

Sheba' – Seven

There is a pattern here...

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

Luke provides the most detailed testimony regarding the fulfillment of the *Miqra of Shabuwa'*—the Festival Feast of Seven Sevens. The Greek historian did so because he wanted us to understand how the birth of the called-out *ekklesia* fit within Yahuweh's redemptive timeline.

Luke's book of Acts chronicles how twelve became thousands and then millions. His testimony focuses upon the empowering properties of the set-apart Spirit. And that all begins when the Spirit immersed the *ekklesia* during the Festival of Seven Sabbaths. In our quest to understand the connections between things, let's review Luke's eyewitness account from the beginning.

“In the initial words [Luke, the book which bears the author's name] I wrote about all that ΙΣ (placeholder for Yahushua) began to do and teach, until the day in which he was taken up (*analambano* – literally, He was accepted and received into the midst). Through (*dia* – by way and reason of) the set-apart and revered (*hagios*) ΠΙΝΣ (placeholder for Spirit from *pneumatos*) He directed (*entellomai* – provided instructions valid to the end of time for) the apostles (*apostolos* – the messengers who are sent forth) whom (*hos*) He had chosen (*eklegomai* – picked out to teach, exhort, and advise), to whom also He presented and showed Himself (*paristemi* – stood up in their presence enabling them to stand) alive (*zao*) after being afflicted and suffering (*pascho*) many infallible and plainly revealed proofs (*tekmerion* – providing indubitable evidence), allowing Himself to be seen (*optanomai*) by them for forty days, and speaking of (*lego* – teaching and affirming) the things pertaining to (*peri* – concerning) the dominion of ΘΥ (placeholder for Yahuweh or God from *Theou*).” (Acts 1:2-3)

There are two essential truths contained in this opening statement. First, the “infallible and plainly revealed proofs” Luke speaks of are Yahushua’s fulfillment of countless Old Covenant prophecies. That is why He mentions his earlier writings which confirm them. Greeks were trained in logic, and thus Luke understood what most of us miss today. The odds against chance or even humanly orchestrated fulfillment of these predictions were a million billion trillion million billion trillion to one (10^{54} power). In other words, impossible for anyone other than the Spirit who inspired them based upon foreknowledge of future history.

We both possess absolute proof that the prophecies Yahushua fulfilled were written down many centuries prior to Yahushua’s enactment of them. The Dead Sea Scrolls provide evidence back to 250 BCE. These Scriptures detail the very specific genealogy of Yahushua’s virginal mother and adoptive father, His name, the town He would be born, the region He would grow up, His occupation, the miracles He would perform, the specific day and year He would enter Jerusalem, the outcome of His trial, and the method of His execution. They predicted that He His body would be whipped and hung to die on Passover, having been nailed hand and foot to an upright pole, that His soul would descend into Sheol on the Miqra of Unleavened Bread for the purpose of accepting our sins, and that He would rise bodily in the resurrection of FirstFruits. And ultimately, Luke recognized, as should we, that the resurrection alone proves that Yahshua was and is God—the Spirit who inspired the whole of Scripture.

The evidence allows only rational conclusion. The Secular Humanist and Qur’anic position which states that Yahushua was a great teacher and prophet, but not God, isn’t possible. If He were not who He claimed to be, He would have been one of the most misleading, unprophetic, and abominable humans in history. While not remotely as vile as Muhammad, anyone who *falsely* claims to speak for God, and thereby leads people away from God, is in reality the source of unfathomable disappointment, delusion, deception, death, destruction, and damnation. Yahshua was either God in the flesh or He was a revolting lunatic. Examine His words and make your choice.

The second essential insight pertains to the “**forty days**” Yahushua took to complete His earthly ministry prior to His ascension. It wasn’t a random period of time. From Genesis to revelation, 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. Yahuweh took forty days and forty nights to reveal the Torah to Moses on Mount Horeb, a time which severely tested the Yisra’elites. Yahshua was tested in the wilderness by Satan for forty days and nights prior to starting His ministry. And after enduring Satan’s torments in Sheol during the Miqra of Unleavened Bread, the risen Messiah spent forty days with His disciples between

His resurrection and ascension—a time in which the disciples were being prepared for the ultimate test. All but John/Yahowchanan would sacrifice their life to convey the Good News that He had risen.

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 Yahushua's actual sacrifice on Passover in 33 CE. And there will be precisely 40 Yowbel between the Messiah'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.

Yahuweh's representative on earth, as soon as Yahshua ascended, would become the set-apart, revered, and cleansing Spirit. She clothes us in Her Garment of Light. She illuminates our path by providing the insights we need to more fully comprehend Yahuweh's Word. She empowers us to be God's ambassadors. Yahushua told His followers as much before He departed from them.

“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 Yahuweh's Grace 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*) ΠΠΠ (placeholder for **Spirit** or *Ruach* 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, Yahushua did not send His disciples out to get people wet, but instead to facilitate and encourage their immersion in the Spirit.

Ten days after Yahushua 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 *ekklesia*. The Feast of Seven Sevens (seven sevens plus one) mirrors the plan of fifty upon which Yahuweh's Yowbel redemptive years are predicated. Therefore, since Yahshua continued His ministry forty days after His FirstFruits' resurrection, 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)

Yahushua'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 Yahuweh establishes and explains His timing: the Old Covenant Scriptures, and most especially Genesis and Leviticus where the days are all laid out for us in chronological order.

Moreover, Yahushua had "personally experienced" the first three of these "appointed days"—the Miqras 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 Taruwah, His return on the Day of Atonement, and the Millennial Sabbath to commence on the Miqra 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* – not withstanding 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 *Ruach Spirit* from *Pneumatosis*) 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 Yahuweh), and Shomarown (*Samareia* – a transliteration of the Hebrew *Shomarown*, meaning to observe, heed, regard, and keep), 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 Yahushua 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 Yahushua assumed His natural, and thus transfigured state.

To see if that’s true, let’s turn to one of my favorite affirmations of Yahushua’s brilliant nature, and by implication our future status. This event, known as the Mount of Transfiguration, is presented in Matthew and Mark. “Ἰς

(Yahushua) 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. Yahushua 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, Mosheh (Moses) and 'El'iyah (*Elia* (Elijah), meaning Yah is God) appeared (*horao* – and could be seen with our eyes, experienced and known), talking (*sullaleo* – communing) with Him [Yahushua].... 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*) YΣ (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 Yahshua was still only a pale shadow of His natural and whole self—Yahuweh. 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. Yahushua 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 shining light (*leukos* – radiant and gleaming light) apparel (*esthesis* – garments) stood beside (*paristemi*) them. They said, 'You men of Galiyl (*Galilaios* – a transliteration of *Galiyl*, meaning the hinge of the doorway), why do you stand (*histemi*) gazing up into heaven? This ΙΣ (placeholder for Yahushua), 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 (*theomai* – 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, Yahushua 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 Yahuweh’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 *Ruach*/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 Yahushua (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 Yahushua] 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 Yahuweh 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 *Ruach* 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 *Ruach* 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** (*Rhomaiois*), **not only** (*te*) **Yahuwdah** (*Ioudaios* – a transliteration of the Hebrew *Yahuwdah*) **and foreigners** (*proselutos* – people from other nations), **Crete** (*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 **Yahuweh** from *theou*, **God** or ‘*elohiym*).” (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 Goyim. There were no religious converts to be found here, only new relationships.

The reason I shared this detailed list with you was fourfold. Yahuweh 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 Yahuweh’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, Yahuweh 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, Yahuweh 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*.

Yahuweh, actually Yahuweh, *named* His people. He created them, so it was His prerogative. He chose "Yahuwdah." He didn't choose "Jew." Yahuwdah conveyed what Yahuweh wanted known. These people were part of His family. They bore His name. They "belonged to Yah."

Luke was aware of the fact that Yahshua spoke Hebrew, that on occasion He spoke a little Greek, and some Latin. Most of the time Yahshua 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 Yahshua 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.

Yahuweh 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 Yahuweh intended the name to be spoken. Moreover, we can also accurately communicate the message behind Yahuweh'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, Yahweh, or Yahuweh. 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, Yahuweh's name isn't "the Lord." That is Ba'al's name and title. Yahuweh's name isn't "God" either. That is just a word. His name isn't "Jehovah," despite the witnesses to the contrary.

Since Yahuweh 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: Yahshua 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. Yahushua came in His Father's name. His Father wasn't named "Jes."

And despite what you may have been led to believe, Yahushua isn't named in the Greek Renewed Covenant 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 Renewed Covenant 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 the Savior's name, so neither he, nor the other witnesses who authored the Renewed Covenant by way of Yahuweh's inspiration, butchered Yahushua'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, Yahuweh inscribed His name exactly 7,000 times in the Old Covenant

Scripture. That's seven times a page. He inspired His prophets to write the name He would use during His redemptive mission, Yahuwshua, 77 times. He's got a thing for sevens and for precision. Too bad His creation has neither.

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

And while we are on the subject, Yahushua is not "the Christ." He is the Messiah, 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 Yahushua on any page of any Renewed Covenant 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 Greek Renewed Covenant. It is used in Yahushua'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 the Renewed Covenant didn't use *chrios*, *christos*, *christou*, *christo*, or *christon* in relationship to Yahushua, 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 "Messiah," we should replace the placeholder with Messiah. 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 Yahuweh intended, we should write "Anointed Messiah" 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 Yahushua called the Catholics "dead" and Protestants "vomit?"

Returning to the word which led us to this discussion, there is *no excuse* for *not* calling Yahuweh's family by their God-given name: Yahuwdah. It is the name of the Chosen People and of the Promised Land because Yahuweh's home and His Land are the same. Read the Fifth Commandment 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 Yahuweh’s names, His Word, His Miqra, 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 Yahuweh 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 Yahuweh’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 Yahuweh’s Word in different tongues.

Also note, from the perspective of the Greek, Luke could be saying that Yahuweh 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 **Yahuweh** using *theos*), **I will pour out** (*ekcheo* – bestow and abundantly distribute) **My set-apart** (*apo* – separated) ΠΝΣ (placeholder for **Spirit** using *pneuma* for *ruach*) **individually upon all** (*pas epi*) **flesh** (*sarx*). **And your sons and your daughters shall prophesy** (*prophetewo* – 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 *ruach*). **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 **Yahuweh** 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 **Yahuweh** 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, Yahushua 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 Yahuweh.

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 Yahuweh’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 Yahuweh’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, Yahuweh 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 (*giyl*) and be glad (*samach*) because (*kiy* – certainly, surely, and indeed) **Yahuweh (YHWH) **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*) Yahuweh 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. Yahuweh promotes growth because growth is essential to life.**

Further, Yahuweh wants us to equate the “budding of the Fig tree” in the last days before Yahushua’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** (*pariy* – 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 Yahuweh). The “fruit” represents the harvest of FirstFruits, the gathering of God’s children. Yahushua 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 in the resurrection. You may want to read that last passage again with these thoughts in mind.

“Be glad children (*ben*) **of Tsiyown** (*tsiyown* – the conspicuous signpost on the way). **Rejoice in Yahuweh** (YHWH) **your God** (*‘elohiym*).” (*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 Yahuweh 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. **“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 Yahuw'el 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, 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 Yahuw'el's atoning blood]) **shall overflow in abundance** (*shuwq*) **with new wine** (*yarash tiyrowsh*) **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 Yahuw'el'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 Yahuw'el** (YHWH) **your God** (*'elohiym*) **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 Yahuw'el** (YHWH) **your God** (*'elohiym*). **And there is none other** (*'ayin* – 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 was inspired to quote. They begin identically: **"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** (*ruach*) **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** (*challowm* – 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** (*ruach*).” (*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 (*nathan* – 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** (*tiymarrah* – that which stands upright) **of smoke** (*'ashan* – furious as in angry).” (*Yahuw'el/Joel 2:30*)

Upon His return, Yahushua 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 Yahuweh Himself. You will find Him using the same words to describe His presence in Genesis 15:17 with Abraham, His presence with Moses in Exodus 19:20, and with the Children of Yisra'el in 2 Samuel 3:6.

Continuing this theme, Yahuweh 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** (*paniym*) **arrival of** (*bow'*) **the great and important** (*gadowl* – 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 Yahuweh** (YHWH).” (*Yahuw'el/Joel 2:31*)

Yahushua'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 Yahshua'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 Yahuweh (YHWH), 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 Yahuweh.

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 Yahuweh's name? Why do so few profess Yahuweh's name?

Yahuweh 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 Yahuweh.

Apart from the stunning reality that fewer than one in a million people know how to capitalize upon Yahuweh's awesome promise, we have confirmed something I have long suspected. When Luke used the “KY” placeholder in his Old Covenant quotation in Acts, and when it was faithfully copied by every first, second, and third century Renewed Covenant scribe, the intent was to convey Yahuweh'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 Renewed Covenant (the sum total of those which have been found that predate Constantine), I have known three things. First, the reason Yahushua and Yahuweh 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 Renewed Covenant was written.

Second, since it's obvious Yahuweh inspired the Renewed Covenant, when He opted to use 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 Yahuweh didn't want His name used or known. If that were the case, He wouldn't have written Yahuweh and Yahushua 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 Old Covenant Scriptures which contained His name hundreds of times in the Renewed Covenant. And He wouldn't have directed us to the Writings of Moses, 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 IN (Iota Nu) divine placeholders in the early Renewed Covenant manuscripts, we should always replace them with Yahushua. 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 Yahushua's name to "Jesus."

Yahuweh said that "calling upon" and "being called by Yahuweh 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 Yahuweh's deliverance will be few. God says: **"For on Mount Tsiyown and in Yaruwshalaim, there will be a remnant who escape and are delivered** (*paleytah* – a remainder left over after danger and oppression; from *paliyt*, meaning fugitive refugees and *palat*, meaning who escape). **Yahuweh (YHWH) said, 'Through the relationship ('asher) the remnant (*sariyd* – 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 Yahuweh'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. Yahuweh 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 Yahuweh whom they pierced and recognize that Yahushua and Yahuweh 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 Moses to the heart of the Torah—Leviticus.

Yahuweh 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** (*chamishshiyim*) **days** (*yowm*), **and you shall come near and approach** (*qarab* - enter into) **Yahuweh's renewed and restored** (*chadash*) **gift** (*minchah* – His offering and present).” (Leviticus 23:16) This is the announcement of the birth of the Renewed Covenant, the Gift of God. It is being tied directly to the Yowbel, Yahuweh's ultimate plan of 50.

In Deuteronomy, Moses will tell us that the Miqra of Fifty is to be all inclusive. That foreknowledge is required to understand what happens next. Being ecumenical, the *ekklesia* would be comprised of Yahudim and Goyim—Jews and Gentiles. Since the Yahudim were providing the Bread of Life, the Messiah, they were symbolically being asked to bring a loaf for the Goyim. **“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** (*tanuwpah*) **a double portion** (*shanyayim*) **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. Yahuweh's gift, His Renewed Covenant, is 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 (*bikkuwr* – the first harvest gathered; from *bakar*, being born with a privileged inheritance) **unto Yahuweh.**” (Leviticus 23:17) Yahweh 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 Yahuweh.

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** (*tamiym* – 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* Yahuweh is painting a prophetic picture of the Messiah and the role He will play in the redemption of mankind.

Such insights can be derived from *tamiym* as it is a derivative of *tamam*, a word which conveys one of the three differences between the Old and Renewed Covenant. Yahushua, as the Lamb of God, “put an end to” the requirement of animal sacrifice for the atonement of sin. By “fulfilling” the Miqra 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 sacrifices pointed toward Yahushua’s sacrifice. They served as a “record,” as a “rehearsal,” designed to “regale” the seven most important dates in mankind’s redemptive history.

Yahuweh required seven lambs to remind this ecumenical gathering of Yahudim and Goyim, 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. Yahuweh’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 Yahweh'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 “Yahuweh having laid upon the Lamb the iniquity of us all” we are “broken, split apart, and divided” from Him. Having “violated” the Torah, 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 Yahuweh wants us to *baqar*, “to consider and reflect upon,” our condition as a consequence of having confused Yahuweh's instructions with Satan's counterfeit.

'Ayil is the opposite of *baqar*. It's every nuance is Messianic. *'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 Yahuweh'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 Yahuweh 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 Yahuweh, 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** (*niychoach* – pleasing and delightful, soothing and tranquil) **aroma of acceptance** (*reyach* – scent; from *ruwach*, meaning that which delights, is received, and accepted) **unto Yahuweh.**” (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 “Yahuweh’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 Yahuweh 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 Yahuweh.”

“You shall produce (*asah* – and bring) **one satyr** (*saiyr* – 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 reinstitutes 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, Yahuweh 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 Yahuweh’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 Yahuweh in accordance with** (*'al* – on the basis of) **the two** (*shanyim* – the double portion of) **lambs** (*kebes* – male lambs or rams). **They shall exist as** (*hayah*) **set-apart** (*qodesh*) **to Yahuweh.**” (Leviticus 23:20) The Spirit and the Savior “exist set-apart to and from Yahuweh.” They are responsible for elevating us into the presence of God.

While the religious world remains oblivious to Yahuweh’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*), **a Miqra called-out assembly** (*Miqra'* – a rehearsal meeting, that which brings together, encouraging reading, proclaiming, and summoning) **unto you.**” (Leviticus 23:21)

Therefore today, we are to observe the Miqra of Seven Sabbaths by gathering together, recognizing that this day was a rehearsal for that which was fulfilled fifty days after the resurrection. 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** (*chuqqah* – 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 Yahuweh’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 Levitical presentation, but was evident in the Acts fulfillment. Thankfully, Moses explained the ecumenical, all inclusive nature, of the Feast of Fifty in Deuteronomy. Let’s turn to it now so that we fully understand the connection between the Old and Renewed Covenants.

To begin, Yahuweh wants us to know that this, like all His Miqra, 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. **"Keep** (*'asah* – attend to and celebrate) **the Festival Feast** (*chag*) **of Sevens** (*Shabuwa'* – Weeks) **to Yahuweh your God** (*'elohiym*) **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*) **Yahuweh your God** (*'elohiym*) **blesses and adores** (*barak* – kneels down and favors) **you.**" (Deuteronomy 16:10) 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 Yahuweh 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, Yahudim and Goyim, 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** (*paniym* – before) **Yahuweh your God, you and your sons and daughters, your male and female servants, the Levites, 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 Yahuweh 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 Yahuweh'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 Yahushua. And now, thanks to the Festival of Sevens, Yahuweh has chosen many homes, many places, where His name resides. We are called Yahhuwdym—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** (*Mitsrayim* – plural of *matsowr*, meaning hostilely besieged by a foe and confined by the adversary). **Celebrate** (*'asah*) **this reality** (*'el-leh*), **carefully keeping, guarding, and observing** (*shamar* –

treasuring and retaining) **the prescribed inscribed statutes** (*chaqqaq* – clearly communicated written prescriptions).” (Deuteronomy 16:9-12)

And that is all there is to all of this. The whole of the Word and His redemptive Miqra are “clearly communicated written prescriptions for us to celebrate, to carefully keep, guard, and observe.” 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 Yahuweh. There is a weekly reminder in the commandments—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 Commandment—six one thousand year periods of man’s work followed by a Millennial Sabbath of rest with Yahushua.

Yahuweh’s name is seven letters long—four consonants and three vowels. Yahushua’s name follows the same pattern. Yahuweh’s name was written exactly 7,000 times in the Old Covenant. 6,868 of them are still evident in the Masoretic. The Dead Sea Scrolls document 132 instances where rabbis edited Yahuweh’s name out of His own revelation. Yahushua’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—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 Yahuweh craves relationships and hates religions.

Then we have the pattern of six plus one manifest in the Fourth Commandment. And even at ten, the Commandments provide three focused on our relationship with God and seven that speak of our relationship with our fellow man.

There are seven advents of the Messiah. They begin with visits to Adam, Abraham, Ya'aqob, Moses, and Samuel in the Old Covenant. They end with the Renewed Covenant's Passover Sacrifice and Atonement 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 during Yahushua's resurrection. The *paralambano*/acceptance harvest will precede the Tribulation during the *Miqra of Taruwah*. The final two harvests of souls are either described or implied in Revelation.

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

Yahuweh begins by associating the Seven Spirits with Yahushua. **"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; David'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** (*ruach* – 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] Yahuweh shall rest upon** (*nuwach* – settle and remain on) **Him, the Spirit** (*ruach*) **of [2] Wisdom** (*chokmah* – the one who teaches, instructs, nurtures, and makes wise) **and [3] Understanding** (*biynah* – 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** (*ruach*) **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** (*ruach*) **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 Yahuweh."** (Isaiah 11:1-2)

Yahuweh'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 Yahuweh 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 Yahuweh's Seven Spirits in the order He presented them: 1) Yahuweh is Light, 2) Wisdom is nurtured by the Bread of Life, 3) Understanding comes from 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!”**