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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'-An Invitation to Meet The Eternal YHWH

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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 Yahowska’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)).
The Apostle’s *Shabuwa’* soliloquy was advanced by way of a second Tanakh citation, this time from the 16th *Mizmowr / Psalm*. But so as to better understand why he selected it, let’s begin our examination by studying the entire Song from which the excerpt was taken. Shim’own Kephas didn’t cite it in a vacuum so we shouldn’t approach it out of context either.
“A written psalm (miktam – an inscribed poem and prayer) of Dowd (dowd – love and beloved): Keep watch over and protect me (shamar ‘any – revere and care for me, guard me, cling to, and preserve me) Eternal (‘el) because (ky – for the reason that) I flee/ seek refuge/take shelter in You (hasah ba ‘antah – I seek shelter and take refuge, trusting in You). Saying/promising/bringing to light (‘amar – promise and declare) to (la) Yahowah (’), my (‘any) Upright One (‘eden / ‘edon – my foundation and the established and firm pillar of my tabernacle, and the base upon which I stand), You (‘atath) are. Good/gracious/and have a positive attitude and favor towards (tabah – kind and generous to) me (‘any). (I’m) Nothing without You. (bal ‘al’atath – not because of who I am, but because of who You are).” (Mizmowr / Song / Psalm 16:1-2)
In You do I put my trust, O God, Preserve me of David Michtam.

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

Second, while the NASB begins the second verse with “I said to the LORD, ‘Thou art my LORD,’” ‘adonay, one of two Hebrew words for “lord,” doesn’t actually appear in the text—not even in the lord-loving Masoretic. While the first “LORD” comes by way of the standard replacement of Yahowah’s name perpetrated by scholars and publishers, the second insertion is a unique travesty. In this case the Masoretes actually pointed ‘edom correctly, clearly conveying that Dowd was referring to Yahowah as the “Upright One”—one of the most insightful titles attributed to Yahuah in the whole of Scripture. It conveys that Yahowah is the “foundation upon which we are established.” He is the reliable and firm pillar of our tabernacle.” Yahuah is “the base upon which we stand.” He is the one who stood up for us so that we could stand with Him. The Rock of our salvation.
This realization is especially significant with regard to the incessant insertions of “Lord” in the Greek texts where it does not belong. Based upon this verse, and many others, to be consistent and accurate, we are compelled to replace the ΚΣ, ΚΥ, and ΚΩ placeholders when they appear in the text with either “Yahowah” or “Upright One,” depending upon which better suits the context of the discussion. And for this reason alone, our review of the Psalm based upon Shim’own’s Shabuwa’ quotation of it, has borne valuable fruit.
“Concerning (la) the set apart (qodesh – cleansed and purified) who are (‘asher) in (ba) the Land (‘erets – realm and world), they (hem) are all (kol) majestic (‘adyr – illustrious, glorious, noble, and magnificent), and I delight (hepes – take pleasure and enjoyment associating) with (ba) them.” (Mizmowr / Song / Psalm 16:3)

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

Psalm 16:3

With regard to the saints who are in the land, they are the noble ones in whom is all my desire. | LEB
Dowd is not so egotistical that he thinks that he is the lone apple of Yahowah’s eye, but knows that all of Yahuah’s children are beautiful. While we may be flawed, and while every good thing we possess is of Yahuah, because of what He has done, we are all “illustrious, glorious, and magnificent” from Yahuah’s perspective.
“The sufferings and anxieties (‘asebeth – sorrows and grief, anguish and pain, and the unfavorable circumstances) will be numerous and substantial (rabah – great) for those (hem) who impetuously chase after (mahar – rashly and hurriedly, energetically without thought or reason pursue) another (‘aher). I will not (bal) pour their drink offerings (nasak) of blood (dam) and will not (bal) lift up (nasa’ – respect or honor, exalt or bear) their names (shem) on (‘al) my lips (sapah).” (Mizmowr / Song / Psalm 16:4)

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

Psalm 16:4

ינֵרֵב עֵשֶׁבֶתָם אֶחָד מָהָר בֶּל-אָסוּף נֶסָעִים מְדִים בֶּל-אָשָׁא אֵת-שְׁמוֹתָם

Those who hurry after another god increase their sorrows. I will not pour out their drink offerings of blood, nor take up their names on my lips. | LEB
nor of blood their drink offerings offer nor [that] hasten [after] another Their sorrows shall be multiplied

nor [of] blood [god] their drink offerings offer nor [that] hasten [after] another Their sorrows shall be multiplied

my lips into their names - take up

Noun Prep Noun Acc Verb
What’s particularly profound here, especially in this context, is that ‘adonay, the rabbinic replacement for ‘edon, is the name of a pagan deity—in this case “Adonis.” Moreover, ba’al, the other Hebrew word for “Lord,” is Satan’s Scriptural title because it defines his ambition. Therefore, we ought not respect or honor the title “Lord.” In fact, other than to criticize and condemn its use, the name and title “Lord” ought never cross our lips.
“Yahowah ( ) allots and provides (menath – assigns and gives, prepares and apportions) my share, fate, and inheritance (heleq – reward), my crucible (kuwr – source of purification). You uphold and secure (tamak – personally take hold of and control, you accept and receive) my fate (goral – lot as in casting black and white stones to determine an outcome, recompense and retribution).” (Mizmowr / Song / Psalm 16:5)
With the required cultural baggage buried under a few thousand years of debris, most miss the significance of this passage. A *goral* was a lot, something which was cast to determine one’s fate. Usually comprised of black and white pebbles, white was indicative of a favorable outcome. So by using this phrase, Dowd was saying three things. First, Yahowah was “upholding and securing” his destiny.

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

Third, by saying that Yahowah would personally take hold of Dowd’s lot—his white stone—*Daud* is telling us that *Yahusha* is going to intervene to assure our salvation. Yahowsha’ said this very thing in his open prophetic letter to the Assembly in Pergamos—the seat of Satan.
Of issue with Pergamos was that they were a “place where the control and power of the doctrines and teachings (public religious instructions) of Balaam (a transliteration of the name of the false and demonic Babylonian prophet known as “the Lord”) are taught (delivered as a discourse from an official teacher, preacher, or politician).” But, for the Philadelphians who avoided and disdained this religious rhetoric, and who relied upon Yahowah instead of Lord Ba’al, Yahowsha’ said: And I will give to (grant and bestow, furnish and deliver to) him a light (that which is white, bright and brilliant) acquittal stone and invitation (a white rock which was used in courts to designate a favorable verdict).” (Revelation 2:17)

Returning to the Psalm, while there is no mention of a tent or ship in what follows, Dowd has resumed using poetic terminology which requires the addition of some words to convey his intent. In the lingo of a sailor or explorer, he is saying that the wind and sun have always been at his back and that his destinations have been divine.
“The cords of my tent and the rigging of my ship (hebel – ropes, cords, and lines) have fallen (naphal) for (la) me in (ba) beautiful and pleasant places (na’yym – favorable and acceptable circumstances), so surely (‘ap – therefore too) my inheritance (nahalah) will be pleasing and delightful (sapar – thoroughly enjoyable glistening, bright, and beautiful) for me.” (Mizmowr / Song / Psalm 16:6)

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

Psalm 16:6

The measuring lines have fallen for me in pleasant places. Yes, my inheritance is delightful for me. | LEB

Dowd is expecting paradise to be pleasant, especially since our inheritance comes from Yahuah.
“I am blessed (barak) by (‘eth) Yahowah ( ) who relationally (‘asher) advises me (ya’as – provides counsel), yea also (‘aph – even) instructs (yasar – teaches and disciplines, corrects and trains) my innermost being (kilyah – my emotions and attitude) during times of darkness (laylah – the night).” (Mizmowr / Song / Psalm 16:7)

This is a reference to our Spiritual Counselor and Advisor, the Set-Apart Spirit—Shabuwa’s star attraction.
This brings us to the beginning of Shim’own’s second Seven Sevens quotation in defense of the work of the Spirit.

Psalm 16:8

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

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

Psalm 16:8

I have set Yahweh before me always. Because he is at my right hand I will not be shaken. | LEB

‘em-mōw·wē. bal-mī-mī-nī, kī tā·mīḏ; lē-neg-di Yahuah šiwi-wi·ti
I have set not [he is] at my right hand because always before the LORD I do be moved Verb Adv Noun Conj Noun Subst Noun Verb
As for me, I will behold thy face in righteousness:

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

Luke’s Greek translation of Kephas’s Aramaic rendition of the Hebrew passage reads as follows:
“For (gar – because) ΔΔ (placeholder for Dowd, meaning love, using the Greek transliteration Dauid) said (lego – declared and affirmed) of (eis) Him (autos), ‘I foresee (proorao) ΚΩ (placeholder for Yahowah using kurios, the Supreme Authority and the Upright One) in front of (enopion – and before) me (ego) always (pas) on my behalf (dia) because (hoti) from (ek – out of and because of) His right hand (dexios – authority) I will not be (me eimi) shaken or swayed (saleuomai – be overthrown or distressed).’” (Acts 2:25)
25 David indeed says about him I foresaw the Lord before me continually

pantos, ὅτι ἐκ δεξιῶν μου ἐστιν, ἵνα μὴ σαλευθῶ.

everything because at [the] right hand of me he is that not I should be shaken
This translation of *Mizmowr* 16:8 provides yet another undeniable confirmation that many, if not most, of the placeholders for *kurios* are only correctly represented when they are replaced with Yahowah’s name.

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

How is a modern translator to know or determine when to render the Greek words Κύριος and Θεός into the divine name in his version? By determining where the inspired Christian writers have quoted from the Hebrew Scriptures. Then he must refer back to the original to locate whether the divine
Sacred Names and Titles—“nomina sacra”
In Early Greek Papyri MSS

<table>
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<td>stand for Hebrew</td>
<td>Bān, Ben, Son</td>
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<td>ΠΠΝΑ, ΠΠΝΣ, ΠΠΝΙ</td>
<td>stand for Hebrew</td>
<td>Ruakh, Spirit</td>
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All the nomina sacra markings in the Early Greek Papyri show that the person is part of the One Elohim, and that the names and titles should be respectfully said in Hebrew.

*The forms, Yeshua and Abba were borrowed into Hebrew from Aramaic, and are now part of Hebrew. The high priest "Jeshua" (KJV) in Ezra, Nehemiah, and Zechariah, like Messiah, had two forms to his name: Yehoshua and Yeshua. **Ben Elohim means both Son of the Almighty, and Almighty Son.*
There is only one, informed, rational, and consistent conclusion which can be drawn regarding the use of placeholders throughout the Greek writings: Yahuah prefers His Hebrew names and titles because they each convey an essential message which is lost in the conversion to another language. Dowd means “love and beloved,” and as such gives considerable meaning to the nature of his kingdom from Yahuah’s perspective. His name helps us understand why Yahowah was so enamored with him.

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

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

Psalm 16:9

Therefore my heart is glad and my glory rejoices. Yes, my body will dwell in safety, |
We should all be appreciative of the reward Yahowah is offering those who choose to trust and rely upon Him. In our perfected state, our existence will be akin to Yahowsha’s—a spiritual being reunited with our consciousness/soul.

The Greek translation is reasonably similar:
“Therefore (dia), my heart (kardia) rejoices (euphainomai – celebrates), and my tongue (glossa – language and speech) delights (agalliao) that also (eti) my flesh (sarkos) will abide and endure (katakenoo – live) as a result of (epi) a confident and trusting expectation (elpis), .” (Acts 2:26)
Before we consider the next verse Kephas quoted, be aware that there are two sections of She’owl, Abraham’s bosom, which is where those who have chosen the Covenant will reside, and the section which serves as a holding facility for those souls who are awaiting judgment. Dowd would have dwelled in Abraham’s section of She’owl from the time he died, to the time he was gathered into heaven during the First Fruits Harvest following Yahowsha’s fulfillment of Bikuwrym. So, the first part of this next passage is accurate as it relates to the king, in that his soul was not abandoned, but instead retrieved by Yahuah through Yahusha. However, Dowd was not always “loyal and faithful,” and his body most assuredly “decomposed” in his grave. So the second portion of this verse could not possibly pertain to him—and that was Shim’own’s point. Only Yahowsha’, the “Set-Apart and One who was loyal and faithful,” experienced death without the resulting “decay” which naturally occurs over time in a grave. But his body was incinerated that night in a burst of energy. And while the Ma’aseyah’s soul experienced She’owl, going there on Matsah to redeem us, it was retrieved by Yahuah’s Ruach on Bikuwrym.

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

Luke’s Greek translation of Shim’own’s Hebrew recital of this verse adds an interesting confirmation: “\textit{because (\textit{hoti}) my soul (\textit{psyche} – consciousness) will not (\textit{ou}) be utterly forsaken and totally abandoned (\textit{egkataleipo} – be left behind and deserted) in Hades (\textit{hades} – the abode of the dead). Neither (\textit{oude}) will Your Set-Apart and Dedicated One (\textit{hosios} – loyal and faithful, undefiled and pure) be allowed (\textit{didomi}) to see (\textit{horao} – experience) decay and decomposition (\textit{diaphthora}).” (Acts 2:27)
Psalm 16:10

for you will not abandon my soul to Sheol;
you will not give your faithful one to see the grave. | LEB

Acts 2:27

because you will not abandon my soul in Hades, nor will you permit your Holy One to experience decay. | LEB
Only Yahowsha’ was “undefiled and pure,” making it clear that the Set-Apart and Dedicated One was and is the Ma’aseyah. Additionally, while the Hebrew word sahat can mean “pit or grave” in addition to “decay and decomposition,” diaphthora is unequivocal, reinforcing the reason Shim’own selected this text.

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

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

The Greek rendition concludes: “Reveal and make known to (gnorizo – provide the information needed to understand and thereby expose to) me (ego) the way (hodos – path, road, and journey) to a complete and fulfilling (pleroo – full and abundant) life (zoe) of joy and gladness (euphrosyne – cheerfulness and gratitude) in proximity to (meta – in association with) Your presence (prosopon).” (Acts 2: 28)
Psalm 16:11

You will make known to me the path of life. In your presence is fullness of joy. At your right hand are pleasures forever. | LEB
Acts 2:28

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

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V-AIA-2S  PPro-D1S  N-AFP  N-GFS  V-FIA-2S  PPro-A1S  N-GFS  Prep  Art-GNS

prosōpou sou

προσώπου σου

presence of you

N-GNS  PPro-G2S
One of the reasons to love Shim’own’s *Shabuwa’* rebuttal against the religious establishment is the way he weaves his arguments. His foundation, the facts in this case, are quotations from the Torah, Prophets, and Psalms—the only unassailable source of evidence with regard to spiritual matters. He explains how past and current events can best be understood when they are viewed from the perspective of Scripture. Then he helps his audience make the necessary connections—which is the essence of rational thinking. But more than this, Kephas steps back from the current work of the Spirit on *Shabuwa’*, to the events which made this day possible, so that his audience would come to appreciate the interrelationship between the *Miqra’ey*, and see how Passover led to Sevens. He recognized that the best way to establish the identity and purpose of the Set-Apart Spirit on *Shabuwa’*, was to establish the identity and purpose of Yahowsha’ on *Pesach, Matsah*, and *Bikuwrym*. 
Yes, his rebuttal was long, and I’m sure that his audience thinned as he pressed his case. Today, in our sound bite world, where our attention span is that of a flea, his ratings would have been so low, he would have been canceled during this, his premier. Shim’own, is out of step with the crowd. But he makes no apology, nor does Yahuah. While most don’t care enough to learn what is required to understand, there are some who are willing to invest the time. And for them, Kephas continued.

While some might argue that long, complex arguments deter and confuse the simple-minded, it is worth noting that the man defending the Spirit on the Called-Out Assembly of Seven Sabbaths had no formal education. He had been a lowly fisherman just a few years prior. So, with an open mind, a soft heart, and calloused hands, he lectured Jerusalem’s religious and political establishment:
“Gentlemen (andros), brothers (adelphos), it is possible (exesti – permissible and obligatory, reasonable and rational) after all to say (eipon – indeed, based on this account to communicate) to you with boldness, confidence, and frankness (parresia – in open public discourse, enjoying freedom of speech, courageously, without any concern or fear) with regard to (pros – according to) and concerning (peri) the patriarch (patriaches – founder and forefather) ΔΔ (Dowd, meaning love, using the Greek transliteration Dauid), that (hoti) he both died (teleutao – his life is finished and has come to a close) and was buried (thapto), and his tomb (mnema – grave and memorial sepulcher) exists (eimi – and can be identified) among (en) us, even until (achri) this (houtos) day (hemera – time).” (Acts 2:29)
'Ανδρες, ἀδελφοί, ἔξον εἰπεῖν μετὰ παρρησίας πρὸς ύμᾶς, περὶ τοῦ

Men brothers it is permitted [me] to speak with freedom to you concerning the

patriarchou David hoti kai eteleutēsen kai etaphē kai to mnēma autou estin

patriarch David that both he died and was buried and the tomb of him is

en hēmin achri tēs hēmeras tautēs

among us unto the day this

Prep PPro-D1P Prep Art-GFS N-GFS DPro-GFS
The argument he was making is that for Scripture to be accurate and reliable, and for Dowd to be dead and buried, the prophecy regarding a corpse not decomposing, must be speaking about someone else—Yahowsha’ perhaps.

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

(Acts 2:30-31)
Acts 2:30

Therefore, because he was a prophet and knew that God had sworn to him with an oath to seat one of his descendants on his throne,

A prophet therefore being and knowing that with an oath swore to him — God

of [the] fruit of the loins of him to set upon the throne of Him
Acts 2:31

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

V-APA-NMS

having foreseen he spoke concerning the resurrection of the Christ that neither was he abandoned

V-AIA-3S

Perp Art-GFS N-GFS Art-GMS N-GMS V-AIP-3S
This fisherman selected his words very carefully. Had he said that the Ma’aseyah had not been “aphorize/separated,” “choris/separated and set apart,” or especially “krino/separated, judged, and put asunder,” he would have contradicted Yahuah and nullified our salvation by disavowing the sacrifice Yahowsha’ made on Unleavened Bread, whereby his soul was separated from Yahuah in She’owl so that we wouldn’t have to endure this same punishment. Yahusha’s soul went there for us, but, as a result of the First Fruits Harvest, his soul was not eternally forsaken there. Egkataleipo says as much as it is based upon kataleipo, meaning “to be left behind and to remain abandoned.” It speaks of being left to be sure, but not of permanent separation, so that the Ma’aseyah’s soul could be temporarily separated in She’owl, fulfilling Matsah, but also be reunited with the Spirit, fulfilling Bikuwrym.

Moreover, by saying that “nor did his flesh experience decomposition,” Shim’own didn’t contradict Passover or other Messianic prophecies by suggesting that Yahowsha’s mortal body didn’t die or wasn’t buried.
“This IN (placeholder for Yahowsha’) whom ΘΣ (placeholder for Yahowah) raised up (anistamai – caused to be restored to life and stand upright so as to enable us to stand), which all (pas) of us exist as (eimi) witnesses (martyros – spectators and observers who can testify based upon their experience), therefore (oun) is the right hand (dexia – the authority and power) of ΘΥ (Yahowah), lifted up and exalted (hypsoo – dignified and honored). He also (te – by way of close relationship and making a connection) promised (epangelia – provided an assurance and agreement by way of an announcement) the Set-Apart (hagion – purifying) ΠΝΣ (placeholder for Spirit based upon an understanding of ruwach, from pneuma) who is received and acquired (lambano – obtained, possessed, and experienced, adorning others) from (para) the ΠΡΣ (placeholder for Father based upon the Hebrew ‘ab using the Greek pater), which (hos) you all (sou) have also (kai) seen (blepo) and heard (akouo).” (Acts 2:32-33)
touton ton  Ieou  avephte  Theo  ou  pantes  hymeeis  esmen  martures.

This Jesus has raised up God whereof all we are witnesses.

32  tou  Ieou  ou  Theo  hypsoteitis  tivn te epangelia  tou  Pneumatos.

33  dieq  ou  tou  Theou  ypsotheis  tivn te epangelia  tou  Pneumatos.

By the right hand therefore of God having been exalted and [the] promise of the Spirit.

31  tou  Hagiou  labon  para  tou  Patros  execheen  touto  ho  hymeeis  kai.

- Holy having received from the Father he has poured out this you both.

991 blepote kai akouete.

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

With this argument, Kephas had made the transition from Yahowsha’ to the Spirit, from Passover, Unleavened Bread, and First Fruits, to what was happening on Sevens.
Speaking of “Set-Apart,” *hagion* is an adjective used to convey that the Spirit is set-apart from *Yahuah* and that She exists to set us apart from man’s defiled world and unto *Yahuah*’s realm. As a verb, *hagiazo*, means “to render and acknowledge that something or someone is separated unto *Yahuah*, purified and cleansed, upright and moral.” As such, it is the perfect adjective to describe the Spirit and define her mission.
Unfortunately, however, hagion is either translated “Holy” when defining the Spirit, as “saints,” when used of men, or “sacred” when associated with an object throughout the eyewitness accounts despite the fact that its primary meaning is “set apart,” and its secondary meaning is “to purify and cleanse.” “Holy” then is defined in most dictionaries as something quite different: “exalted and worthy of complete devotion, one perfect in goodness and righteousness.”

CORRUPTION
THE ABUSE OF POWER FOR GAIN & DESTRUCTION

This suggests that there is another, besides Yahowah who is to be exalted and who is worthy of our complete devotion. But since the Set-Apart Spirit is simply a manifestation of Yahowah, set-apart from Him to help us, exalting the Spirit is akin to elevating the heart above the head as if the heart were viable distinct from the body.
Dictionaries go on to say that “holy” means: “divine,” which while true of the Spirit, (albeit not of “saints”) isn’t part of the definition of the word Yahweh chose, or even its Hebrew counterpart, qodesh. And they all equate “holy” with those things which are “religious,” conveying the inverse of Yahowah’s intent.

The notion of being “set-apart” is central to the Covenant, and essential to our understanding of the nature and purpose of the Spirit as well as Ma’aseyah. At best, “holy” conceals and corrupts this message, and it replaces Yahweh’s terminology with man’s. Worse, it applies attributes to saints, objects, and the Spirit which are completely inaccurate.
But the story gets darker, because holy has a satanic past. It was derived from the Old English word halig, meaning “whole,” which is the opposite of what Yahuah is communicating. According to the *Oxford English Dictionary*, “holy” was “originally used to venerate heathen deities in Old Norse.” In the *Dictionary of Mythology, Folklore and Symbols*, “holy in practically all languages was derived from the divinely honored sun.” *Forlong’s Encyclopedia of Religions* says: “Holi is the Great Hindu spring festival held in honor of Krishna as the spring sun-g and a personified woman called Holi.”

*Hailee*, which is the German pronunciation of holy, means “sun’s ray” and “halo”—combining the religious and scientific symbols for the sun-g and man. It’s then little wonder religious types are wont to place these pagan symbols over the heads of their “saints.” As confirmation of this, J.C. Cooper in his *Illustrated Encyclopedia of Traditional Symbols*, writes: “Nimbus (a halo around a saint’s head replete with a sunburst), Halo, and Aureole (a heavenly crown of radiant light or corona worn by saints) were originally indicative of solar power and of the sun’s disk, and hence display an attribute of sun-g’s.”
Since so many of our religious words come from Germanic sources, it is instructive to know that *heilei* and *heilig*, the German equivalent of holy, were derived from *Heil*. In *Bell’s New Pantheon*, “Heil was a Saxon (Prussian and North Germanic) idol.” So it is safe to say that at best, “holy” is wrong in that it misses the point, and at worst, “holy” leads us in the wrong direction.
“For (gar - indeed) ΔΔ (placeholder for Dowd, meaning love, using the Greek transliteration Dauid), did not (ou) ascend (anabaino – rise and go up) to (eis) heaven (ouranos), but (de) himself (autos) said (lego – affirmed) ” (Acts 2:34)
οὐ γὰρ Δαυὶδ ἀνέβη εἰς τοὺς οὐρανοὺς, λέγει δὲ αὐτὸς, Ἐπεν ὁ

Not indeed David ascended into the heavens he says however himself Said the

Kyrios τῷ Κυρίῳ μου, καθὼς ἐκ δεξιῶν μου, Lord to [the] Lord of me Sit at [the] right hand of me

N-NMS Art-DMS N-DMS PPro-G1S V-PMM/P-2S Prep Adj-GNP PPro-G1S
Before we open the 110th Psalm and read what Dowd said, it’s important to note that with the exception of Enoch and Elijah, no one had gone directly to heaven without dying first. Dowd wasn’t raised until the First Fruits Harvest, along with folks like Adam, Noah, Abraham, Yitschaq, Ya’aqob, Yowb, and even Moseh.
“A psalm (*mizmowr* – a poetic song with melody and words) of (*la*) Dowd (*dowd* – love and beloved): Yahowah ( ) prophetically declares (*na’um* – predicts) concerning (*la*) My Upright One (‘*eden* / ‘*edon* – My foundation and the established and firm pillar of My Tabernacle, the base upon which I stand): You will live, sit, and remain (*yasab* – dwell, abide, restore, and be renewed) at (*la*) My right side (*yamyn* – right hand of power and authority) forever (‘*ad* – into perpetuity). I will place (*syth* – set) Your enemies (‘*ayab* – foes who are openly hostile) as (*la*) your foot (*regel*) stool (*hadom”). *(Mizmowr / Song / Psalm 110:1)*
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<td>Your footstool</td>
<td>Your enemies</td>
<td>I make</td>
<td>Until</td>
<td>at My right</td>
<td>Sit</td>
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**Noun** **Verb** **Prep** **Noun** **Verb** **Noun** **Noun** **Noun** **Noun**
This is one of many examples where vocalizing ‘eden/Upright One as ‘adon/Lord, or kurios/Lord as the Textus Receptus’ Greek rendering of this passage is wont to do, renders the verse absurd. Who, pray tell is Yahowah’s “Lord?” The concept is so laughable, it’s amazing that such nonsense has made its way into modern English translations.

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

Acts 2:34
οὐ γὰρ Δαυιδ ἁνέβη εἰς τοὺς οὐρανοὺς, λέγει δὲ αὐτός. Εἶπεν ο δύνατος τῷ κυρίῳ μου. Κάθου ἐκ δεξιῶν μου. | LEB NT RI

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

Acts 2:35
ἐὼς ἄν τῶν ἑχθρῶν σου ὑποπόδιον τῶν ποδῶν σου. | LEB NT RI

until I make your enemies a footstool for your feet.” | LEB
While this was the beginning and end of Shim’own’s third Tanakh citation, its continued context helps identify the nature of the “Upright One.” Speaking prophetically of him, Yahusha said:

“You mighty and powerful (‘oz – protective and sheltering) staff and ruling scepter (mateh – branch (as in the Ma’aseyah)), Yahowah ( ) sends out (salah – dispatches and sends away, reaches and stretches out) from (min) Tsyown (tsyown – the signpost to show the way) to trample, subdue, and chastise (radah – subjugating) the foes (‘ayab – those who are openly hostile) in your midst (qereb).” (Mizmowr / Song / Psalm 110:2)
ha-döm  'ô-ye-bê-kā,  'â-sît  'aq-dî-mî-nî;  šebh  la-dō-nî,  Yah-weh  ne-'um  miz-mô-wr  la-dâ-wîd,
Your footstool  Your enemies  I make  Until  at My right  Sit  to my Lord  The LORD  said  A Psalm  of David
Noun  Noun  Verb  Prep  Noun  Verb  Noun  Noun  Noun  Noun

lô-rağ-le-kâ.

Noun

'ô-ye-bê-kā.  bê-qe-reb  ra-deh,  mis-sî-yô-wn;  Yah-weh  yiš-lah  'uz-zê-kâ,  mat-têh-
of Your enemies  in the midst  rule  from Zion  The LORD  shall send  of Your strength  the staff
Noun  Noun  Verb  Noun  Noun  Verb  Noun  Noun  Noun  Noun
The question of identity has been solved. There is but one individual who was predicted to be a “branch,” whose “mighty and powerful, protective and sheltering, staff and ruling scepter” would “subdue and chastise” his “foes,” and also “live, sit, and remain, at [Yahowah’s] right hand, forever, renewing and restoring into perpetuity.” 

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

ἀσφαλῶς οὖν γινωσκέτω πᾶς οἶκος Ἰσραήλ ὁτι καὶ κύριον αὐτὸν καὶ χριστὸν ἐποίησεν ὁ θεὸς, τοῦτον τὸν Ἰησοῦν ὃν ὑμεῖς ἐσταυρώσατε. | LEB NT RI

Assuredly therefore let know all [the] house of Israel that both Lord him and

Χριστὸν ἐποίησεν ὁ Θεὸς, τοῦτον τὸν Ἰησοῦν ὃν ὑμεῖς ἐσταυρώσατε.
In Shim’own’s mind, and in the mind of any informed, rational person, there is no doubt; Yahowah was responsible for Yahowsha’ being both the Ma’aseyah, Yah’s Anointed Implement, and Yahuah’s son. And someday, just over a score of years from now, the apostle’s wish will come true: “every family and household in Yisra’el will know for certain” as well.

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

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

Yeshayahu | Isaiah 52:6

“There for my people shall know my name”
“Now when (de) they heard this (akouo – paid attention and received this news, comprehending this message), they were pierced through (datanyssomaï) the heart (kardia).” (Acts 2:37)
Akousantes de katenygēsan tēn kardian eipon te pros ton Petron kai

having heard moreover they were pierced to the heart said moreover to - Peter and

tous loipous apostolous Ti poiēsōmen andres adelphoi
toûs loipous apostolous, Ti poiēsōmen, āndres, ādelphoi?

the other apostles What shall we do men brothers
This is so compelling, so dramatic, it almost takes your breath away. Imagine this happening today; witnessing an overtly religious and political audience being swayed by the power of Scripture and reason, moving from scoffing skeptics to conviction.
“They said (*eipon*) to Petros (*petros*, meaning stone or rock), and to (*pros*) the rest (*loipos* – remaining) of the apostles (*apostolos* – those who are properly informed and equipped as messengers and envoys who are set apart and sent away for a specific purpose, based upon *apo*, separation, and *stello*, prepared and equipped), ‘Brethren (*adelphos* – bothers and fellow countrymen), what (*tis*) is a man (*andros*) to do (*poieomai*)?’” (Acts 2:37)
The reason Shim’own / Kephas / Petros / Peter prevailed, beyond his preparation, the efficacy of the Spirit, and his approach, is that his audience was much better informed than our politicians and religious leaders are today. They knew the Hebrew Scriptures and its prophecies, and they were well versed in the Miqra’ey. They had actually witnessed Yahowsha’ fulfill predictions small and large.

Moreover, while their religious and political schemes were all headed in the wrong direction, this audience had not yet become corrupted by a millennium of polluted terminologies and Babylonian rituals. I dare say, similar success in our time would be far less likely.
Yahuah expects all of us to study His Word so that we are properly informed. He wants all of us to capitalize on the Spirit of Shabuwa’, so that we are properly equipped. And then, and only then, He wants us all to go out into the world as messengers, ready to do what Shim’own Kephas was doing—combining the Torah, Prophets, and Psalms with reasoned analysis to effectively confront the religious and political establishment.

Along these lines, it’s a travesty that so many revealing Scriptural words have been transliterated. Apostolos is a prime example. As a transliterated title, the term adds nothing to our understanding. But when it is translated, as all words should be, we come to appreciate the fact it was inappropriate to limit “apostle” to a group of eleven men.
The pious religious leaders and political types who had openly accused Shabuwa’s newly formed _ekklesial/called-out assembly of being intoxicated lowlifes, had come to recognize that they were wrong. And that in any political and religious culture, is always the first step toward understanding and salvation. The seeds of truth will not grow amongst the weeds of a manure pile.

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

Way back some twenty verses ago, Shim’own began his defense of Shabuwa by telling his audience that they were wrong (Acts 2:15-16). And now that they had admitted it based upon their body language, and had asked for assistance, Kephas was prepared to help:
“And now (de), accordingly (pros), Petros (petros – meaning stone or rock) told (phemi – instructed) them, ‘Change your thinking and attitude (metanoeo – after you have come to recognize that which is false, change your perspective and obtain a proper understanding of what is true before it is too late to avoid the consequences)’” (Acts 2:38)
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<td>you will receive</td>
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Metanoeo literally means “perceive afterward.” It is a compound of meta, meaning “with, later, and after, denoting a change of place, perspective, or condition,” and noeo, which means “to perceive using your mind, to ponder, think, consider, and understand.”

Noeo is in turn derived from nous, which is “the mind, our faculty of intellectually judging and determining, deciding and discriminating.” There isn’t a hint of anything behavioral in metanoeo, and yet it is almost always translated using the religious term “repent.” And if you look up “repent” in your favorite dictionary, you find: “to turn from sin and dedicate oneself to the amendment of one’s life, to feel remorse and regret.” These are behavioral and emotional concepts, which completely miss the intent of metanoeo entirely.
Yahuah recognizes that we must think our way to knowing, to trust and reliance, and thus to salvation. And to think clearly and effectively, we must do so from the proper foundation and perspective—that being the Torah, Prophets, and Psalms.

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

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

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

To promote this myth, theological tomes all associate “repentance” with “religious conversion,” insisting that a person must convert to survive.
“and also (kai) be immersed and cleansed (baptizo – dipped, washed, and purified) each and every one (hekastos) of you by (epi – before and by means of) the personal and proper name (onoma) of XY IY (placeholders for the Ma’aseyah Yahowsha’) in order to (eis) be pardoned, set free, and to be set apart (aphesis – to be liberated and released, having one’s debt cancelled, from apo, set-apart and aphiemi, to be sent to stand upright) from your sin and guilt (hamartia – being mistaken and wandering off the path), and then (kai) receive (lambano – grasp hold of and acquire, select and experience) the gift (dorea – free and unearned benefit) of the Set-Apart (hagios) ΠΝΣ (placeholder for Spirit and ruwach).” (Acts 2:38)
Shim’own’s advice was direct and simple: 1) Change your perspective and thinking. 2) Be immersed and cleansed in the character of the Ma’aseyah Yahowsha’ and in the Name of Yahuah in order to be pardoned and set apart from your guilt. 3) Choose to receive the gift of the Set-Apart Spirit.
We are not sure we are to accept this as not having been tampered with. Are we to be baptized in the name of Yahusha or Yahuah? If we were to be baptized in the character and reputation of Yahusha that makes more sense—because you have to answer these questions. In whose name was Yahusha baptized? In whose name was John the immerser baptizing people in before he immersed Yahusha? It was Yahuah. We need to be very, very careful and question things like this. Everything must be consistent.
Moving deeper into the passage, there is no Scriptural justification for “Jesus,” “Christ,” or “Jesus Christ.” On 77 occasions, the Torah, Prophets, and Psalms tell us that the Savior’s name is Yahowsha’. His name means “Yah Saves.” Since Scripture dictates that the Savior will and has come in His Father’s name, and since the Father has but one name—Yahowah—“Jesus” must be the wrong name. There is absolutely no association between “Jesus” and “Yahowah” of any kind. There is however, an association between “Jesus” and “Gesus”—the “Horned One” of the Druid religion.

Recognizing that all names should be transliterated, it is useful to know that there is no “J” sound or letter in Hebrew, Aramaic, or Greek. And even if there were, Shim’own delivered his defense of the Spirit of Shabuwa’ in Hebrew and Aramaic. Therefore, he could neither have pronounced a name with a “J” sound, nor could the Savior’s name begin with this letter, period.
Iesou, Iesous, and Iesoun, upon which “Jesus” was derived, wasn’t written on any page of any pre-Constantinian (read Catholic), first-, second-, or third-century manuscript of the eyewitness accounts. Therefore, its very foundation does not exist. Jerome, who created the Latin Vulgate on behalf of the Catholic Church, would have had access to these early manuscripts and therefore would have known about the existence of the placeholders—and yet he chose to ignore them. As a result, a dozen centuries later, a hundred years after the initial appearance of the “J” in English, and in the third edition of the King James Version, men decided to give the Savior a new name: “Jesus.”
To add insult to injury, Yahowsha’s title is “Anointed,” not “Christ.” The Hebrew term means “anointed implement of Yah.” Scripturally, it is only used as a title in two places, both times in Daniel, prophecies Yahowsha’ fulfilled. The audience most every time it was used in the Greek was comprised of Yahuwdym, those who were awaiting, would have used, and would have recognized the most important title in their country: “Ma’aseyah.”
“Christ,” is a transliteration of Christos, Christou, Christo, and Christon. It only means “anointed” in relation to “the application of drugs.” Otherwise, it means “whitewashed.” Like the name Yahowsha’, the title Christos wasn’t written on any page of any pre-Catholic, first-through third-century manuscript. Therefore, its foundation also does not exist.

Titles, like names, can be transliterated, meaning that it is appropriate to write and say: “Ma’aseyah.” But unlike proper names, titles can also be translated, meaning that it is appropriate to write and say: “Anointed Implement of Yah.” Therefore, those who wish to be accurate can call Yahowsha’ either “the Ma’aseyah,” or the “Anointed Implement of Yah,” but not “Christ.”
Jesus Christ,” as if “Christ” were His last name, is wrong on all accounts. “Christ” isn’t a name, it’s a title like “President, King, General, or Lord.”

And just as it is absurd to say “Washington President,” instead of “President Washington,” “George King,” rather than “King George,” or “Patton General,” rather than “General Patton,” it’s inaccurate to say “Yahowsha’ Ma’aseyah,” rather than “Ma’aseyah Yahowsha’,” and thus “Jesus Christ” is inverted and convoluted.
If you were speaking Hebrew or Greek, it’s appropriate to have adjectives follow names and nouns, but not in English. By way of confirmation, in this same passage, *hagios* follows the placeholder for Spirit, just as *qodesh* follows *ruwach* in Hebrew. But, when we translate something, we are required to follow the rules of grammar in the translated language. So, *ruwachl/spirit qodesh/set-apart* becomes “Set-Apart Spirit.” Knowing this, why was “Jesus Christ” left backwards?

It should be noted also, that Luke, in his biography of Yahowsha’, never once connects his name and his title, although he uses both individually as in “the Ma’aseyah,” and “Yahowsha’,” but never “the Ma’aseyah Yahowsha’.” The name and title are set side by side only once in Mark, and twice each in Matthew and John. The call of Christendom therefore, is poorly attested, poorly conceived, poorly transliterated, poorly translated, and poorly arranged.
Before we leave this essential passage, let’s review it once again, simplified this time:

“Now when they heard this, they were pierced through the heart. They said to Petros, and to the rest of those who were properly informed and equipped as messengers, ‘Brethren, what is a man to do?’” (Acts 2:37) “And now, accordingly, Petros told them, ‘Change your thinking and attitude and also be immersed and cleansed each and every one of you by means of the personal and proper name of the Ma’aseyah Yahowsha’ in order to be pardoned, set free, and to be set apart from your sin and guilt, and then receive the gift of the Set-Apart Spirit.” (Acts 2:38)
Please take note, on the day Catholics allege their “Church” was born, Shim’own, the man they have renamed and now claim was the first Pope, did not say any of the following when his audience asked him what they should do: join my church, become a Catholic, convert to Christianity, make a profession of faith, promote me to pope, kiss my ring, pay me an indulgence to minimize your time in purgatory, have your children baptized and confirmed, attend Mass, go to confession, stay clear of the seven deadly sins, do a bunch of good works, become celibate, observe Lent and celebrate Christmas and Easter, perform the sign of the cross, buy some prayer beads and perform three Hail Maries, worship the Lord, bow down in prayer, tithe, trust me because I am the rock upon which the Church will be built, or don’t worry because I hold the keys to heaven. And that would be that for the claims of Catholicism.

While there is no “Church” in Scripture, the Called-Out Assembly of Seven Sabbaths does come with an open invitation, whereby young and old, neighbors and foreigners alike are summoned to accept the gift of the Set-Apart Spirit.
“For indeed (gar – because) the announced promise (epangelia – consent approval (read: Covenant) exists (eimi – was, is, and will be) for you, your children (teknon – your offspring including sons and daughters), everyone (pas) who is a great distance away (makran – far off, remote and distant (read: outside Yisra’el and lost), and for as many (hosos) as ΚΣ (placeholder for Yahowah, the Supreme Authority) our ΘΣ (placeholder for yahuah, based upon ‘elohym) calls to Himself (proskaleomai – calls out to, invites, and summons (read: those who answer the summons to His Called-Out Assemblies).” (Acts 2:39)
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There are seven invitations on Yahowah’s calendar each year, seven days upon which we are summoned by our Heavenly Father to celebrate our salvation and adoption into His family. *Shabuwa’* is the fourth step along the Way, a time which assures eternal life in heaven to all of those who answer *Yahuah’s* call.

The question for all of us is: are we prepared, are we equipped, and are we willing to do what Kephas did? And if not, why not?
“And with many more *(pleion – an increasing quantity of appropriate and fitting)*, yet different *(heteros – additional)* words *(logos)*, he admonished and testified *(diamartyromai – bore witness to, and used them to warn, assert, affirm, declare, and emphatically state)* to earnestly encourage and summon *(parakaleo – call, invite, and urge, instruct, admonish, and exhort)* them, ‘Become saved, rescued and healed and be set apart from *(sozo apo – become rescued from the dangers of, be delivered from the destruction of, become healed from the sickness of, and be preserved, set-apart from the separation of)* this crooked and corrupt *(skolios – unscrupulous, dishonest, and twisted)* generation *(genea – age and race).*” *(Acts 2:40)*
40 ἐτέροις τε λόγοις πλείοσιν διεμαρτύρατο, καὶ παρεκάλει αὐτοὺς, λέγων, Σώθητε

other moreover words many he earnestly testified and exhorted them saying Be saved

Prep Art-GFS N-GFS Art-GFS Adj-GFS DPro-GFS
This verse is as vital and compelling today as it was when it was first spoken over 1900 years ago. Very little has changed.

Well, that isn’t entirely true. It should be noted that the KJV and NIV altered the second half of this passage to read: “Save yourselves from” And yet, none of the Greek words for the pronouns “you, your, yours, yourself, or yourselves” sy, sou, soi, se, humin, humeis, and humeteros, appear in the text. And that is because we cannot save ourselves—it is a gift of Yahuah, the result of the seven Called-Out Assemblies, and Yahowsha’s and the Spirit’s fulfillment of them.

The portion of Shim’own / Kephas’ witness we are privy to was based exclusively upon explaining how Yahowsha’ and the Spirit fulfilled the Torah, Prophets, and Psalms. He used this evidence to “admonish and warn” his audience, in addition to “encouraging and summoning” them. I bring this to your attention, because Christians and Jews have wrongly been led to believe that it is inappropriate to point out the flaws in people’s beliefs
And especially telling in this regard is the word Shim’own is translated as having selected to convey “crooked,” *skolios*, which literally conveys “curved and windy, serpentine and bent, twisted and meandering,” as opposed to straight. It is based upon *skello*, which describes the bends in our leg, from our hip to our toes, inclusive of knees and ankles. Men have twisted and shaped *Yahuah*’s Word, message, and plan to suit their own agenda—one which leads to spiritual sickness, and to the destruction of the soul.

And sadly, Jews are masters at this scheme, which is why *genea* means “race” in addition to generation. Luke, in documenting the fulfillment of the *Miqra’ of Shabuwa’*, quantified the results so that we might obtain a better perspective on what transpired.
“Indeed (men), therefore (oun – as a result), approximately (hosei) three thousand (trischilioi) souls (psyche) received and accepted (apodechomai – welcomed and grasped hold of, recognized and acknowledged the truth and validity of) His (autos – His (as in Yahowah’s/Yahowsha’s) Word (legos – Word as in the Torah, Prophets, and Psalms). They were immersed and cleansed (baptizo – dipped, washed, and purified) and were added (prostithemai – were granted and given favorable access to gather together with, join and associate in fellowship with, and set in the right place) during (en – and in) that one (ekeinos) day (hemera).”

(Acts 2:41)
And those indeed having received the word of him were baptized and were added.
Based upon what we have read, and based upon the content of this sentence, it is obvious that the “legos/Word,” singular, these fortunate souls received and accepted, was both Yahowsha’, the Word made flesh, and Yahowah’s Word in the Torah, Prophets, and Psalms. Yowsha had fulfilled the Miqra’ey, becoming the living embodiment of the Word.

The number three thousand is significant in that Yahowah’s plan unfolds over three two-thousand year (forty Yowbel) increments of time. And while that number represents a significant quantity of people, three-thousand souls was a tiny fraction of the world’s population at the time. Far more people reject Yah’s Word than receive it. Such has always been, and will always be, the case. Truth has never been popular, and the way is narrow which leads to life.
Now that four of the seven Invitations to Meet with Yahweh have been fulfilled, we have learned enough to look back and celebrate the gift of life, redemption, adoption, and enrichment, reveling in what Yahweh has done for us. And we know enough now to look forward with eager and vigilant anticipation to the next three being fulfilled on time and on schedule. It is a marvelous plan with a wonderful result.
Blow a ram’s horn in Tsiyon, and sound an alarm in My set-apart mountain! Let all the inhabitants of the earth tremble, for the day of יהוה is coming, for it is near: Joel 2
Come Let Us Reason.....

What would you like to discuss about today's presentation?

Isaiah 1:18 (KJV)

18 Come now, and let us reason together, says Yahuah: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.
References

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 Migra’ (plural: Migra’ey), the title God chose to convey the purpose of His seven-step plan of salvation. The Migra’ey, meaning “Called-Out Assemblies” or “Invitations to Meet” Yahowah, begin in the spring with Passover, Unleavened Bread, and FirstFruits. These are followed seven weeks later by the celebratory ecumenical Feast of Seven Sabbaths, known as “Weeks.”

The first four Migra’ey were not only prophetic, they were actually fulfilled, played out in human history during the Ma’aseyah Yahowsha’s sixth corporeal visit. He sacrificed Himself as the Passover lamb on Abyb 14, which was Pesach that Friday, April 1st in 33 CE on our pagan calendars. He paid the penalty for our sins, voluntarily separating Himself from Yahowah, on Matsah, known as Unleavened Bread the following day. This, the most important date in human history, occurred on a Sabbath, the 15th of Abyb in Year 4000 Yah (Saturday, April 2nd, 33 CE on a Roman-Catholic calendar (Roman in the sense of Julian and Catholic in the sense of Gregorian)).
References

- The Dead Sea Scrolls Bible
- Holy Bible: From the Ancient Eastern Text
- The Jewish Study Bible

Featuring The Jewish Publication Society
Tanakh Translation
Torah • Nevi'im • Kethuvim
References

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

HaMiqraot [The Scriptures]: (Torah, Neviim, and Chetuvim)
(in downward order of each verse of its texts of the paleo-Hebrew Phoenician, modern Hebrew at right, and its Hebrew color coded transliteration, interlining with the translated color coded words mostly in English, along with the transliterated names/titles and Septuagint Greek Old Testament [Brenton] and its color coded transliterated text along with its color coded translated English text)

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