

Sheba' – The Promise of Seven

There is a pattern developing here...

Yahowah is precise. And while He doesn't gamble, He has a favorite number. It is seven.

I share this with you because we are going to consider the fulfillment of the *Miqra' of Shabuwa'*—the Festival Feast of Seven Sevens. For this, we have to turn to the book of Acts, one of my least favorite parts of the Christian New Testament. Apart from the opening six chapters, where the Disciple Shim'own, known errantly as “Peter,” is the lone witness, it is a book of lies and deceptions. But fortunately for us, the fulfillment of Seven Sabbaths is presented at its inception, and thus is not corrupted by Pauline influences.

The historian, whom we know as Luke, provided this testimony from Shim'own to his friend in the form of a letter. So while none of this is Scripture, to the degree that it is an accurate translation of what he was told, it is valuable for us to consider. Also, while nothing was born on this day, as Christians falsely allege of their “church,” it is of vital importance to our walk with Yahowah.

Before we begin, there is an interesting insight worth considering. Yahowsha' moved back and forth between heaven and earth for forty days following His celebration of the *Miqra' of Bikuwrym*. This timing affirms the importance of forty as an essential measurement of time and that the Spirit, not the Son, was Yahowah's active agent in the fulfillment of the *Miqra' of Shabuwa'*.

The forty days wasn't a random period of time. Forty is the Scriptural number of completion and testing. It rained forty days and forty nights on Noah's Ark. The children of Israel wandered in the wilderness forty years before they were allowed to enter the Promised Land. Yahowah took forty days and forty nights to reveal the Towrah to Moseh on Mount Horeb, a time which severely tested the Yisra'elites. Yahowsha' was tested in the wilderness by Satan for forty days and nights prior to starting His ministry. And after enduring Satan's torments in *She'owl* during the *Miqra' of Unleavened Bread*, the risen and restored

Ma'aseyah spent forty days with His disciples between His release from the pit and His ascension—a time in which the disciples were being prepared for the ultimate test – sharing what they had witnessed.

But there is more. There were exactly 40 Yowbel from Adam's fall to the establishment of the Covenant with Abraham. There were exactly 40 Yowbel from Abraham's willingness to sacrifice his only son on Mount Moriah to Yahowsha's actual sacrifice on Passover in 33 CE. And there will be precisely 40 Yowbel between the Ma'aseyah's crucifixion to His return in 2033, the only Yowbel remaining within the lifespan of the generation who witnessed the return of Jews to the Land.

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

This introductory statement conveys two equally important thoughts. The *Miqra'* of *Shabuwa'* was observed by the first to follow Yahowsha's example on the date specified in the Towrah. And also, every beneficial aspect of the *Miqra'*, as promised in the Towrah, was satisfied. As such, this is the fourth of four *Miqra'ey* which were fulfilled by Yahowsha' and the Spirit in the correct order, in the right way, on the appropriate day, and in a *Yowbel* Year of Yah's Lamb—all as part of the Towrah's unfolding plan of reconciliation. Do you suppose this is a coincidence or a pattern? Said a different way, is God's behavior random, or does He have a plan?

Sumpleroo, in the above verse, is a compound of *sun*, meaning “with the help of, and by way of a close connection, association, or relationship with someone or something,” and *pleroo*, meaning “to make full, to cause to abound and to furnish liberally, to complete and to consummate, to accomplish and fulfill, and to bring to realization.” As such, it tells us that the promises of Seven Sabbaths were “realized, accomplished, and fulfilled, causing those in close association and relationship to be furnished liberally so as to be lacking in nothing.”

It is worth noting that there is also an immersion aspect of the Greek word *sumpleroo*. It speaks of a liquid filling something to the brim. As a result, it was used by sailors when their ship completely filled with water, becoming swamped as a result of a storm. Therefore, we can make the connection between our spiritual anointing, which is symbolized by baptismal immersion, and this day, whereby the Set-Apart Spirit fills us, thereby enriching, enlightening, and empowering us so that we grow from children to accomplished witnesses.

“It came to exist (*eimi* – to happen and take place in a manner corresponding identically) **that all assembled together in harmony** (*pas homou* – everyone was like-minded, like-natured, and unified in an assembly) **in the presence of** (*epi* – in contact with, concerning, and before) **it** (*auto* – [a reference to the Set-Apart Spirit]).” (Acts 2:1)

Auto is a neuter, singular pronoun because unlike Hebrew, where *Ruwach* / Spirit is a feminine noun, the Greek *pneuma*, is neuter. And while it sounds odd to our ear to refer to our Spiritual Mother as “it,” rather than “She,” or “Her,” such is the liability of Greek as compared to Hebrew with regard to spiritual understanding.

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

The Towrah’s message was not corrupted until the Scriptures were misrepresented, rendering the Hebrew *Miqra*’, “Convocation,” and then the Greek *ekklesia*, “Church” (after the sun goddess “Circe,” pronounced “chirch,” from whom we derive “circle” and “circus”), instead of accurately translating both “Invitations to be Called Out to a Meeting.” Clerics thereby severed an essential connection. Few things have been as devastating to our understanding of the Towrah, the Covenant, or the Invitations to Meet with God.

“And immediately (*aphno* – suddenly, and yet in a welcoming manner, putting people at ease) **there came into existence** (*ginomai* – became recognized, known and acknowledged, arose and appeared publicly for the purpose of creation, birth, and marriage) **out of** (*ek* – from and by means of) **heaven** (*ouranos* – the abode of God) **the sound of information and news** (*echos* – of a spoken report) **exactly like** (*hosper* – corresponding to and connected to, a manifestation for comparison to) **a compelling and mighty force** (*biaias* – an empowering, strong, singular, and active feminine source of energy), **moving inwardly and upholding** (*pheromai* – guiding, sustaining, accepting, and bearing) **the breath of spiritual life** (*pnoe* – feminine derivative of *pneuma* Spirit), **and filling** (*pleroo* – liberally and abundantly supplying and perfecting) **the whole** (*holos* – entirely completing all who were in the) **house** (*oikon* – household and home) **where** (*ou*) **they were residing.**” (Acts 2:2)

The disciples had a job to do—to communicate God’s plan of reconciliation as it was presented, promised, and predicted in Yahowah’s Towrah. The means to accomplish this was being advanced in the very Invitation to be Called Out and

Meet with God they were observing. Their mission was to share the fulfillment of the Towrah's Teaching with people the world over. And the Set-Apart Spirit of Yahowah, our Spiritual Mother, gave them the tools they would need to do it.

Dissecting this passage word by word, we discover that the adjective (*biaias*) used to describe the nature of the heavenly "compelling force," like *pnoe*, "the breath of spiritual life," is feminine and singular, as is our Spiritual Mother. Further, there is a "vehement" connotation of *biaias*, making the Spirit "impassioned and fervid," even "eager and deeply emotional." Moreover, *biaias* is related to *bios*, meaning "life," and is derived from *bia*, meaning "strong and vital." After death, there is no life apart from the Spirit.

At its most fundamental level, *pheromai*, translated "moving inwardly and upholding," means "to carry or bring something from one place to another, including carrying away a burden." Etymologists say *pheromai* means "to lead, to guide, or to convey." Homer used *pheromai* to mean "to bring forth and express the word." The classical author used it to "facilitate the bearing and removal of burdens which are carried away." In the Iliad, *pheromai* is used to "show favor" and "to produce fruit." It conveyed "the presentation of a gift that upholds, enabling the beneficiary to endure." These benefits describe the enrichment of the Spirit.

Pnoe, as a feminine noun, means both "breath and wind." As such, it is a blend between the Greek and Hebrew words for "soul," from breath, and "spirit," from wind. Yahowsha', as the human manifestation of Yahowah, actually had a soul which is probably why this unique term was chosen. In one of His last conversations with His disciples, Yahowsha' told them that they would recognize and know the Comforter because He and the Spirit were one and the same. The Son and the Spirit are diminished manifestations of Yahowah, set-apart from Him to serve us. As such, in substance, they are identical. They only differ in form.

Pleroo suggests that the Spirit "proclaimed completely," and "provided fully," completing the promise of the *Miqra'*. She supplied the beneficiaries of Passover, Unleavened Bread, and FirstFruits with everything they needed to grow, to enter and enjoy God's company, and to become effective witnesses. *Pleroo* conveys the concepts of "fulfillment, filling up, completion, making complete, and realization—making a promise come true and proclaiming that accomplishment." As Yahowsha' consistently taught, His testimony is only understood when it is seen through the lens of the Torah, Prophets, and Psalms.

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

Yahowah has a specific plan that He wants the whole world to understand. The best way to accomplish this is to deploy the principal tool used in the acquisition of knowledge, in thought, causation, creation, and in the formation of relationships—language. For people of different races and places to come to know Yahowah and understand His Towrah Teaching, those who had already come to know and understand Him would have to share His Towrah with those who were unfamiliar with Hebrew.

“And languages (*glossa* – the various tongues and dialects of human speech) **became apparent to them** (*horao* – they came to know and understand them), **like a fire burning** (*pyros*) **in them. And they were distributed** (*diamerizo* – divided, dispersed, spread out) **conferred and appointed** (*kathizo* – coming down to rest) **upon** (*epi*) **each and every one** (*hekastos*) **of them** (*autos* – used as a masculine, plural pronoun). **And they were all individually** (*pas*) **filled with** (*pimplamai* – swelling with the involvement and breath of) **the Set-Apart** (*hagion* – gender neuter of *hagios*, purifying and upright) ΠΝΣ (placeholder for **Spirit** based upon *Ruwach* using a contraction of *pneuma*), **and began** (*archomai*) **to speak** (*laleo* – talk in) **other** (*heteros* – different) **languages** (*glossa* – tongues and dialect), **just as** (*kathos* – inasmuch as, when and in the manner that) **the ΠΝΑ (Spirit, Ruwach) gave** (*didomi* – allowed and granted) **them the ability to enlighten through the spoken word** (*apophtheggomai* – the ability to pronounce words and hold a dignified and enlightened discourse using them).” (Acts 2:3-4) The whole world needed to know and understand what the Towrah Teaches. That could only be accomplished with words.

The public proclamation and communication aspect of what was occurring is inherent in the title Yahowah chose to describe His annual meetings: *Miqra'*—“An Invitation to be Called Out to Meet, a summons to a rehearsal which brings us together, a welcoming greeting which encourages us to read and recite the Word, proclaiming it publicly.” Based upon *qara'*, it conveys “calling out” to everyone and “inviting” them to come into Yah’s presence. And so while it is neither a title nor an inspired term, the beneficiaries of this calling out were described using a Greek word which conveys some very similar thoughts—*ekklesia*.

If it were not for the popularity of the Pentecostal movement, where “speaking in tongues” is interpreted to be “praising God in a heavenly language,” I wouldn’t be required to state the obvious. The Spirit of Sevens empowered those who observed *Shabuwa'* to enlighten others by speaking their language, not God’s. If an audible (as in producing and detecting sound waves in a gas or fluid) language is spoken in heaven, the dialect is assuredly Hebrew. The notion of “speaking in the tongues of angels” is to mutter incomprehensible gibberish – making a complete fool of oneself.

By way of review, and bringing this all together, Shim'own Kephas, a participant and eyewitness, affirmed: **“Indeed** (this should be emphasized), **on** (with regard to and during) **the Day** (period of time reckoned from sunset to sunset) **of Fifty** (*Pentekoste*), **it was completely fulfilled** (was fully completed and was entirely realized by way of relationship). **And it came to exist that all assembled together in harmony** (everyone was like-minded, like-natured, and unified in an assembly) **in the presence of** [the Set-Apart Spirit]. (Acts 2:1)

And immediately there came into existence (became recognized, known and acknowledged) **out of heaven the sound of information and news exactly like a compelling and mighty force** (an empowering, strong, singular, and active feminine source of energy), **moving inwardly and upholding** (guiding, sustaining, accepting, and bearing) **the breath of the Spirit, filling** (liberally and abundantly supplying and perfecting) **the whole house** (household and home) **where they were residing.** (Acts 2:2)

And languages (various tongues and dialects of human speech) **became apparent to them** (they came to know and understand them), **like a fire burning in them. And they were distributed** (divided, dispersed, spread out) **conferred and appointed** (coming down to rest) **upon each and every one of them. And they were all individually filled with** (swelling with the involvement and breath of) **the Set-Apart** (purifying and upright) **Spirit, and began to speak other** (different) **languages, just as** (inasmuch as) **the Spirit gave** (allowed and granted) **them the ability to enlighten through the spoken word.”** (Acts 2:3-4)

Therefore, Yahowah fulfilled the *Miqra'* of *Shab'uwah* by dispatching the Set-Apart Spirit from heaven with His Towrah to enrich, inform, and enlighten His children, spiritually empowering them to convey His Word in the languages of men. God was doing what He had promised.

Continuing on, we discover that there is nothing overtly religious folks detest more than being confronted with the idea of God bypassing them, and working through others whom they see as inferior...

“And now (*de*) **existing** (*eimi*) **inside** (*eis*) **Yaruwshalaim** (*Ierousalem* – a transliteration of *Yaruwshalaim*, meaning the source of salvation), **resided** (*katoikeo* – settled and lived) **Yahuwdym** (*Ioudaios* – a transliteration of *Yahuwdym*, meaning related to Yah), **overtly pious** (*eulabes* – devout and religious, carried away by goodness, from *eu*, good and prosperous, and *lambano*, taken by, and affiliated with) **men** (*andros*) **from** (*apo*) **every** (*pas*) **nation** (*ethnos* – cultural and geographic) **under** (*hypo*) **heaven** (*ouranos*).

And so now when (*de*) **this** (*houtos* – feminine singular) **voice** (*phone* – feminine singular noun for sound, language, and audible speech) **came to exist** (*ginomai* – was received, acquired, experienced, and became known, appearing in

public) **in large assemblies of people** (*plethos* – in a large congregation and crowd), **they were confused** (*sygcheo* – baffled and consternated, bewildered and disturbed, in an uproar, dismayed), **because** (*hoti*) **each and every one** (*hekastos heis*) **herd** (*akouo* – was endowed with the faculty for hearing) **what was spoken** (*laleo* – talking) **in his** (*autos*) **own** (*idios* – individually distinct) **language** (*dialektos* – dialect or tongue).” (Acts 2:5-6)

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

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

Existemi is a compound of *ek*, meaning “out of and away from,” and *histemi*, “meaning to stand upright and to be established.” The pious were the opposite of what God intended. Rather than standing with Him, as the *ekklesia*/called-out assembly had done on the *Miqra*’ / Called-Out Assembly Meeting of Sevens, their little religious minds were blown by God. The Spirit of Enlightenment bewildered those who professed to be wise.

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

While the pious religious types were irritated at having been bypassed by the Spirit, there was no denying the message She was communicating. They were witnessing the power of the Word—God’s greatest miracle.

“Somehow (*pos*), each and every one (*hekastos*) hears them speak (*akouo*) in the distinct (*idios* – individual and unique) language and dialect (*dialektos*) of their birth (*gennao*): Parthians, Medes, Elamites, and those who live in Mesopotamia, Yahuwdah (*Ioudaia*), Cappadocia, Pontus, and Asia, Phrygia, Pamphylia, Egypt (*Aigyptos*), parts of Libya toward Cyrene, and visitors from Rome (*Rhomaioi*), not only Yahuwdym (*Ioudaios* – a transliteration of the Hebrew) and newcomers (*proselutos* – visitors from other nations), Cretans and Arabs (*Araps*), listening to (*akouo* – receiving the news and hearing) them speak (*laleo* – talk) in their own tongue (*glossa* – language and dialect) the magnificent things and powerful works (*megaleios* – the great deeds and miracles) of ΘΥ (placeholder for Yahowah based upon ‘*elohym God* using a contraction of *theou*).” (Acts 2:8-11)

The ecumenical nature of the fulfillment of Seven Sevens depicted here in Acts, paralleled the Towrah’s prophecy where another inclusive list appears. Everything happened precisely as it had been predicted, and it had occurred right on God’s schedule.

In this statement, the Greek word, *proselutos*, which means “foreign visitor,” is contrasted with *Yahuwdym*, conveying “Related to Yah,” but usually translated “Jews.” *Proselutos* is derived from *proserchomai*, which means “to come to, to approach, and to draw near.” *Proserchomai* in turn is a compound of *pro*, meaning “to take advantage and to draw near,” and *erchomai*, “to come from one place to another.” Therefore, the contrast is between those *Yahuwdym* who have already come to know Yahowah through Yahowsha’s exacting fulfillment of the *Miqra’ey* as foretold in the Torah, Prophets, and Psalms, and the *Gowym* who have taken advantage of the all-inclusive promise of *Shabuwa’*. These *proselutos* / foreign visitors had been adopted into our Heavenly Father’s family on *Bikuwrym* and now they were being enriched, empowered, and enlightened by the *Ruwach Qodesh*. The *proselutos* had left the Babylonian-inspired religious culture of their birth to walk with God.

And yet, *proselutos* is transliterated in most English Bibles as “proselytes.” Then, those who aided and abetted the errant transliterations, erroneously defined that word as “converts to Judaism,” and thereby miscommunicated Yahowah’s intent. This day marked neither the birth of the Church nor the beginning of Christianity as Catholics and Protestants profess. The beneficiaries of Passover and Unleavened Bread had been born anew from above, becoming spiritual children, adopted into Yah’s family, fully seven Shabat days ago. Now they were

growing up, being enriched, enlightened, and empowered by the Towrah's promises.

The concept here is that the Children of the Covenant were now as Yahowah had promised Abraham in *Bare'syth* / Genesis and as Moseh had predicted in *Dabarym* / Deuteronomy. It was comprised of *Yahuwdym* and *Gowym*. There were no religious converts to be found here; only empowered and enriched relationships. From this moment to this present day, the Word of God has been carried to all peoples of the world by spirit-filled men and women. Yahowah's family is inclusive of people from different races and places. Everyone is welcome. And all arrive the same way—by embracing the Covenant and observing its Invitations to Meet with God.

Let's pause a moment and ponder what Yahowah has done. In Acts, Yahowsha's Disciple Shim'own Kephas has just confirmed that the Towrah's promise regarding the Fourth Festival Feast has just been fulfilled—producing “the magnificent things and powerful works of God.” God's children became effective witnesses.

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

The Feast of Seven Sevens follows FirstFruits by seven weeks. The pattern is seven Sabbath's plus one day after the special Sabbath of Unleavened Bread—the most essential day on the road to our redemption. As we have discovered, this Called-Out Assembly is a time to communicate Yahowah's Word, open to all people, free and slave, *Yahuwdym* and *Gowym*, men and women, young and old, to all sinners no matter how unclean. We know this because it is the only *Miqra'ey* where leavened bread is sanctioned—and because God has said so. Unlike the Catholic Eucharist which is limited to their converts, this Festival comes with an open invitation. *Shabuwa'* is the day which unites the promise with its purpose, making them one.

Luke, the author of Acts, quoting Yahowsha's Disciple Shim'own Kephas, provided a historian's view of the fulfillment of the *Miqra'* of *Shabuw'ah*. And since his testimony confirms that the initial Followers of the Way observed the Called-Out Assembly in accordance with the Towrah, it is only reasonable that we follow their example—keeping this appointment with God.

Upon examining the letter and spirit of this day, one comes to understand that the best way to broadcast its message and celebrate its inheritance is to host a grand party replete with a medley of foods, including a variety of libations, and most especially breads and desserts baked with yeast. Invite everyone who is interested in knowing God, whether they are engaged in a relationship with Him, mired in a religious swamp, or deluded by a secular mirage. After a time of casual conversation and music, stand before the guests and share what you have come to know about the path home our Heavenly Father has provided. Explain how on this day, those who rely upon Passover, Unleavened Bread, and FirstFruits, will be immersed in Yahowah's Set-Apart Spirit, causing them to grow, enriched by the Covenant, enlightened by the Towrah, empowered by the Spirit. Most of all, have fun. Radiate the light which comes from knowing Yah and express the joy loving families experience as their children grow.

Each *Miqra'* has been designed to memorialize an important event in the life of Yisra'el and to be prophetic of even more important events in the unfolding of Yahowah's redemptive plan. They speak poignantly of the Ma'aseyah's role in the salvation of mankind, with detail after detail pointing directly and unambiguously toward Yahowah. Thus far, each has been fulfilled in order, and on the very day of its mandated celebration. That fact alone makes the odds against their coincidental fulfillment over sixteen billion to one. The lesson is: pay attention to dates and numbers—they're important to our Creator.

As interesting as all this is, it becomes downright earthshaking when you realize that there are three more annual feasts yet to be fulfilled. They all take place in the autumn, in Tishri, the seventh and final month of Yahowah's redemptive calendar. Each predicts a strategically essential event in the Grand Plan. And more to the point, they complete the picture God is painting.

The spring Feasts have come to pass; the fall Feasts are yet to come. Yahowah has given us carefully drawn prophetic word pictures to teach us the most important lessons we can possibly learn.

☞☞☞

“And, being gathered together for a meeting (*sunalizo*), He transmitted a message to them (*paragello*) that they should not depart from (*chorizo* – separate from) **Yaruwshalaim (*Ierossoluma* – transliteration of the Hebrew *Yaruwshalaim*, meaning the place from which redemption flows), **but should wait for (*perimeno*) the promised blessing of the representative of (*epaggelia* –****

the promise that something is to be furnished which will enhance one's ability to profess the truth; from *epi*, to come upon, and *aggelos*, to become an envoy and representative who is sent out by) **the ΠΠΣ** (placeholder for **Father** from *Patros*), **of whom** (*hos*) **you have heard. For Yahowchanan** (*Ioannes* – transliteration of *Yahowchanan* meaning Yahowah's Mercy and Favor) **immersed** (*baptizo* – submerged) **in water** (*hudor*). **But you shall be truly** (*men* – certainly) **immersed** (*baptizo* – submerged) **in** (*en* – by and with) **the set-apart, cleansing and revered** (*hagios*) ΠINI (placeholder for **Spirit** or *Ruwach* from *pneumati*) **not** (*ou*) **many** (*polys*) **days** (*hemera*) **after** (*meta*) **this** (*houtos*).” (Acts 1:4-5)

What's interesting here is that baptism is now spiritual. The most that can be said of submersion in or sprinkling on of water is that it is symbolic of being immersed in the Spirit. The ritual performed by pastors and priests is ineffective by itself. It doesn't do anything. It serves strictly as a metaphor and as a confirmation. Water cannot cleanse the soul and it cannot save. God does for man what man cannot do for himself. And more importantly, Yahowsha' did not send His disciples out to get people wet, but instead to facilitate and encourage their immersion in the Spirit.

Ten days after Yahowsha' had delivered this message, the Spirit came down upon the called-out en masse. The Spirit fulfilled the Miqra' of Sevens and gave birth to the *ekkllesia*. The Feast of Seven Sevens (seven sevens plus one) mirrors the plan of fifty upon which Yahowah's Yowbel redemptive years are predicated. Therefore, since Yahowsha' continued His ministry forty days after His FirstFruits' celebration, the arrival of the “promised blessing of the representative of the Father,” was only ten days away.

But impatient and impulsive as ever, and focused on the physical rather than the spiritual, the disciples asked God if their immersion in His Spirit would “restore the rule of Israel.” **“Consequently then** (*oun* – therefore accordingly), **when they came together** (*sunerchomai* – assembled in His company), **they questioned Him, asking**, KE (placeholder for **the Master** from *Kurie*), **will You at this time** (*chronos*) **restore to its former state** (*apokathistemi* – make separate and set upright) **the dominion** (*basileia* – royal authority and power) **of Yisra'el** (*Israel* – transliteration of the Hebrew *Yisra'el*, meaning those empowered by God)?” (Acts 1:6)

Yahowsha's answer is most often misunderstood by people as impatient and impulsive as were the disciples. God told them that “it was not for them to know”...yet. “But” He said that they would “receive that ability and power to know and understand...when the set-apart Spirit came upon them.” And that's how I came to understand the “fixed and due measure of the times, the opportunistic occasions, which the Father has established and explained, laying

them down, setting them in place, bringing them forth, experiencing some and causing others to exist by His own personal volition.”

It doesn't take a genius to figure this one out. There is only one place where Yahowah establishes and explains His timing: the Scriptures, and most especially *Bare'syth* / Genesis and *Qara'* / Leviticus where the days are all laid out for us in chronological order.

Moreover, Yahowsha' had “personally experienced” the first three of these “appointed days”—the *Miqra'ey* of Passover, Unleavened Bread, and FirstFruits, all on the right day, in the right order, and right on schedule at the end of the fourth millennium in a Yowbel/Lamb's Redemption Year, precisely forty fifties removed from Abraham's prophetic dress rehearsal. Not only was He about to fulfill the next *Miqra'*, the all-inclusive Feast of Sevens, on the right day, and thus in ten more days, the *Miqra' of Shabuwa'* is based upon the same seven sevens plus one that are manifest in the Yowbel.

By using *tithemi*, *idios* and *exousia*, within this context, God told us that He will follow this same pattern, fulfilling the remaining days on His schedule. Thus we can expect a harvest of souls on the *Miqra'* of *Taruw'ah*, His return on the Day of Atonement, and the Millennial Sabbath to commence on the Invitation to be Called Out and Meet with God of Tabernacles—in that order with the last two occurring forty Yowbel after He facilitated the first four.

“And he said to (*lego* – taught and advised) them, ‘It is not (*ou esti* – it isn't to be or exist) for you to know (*ginosko* – to learn about or understand) the time (*chronos* – long or short intervals), or to fix the due measure the times (*kairos* – the opportunistic occasion), which the PIP (placeholder for **FATHER from *Pater*) has established and explained (*tithemi* – laid down, set in place, and set forth, appointed and deposited, has experienced and has caused to be) in (*en* – by and with) His own personal (*idios*) power of choice (*exousia* – liberty and volition, authority and influence, dominion and power, control and jurisdiction). But (*alla* – notwithstanding that exception) you shall receive (*lambano-* procure, acquire, accept, associate with, hold on to, and exploit) power (*dynamis* – the resources needed to enhance your ability and energy to perform mighty and miraculous deeds and to understand the meaning) when the set-apart ΠΙΝΣ (placeholder for **Ruwach Spirit** from *Pneumatos*) comes upon (*eperchomai* - arrives upon; from *erchomai*, comes from one place to another, arriving and appearing, and *epi*, positioned upon, by, over, and before) you. And you shall come to exist as (*esomai*) witnesses (*martus*) for Me not only in (*te*) Yaruwshalaim (*Ierousalem* – a transliteration of *Yaruwshalaim*, meaning the place from which redemption flows) but also (*te*) in all Yahuwdah (*Ioudaios* – a transliteration of the Hebrew *Yahuwdah*, meaning those who belong to Yahowah), and Shomarown (*Samareia* – a transliteration of the Hebrew *Shomarown*, meaning to observe), and unto the**

most remote parts (*exchatos* – the most extreme and distant places) **of the earth** (*ge* – land).” (Acts 1:7-8)

That was a mouthful in its amplified form, but it was also profoundly important. Please read this passage over and over again until you grasp all Yahowsha’ is revealing. God said that the Spirit is the source of light and enlightenment, of life and understanding, as well as the source of the power and energy we need to do mighty and miraculous things.

“And when He had spoken (*lego* – taught and affirmed) **these things, while we were looking at Him** (*blepo* – seeing Him with their eyes), **He was lifted up** (*epairo* – raised on high; from *epi*, meaning positioned in the *airo*, that which elevates, lifts up, attaches to, bears, and carries away). **And a cloud received Him** (*hupolambano* – from *hupo*, meaning by, and *lambano* being accepted, taken in, joined to, and claimed as a companion, taking Him away) **from their sight.”** (Acts 1:9) There are hints in this passage that Yahowsha’ assumed His natural, and thus transfigured state.

To see if that’s true, let’s turn to one of my favorite affirmations of Yahowsha’s brilliant nature, and by implication our future status. This event, known as the Mount of Transfiguration, is presented in Matthew and Mark. **“ἸΣ (Yahowsha’) took Petros, Ya’aqob, and Yahowchanan, and brought them up to a high mountain by themselves. And He was transfigured** (*metamorphoo* – changed into another from, transformed, altering His essence and appearance) **in their presence. His face shined** (*lampo* – produced and emitted light) **like the sun. His garments became** (*ginomai* – existed as) **dazzling and brilliant, radiant and gleaming, white** (*luekos*) **light** (*phos*).” (Matthew 17:1-2) The portrait is eternally consistent. God is light. Yahowsha’ is God. We shall become like Him.

There was also a cloud at the mount of transfiguration, similar to the one at the mount of ascension. The Father’s radiant magnificence was shielded within it. **“And behold, Mosehh (Moseh) and ‘El’yah (Elia (Elijah), meaning Yah is God) appeared** (*horao* – and could be seen with our eyes, experienced and known), **talking** (*sullaleo* – communing) **with Him** [Yahowsha’].... **While He was still speaking, a cloud composed of light and full of brilliant illumination** (*nephele photeinos*) **threw a shadow upon** (*episkiazo* – overshadowed) **Him, and lo, a voice from the cloud said** (*lego* – affirmed, maintained, advised, and taught) **on behalf of Him** (*eis* – in reference to Him), **‘He is My dearly loved, esteemed, and worthy** (*agapetos*) **ΥΣ (placeholder for Son from Uios), with whom I Am pleased. Listen to** (*akouo* – hear and understand Him, comprehend what He says, and then teach and announce the news regarding) **Him.”** (Matthew 17:3-5)

The reason the “cloud of light” “overshadowed” the One whose “face shone like the sun,” and whose “garments were dazzling, brilliant, radiant and gleaming light,” is because even transfigured, the more energized Yahowsha’ was still only a pale shadow of His natural and whole self—Yahowah. Had God not ratcheted His energy level down when communing with us, we mortals would be incinerated in His presence. That is why we must be and will be changed so that we come to possess His light. Yahowsha’ said, **“I Am the Light of the cosmos. He who follows Me shall not walk in darkness, but shall have the Light of Life.”** (Yahowchanan/John 8:12)

Returning to the Acts of the disciples, we learn: **“And while they fixed their eyes toward (*atenizo*) heaven (*ouranos* – the sky) as He continued His journey (*poreuomai* – transferred and carried away, departing), behold, two male beings (*aner*) in brilliant shinning light (*leukos* – radiant and gleaming light) apparel (*esthesis* – garments) stood beside (*paristemi*) them. They said, ‘You men of Galyl (*Galilaios* – a transliteration of *Galyl*, meaning the hinge of the doorway), why do you stand (*histemi*) gazing up into heaven? This ΙΣ (placeholder for Yahowsha’), who was taken up (*analambano* – accepted into the midst and received) separated from (*apo*) you onto heaven, shall come (*erchomai*) in like manner (*tropos* – in the same way) as ye have beheld (*theaomai* – viewed) Him go into heaven.’ Then returned they to Yaruwshalaim from the mount called Olives (*Elaion* – a place planted with olive trees), which is from Yaruwshalaim a Sabbath day’s journey [about 800 yards].”** (Acts 1:10-12)

Upon His return, Yahowsha’ will come down from the sky, setting foot upon the Mount of Olives, coming into full view, just as He left. And even though we have come to understand when this will transpire (the Day of Atonement, Monday, October 3, 2033), we aren’t to wait around for Him. There is too much to do.

There are three interesting insights in the opening line of the next paragraph. First, Luke is saying that the disciples personally witnessed and experienced the “fulfillment” of the Festival of Sevens. The fourth *Miqra*’ had now come to fruition in accordance with Yahowah’s purpose and timing.

The second insight comes from the fact that the confirmation of the fulfillment of the *Miqra*’ of *Shabuwa*’ relies upon a feminine term to designate the name of the day. Since this prophetic appointment is all about the Spirit giving birth to the *ekklesia*/out-calling, we can assume that this is an allusion to the *Ruwach*/Spirit being our Spiritual Mother.

The third affirmation comes by way of *autos*, a word which usually means “he or she, him or her” but can also convey the idea that something or someone is “the

same as, even identical to another.” In this case it would mean that as a result of the Spirit (She) the disciples were becoming more like Yahowsha’ (Him.)

“Indeed (*kai*), the Day of Fifty (*Pentekoste* – feminine form of *pentekonta*, meaning fifty) was completely fulfilled (*sumpleroo* – was fully completed on time). All assembled together (*homou*); they [the apostles, disciples, and followers of the Way] were (*en* – existed as) identical to Him and Her (*autos* – the same as Him [as in Yahowsha’] and Her [as in the Spirit]). And immediately (*aphno* – suddenly) there came into existence (*ginomai*) the sound of information and news (*echos* – of a spoken roaring report) out of (*ek*) heaven (*ouranos* – the abode of God) like (*hosper* – similar to) a compelling and mighty force (*biaios* – an empowering, strong, and active source of energy), moving inwardly, upholding, and carrying away burdens (*phero* – a guiding and sustaining, accepting and enduring, an enlightening) the breath of spiritual life (*pnoe* – a derivative of *pneuma*, meaning Spirit), filling (*pleroo* – liberally and abundantly supplying, completing and perfecting) the whole (*holos* – completing all who were in the) house (*oikos*) where they were residing (*kathemai* – reclining and living).” (Acts 2:1-2)

At its most fundamental level, *phero* means “to carry or bring something from one place to another, including carrying away a burden or bringing forth new life.” According to the *Theological Dictionary of the New Testament*, “the basic sense of *phero* carries with it the possibility of denoting many processes and many realized meanings. It is impossible to give a full account of the data.”

That said, let’s examine the most common usages to see what we can learn because this word is being used to define the purpose of the Spirit. Etymologists say *phero* means “to lead, to guide, or to convey.” Homer used *phero* to mean “to bring forth and convey the word.” He used it to “express the bearing and removal of burdens which are carried away.” Homer said that *phero* meant to “show favor” and “to produce fruit.” He even said that *phero* was “the presentation of a gift that upholds, enabling the beneficiary to endure.” As such, I dare say Homer would have understood the benefit of the Spirit far better than the translators of English Bibles who claim it means “rushing.”

Similarly, in the following paragraph, *diamerizo* was originally translated “cloven” in English Bibles. It is used as an adjective before *glossa*, which was translated “tongues.” Cloven is the past participle of the verb “to cleave,” which means to “adhere firmly.” Thus if the disciple’s tongues were cleaved, they would have been “tongue tied.” While that would contradict the actual intent of the revelation, it gets worse in context. “Cloven” depicts the hoof of an animal which is divided into two parts. According to Webster it “is the traditional representation of Satan.” Recognizing their mistake, recent translations have now more accurately rendered *diamerizo* as “divided,” but they still attribute it to tongues,

making it “divided tongues” rather than to the act of “distributing” this new ability to speak among the disciples. The message here is that the disciples had a job to do—to communicate the Good News to all people the world over—and the Spirit of Yahowah gave them the tools they would need to do it.

“**And indeed** (*kai*), **languages** (*glossa* – the various tongues or dialects of human speech) **became apparent to them** (*horao* – they were now acquainted with and came to know and understand languages), **like a fire burning in them.** **And they were distributed** (*diamerizo* – divided) **and appointed** (*kathizo* – coming down to rest) **among** (*epi* – upon) **each and every** (*hekastos*) **one of them.** **And they were all individually** (*pas*) **filled** (*pimpremi* – swelling with the breath of) **the set-apart** (*hagios*) ΠΙΝΣ (placeholder for **Spirit** or *Ruwach* from *pneuma*), **and began** (*archo*) **to speak** (*apolaleo*) **another** (*heteros* – a different) **language** (*glossa* – tongue as in dialect or speech), **as the** ΠΙΝΑ (placeholder for **Spirit** or *Ruwach* from *pneuma*) **gave** (*didomi*) **them the ability to enlighten through speech** (*apophtheggomai* – the ability to pronounce words and hold a dignified and enlightened discourse).” (Acts 2:3-4) This was not a Pentecostal exercise in frivolity. This was serious business. The whole world needed saving. That could only be done with words.

Luke would go on to reveal that “**each and every one heard** (*akoustos* – was endowed with the faculty for hearing and understanding) **what was spoken in his or her own language** (*dialektos* – dialect or tongue). **And they were all amazed** (*existemi* – were astonished) **and marveled** (*thaumazo* – in admiration)...**because each and every man heard them speak in the language and dialect where they were born.** **Parthians** (*Parthos* – southwest Asia, today’s Iran), **and Medes** (*Medos* – which became Persia), **and Elamites** (*Elamites* – the Persian Gulf region), **and the residents of Mesopotamia** (*Mesopotamia* – today’s Iraq), **and in Yahuwdah** (*Ioudaios* – today’s Israel inclusive of the West Bank and Gaza), **and Cappadocia** (*Kappadokia* – today’s Turkey), **in Pontus** (*Pontos* – the eastern portion of Asia Minor), **and Asia** (*Asia*), **Phrygia** (*Phrugia* – the western portion of Asia Minor), **and Pamphylia** (*Pamphulia* – southern Asia Minor), **in Egypt** (*Aiguptos*), **and in regions of Libya** (*Libue*), **throughout Cyrene** (*Kurene* – a Jewish community in northern Africa), **and visitors from Rome** (*Rhomaïos*), **not only** (*te*) **Yahuwdah** (*Ioudaios* – a transliteration of the Hebrew *Yahuwdah*) **and foreigners** (*proselutos* – people from other nations), **Cretes** (*Kres* – inhabitants of the island of Crete) **and Arabians** (*Araps*), **all heard** (*akouo*) **them speak in their own tongue** (*glossa* – language and dialect) **the magnificent** (*megaleios* - wonderful) **voice** (*apolaleo* – the free speech and articulate sounds) **of** ΘΥ (placeholder for **Yahowah** from *theou*, **God** or *‘elohym*).” (Acts 2:6-11)

Sadly the Greek word, *proselutos*, which means “foreigner” was transliterated in most English Bibles as “proselytes.” Then those who aided and abetted the

errant transliterations, erroneously defined that word as “converts to Judaism.” The concept here is that the called-out *ekklesia* was now as the prophets had predicted. It was comprised of Yahuwdym and Gowyim. There were no religious converts to be found here, only new relationships.

The reason I shared this detailed list with you was fourfold. Yahowah wanted you to know that the initial *ekklesia* was ecumenical. It was comprised of people of all races and all nations. The first followers of the way, the first to be immersed in the Spirit, the first to be born anew and to be adopted into Yahowah’s eternal family became in effect, a united nation—one whose government was of another world. It would be as wrong to call the initial “church” Jewish as it would be to call it Gentile.

Second, by making this ecumenical statement, Yahowah was tying the “Day of Fifty” when this all transpired, directly to His Festival of Seven Sevens, where a similarly inclusive list appears. This day was predicted and fulfilled precisely and on schedule.

Third, Luke’s international roll call proves that the purpose of “tongues” was to communicate the Good News to all mankind, and to each in the language they spoke. Unlike the Catholics who insisted for the better part of one thousand years that Scripture could only be read in Latin, and the Muslims who still say that the Qur’an can only be understood in paleo-Arabic, Yahowah disagrees. He not only wants us to communicate His Word in every language, He has given us the resource to do so.

Fourth, you no doubt noticed that every *name* on Luke’s list was transliterated. Not one was translated. Mesopotamia is Mesopotamia in every human tongue. Recognizing that the basis of the name “Mesopotamia” means “between two rivers” in the original dialect, only helps you understand why it was chosen. It does not change the way the name is spoken.

There is one caveat, however. The sounds of languages differ. Some, like modern English, feature many words which begin with a hard “j” sound. Other dialects, like Hebrew, Greek, Aramaic, and Latin, have no such sound in their language or alphabet. In Hebrew, many words, including most every important name, were based upon the phonetic sounds “y,” “w,” and “h.” Yet none of these could be replicated in Greek characters. So, Luke did his best to convey the sound of the name “yah-uw-dah,” initially rendering it *Iouda* (ee-oo-dah), and then correcting that transliteration to correspond to Greek grammar rules with *Ioudaios*.

Yahowah, actually Yahowah, *named* His people. He created them, so it was His prerogative. He chose “Yahuwdah.” He didn’t choose “Jew.” Yahuwdah

conveyed what Yahowah wanted known. These people were part of His family. They bore His name. They “belonged to Yah.”

Luke was aware of the fact that Yahowsha’ spoke Hebrew, that on occasion He spoke a little Greek, and some Latin. Most of the time Yahowsha’ spoke Aramaic, because that was the language the people He was speaking to understood. Luke recognized that his testimony was therefore a translation of what was actually said. Sometimes, on those occasions when Yahowsha’ was quoting the Hebrew Scriptures, it was a translation of a translation. That doesn’t make Luke’s witness a bad thing, but it means that it cannot be precisely accurate either. Languages are all imperfect tools and no dialect translates perfectly from one tongue to another.

Yahowah encouraged Luke to write in Greek because more people understood Greek than any other language. Just like today, the *lingua franca* of the world is English. But unlike Greek, our alphabet has letters which correspond to the original Hebrew sounds of “y,” “w,” and “h.” We can write and say Yahuwdah exactly the way Yahowah intended the name to be spoken. Moreover, we can also accurately communicate the message behind Yahowah’s choice of monikers. Yahuwdah means: “Belonging to Yah.” So today, there is no excuse for not correctly communicating the right sound or the accurate meaning of the name. “Jew” is not only wrong, it is meaningless and disrespectful.

So why do I occasionally use the name “Jew” you may wonder. It’s because today, “Jew” does accurately define a people—a people who generally no longer belong to Yah, who no longer bear His name, who are no longer part of His family. And while there are some exceptions, in the grand scheme of things this will not change until the last three years of the Tribulation. So today Jew is both an accurate and a descriptive name. While it would be errant, misleading, and disrespectful to alter the transliterated sound of the Author’s chosen name in the context of His Word, contemporary commentary is different.

But let me tell you what is not different. There is *no excuse* for *not* calling God by His chosen name: Yah, Yahu, Yahowah, or Yahowah. Since He regularly uses the shortened versions, we shouldn’t be the least bit uncomfortable using them also. I’m on a first name basis with the Creator, and I highly recommend the same to you.

But know and understand this, Yahowah’s name isn’t “the Lord.” That is Ba’al’s name and title. Yahowah’s name isn’t “God” either. That is just a word. His name isn’t “Jehovah,” despite the witnesses to the contrary.

Since Yahowah created the universe, it would be reasonable to assume that He can spell His own name. He chose the consonants “YHWH” and then gave us the basis of His choice so that we would be able to supply the vowels. He even

included the phonetic sound of His name in the names of hundreds of people and places that were important to Him so that we would be without excuse. Yahuwdah is one such example.

Similarly, there is no excuse for not calling our Savior by His God-given name: Yahowsha' or Yahuwshua. His name was not, and is not, "Jesus." Man coined that name. In addition to being wrong, it is both meaningless and disrespectful. Yahowsha' came in His Father's name. His Father wasn't named "Jes."

And despite what you may have been led to believe, Yahowsha' isn't named in the Greek eyewitness or historical writings. Not once, not ever. One of three placeholders (IY, IΣ, or IN) is used instead. If you were to search every page of every manuscript dated to the first, second, and third century, as I have done (69 copies covering 600 pages), you will not find a single solitary instance where a scribe wrote "Iesou," "Iesous," or "Iesoun."

Yahowchanan, whose name we have convoluted into "John," recognized that it was wrong to errantly communicate Yahowsha's name, so neither he, nor the others who authored the eyewitness and historical accounts, butchered Yahowsha's name. That task would be left to religious clerics and scholars (as well as to those who trust them).

Now since the alphabetic limitation pertained only to Greek, and not to Hebrew, Yahowah inscribed His name exactly 7,000 times in His Scripture. That's seven times a page. He's got a thing for sevens and for precision. Too bad His creation has neither.

When arrogant and disrespectful men renamed Yahowsha', they disassociated Him from Yahowah. And from that grew the Trinity. (Renaming Yahowah's Spirit "Holy" rather than "set-apart" created the second misconception.) Yahowsha', however, tells the truth. Yah Saves. Yahowsha' is the human manifestation of Yahowah—nothing more, nothing less.

And while we are on the subject, Yahowsha' is not "the Christ." He is the Ma'aseyah, the anointed implement of Yah. You will not find "*chrios*," the supposed basis of the transliteration, or its derivatives *christos*, *christou*, *christo*, or *christon*, written out in reference to Yahowsha' on any page of any eyewitness or historical manuscript dating prior to the time of Constantine's corruptions. The primary meanings of *chrios* in Greek were "drugged" and "whitewashed." When Acts says that the followers of the way were first called "Christians" at Antioch, it was an insulting epithet.

Chrios is only written out once in the eyewitness or historical accounts. It is used in Yahowsha's derogatory letter to the Laodiceans in Revelation 3:18.

Speaking to the Protestant Church in today's Western democracies, God pokes fun at their reliance on manmade drugs—in this case the application of eye salves.

Since the authors of these texts didn't use *chrios*, *christos*, *christou*, *christo*, or *christon* in relationship to Yahowsha', we have no basis for transliterating the unwritten word as "Christ," as if it were the Savior's last name, or even His title. If their intent was for their placeholders (XΣ, XY, XΩ, or XN) to represent the Hebrew title "Ma'aseyah," we should replace the placeholder with Ma'aseyah. If their intent was to convey the word for "anoint," then we should translate that meaning into our English texts as "anoint." If we are unsure of what Yahowah intended, we should write "Anointed Ma'aseyah" every time the placeholder is used. There is no chance that is wrong.

Therefore, there are three correct choices and one incorrect option. Guess which one religious men chose? Is it any wonder Yahowsha' called the Catholics "dead" and Protestants "vomit?"

Returning to the word which led us to this discussion, there is *no excuse* for *not* calling Yahowah's family by their God-given name: Yahuwdah. It is the name of the Chosen People and of the Promised Land because Yahowah's home and His Land are the same. Read the Second of Seven Instructions etched on the Second of Two Tablets with this in mind, also recognizing the "father and mother we are to take seriously" are our Heavenly Father and Spiritual Mother. They are the sole source of "long life in the Land."

When we come to understand Yahowah's names, His Word, His *Miqra'ey*, and His Spirit, we will be like Petros, the rock. We will become Yahuwdah, too. **"Petros, standing up** (*histemi* – established and enabling others to stand upright) **with** (*sun*) **the eleven, lifted up** (*epairo* – raised) **his voice** (*phone*), **and spoke to them: 'You men of Yahuwdah** (*Ioudaios* – a transliteration of the Hebrew *Yahuwdah*, meaning those who belong to Yah), **all who live in Yaruwshalaim** (*Ierousalem* – a transliteration of *Yaruwshalaim*, meaning the place from which redemption flows) **let this be known, hearken to my words: ...this is that which was affirmed through the prophet Yahuw'el** (*Joel* – a transliteration of the Hebrew *Yahuw'el*, meaning Yahowah is God):'" (Acts 2:14-17)

Before we examine the passage from the book known by the corrupted name "Joel," recognize that Yahuw'el was inspired to write about the last days, and not about the fulfillment of the Feast of Sevens. Local Jews had accused the disciples of being drunk in the aftermath of their immersion in the Spirit, because they now spoke languages the Aramaic speaking Jews didn't understand. So the subject of Petros' sermon was the Spirit, and Her ability to work through people to achieve Yahowah's purposes.

As we analyze these prophetic words, I'm going to share them as they are presented in Greek first, and then compare those words to the same passage written in Hebrew. That way we will be able to do what the Spirit was doing through the disciples—understand Yahowah's Word in different tongues.

Also note, from the perspective of the Greek, Luke could be saying that Yahowah was promising to “set-apart and pour out” His Spirit, to “pour out His set-apart Spirit,” or to “separate all flesh by pouring out” His Spirit. Each would be accurate. **“And it shall come to exist** (*esomai* – first person singular future tense of to be) **in** (*en*) **the last and final** (*eschatos* – extreme and uttermost in the succession of time) **days** (*hemera*), **says** ΘΣ (placeholder for **Yahowah** using *theos*), **I will pour out** (*ekcheo* – bestow and abundantly distribute) **My set-apart** (*apo* – separated) ΠΝΣ (placeholder for **Spirit** using *pneuma* for *ruwach*) **individually upon all** (*pas epi*) **flesh** (*sarx*). **And your sons and your daughters shall prophesy** (*propheteuo* – will make things known before they happen), **and your young men shall see** (*eidon* – experience and perceive with their eyes) **visions** (*horasis* – understand the nature and appearance of things), **and your old men** (*presbuteros* – elders) **shall dream dreams** (*enupniazomai enypnion* – receive divine insights). **And indeed** (*kai ge*) **upon My male servants** (*doulos* – men who serve) **and upon My female servants** (*doule* – women who serve) **in those specific** (*ekeinos*) **days** (*hemera*) **I will bestow and abundantly distribute** (*ekcheo* – pour out) **My set-apart** (*apo*) ΠΝΣ (placeholder for **Spirit** using *pneuma* for *ruwach*). **And they shall prophesy. And I will bestow deliver** (*didomi* – give of my own accord) **a prophetic prodigy** (*teras* – a highly talented child, an extraordinary and marvelous accomplishment, a foreshadowing of prophetic indication revealing something of great significance, a wonderful miracle) **in** (*en*) **heaven above, and signs** (*semeion* – miraculous wonders which authenticate and distinguish, signals, prodigy, and portent) **upon** (*epi*) **the earth** (*ge* – land) **below. Blood** (*haima* - death) **and fire** (*pyr*), **vapor** (*atmis*) **of smoke** (*kapnos*). **The sun** (*helios*) **shall be turned** (*metasptrepho*) **into** (*eis* – toward) **darkness** (*skotos*) **and the moon** (*selene*) **into** (*eis* – toward) **blood** (*haima* - death)...**before that great** (*megas* – massive in all dimensions and energy) **and conspicuously manifest** (*epiphanies* – that which shows one's self, appearing and becoming visible, bringing light so as to become clearly known; from *epi*, to be with, and *phaino*, light which shines in the) **day of KY** (placeholder for **Yahowah** using *kuriou* without the definite article) **comes** (*erchomai* – arrives, appears, shows himself in public and becomes known). **“And it shall come to exist** (*esomai* – first person singular future tense of to be), **individually all** (*pas*) **whosoever** (*hos an*) **puts on the name** (*epikaleomai* – permits themselves to be surnamed, to be named after, to be summoned and called by name; from *epi*, upon, by, and with, and *kaleo*, to be invited by name, to receive a name, and to be called by the name) **of KY** (placeholder for **Yahowah** using *kuriou* without the

definite article), **the personal and proper name** (*onoma*), **shall be saved** (*sozo* – shall be rescued from danger, destruction, disease, suffering, penalty, and punishment and they shall be restored and delivered).” (Acts 2:17-21)

In the very last days, during the five days between the Day of Atonement and the Miqra’ of Tabernacles, Yahowsha’ will pour out His Spirit on all flesh. It will eternally incarcerate those who have led people astray. It will dissipate the souls of those they have duped. And it will save those who have come to know and trust Yahowah.

And while this is important to know, it is the last line that is stunningly important. It reveals that you have to be a Yahuwdah, one who bears Yahowah’s name, to be saved. It doesn’t say anything about being baptized or being a Catholic. There wasn’t a “hail Mary” quotient or formula in sight. There were no fancy prayers or four spiritual laws. He didn’t mention getting on you knees, closing your eyes, or bowing your head. There were no good deeds to be done. Be willing to be called by Yahowah’s name and you shall have it all. That must be quite a name.

So to better understand all of this let’s turn back a few days and a few pages to the book from which Luke quoted. In Yahuw’el, known to us as the prophet Joel, Yahowah sandwiches this particular passage between His remedy for the Muslim hordes who advance into the Land as a result of the Magog War and His rather universal solution to the Socialist Secular Humanists who attack during the battle of Armageddon.

So that we have some feel for the context and flow of the passage, I want to sneak up on the 28th verse of the 2nd chapter by beginning with the 21st. I have been trained by the Spirit to do this because every time I do, I’m astounded by what I learn. Let’s see if God is consistent...

“Fear not O Land. Rejoice (*gyl*) **and be glad** (*samach*) **because** (*ky* – certainly, surely, and indeed) **Yahowah** (יְהוָה) **will do** (*‘asah* – will accomplish and effect, institute and celebrate) **that which promotes and fosters growth** (*gadal* – that which nourishes and magnifies, that which makes one great and powerful).” (*Yahuw’el* / Joel 2:21)

Yahowah wants His people, those who live in His Land during the wars to come, to know that they should rejoice even in the most deadly of days because He will restore life. Yahowah promotes growth because growth is essential to life.

Further, Yahowah wants us to equate the “budding of the Fig tree” in the last days before Yahowsha’s return, to the return of Yahuwdah to the Land. **“Indeed, by the tree** (*‘ets* – from the upright wooden pole of crucifixion) **He lifts up, bears, and carries away** (*nasa’* – spares, supports, sustains, and raises) **His fruit**

(*par* – His offspring, children, and progeny; literally the fruit of Him), **the fig tree** (*ta'en*) **and the vine** (*gephen*). **They bestow** (*nathan* – give and grant, permit and ascribe, produce and yield) **power, protection, and prosperity** (*chayil* – might, ability, and effectiveness, noble character and vigor).” (*Yahuw'el* / Joel 2:22)

The “fig tree” is Yisra'el (those who strive with and are empowered by God) and the vine is Yahuwdah (those who belong to Yahowah). The “fruit” represents the harvest of FirstFruits, the gathering of God’s children. Yahowsha’ is the tree of life. And by hanging on that tree He can lift us up, bear us in His arms, and carry us away. You may want to read that last passage again with these thoughts in mind.

“Be glad children (*ben*) **of Tsyown** (*tsyown* – the conspicuous signpost on the way). **Rejoice in Yahowah** (𐤏𐤃𐤏𐤃) **your God** (*'elohym*).” (*Yahuw'el*/Joel 2:23) That’s twice now that He has told us His name. It’s either a senior moment or it’s important to Him. And I’m guessing important based upon the clue: “rejoice in Yahowah your God.”

The early and late rain spoken of in the next verse refers to the living waters bequeathed upon mankind by way of the three Spring and three Fall *Miqra'ey*. **“He gave you as a gift the early rain** (*mowreh* – a teacher from whom water flows) **for vindication** (*tsadaqah* – justification and salvation, so that you could be called innocent) **by descending** (*yarad* – He lowered Himself going down [to Sheol on our behalf]). **And He will shower** (*gashem*) **Autumn rain later** (*malqowsh*) **as the First and the Foremost** (*ri'shown* – as the Leader at the beginning of his dominion; from *ro'sh*, from the summit, as Chief of the nation and as Head of the family).” (*Yahuw'el*/Joel 2:23)

During the Spring *Miqra'ey* Yahowsha’ was the Suffering Servant—the sacrificial lamb of God who vindicated all who rely upon Him by bearing our sins. During His fulfillment of the Fall *Miqra'ey*, He will return as King, the First, and Foremost.

As a result of the Spring and Fall fulfillments, the living waters will cause: **“The threshing-floor** (*goren* – the place where grain [symbolic for harvested souls] are gathered and processed) **will be filled** (*male'* – accomplished, confirmed, satisfied, made complete, and consecrated). **The grain** (*bar* – the fruit, the seed of life; from *barar*, those who are cleansed and purified, those who are chosen, proven, and polished), **and the winepress** (*yeqeb* – [those washed in Yahowsha’s atoning blood]) **shall overflow in abundance** (*shuwq*) **with new wine** (*yarash tyowsh*) **and pure, shining olive oil** (*yitshar*). **I will restore** (*shalam* – save and redeem) **you.**” (*Yahuw'el*/Joel 2:24-25)

Grain represents purified and harvested souls. Wine is the symbol of atonement. Oil is Yahowah's metaphor for being anointed in His Spirit of light. These are the ingredients of redemption and restoration.

The power of salvation resides in a singular name. **“You shall be fulfilled** (*saba'*), **radiating Light** (*halal*) **in the personal and proper name** (*shem*) **of Yahowah** (יהוה), **your God** (*'elohym*), **who by way of relationship** (*'asher*) **has brought about** (*'asah* – expended considerable effort to facilitate) **marvelous and wonderful things** (*pala'* – extraordinary and distinguishing actions which are beyond human understanding) **with and beside** (*'im*) **you. Throughout eternity** (*'owlam* – during the perpetual and continuous existence) **My family** (*'am*) **shall not be disappointed** (*buwsh* – be frustrated or feel any shame).” (*Yahuw'el* / Joel 2:26) And won't it be lovely.

And it is because: **“You shall know** (*yada'* – you shall experience, acknowledge, and understand) **that I am in the midst** (*qereb*) **of Yisra'el** ([those who live, strive, persist, and persevere with God, those who are empowered by God]). **I am Yahowah** (יהוה), **your God** (*'elohym*). **And there is none other** (*'ayn* – nothing else of value to possess) **besides** (*'owd*) **Me.**” (*Yahuw'el* / Joel 2:27) Simple. Truthful. Direct.

Now that we know who is speaking, who He is speaking to, and when this is all going to transpire, let's examine the passage Luke sought to quote. It begins similarly: **“It shall come to exist** (*'ehayah* – first person singular future tense of to be) **after all of this** (*'achar ken*) **that I shall pour out** (*shaphak* – bestow and abundantly distribute) **My Spirit** (*ruwach*) **upon** (*'al*) **all** (*kol*) **flesh** (*basar*), **and your sons and daughters shall prophesy** (*naba'* – shall speak under the influence of My Spirit). **You elders** (*zaqen*) **shall dream** (*chalam* – restoring) **dreams** (*chalowm* – revelations). **Your young men shall see** (*ra'al* – look at and inspect, perceive, consider, and regard) **visions** (*chizzayown* – behold prophetic communications). **And indeed** (*gam*), **upon My male servants** (*'ebed*) **and female servants** (*shiphchah*) **in those same** (*hem*) **days** (*yowm*) **I will abundantly supply** (*shaphak* – pour out) **My Spirit** (*ruwach*).” (*Yahuw'el*/Joel 2:28-29) Thus far the Greek and Hebrew tell the same story with modest shading improvements provided by the older tongue.

“I shall produce and deploy (*natan* – grant, give, and bestow) **miraculous signs** (*mowpheth* – a portent and a prodigy, symbols of an extraordinary child foreshadowing coming events) **in the heavens** (*samayim*) **and in the land** (*'erets* – earth). **Blood** (*dam* – from *damam*, meaning that which silences and causes death), **fire** (*'esh*), **and a pillar** (*tymarah* – that which stands upright) **of smoke** (*'ashan* – furious as in angry).” (*Yahuw'el*/Joel 2:30)

Upon His return, Yahowsha' is neither happy nor accommodating. All evil will be expunged from the earth. The religious and political systems that have caused death will themselves die.

The pillar of smoke who accomplishes these things could be Yahowah Himself. You will find Him using the same words to describe His presence in Genesis 15:17 with Abraham, His presence with Moseh in Exodus 19:20, and with the Children of Yisra'el in 2 Samuel 3:6.

Continuing this theme, Yahowah confirms that Satan's schemes (the Catholic religion based upon sungod worship, the Islamic religion based upon moongod worship, and Secular Humanism based upon man being a child of the stars) will be abolished. **“The sun (*shemesh* – a metaphor for and object of satanic worship) shall be overthrown and turned (*hapak* – be overwhelmed and destroyed, changing) to obscurity and darkness (*chosek* – will grow dim and be hidden), and the moon (*yareach* – a metaphor for and object of illicit worship) into blood (*dam* – from *damam*, meaning that which silences and causes death), before or in the presence of the (*panym*) arrival of (*bow'*) the great and important (*gadawl* – intense in energy and enormous in magnitude, distinguishing; from *gadal*, that which empowers and encourages growth) and awe-inspiring (*yare'* – reverent and fearful; that which encourages the respect of authority) day (*yowm*) of Yahowah (𐤆𐤏𐤃𐤇).”** (*Yahuw'el* / Joel 2:31)

Yahowsha's return is good and bad news. For most it will lead to either their incarceration or demise. But for some, it will lead to unimaginable renewal and growth. But regardless of where one's choices have led them, all will come to respect Yahowsha's authority.

And here is the payoff line. **“And it will come to exist (*hayah*) that all (*kol* – each and everyone) who by relationship (*'ashar*) calls out to, proclaims, summons, and designates themselves by the proper name (*qara'* – chooses to invite the proper name into their presence, calling themselves by the name), by the personal name (*shem*) of Yahowah (𐤆𐤏𐤃𐤇), will be saved (*malat* – delivered and rescued, be made safe, spared from danger, continuing and extending the relationship).”** (*Yahuw'el* / Joel 2:32)

The most complete and universal definition of *qara'* is: “to be invited and summoned into the presence of another and to be called and to be known by their proper name.” There is only one name in this passage, the great, important, and awe-inspiring name of Yahuwweh.

That being so, why is it that 99.99999% of religious clerics, academic scholars, political leaders, governmental officials, and media spokespeople pretend as if there were no such name? Why is it that so few people are called by Yahowah's name? Why do so few profess Yahowah's name?

Yahowah is the only rational candidate for God. His are the only credible Scriptures. He and they say that the source of salvation is based upon calling upon and being called by the personal and proper name of Yahwuweh.

Apart from the stunning reality that fewer than one in a million people know how to capitalize upon Yahowah's awesome promise, we have confirmed something I have long suspected. When Luke used the "KY" placeholder in his Tanakh quotation in Acts, and when it was faithfully copied by every first, second, and third century scribes, the intent was to convey Yahowah's name.

We now know with absolute certainty that when English Bible translators replaced Luke's KY (absent the definite article) with "the Lord" in this stunningly important verse, they were wrong. Therefore, anyone who relies on them will be wrong.

From the moment I came to survey the 69 oldest manuscript copies of the eyewitness and historical accounts (the sum total of those which have been found that predate Constantine), I have known three things. First, the reason Yahowsha' and Yahowah were unnamed throughout every page of every first, second, and third century Greek manuscript was because their names couldn't be written in Greek. There is no "Y," "W," or "H" in the language the eyewitness or historical accounts were written.

Second, since it's obvious that Yahowsha' influenced the eyewitness and historical accounts, when He suggested the use of the seven divine placeholders, He told us that He does not want His names corrupted, much less changed. If somewhat close were good enough He would have inspired that choice. He didn't. Man did.

It's not that Yahowah didn't want His name used or known. If that were the case, He wouldn't have written Yahowah and Yahowsha' 7,000 and 77 times respectively in the Hebrew Scriptures. He wouldn't have inspired verses like this one in Yahuw'el. He wouldn't have quoted Scriptures which contained His name hundreds of times. And He wouldn't have directed us to the Writings of Moseh, the Prophets, and the Psalms if He didn't want us to know, to write, to speak, to summon, to rely upon, and to be called by His name.

The third realization is that when we see the IY (Iota Upsilon), ΙΣ (Iota Sigma) or ΙΝ (Iota Nu) divine placeholders in the early manuscripts, we should always replace them with Yahowsha'. We can write what the Greeks could not. There is no justification for rendering the divine placeholders Iota Upsilon, Iota Sigma, and Iota Nu with a line over them, as Iesou, Iesous, or Iesoun, and even less for changing Yahowsha's name to "Jesus."

Yahowah said that “calling upon” and “being called by Yahowah saves.” If you want to trust “Jesus” and “the Lord” with your soul, you’d better hope that God does a better job of translating than man.

There is some bad news here. The number of people who benefit from Yahowah’s deliverance will be few. God says: **“For on Mount Tsyown and in Yaruwshalaim, there will be a remnant who escape and are delivered** (*paleytaḥ* – a remainder left over after danger and oppression; from *palyt*, meaning fugitive refugees and *palat*, meaning who escape). **Yahowah (יְהוָה) said, ‘Through the relationship (‘asher) the remnant (saryd – the survivors who are left) will be summoned, being designated by and proclaiming the name (qara’ – will choose to be invited into the presence of God, calling themselves by the name).’** (*Yahuw’el/Joel 2:32*)

The Jews who have made it a crime to say or write Yahowah’s name will be saved by the very name they have run away from for 2,000 years. **“Behold (hineh), in those days and at that time, relationally (‘asher) I will restore (sub – turn around, change, and return) those in captivity (shabuwth – those who are controlled and oppressed) in Yahuwdah (those who belong to Yah) and Yaruwshalaim (the place from which redemption flows).”** (*Yahuw’el/Joel 3:1*)

This same message permeates Scripture. Yahowah will restore Yisra’el. Hosea and Zechariah tell us that two days (2,000 years) after the healing, therefore on the Day of Atonement (Monday October 3rd, 2033), Yahuwdah will look upon Yahowah whom they pierced and recognize that Yahowsha’ and Yahowah are one.

* * *

Now, let’s examine what the Feast of Seven Sabbaths is, and how it relates to the Spiritual birth of the ecumenical out-calling that would for the first time include Gentiles in addition to Jews. For that we will have to open the Books of Moseh to the heart of the Towrah—Leviticus.

Yahowah says: **“Accurately count (saphar – reckon, record, relate, rehearse, and regale) from the day after the Shabat (shabat – the day of ceasing and rest), from the day you included and bore (bow’ – came and went, arriving with) the sheaf of grain (‘omer – the measure of a united bundle of grain (approximately two liters)) as an ascending wave offering (tanuwpah – an offering of grain which is lifted up) the passage of seven (sheba’) complete Shabat.”** (Leviticus 23:15)

Okay, right off the bat we know that the timing was crucial. God said “accurately count...seven Sabbaths...from the day after the Sabbath of the wave offering” which is the Miqra’ of FirstFruits, symbolizing the harvest of souls. This day was set apart to “relate a rehearsal,” and to “regale a record” of a “fifty” day pattern that was very important to God.

“In combination with (*‘ad*) the next day after (*mochorath*) the seventh Shabat, you shall accurately count, reckon, record, relate, rehearse, and regale (*saphar*) fifty (*chamishshym*) days (*yowm*), and you shall come near and approach (*qarab* - enter into) Yahowah’s (יְהוָה) renewing and restoring (*chadash*) gift (*minchah* – His offering and present).” (Leviticus 23:16)

This is the announcement of the empowerment and enrichment of Yah’s Covenant Children, the Gift of God. It is being tied directly to the Yowbel, Yahowah’s ultimate plan of 50.

In *Dabarym* / Deuteronomy, Moseh will tell us that the *Miqra’* of *Shabuw’ah* is to be all inclusive. That foreknowledge is required to understand what happens next. Being ecumenical, the *ekklesia* – out calling would be comprised of Yahuwzym and Gowym—Jews and Gentiles. Since the Yahuwzym were providing the Bread of Life, the Ma’aseyah, they were symbolically being asked to bring a loaf for the Gowyim. **“You shall come in bringing (*bow’*) out of your dwelling (*mowshab* – your assembly where you live, your home and household) two loaves of bread (*lechem*) as an ascending wave offering (*tanuwphah*) a double portion (*shanaym*) as a tithe (*‘issarown*).”** (Leviticus 23:17)

But this grain offering was to be unlike that consumed during the *Miqra’* of Unleavened Bread, where sin, represented by leaven or yeast, is removed from the loaf. This time the flour is to be polluted with sin because the *ekklesia*, like the Feast of Seven Sevens, is a come as you are party. Yahowah’s gift, His Covenant, provides for the removal of our sin. **“They shall exist as (*hayah*) stripped flour (*‘slet* – fine ground grain with the hulls removed), baked with leaven (*chametz* – soured, fermented, oppressed, grieved, cruel, ruthless, and embittered, puffed up), a FirstFruits (*bikuwr* – the first harvest gathered; from *bakar*, being born with a privileged inheritance) unto Yahowah (יְהוָה).”** (Leviticus 23:17) Yahowah is in the business of harvesting polluted souls—but not before He purifies them. His FirstFruits are people who are gathered to Him, being born anew, cleansed in His Spirit. Their gift is a privileged inheritance. They become the sons and daughters of Yahowah.

Since these souls were full of sin, since their bread was soured and fermented, they would require the atoning blood of a perfect lamb. **“In addition to (*‘al* – above and beyond) the loaves of bread (*lechem*) come near and approach with (*qarab* – bring and draw nigh) seven (*sheba’*) one year old (*sanah*) lamb (*kebes*)**

sons (*ben*), entirely without defect or blemish (*tamym* – complete and sound, healthy and whole, unimpaired and innocent, blameless and perfect)...” (Leviticus 23:18)

There is no such thing as an animal “without defect or blemish.” And it’s senseless to call an animal “innocent, blameless, or perfect.” Neither we nor the Yisra’elites used “*ben/son*” to describe the offspring of livestock. Further, it was unnecessary to denote masculinity in this passage with “*ben*” because in the Hebrew language most nouns, like *kebes* already convey their gender. So by using *ben* Yahowah is painting a prophetic picture of the Ma’aseyah and the role He will play in the redemption of mankind.

Such insights can be derived from *tamym* as it is a derivative of *tamam*. Yahowsha’, as the Lamb of God, “put an end to” the requirement of animal sacrifice for the atonement of sin. By “fulfilling” the *Miqra’ey* requirements “perfectly,” and by “completing” His redemptive mission, “finishing the job,” God “accomplished all that was necessary” to make us “whole, complete, and upright”—forever. The *Miqra’ey* sacrifices pointed toward Yahowsha’s sacrifice. They served as a “record,” as a “rehearsal,” designed to “regale” the seven most important dates in mankind’s redemptive history.

Yahowah required seven lambs to remind this ecumenical gathering of Yahuwdym and Gowyim, men and women, young and old, that seven is the number of perfection. By definition, we must be perfect in order to be one with our creator, since anything less would make Him imperfect and therefore not God. Yahowah’s address is Seven Seventh Street. To find Him there, come to appreciate the prevalence and pertinence of seven.

And speaking of seven, now that four of the seven have been fulfilled, we should know enough to look back and celebrate these down payments with understanding, reveling in the Good News that our God has done these things for us. And we look forward with eager and vigilant anticipation to Yahowah’s guarantee to deliver the next three on time and on schedule.

Returning to the description of the Feast of Seven Sevens, so far we have two polluted loaves and seven perfect lambs. But there is more...“**...one (*’echad*) bull (*par* – from *parar*, broken and frustrated, divided, split apart, and shattered, violated and ineffectual), a son from the herd to reflect upon (*ben baqar* – a son to consider along with the offspring of cattle), and two rams representing the upright pillar and doorway (*’ayil* – the Mighty One who leads from the door posts and the tree)...”** (Leviticus 23:18)

The bull is obviously a bad thing. It is derived from a word which describes fallen man apart from God. Without benefit of “Yahowah having laid upon the Lamb the iniquity of us all” we are “broken, split apart, and divided” from Him.

Having “violated” the Towrah, our feeble attempts to save ourselves are “shattered and ineffectual.”

Further, the bull, second only to the sun, is Satan’s most enduring symbol. So while *baqar* can mean “cattle, herd, or oxen,” the same three Hebrew consonants vocalized *boqer* mean “daybreak and the rising sun,” something that identifies Satan, the “Arrogant Son of the Morning or Rising Star.” Along those lines *baqaq* means “empty and void, laid waste and devastated.” And that may be why Yahowah wants us to *baqar*, “to consider and reflect upon,” our condition as a consequence of having confused Yahowah’s instructions with Satan’s counterfeit.

‘*Ayil* is the opposite of *baqar*. It’s every nuance points to the Ma’aseyah. ‘*Ayil* is the “Ram” whose “horns of light” served as a replacement for Isaac on Mount Moriah. ‘*Ayil* is the “Lamb” who was sacrificed to bear our sins. ‘*Ayil* is “the Upright Pillar” representing Yahowah’s presence with the Children of Israel in the wilderness. ‘*Ayil* is the “Mighty One” who became a man to save men. ‘*Ayil* is the “Leader of the flock,” the one who shepherds His sheep home. ‘*Ayil* is “the tree, the upright pillar of wood” upon which our Savior hung. ‘*Ayil* represents the “door posts and lintel” upon which the blood of the lamb was smeared during the Exodus Passover. And ‘*ayil* is “the Doorway” to Heaven.

And while there is only one God, one Savior, and one Spirit, the Savior and Spirit were set-apart from Yahowah to serve and save man. That is why “two” are required.

So far, so good, but the Boss wasn’t finished. There was more on the menu and the recipe wasn’t yet complete. “**...existing as (*hayah*) an ascending way (*‘olah* – an elevated stairway by whose steps one can ascend and rise) to Yahowah (אֱלֹהִים), as a gift (*minhah* – a sacrificial present, an apportionment bestowed, something given without compensation), an anointing poured out (*necek / macak* – a drink offered and served), an offering made by fire (*ishshah* – through sacrifice) for a reconciling (*nychoach* – pleasing and delightful, soothing and tranquil) aroma of acceptance (*reyach* – scent; from *ruwach*, meaning that which delights, is received, and accepted) unto Yahowah (אֱלֹהִים).**” (Leviticus 23:18)

‘*Ishshah* is also the Hebrew word for “woman, wife, and female,” perhaps symbolic of the Spirit, our Heavenly Mother through whom our souls soar, reborn as they are onto eternal life. ‘*Eshshah* is fire, as is ‘*esh*, both feminine nouns symbolize judgment—something we pass over as beneficiaries of “Yahowah’s sacrificial gift.”

The primary meaning of *nichowach*, or sometimes *nichowcha*, is “an appeasement which brings reconciliation and peace, tranquility, between parties of a relationship at a party.” This is Yahowah as Savior and as Spirit.

Nichowach is from *nuwach*, meaning “that which brings rest and allows someone to settle and remain.” It is a “resting place,” the “place of tranquility.” And it is the result of being “*reyach*, accepted and received unto Yahowah.”

“You shall produce (*‘asah* – and bring) **one satyr** (*sayr* – a demon possessed goat, a demonic swine; from *sa’ar*, a fearful tempestuous whirlwind and dreaded storm which swirls and sweeps away) **for sin** (*chatta’ah* – as a result of your guilt; from *chata’*, for having incurred the penalty of becoming unclean, for having trespassed, missing the way), **and two, one year old** (*sanah*) **lamb** (*kebes*) **sons** (*ben*), **as a sacrifice** (*zebach*) **for salvation** (*shelem / shalem / shalam / shilem / shalam* – for that which completes and finishes, rendering the payment in full; that which brings peace, prosperity, and well-being; that which represents a voluntary sacrifice to requite so as to repay the debt, returning and reestablishing the alliance of friendship; that which perfects and makes whole, rendering the beneficiary unharmed and at peace; that which provides compensation, recompensing damage incurred; that which restores, makes amends, and reinstates the fellowship).” (Leviticus 23:19)

The “satyr” represents all that is wrong with us and the world. The satyr is Satan, “the goat who is possessed, the demonic swine, and the dreaded whirlwind whose circular reasoning sweeps people away” from God. The satyr is the reason we have “sinned and incurred guilt, become unclean, having missed the way” to God. So to solve the problem of Satanically-incurred sin, Yahowah has offered the Savior and the Spirit. No matter how one vocalizes *slm*, it spells “salvation.”

Grain represents souls, and FirstFruits represents the birth and harvest of souls. The purpose of the Feast of Seven Sevens is to elevate these souls so that they rise up into Yahowah’s presence. **“The one who officiates** (*kohen* – the priest or designated officer) **shall wave** (*nuwph*) **them with the bread** (*lechem* – the grain) **of FirstFruits** (*bikkuwr* – the first harvest gathered; from *bakar*, those born with a privileged inheritance) **as an offering which elevates** (*tanuwphah*) **before and in the presence of Yahowah** (𐤆𐤃𐤆𐤀) **in accordance with** (*‘al* – on the basis of) **the two** (*shanayim* – the double portion of) **lambs** (*kebes* – male lambs or rams). **They shall exist as** (*hayah*) **set-apart** (*qodesh*) **to Yahowah** (𐤆𐤃𐤆𐤀).” (Leviticus 23:20) The Spirit and the Savior “exist set-apart to and from Yahowah.” They are responsible for elevating us into the presence of God.

While the religious world remains oblivious to Yahowah’s plan, it isn’t God’s fault. He not only told us what to do on this day; He told us twice. **“You shall call out** (*qara* – address by name, proclaim, preach, and publish) **that this essential** (*‘etsem* – substantive and foundational) **day exists** (*hayah* – was, is, and forever will be) **set apart** (*qodesh*), **an Invitation to be Called Out and Meet** (*Miqra* – a rehearsal meeting, that which brings together, encouraging reading, proclaiming, and summoning) **for you.**” (Leviticus 23:21)

Therefore today, we are to observe the Invitation to be Called Out and Meet with God of Seven Sabbaths by gathering together, recognizing that this day was a rehearsal for that which was fulfilled seven weeks after FirstFruits. We are to read the Word, proclaim its redemptive truth, and summon the unsaved to God.

But there are also things that we are not to do on this day. And first and foremost among them is there is to be no business as usual—especially religious business. **“You shall not (*lo*) do (*asah* – effect, produce, observe, institute, or celebrate) any (*kol*) work (*abodah* – labor or service) of the heavenly messenger’s business (*mala’kah* – the task of God’s envoy and representative) on it as an eternal (*owlam* – everlasting) prescription (*chuyqah* – as a custom, an ordinance, and a statute) throughout time, for all generations (*dowr*) in all your settlements, abodes, populations, assemblies, situations, and sojourns (*mowshab*).”** (Leviticus 23:21) The Festival of Sevens is an appointment with God. The Miqra’ is a custom, an ordinance, even a statute to be observed and proclaimed forever, throughout time no matter where we might be.

I am unaware of any national or international Christian body or Church which observes Yahowah’s Feast of Fifty. And if there are none, no national or international Christian body or Church observes the Word. So the question is: how much of the Word can they ignore before the Word ignores them.

There is a unique aspect of the Miqra’ of Seven Sabbaths that wasn’t delineated in the Called Out presentation, but was evident in the fulfillment. Thankfully, Moseh explained the ecumenical, all inclusive nature, of the Feast Seven Sabbaths in Words. Let’s turn to it now so that we fully understand the connection between the Miqra’ and the ‘ecclesia – called out.

To begin, Yahowah wants us to know that this, like all His *Miqra’ey*, are *for us*, not for Him. **“You shall accurately count (*saphar* – reckon, record, relate, rehearse, and regale) seven sevens (*sheba’ shabuwa*) for yourself.”** (Deuteronomy 16:9)

Then God tells us that one way to acknowledge His charity is to show some ourselves. But even with this, He wants it to be our choice. Nothing is to be compelled. **“Engage in (*asah* – attend to and celebrate) the Festival Feast (*chag*) of Sevens (*Shabuwa* – Weeks) to Yahowah (יהוה), your God (*elohym*), with a sufficient (*miccah* – an appropriately affordable portion; from *macac*, an ultimately meaningless) voluntary offering (*nadabah* – freewill contribution; noncompulsory donation) from your hand, which by association (*asher*) you can give (*nathan* – bestow, deliver, and entrust) relative to how (*asher*) Yahowah (יהוה), your God (*elohym*), blesses and adores you (*barak* – kneels down and favors).”** (Deuteronomy 16:10) Save responding to the Covenant and answering Yahowah’s invitations, nothing we do or give will save

us. But that doesn't mean that we shouldn't be giving. We are to follow our Savior's example.

Not only does Yahowah like to party, He likes a really big party. Everyone is invited. The Festival Feast of Seven Sevens is a come as you are celebration—a homecoming that includes men and women, rich and poor, young and old, Yahuwdym and Gowyim, common workers and Levitical priests, the fatherless and the forsaken, those who have settled down and those who are just passing through. **“Rejoice and be glad** (*samach* – express your joy and happiness outwardly) **in the presence of** (*panym* – before) **Yahowah** (יְהוָה), **your God, you and your sons and daughters, your male and female servants, the Lowly, strangers, travelers and newcomers** (*ger* – foreigners from different racial and cultural groups), **orphans** (*yatowm* – fatherless children) **and widows** (*alman* – the forsaken) **who are in your midst, standing up at the place** (*maqowm* – the home) **where Yahowah** (יְהוָה), **your God, chooses** (*bachar* – selects and decides is best) **for His personal and proper name** (*shem* – designation, reputation, and glory) **to tabernacle and reside** (*shakan* – to abide and dwell, to settle in and be called home).” (Deuteronomy 16:11)

The place of Yahowah's choosing during the Exodus was the Tabernacle. When the Yisra'elites settled down it became the Temple. When they moved away from God, God's tabernacle became Yahowsha'. And now, thanks to the Festival of Sevens, Yahowah has chosen many homes, many places, where His name resides. We are called Yahuwdym—those who belong to Yah.

While most of us haven't been slaves in Egypt, before any of us were saved, we were all besieged by the Adversary. **“Remember** (*zakar* – always be mindful) **that you were** (*hayah* – you existed as) **a slave** (*ebed* – one who works and serves subject to another) **in Egypt** (*Mitsraym* – plural of *matsowr*, meaning hostilely besieged by a foe and confined by the adversary). **Act upon** (*asah*) **this reality** (*el-leh*), **carefully observing** (*shamar* – closely examining and diligently considering) **the inscribed prescriptions for living** (*chaqaaq* – the clearly communicated written advice which cuts us into the relationship).” (Deuteronomy 16:9-12)

And that is all there is to all of this. The whole of the Word and His redemptive *Miqra'ey* are “clearly communicated written prescriptions for us to observe and act upon.” They are the way to God. They are the path to life. They provide the roadmap to prophecy, past, present and future.

* * *

This pattern of seven was and is important to Yahowah. There is a weekly reminder in the Instructions Yahowah etched in stone—six days shall you work and on the seventh, the Sabbath, you shall rest. There is an annual reminder, the seven sevens of the *Miqra'* of Shabuwa'—a yearly celebration of universal redemption. The Yowbel/Year of the Lamb's Redemption mirrors Shabuwa', but counts years rather than days. And there is a millennial variation—one which follows the pattern of the Sabbath—six one thousand year periods of man's work followed by a Millennial Sabbath of rest with Yahowsha'.

Yahowah's name was written exactly 7,000 times in the Tanakh. 6,868 of them are still evident in the Masoretic. The Dead Sea Scrolls document 132 instances where rabbis edited Yahowah's name out of His own revelation. Yahowsha's name was written exactly 77 times in the Hebrew Scriptures.

If I were to list the seven most important sevens, I would begin with the seven *Miqra'ey*—six feasts and a fast. The middle, or fourth of which, was even called “Seven Sevens.”

This would be followed by the seven days of creation which foretell the timing of man's salvation. They reveal the epochs of future history in thousand year increments.

Similarly, the seven *ekklesia* in Revelation reveal the future history of the “church.” It isn't a pretty picture, but these seven letters are essential to our understanding of why Yahowah craves relationships and hates religions.

Then we have the pattern of six plus one manifest in the First of the Seven Instructions Yahowah wrote on the Second of Two Tablets. And even at Ten Statements, the opening commentary provides three focused statements regarding our Covenant relationship with God followed by seven Instructions which speak of our relationship with our fellow man.

There are seven advents of the Ma'aseyah. They begin with visits to Adam, Abraham, Ya'aqob, Moseh, and Shamow'el. They continue with the Yahowsha's fulfillment of the first four *Miqra'ey* and conclude with His *Yowm Kippurym* return.

There are seven harvests depicted in Scripture, too. The first was Enoch, followed by the extraction of Lot and the elevation of Elijah. The FirstFruits harvest was fulfilled by Yahowsha. The *paralambano* / acceptance harvest will precede the Tribulation during the *Miqra' of Taruw'ah*. The final two harvests of souls are either described or implied in Revelation.

And finally, there are the Seven Spirits of Yahowah. Each represents one of seven metaphors. I'd like to conclude our review of “sevens” with Yahowah's presentation of the Seven Spirits.

Yahowah begins by associating the Seven Spirits with Yahowsha'. "A shoot (*choter* – a branch) shall come out and go forth (*yatsa'* – proceed with purpose and deliver) from the stem (*gaza'* – trunk, root, or stock) of Jesse ('*Yishay* – meaning the substance of existence; Dowd's father, and therefore the Father of Love). A Nazarene (*Nazer* – from *nasal*, meaning a Savior) shall bear fruit (*parah* – show fruitfulness, producing a harvest of offspring) out of his root (*sheresh* – source of establishing and nourishing, His foundation). The Spirit (*ruwach* – a feminine noun meaning wind or air, the universally accepted ancient term for the Spirit of God; from the verb *ruwach*, meaning, to perceive, to accept, to find relief, to remove a burden, to delight, and to be infinite) of [1] Yahowah (𐤆𐤃𐤇𐤃) shall rest upon (*nuwach* – settle and remain on) Him, the Spirit (*ruwach*) of [2] Wisdom (*chokmah* – the one who teaches, instructs, nurtures, and makes wise) and [3] Understanding (*bynah* – discernment, knowledge personified, the means to observe, consider, and know, the act of distinguishing between right and wrong, good and evil, life and death), the Spirit (*ruwach*) of [4] Counsel ('*etsah* – advice and purpose; from *ya'ats*, meaning the adviser, consultant, and counselor; the one who facilitates communication and togetherness) and [5] Might (*gabuwrah* – power, strength, and courage; the ability to perform miracles; the source of limitless energy; the one with the ability to raise), the Spirit (*ruwach*) of [6] Knowledge (*da'ath* – the ability to know and recognize the truth by way of understanding information; from *yada'*, meaning to know in a relational sense, to reveal and make oneself known so as to enable discernment and discrimination) and of [7] Reverence (*yir'ah* – respect and to love, to recognize the awesomeness) of Yahowah (𐤆𐤃𐤇𐤃)." (Isaiah 11:1-2)

Yahowah's words are as clear as they are profound. You do not need my commentary to appreciate them or benefit from them.

But I think there is a connection to the seven metaphors Yahowah uses throughout Scripture that may be useful. The most common and revealing is Light. This is followed by the Bread of Life, the Upright Pillar, Living Water, the Rock of Salvation, the Word, and the Set Apart Family.

Curious as to whether I had ascribed these correctly to the Seven Spirits, I discovered something interesting. Here is the process I used. First I connected the seven most universal divine metaphors to Yahowah's Seven Spirits in the order He presented them: 1) Yahowah is Light, 2) Wisdom is nurtured by the Bread of Life, 3) Understanding comes from the Upright Pillar, 4) Counsel is provided by the Living Waters of the set-apart Spirit, 5) the Mighty One is the Rock of our Salvation, 6) the Truth and the Word are equivalent, and 7) Life is derived from, is the result of, and is modeled after, the Set-Apart Family.

Light is 'owr in Hebrew and begins with the letter *alef*. Bread, which is *lechem*, begins with *lemed*. The Upright Pillar is 'ammuwd in Hebrew. Its first

letter is *ayin*. Water is *mayim*, which begins with *mem*. The Rock of Salvation is *tsuwr*, whose initial letter is *tzadee*. Word in Hebrew is *dabar*, which begins with a *daleth*. Set Apart is *Qodesh*. It is the most used adjective in Scripture and it defines the Family of God—Mother, Father, and Son. Its first letter is the Hebrew *qoph*.

Using just the initial letter of the seven symbols in the order of the seven Spirits we have: ***alef-lemed – ayin-mem – tsuwr-daleth-qoph***. The first word, ***alef-lemed*** is ***‘el***, the Hebrew word for “God.” There is no other possibility. The second word, ***ayin-mem*** is ***‘am***. It is the Hebrew word for “family” or “people.” It is the only Hebrew word composed of just *ayin* and *mem*. The third word is ***tsuwr-daleth-qoph***. It spells ***tsadaq***, which means “to vindicate.” That is all these three letters spell.

‘El ‘am tsadaq means: **“God’s people are vindicated!”**

LE: JP 12-07-07