V-AIA-2P



Yahuah designed and disclosed His plan and purpose in the Towrah—the salvation of humankind—and Yahowsha' fulfilled and facilitated that plan.

With Calvinism on the rise in the West, I'd like to make an important distinction here. Yahowah's response to man, even Yahowsha's words and deeds, were predetermined—inscribed in stone and unchangeable—before the universe was created. Man's response to **Yahuah**, and our words and deeds, are always subject to freewill. Each and every one of us has the opportunity to ignore **Yahuah's** plan, serve a G of man's making, accept Yahowah, or reject Him.

Within the realm of prophecy, there are certain things which Yahowah has preordained—the fulfillment of the *Miqra'ey* for example. The things which **Yahuah** has promised to do, will be accomplished on the stage of human history in complete accord with Scripture, in order, and on the predetermined day, regardless of mankind's response. Yahowah is committed in this regard, and no longer has any option.

Other prophecies simply report that which mankind will do with the continued exercise of freewill. In such cases, Yahowah has been to our future and is reporting back to us what He has seen, so that when it happens as He witnessed it, we will trust His witness. So, while Yahowah was certain that Yahuwdym would return to Yisra'el in the last days as a result of the Holocaust, He had no hand in those horrific events. Individual men and women made poor decisions, squandering the gift of freewill, and the consequences were devastating.

אָהֵא

Such will continue to be the case over the next two-dozen years. Just because Yahowah knows the future as it relates to mankind, it doesn't mean that we are predestined to act badly.

What follows is as brilliantly worded, as is that which preceded it.

“ He was betrayed and given over (*ekdotos* – delivered and handed over) to (*dia*) the hand (*cheir* – power, influence, authority, and control) of Towrahless heathens (*anomos* – those without the Towrah) who chose to take control and lift him up (*anaireo* – to do away with and destroy, from *haireomai*, to choose to control), affixing him (*prospegnumi*).” (Acts 2:23)

Delivered up and betrayed on account and through the hand of torahless- wicked men by crucifying. You murdered him.

“ΘΩ (placeholder for Yahowah) restored him to life, caused him to stand up, and raised him (*anistamai*), releasing and dismissing him (*lou* – loosening Him and setting Him free) from the suffering and pain (*odin* – agony and labor pangs) of death and separation (*thanatos* – the separation of the soul from the body and from Yahuah) because (*kathoti*) it was not (*ou*) possible (*dynatos*) for him to exist (*eimi*) held and influenced (*krateo* – seized) by (*hypo* – under) these things.” (Acts 2:24)

Who Yahuah raised up having cancelled and annulled and reversed the effects of the labor pains of the event of dying and death. Because it was not possible to retain possession or for him to be held by it. Acts 2:24

Acts 2:24

ὄν ὁ θεὸς ἀνέστησεν λύσας τὰς ὠδῖνας
τοῦ θανάτου, καθότι οὐκ ἦν δυνατόν
κρατεῖσθαι αὐτὸν ὑπ’ αὐτοῦ· | LEB NT RI

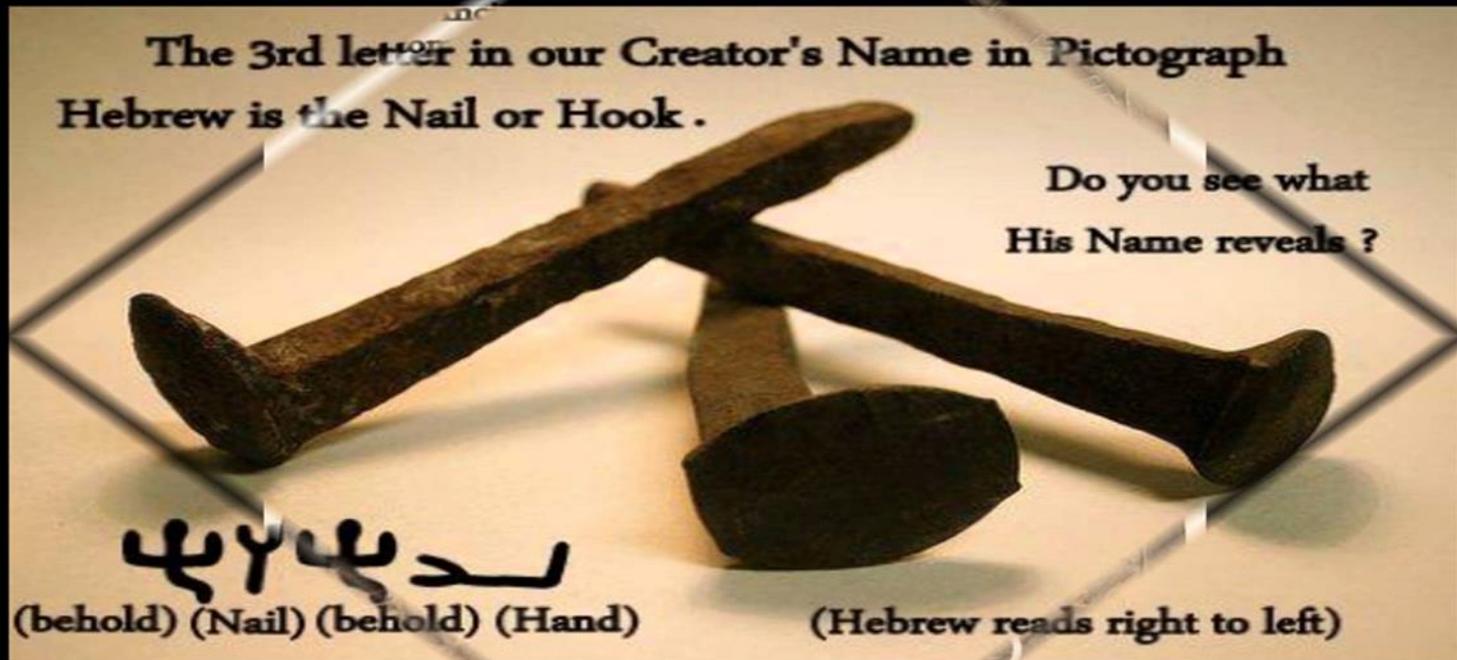
God raised him up, having brought to an
end the pains of death, because it was not
possible for him to be held by it. | LEB

3739 [e]	3588 [e]	2316 [e]	450 [e]	3089 [e]	3588 [e]	5604 [e]	3588 [e]
hon	ho	Theos	anestēsen	lysas	tas	ōdinas	tou
24 ὃν	ὁ	Θεὸς	ἀνέστησεν ,	λύσας	τὰς	ὠδῖνας	τοῦ
Whom	-	God	raised up	having loosed	the	agony	of
RelPro-AMS	Art-NMS	N-NMS	V-AIA-3S	V-APA-NMS	Art-AFP	N-AFP	Art-GMS

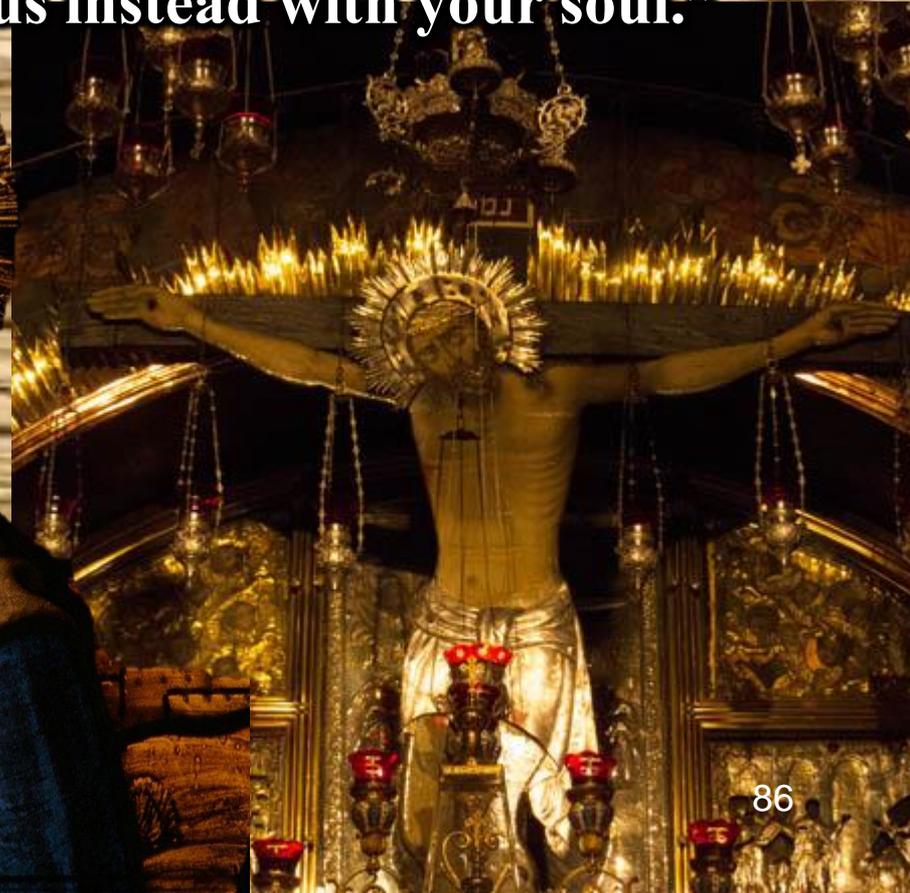
2288 [e]	2530 [e]	3756 [e]	1510 [e]	1415 [e]	2902 [e]	846 [e]	5259 [e]
thanatou	kathoti	ouk	ēn	dynaton	krateisthai	auton	hyp'
θανάτου ,	καθότι	οὐκ	ἦν	δυνατὸν	κρατεῖσθαι	αὐτὸν	ὑπ'
death	inasmuch as	not	it was	possible	[for] to be held	him	by
N-GMS	Adv	Adv	V-IIA-3S	Adj-NNS	V-PNM/P	PPro-AM3S	Prep

846 [e]
autou
αὐτοῦ .
it
PPro-GM3S

While *prospegnumi* is most always translated “crucify,” this Greek word, unlike *stauroo*, “to be nailed to an upright pole,” simply means to “affix and to fasten.” The lifting up aspect of what occurred was communicated by *anaireo*. Shim’own evidently wanted to make the same distinction I did—that men had a choice even though **Yahusha** didn’t. The actions of those who on *Shabuwa*’ were scoffing at the Spirit, and who fifty-one days earlier on *Pesach* had mocked the Ma’aseyah, becoming accessories to his crucifixion, were not to be excused or condoned as if they were predestined to reject **Yahuah**.



As an interesting aside, it is worth noting that the preponderance of Catholic sculptures and paintings depict Yahowsha' in one of two ways, attached to His mother as an infant, or helplessly attached to a cross. It is as if the Catholic hierarchy has chosen to control him in that way. They are quietly saying: if he cannot take care of himself, why would you trust him to take care of you?" And that leads to: "Trust us instead with your soul."



**ARE YOU
QUDASH**

(SET-APART)

**OR
RELIGIOUS ?**

“Speak to all the congregation of the children of Yashra'al , and say to them, 'Be set-apart, for I יהוה your Aluyhm am set-apart. Leviticus 19:2

YAHUAH'S PATH
IS A LIFE WITH
PURPOSE!

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



SHAYUOT

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 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

The screenshot shows the qbible.com website with a search bar at the top containing the text "Type Here to Search the Greatest Study Bible on the Net". Below the search bar are radio buttons for "All Words", "Any Word", and "Exact Phrase", along with links for "Home" and "Like Us". A navigation menu at the top includes "Book", "Chapter", "Verse", and "Chapter >>". The current page is identified as "Genesis" with dropdown menus for chapter and verse numbers. A sidebar on the right contains links for "Map", "Search", "Browse", "Downloads", "About", and "Contact". The main content area features a large "Bible" logo with a magnifying glass and several search input fields for different Bible sections: Law (Pentateuch / Five Scrolls), History Books + Esther, Writings / Psalms, Prophets & N.T., Hebrew / Aramaic Bible, and Greek New Testament. Each input field includes a dropdown for "All Words" and a "Type Bible Search in..." field. There are also buttons for "Change OBIBLE SEARCHBASE" and "Get the OBIBLE SEARCHBOX".

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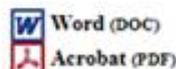
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Welcome to www.qBible.com -- "A Website for Biblical Research". Our site mission: to host a digital library of Bible reference material that is ⁽¹⁾accurate, ⁽²⁾thorough & ⁽³⁾free. To any passerby or student of the Scripture, we invite you to search,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

1 *Qara'* – An Invitation to Meet God

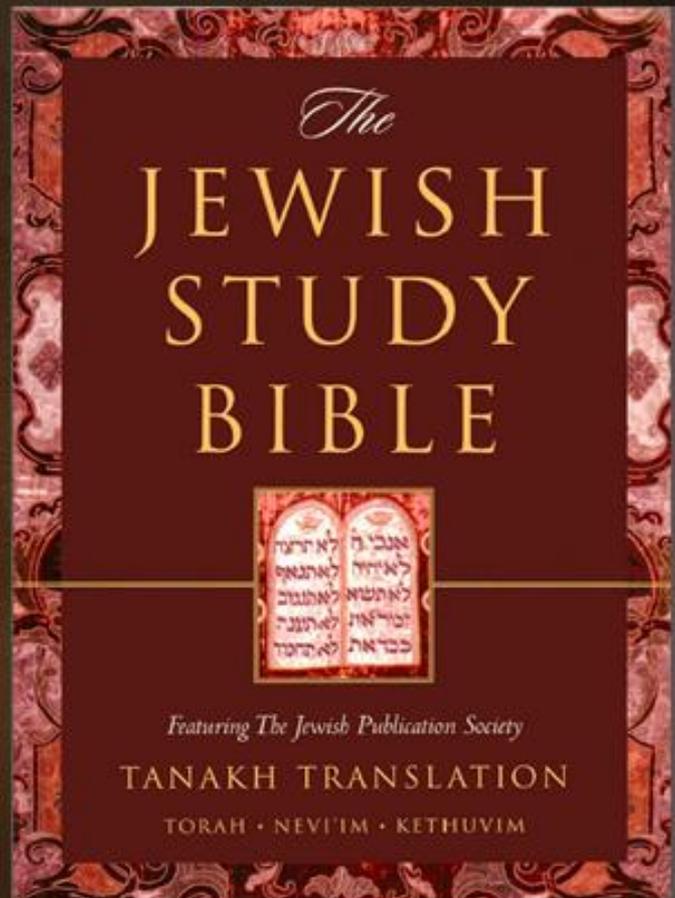
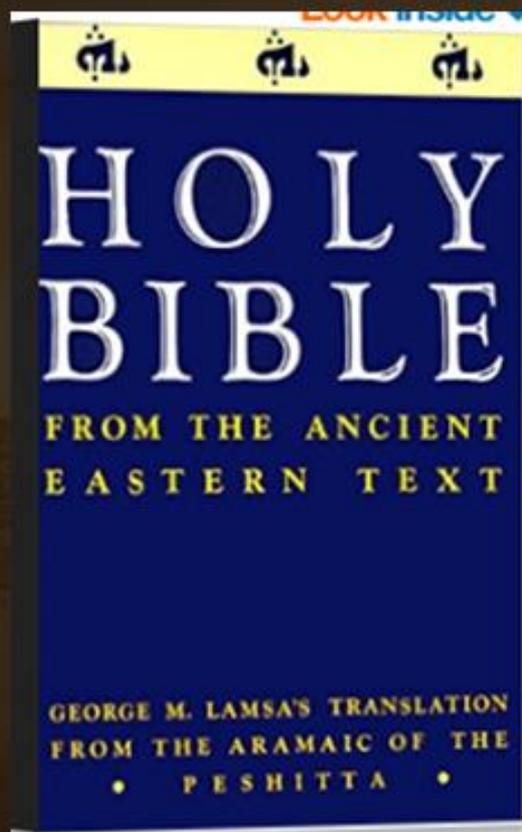
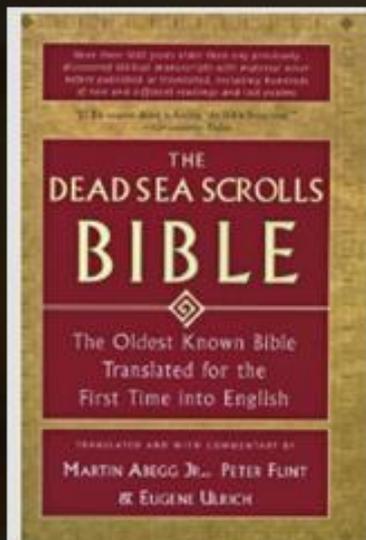
Relationship, Not Religion...

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."

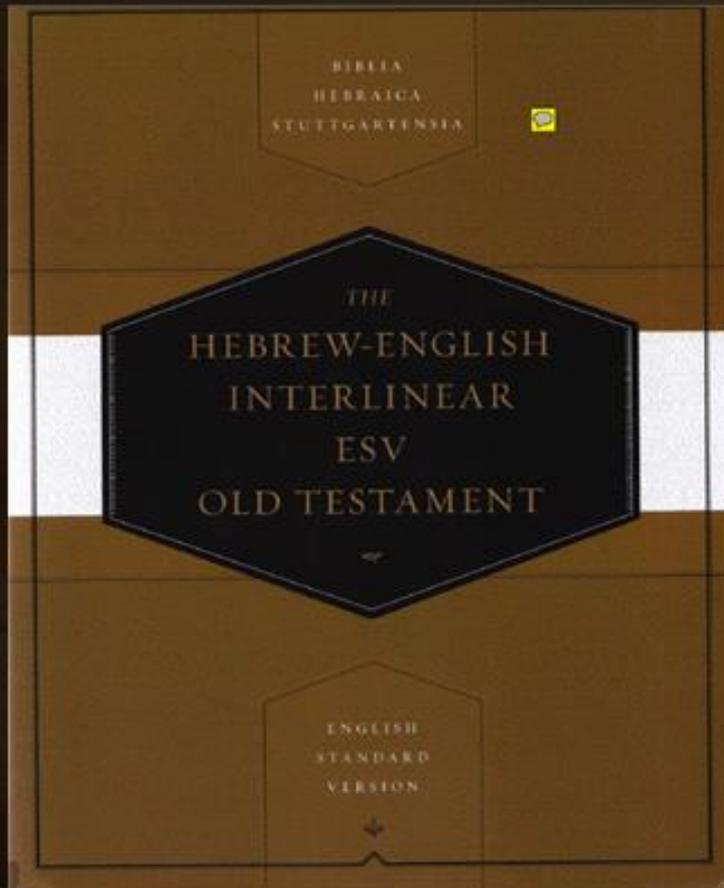
The first four *Miqra'ey* were not only prophetic, they were actually fulfilled, played out in human history during the Ma'aseyah Yahowsha's sixth corporeal visit. He sacrificed Himself as the Passover lamb on *Abyb* 14, which was *Pesach* that Friday, April 1st in 33 CE on our pagan calendars. He paid 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)).

- 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

References



References



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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,
HalakhaYah Scriptures English-Hebrew Parallel edition, NASB, NRSV, NKJV, New Jerusalem Bible)
edited and translated by Lanny Mebust (Benyamin benKohath)

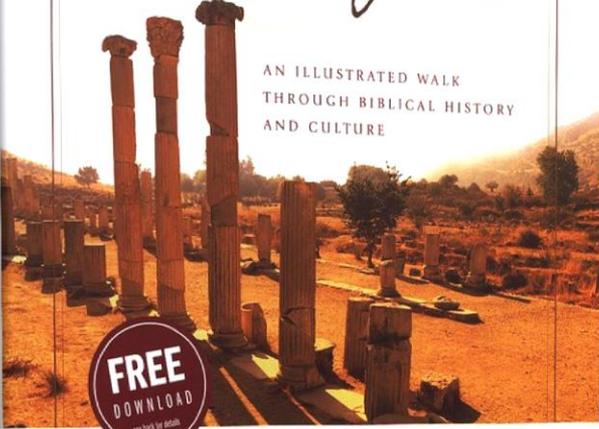
(in progress to update all color coded interlinear Greek writings
from Genesis chapter 1 to Isaiah chapter 17, plus the verification
and correction on all OT interlinears), currently on Exodus ch32.

Torah (the Law) -

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Dictionary of Biblical Languages With Semantic Domains: Hebrew

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



by Swanson, James A. • Faithlife | 1997

Genesis ▾ Genesis 9 ▾ Version ▾ Commentary ▾ Language ▾



Bible ▾

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

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

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



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.