Shabuwa Part 2

KEPHA TAKES A STAND

THE FEAST OF WEEKS

50 DAYS
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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'-AnInvitation_to_Meet_The_Eternal_YHWH

1 Qara’ — An Invitation to Meet God

Relationship, Not Religion...

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

The first four Migra’ey were not only prophetic, they were actually fulfilled, played out in human history during the Ma’aseyah Yahowsha’s sixth corporeal visit. He sacrificed Himself as the Passover lamb on Abyb 14, which was Pesach that Friday, April 1st in 33 CE on our pagan calendars. He paid the penalty for our sins, voluntarily separating Himself from Yahowah, on Matsah, known as Unleavened Bread the following day. This, the most important date in human history, occurred on a Sabbath, the 15th of Abyb in Year 4000 Yah (Saturday, April 2nd, 33 CE on a Roman-Catholic calendar (Roman in the sense of Julian and Catholic in the sense of Gregorian)).
Used most frequently for our amplified translation.
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.
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 (touteo-hotos) who caused this to happen? (einai-eimi) Acts 2:12
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-diaclhleuazo) saying (elegon-ledo) 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
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)
14 Σταθεὶς δὲ ὁ Πέτρος σὺν τοῖς ἑνδέκα, ἐπήρευ τὴν φωνὴν αὐτοῦ, καὶ having stood up however - Peter with the eleven lifted up the voice of him and


apephthenxato autois Andres loudaioi kai hoi katoikountes Jerousaλēm pantes
spoke forth to them Men Judean and those inhabiting Jerusalem all

touto hymin gnōston estō kai enōtisaste the rhēmata mou
toῦτο úmĩn γνωστὸν ἔστω, καὶ ἐνωτίσασθε τὰ ῥῆματα μου:
this to you known let be and give heed to the words of me
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)
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 Kephas 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 Yahuhah / 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.
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:

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.
“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 (nesek) of (la) Yahowah ( ) your Mighty One (‘elohym – Yahuah).” (Yow’el / Yah is Yahuah / Joel 2:13-14)
And (\textit{wah}) rend, tear your hearts, conscience and (\textit{wah}) not (\textit{al}) your garments and (\textit{wah}) return turn back around, to Yahuah your (\textit{kem})Eternal, because (\textit{ki}) merciful Compassionate, He is patient, slow to anger, long-Suffering before getting angry, indulgent, and (\textit{wah}) great numerous (\textit{rab}) loyalty love, joint obligation, faithfulness, goodness, zeal, obligation to the covenant family, and (\textit{wah}) finding a measure of relief from sorrow and distress and so be consoled or encouraged from (\textit{al}) the (\textit{ha}) evil, wickedness, perverseness, crime and disaster. Joel 2:13
gracious for your God the LORD unto and turn your garments and not your heart And tear
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 Kephas 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 Yahusha they had sought to kill. It would indeed be a radical reversal, one which many Yahuwdym actually made on Shaluwa’ 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:
“Yahowah ( ) 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

Then Yahweh became jealous for his land and took pity on his people. | LEB

| לָשָׁתַי הִוְהּ לְאֶרֶץ רְחֵם עִלָּ-עָמָה | לָשָׁתַי הִוְהּ לְאֶרֶץ רְחֵם עִלָּ-עָמָה | לָשֶׁתָּם לָשָׁתַי הִוְהּ לְאֶרֶץ רְחֵם עִלָּ-עָמָה | LEB OT RI | LEB OT RI | LEB OT RI | LEB OT RI |
|---|---|---|---|---|---|---|---|
| נְכַנֵּה הָוָה לְאֶרֶץ רְחֵם עִלָּ-עָמָה | נְכַנֵּה הָוָה לְאֶרֶץ רְחֵם עִלָּ-עָמָה | נְכַנֵּה הָוָה לְאֶרֶץ רְחֵם עִלָּ-עָמָה | 18 | 18 | 18 | 18 |
| his people on and pity for His land the LORD will Then be jealous | his people on and pity for His land the LORD will Then be jealous | his people on and pity for His land the LORD will Then be jealous | his people on and pity for His land the LORD will Then be jealous | his people on and pity for His land the LORD will Then be jealous | his people on and pity for His land the LORD will Then be jealous | his people on and pity for His land the LORD will Then be jealous |
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)

had-dā·gān 'et-lā·kem šō·lē·ah ħin·nī lā·'am·mōw, way-yō·mer Yah·weh way·ya·'an

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


ḥēr pāḥ 'ō·wd 'et·kem 'et tēn wē·lō- 'ō tōw; ṭā·śē·ba·tem wē·hay·yīš·hār, wē·ḥa·tē·rō·wēḏ

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

1471 [e]

bag·gō·w·yīm.

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 יְהֹוָה 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
עָשֹּׂרְךָ אֶל-הַכֹּל, יְהֹוָּה שֵׁם וְהָיָה שֵׁם יְהוָה אֶל-הַכֹּל נָשָׁה.

that your God of the LORD the name - and praise and be satisfied in plenty and You will have plenty.

לֹא עָבְרָנִים אֶל-הַכֹּל... יִרָאֶה לְךָ אָמְרָה

shall never and my people be ashamed and never wondrously with has dealt.

Noun Noun Verb Adv Verb Prep Verb
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

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
27 else and none your God the LORD and I [am] I [am] of Israel [am] in the middle that shall know

shall never My people be ashamed and never

Subst Prt Noun Noun Pro Pro Noun Noun Conj Verb
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.

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

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

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.”
“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) ΠΝΣ (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, ἐκχεῖς ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα, καὶ προφητεύσουσιν οἱ νεανίσκοι ὑμῶν καὶ οἱ δώρας ὄφησιν καὶ οἱ πρεσβύτεροι ὑμῶν ἐνυπνιάσθησονται.

‘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
17 And it will be in the last days says God I will pour out of the

Pneumatos mou epi pasan sarka kai propheteusousin hoi huioi hymnon kai hai

Spirit of me upon all flesh and will prophesy the sons of you and the
daughters of you and the young men of you visions will see and the elders

hymnon enynpious enynpiasthousantai

of you dreams will dream
“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) על 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 (niphal 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 Yahuah / Joel 2:28)
בָּשָׂר, כָּל־עַל־רוּחִי 'אָשֶׁר־וֹקֵּם, 'אֵלָה־הַרְוָא וּמְלָכָּה
פַּשְׂכָּה עַל־מִי הַרְוָא — [זַה] אֲשֶׁר אֶלּוֹקֵּם אֲשֶׁר אַחֲרֵי־זֶה וְהַהָא־יָהָה
Noun Noun Prep Noun Acc Verb Adj Adv Verb

הֵזְיוֹנִים בָּהֻּ רֵעֵהוֹм יָה הָלוֹ מֶן, הֲלוֹ לֹ מֶן וּצְאָר כְּרָעָה עַבָּרַו וָטֵּקֵם; בֶּה הָא־קָם
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·'u.
shall see
Verb
I shall bring again when in that time in those days behold For

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 Yahush 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 (ekteinos) 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)
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<tr>
<td>kai ge epi tous doulos mou kai epi tas doulas mou en tais</td>
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<tr>
<td>and even upon the servants of me and upon the handmaidens of me in the</td>
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<tr>
<td>heýmerais ekeinais ekcheô apo tou Pneumatos mou kai prophêteuousin</td>
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<tr>
<td>days those I will pour out of the Spirit of me and they will prophesy</td>
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<th>N-DFP</th>
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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 Kephas 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 δόσω τέρατα ἐν τῷ οὐρανῷ ἄνω καὶ σημεία 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
καὶ δῶσοι τερατα ἐν τῷ οὐρανῷ ἄνω, καὶ σήμεια ἐπὶ τῆς γῆς κάτω.

and I will show wonders in heaven above and signs on the earth below.
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 (megas – 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)
20 ὁ ἥλιος μεταστραφήσεται εἰς σκότος, καὶ ἡ σελήνη εἰς αἷμα, πρὶν ἔστω.

The sun will be turned into darkness and the moon into blood before rather
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)
Yah weh, yō:w·m bō:w lip nē, le gām; wē:hay yā:rē ah le-hō·šēk yē·hā pēk haš·še·meš
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]
wē·han·nō·w·rā. hag·gā·dō·wē
and the terrible great
Verb Adj
will you a recompense of Philistia me the coasts and all and Sidon O Tyre to have you what and Yes

your recompense will I return speedily swiftly recompense me you recompense and if render

on your head
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 *shanah*, or even *shub*, *naham*, *tamuwr*ah, *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 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.
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.
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.

*Acts 2:21*

καὶ ἔσται πᾶς ὁς ἐὰν ἐπικαλέσηται 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)
Joel 2:32

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
2896 [e] 
hat·tō·ḥîm,
my goodly
Adj

4261 [e] 
ū·ma·ḥā mad·day
and pleasant things
Noun

3947 [e] 
le·qah·tem;
you have taken
Verb

2091 [e] 
ū·zē·ḥa·bî
and my gold
Noun

3701 [e] 
kas·pî
my silver
Noun

834 [e] 
'ā·šer-
Prt

5

לַקֵּחַם
to your temples
Noun

1964 [e] 
la·hē·kē·lē·kem.

935 [e] 
ḥā·ḇē ṭem
have carried
Verb

לַקֵּחַם

ִיַּחֲמִים:
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 ḥaḇa’, 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 ΚΩ 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.

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.
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 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 Yahua / Joel 3:1)
When in that and time in those days behold For

Jerusalem of Judah the captivity - - I shall bring again
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)
14 for the day near of decision in the valley multitudes Multitudes
Noun Adj Conj Adj Noun Noun

2742 [e] 6010 [e] 3068 [e]
he·hā·rûṣ. bē·ē·meq Yah·weh,
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...
“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  
The sun and the moon grow dark, and the stars have withheld their splendor.  | LEB

Joel 3:16  
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  
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
nā-gē-hām. their shining Noun
"ā-se-ō-pū shall withdraw Verb
we-kō-w-kā-bîm and the stars Noun
qā-dā-rū; shall be darkened Verb
we-yā-rē-ah and the moon Noun
šē-meš The sun Noun

we-rā-ā-šū and shall shake Verb
qō-w-lōw, his voice Noun
yit-tēn utter Verb
ū-mî-rū-šā-lim and from Jerusalem Noun
yiš-‘āg, also shall roar Verb
miš-ṣî-yō-wn from Zion Noun
Yah-weh The LORD Noun

liḇ-nē to the sons Noun
ū-mā-‘ō-wz, and the strength Noun
lē-‘am-mōw, for His people Noun
ma-hā-seh [will be] the hope Noun
Yah-weh the LORD Noun
wā-‘ā-reṣ; but the earth Noun
šā-ma-yim the heavens Noun

yiš-‘ā-‘ēl. the sons 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)
22 Ἄνδρες, Ἰσραήλῖται, ἀκούσατε τοὺς λόγους τούτους: Ἰησοῦν
Men, Israelites, hear the words these Jesus

οῖς ἐποίησεν δι' αὐτοῦ
by which did by him

ὅτι Θεὸς ἐν μέσῳ ὑµῶν, καθὼς αὐτοὶ οἴδατε.
- God in the midst of you as you yourselves know
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.

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 ὑρισμένη βουλῇ καὶ προγνώσει τοῦ θεοῦ ἐκδοτὸν 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
23 **touton**, τῇ ὀρισμένῃ βουλῇ καὶ προγνώσει τοῦ Θεοῦ,

him by the determinate plan and foreknowledge of God.
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.

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 Torahless heathens (anomos – those without the Torah) 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

ὁ θεός ἀνέστησεν λύσας τὰς ωδίνας τοῦ θανάτου, καθότι οὐκ ἦν δυνατὸν 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
24 ὃν ὁ Θεὸς ἀνέστησεν, λύσας τὰς ὀδίνας τοῦ
Whom God raised up having loosed the agony of

thanatou kathoti ouk ἐν dynaton krateisthai auton hyp’
death inasmuch as not it was possible [for] to be held him by

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 am your Aluyhm am set-apart. Leviticus 19:2

YAHUAAH’S PATH IS A LIFE WITH PURPOSE!
SHABUA-7 SEVENS-PENTECOST RECEIVING THE RUACH HA QODESH PART 3 KEPHA’S MESSAGE CONTINUES
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

www.qbible.com

Compare Parallel Bibles — Study Pop-up Definitions — Post Public Commentaries

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

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

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 Torah. 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)).
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References

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

- Ancient Hebrew alphabet
- Names bearing His eternal Name listed
- New Testament (B’rit haChadasah) Hebrew-Greek Names: Eluhim (El of all), Father, Son, Holy Spirit, Adonai (Master), Baptism with Repentance
- Writings of Yisrael: The Gospel of Thomas

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 coded transliteration, interlining with the translated coded words mostly in English, along with the transliterated names/titles and Septuagint Greek Old Testament (Brenton) and its coded transliterated text along with its coded translated English text)

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

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This is a wonderful website that has done painstakingly awesome work in translating the Dead Sea Scrolls and notating issues. Mr. Miller has also provided his translations which we will be including in white and will correct “lord and god” with the proper word. This is such a major and
Forms
perfect conjugation - you should do something, an influence
imperfect conjugation - on going influence
consecutive = volition = will, desire, choice, wish, option, choice, preference
Perfect = a completed action - not one that will be ongoing
Imperfect = ongoing action, yesterday, today, tomorrow
Yiqtol (imperfect) - the prefixed conjugation shows the imperfective aspect of the verb. It views the action of the verb from the inside or from the perspective of the action’s unfolding. This imperfective aspect can speak of (depending on 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.