

No Notes Shavuot
6/2/06-6/3/06
Ruach Led Proclamation
By Brother/Rabbi Moshe Yoseph Koniuchowsky

Maaseh Shlichim-Acts 7: 35 This Moshe whom they refused, saying, Who made you a ruler and a shophet? The same one did יהוה send to be a ruler and a deliverer by the hand of the Malach-יהוה who appeared to him in the bush.

36 He brought them out, after that he had shown wonders and signs in the land of Mitzrayim, and in the Sea of Reeds, and in the wilderness for forty years.

37 This is that Moshe, who said to the children of Yisrael, A Navi shall the Master יהוה your אלהא raise up to you from your Yisraelite brothers, like me; to Him shall you listen.

38 This is he, that was in the eidta-ekklesia-congregation of Yisrael in the wilderness^{i ii} with the Malach-יהוה who spoke to him on Har Senai, and with our ahvot: who received the living wordsⁱⁱⁱ to give to us:

39 To whom our ahvot would not obey, but threw him from them, and in their levim turned back again into Mitzrayim.

Maaseh Shlichim Acts 7: 50 Has not My hand made all these things?

51 You stiff-necked and uncircumcised^{iv} in lev and ears, you do always resist the Ruach Hakodesh: as your ahvot did, so do you.

52 Which of the true neviim have not your ahvot persecuted? And they have also killed those who spoke before of the coming of the Tzadik-One; whom you now have betrayed by murder:

53 Who have received the Torah like the very commands given to heavenly malachim, but have not kept it.

54 When they heard these things, they were enraged, and they gnashed on him with their teeth.

55 But he, being full of the Ruach Hakodesh, looked up staring into the shamayim, and saw the tifereth of יהוה, and יהושע standing on the right hand of El-Elyon,

56 And said, See, I see the shamayim opened, and the Ben-Ahdahm standing on the right hand of יהוה.

Acts 2:1 And when the moed of Shavuot was fully counted by the omer, they were all with one accord in one place.

2 And suddenly there came a sound from the shamayim as of a groaning Ruach, and it filled all the Bayit ^v where they were sitting.

3 And there appeared to them divided tongues like as of fire, and it sat upon each of them. ^{vi}

4 And they were all filled with the Ruach Hakodesh, and began to speak with other tongues, as the Ruach Hakodesh gave them the utterance. ^{vii}

5 And there were dwelling at Yahrushalayim Yahudim, ^{viii} devout men, out of every nation ^{ix} under the shamayim.

6 Now when this was noised abroad, the multitude came together, ^x and were confused, because every man heard them speak in his own language. ^{xi}

7 And they were all amazed and marveled, saying one to another, See, are not all these who speak Galilaeans?

8 How then do we hear them speaking in our own native language?

9 Parthians, and Medes, and Eylamites, and those Yisraelites dwelling in Aram, among whom were Yahudim, and those from Kappadokia, those from Pontos, and also Asia Minor, ^{xii xiii}

10 Phrygia, and Pamphulia, in Mitzrayim, and in the parts of Libya near Cyrene, and Yahudim and gerim from Romiyah, along with the Yireh-יהרה, ^{xiv xv}

11 Cretes and Arabians, ^{xvi} we do hear them speak in our tongues the wonderful works of אלהא.

12 And they were all amazed and stunned, and were in doubt, saying one to another, What does this mean? ^{xvii}

13 Others mocking said, These men are full of new wine.

14 But Kepha, standing up with the eleven, lifted up his voice, and said to them, You men of Yahudah, and all you that are staying at Yahrushalayim, ^{xviii} be this known to you, and listen to my words:

15 For these men are not drunk, as you suppose, seeing it is but nine o'clock in the morning.

16 But this is that which was spoken by the navi Yo-El; ^{xix}

17 And it shall come to pass in the yamim acharonim, said יהרה, I will pour out from My Ruach upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on My avadim and on My female avadim I will pour out in those days from My Ruach; and they shall prophesy:

19 And I will show wonders in the shamayim above, and signs in the olam beneath; dahm, and fire, and vapor of smoke:

20 The sun shall be turned into darkness, and the moon into dahm, before that great and terrible Yom יהרה comes: ^{xx}

21 And it shall come to pass, that whoever shall call on the Name of the Master יהוה shall be saved. ^{xxi}

31 He seeing this before spoke of the resurrection of the Moshiach, that His being was not left in the Sheol, neither did His flesh see corruption.

32 This יהושע has יהוה raised up, of which we all are witnesses.

33 Therefore being by the Right Hand of יהוה exalted, and having received from Abba the promise of the Ruach Hakodesh, He has sent out all this, which you now see and hear.

34 For Dawid is not ascended into the shamayim: ^{xxii} but he said himself, the Master יהוה said to My Master, Sit at My right hand,

35 Until I make Your enemies Your footstool.

36 Therefore let kol Beit Yisrael know ^{xxiii} assuredly, that the Master יהוה has made known that same יהושע, whom you have impaled, as both Melech and Moshiach.

37 Now when they heard this, they were pierced in their lev, and said to Kepha and to the rest of the shlichim, Men and Yisraelite brothers, what shall we do?

38 Then Kepha said to them, Teshuvah, and be immersed every one of you in the Name of the Master-Yah ^{xxiv} יהושע ha Moshiach for the forgiveness of sins, and you shall receive the gift of the Ruach Hakodesh.

39 For the promise is to you, and to your children, and to all that are far off, ^{xxv} even as many as יהוה our אלהא shall call. ^{xxvi}

40 And with many other words did he testify and exhort them, saying, Save yourselves from this sinful generation.

41 Then they that gladly received his word were immersed: and the same day there were added to them about three thousand beings. ^{xxvii}

42 And they continued steadfastly in the shlichim's Torah and chavurah, and in breaking of lechem, and in the tefillot. ^{xxviii}

43 And fear came upon every being: and many wonders and signs were done by the shlichim.

44 And all that believed were echad, and had all things be-yachad;

45 And sold their possessions and goods, and divided them to all men, as every man had need.

46 And they, continuing daily as echad in the Beit HaMikdash, ^{xxix} breaking lechem from bayit to bayit, ^{xxx xxxi} did eat their food with simcha and a pure lev,

47 Offering tehilla to יהוה, and having favor with all the people. And יהוה added to the congregation of Yisrael daily all those being saved.

Shemot/Exodus-

19 *In the third month, when the children of Yisrael had gone forth out of the land of Mitzrayim, the same day they came into the wilderness of Senai.*

2 For they were departed from Rephidim, and were come to the desert of Senai, and had camped in the wilderness; and there Yisrael camped before the mount.

3 And Moshe went up to Elohim, and יהוה called to him out of the mountain, saying, *This shall you say to Beit Yaakov, and tell the children of Yisrael;*

4 *You have seen what I did to the Mitzrim, and how I bore you on eagles' wings, and brought you to Myself.*

5 *Now therefore, if you will obey My voice indeed, and shomer My brit, then you shall be a peculiar treasure to Me above all peoples: for all the earth is Mine:*

6 *And you shall be to Me a malchut of Kohanim,^{xxxii} and a kadosh nation. These are the words that you shall speak to the children of Yisrael.*

7 And Moshe came and called for the zechanim of the people, and set before them all these words that יהוה commanded him.

8 And all the people answered together, and said, All that יהוה has spoken we will do. And Moshe returned the words of the people to יהוה.

9 *And יהוה said to Moshe, See, I come to you in a thick cloud, that the people may hear when I speak with you, and believe you le-olam-va-ed. And Moshe told the words of the people to יהוה.*

10 *And יהוה said to Moshe, Go to the people, and set them apart today and tomorrow, and let them wash their clothes,*

11 *And be ready by the third day: for on the third day יהוה will come down in the sight of all the people upon Har Senai.*

12 *And you shall set borders for the people all around, saying, Be careful, that you go not up into the mount, or touch the border of it: whoever touches the mount shall be surely put to death:*

13 *There shall not a hand touch it, but he shall surely be stoned, or shot through; whether it be beast, or man, it shall not live: when the shofar sounds long, they shall come near the mountain.*

14 And Moshe went down from the mount to the people, and set-apart the people; and they washed their clothes.

15 And he said to the people, Be ready for the third day: approach not your wives in intimacy.

16 And it came to pass on the third day in the morning, that there was thunder and lightning, and a thick cloud upon the mount, and the voice of the shofar exceedingly loud; so that all the people that were in the camp trembled.

17 And Moshe brought forth the people out of the camp to meet with Elohim; and they stood at the foot of the mountain.

18 And Har Senai was altogether in smoke, because יהוה descended upon it in fire: and the smoke of it ascended as the smoke of a furnace, and the whole mount shook greatly.

19 And when the voice of the shofar sounded long, and became louder and louder, Moshe spoke, and Elohim answered him by a voice.

20 And יהוה came down upon Har Senai, on the top of the mount: and יהוה called Moshe up to the top of the mount; and Moshe went up.

21 And יהוה said to Moshe, *Go down, and warn the people,*^{xxxiii} *lest they break through to יהוה to see, and many of them perish.*

22 *And let the Kohanim also, who come near to יהוה, set themselves apart, lest יהוה break forth upon them.*

23 And Moshe said to יהוה, The people cannot come up to Har Senai: for you warned us, saying, Set borders around the mountain, and set it apart.

24 And יהוה said to him, *Away, get down, and you shall come up, you, and Aharon with you: but let not the Kohanim and the people break through to come up to יהוה, lest He break forth upon them.*

25 So Moshe went down to the people, and spoke to them.

Shemot/Exodus-

20 And the word of Elohim spoke all these words, saying,

2 [Aleph] *I am יהוה your Elohim, who has brought you out of the land of Mizrayim, out of the bayit of bondage.*

3 [Bet] *You shall have no other elohim before My face.*

4 *You shall not make to you any graven image, or any likeness of any thing that is in the shamayim above, or that is in the earth beneath, or that is in the mayim under the earth:*

5 *You shall not bow down yourself to them, nor serve them: for I יהוה your Elohim am a jealous Elohim, visiting the iniquity of the ahvot upon the children to the third and fourth generation of those that hate Me;*

6 *And showing rachamim to thousands of them that love Me, and shomer My mitzvoth.*

7 [Gimel] *You shall not bring the Name of יהוה your Elohim to vain emptiness; for יהוה will not hold him guiltless that brings His Name to vain*

emptiness. ^{xxxiv}

8 [Daled] Remember Yom Ha-Shabbat, to shomer it as kadosh.

9 Six days shall you labor, and do all your work:

10 But the seventh day is the Shabbat of יהוה your Elohim: in it you shall not do any work, you, nor your son, nor your daughter, your male eved, nor your female eved, nor your cattle, nor your ger that is within your gates:

11 For in six days יהוה made the shamayim and earth, the sea, and all that is in them, and rested on the seventh day: therefore יהוה blessed the Shabbat day, and set it apart.

12 [Hey] Honor your abba and your eema: that your days may be long upon the land that יהוה your Elohim gives you. ^{xxxv}

13 [Waw] You shall not murder.

14 [Zayin] You shall not commit adultery.

15 [Chet] You shall not steal.

16 [Tet] You shall not bear false witness against your neighbor.

17 [Yud] You shall not covet your neighbor's bayit; you shall not covet your neighbor's wife, or his male eved, or his female eved, or his ox, or his donkey, or any thing that is your neighbor's.

18 And all the people saw the thundering, and the lightning, and the noise of the shofar, and the mountain smoking: and when the people saw it, they moved back, and stood at a distance.

19 And they said to Moshe, You speak with us, and we will listen: but let not Elohim speak with us, lest we die.

20 And Moshe said to the people, Fear not: for Elohim is come to test you, and that His fear may be before your faces, that you sin not.

21 And the people stood far off, and Moshe drew near to the thick darkness where Elohim was.

22 And יהוה said to Moshe, *This you shall say to the children of Yisrael, You have seen that I have talked with you from the shamayim.*

23 You shall not make besides Me elohim of silver; neither shall you make for yourselves elohim of gold.

24 *An altar of earth you shall make for Me,* and shall sacrifice there your burnt offerings, and your shalom offerings, your sheep, and your oxen: in all places where I record My Name I will come to you, and I will bless you.

25 And if you will make Me an altar of stone, *you shall not build it of cut stone:* for if you lift up your tool upon it, you have polluted it.

26 *Neither shall you go up by steps to My altar, that your nakedness be not discovered on it.* ^{xxxvi}

ⁱ Acts 7:38 speaks of the eidta, or congregation (mistranslated as “church” in most English Bibles) that was in the wilderness, which clearly indicates that those of first-century Yisrael thought that the people being called forth in Messiah, were “one and the same” with those of ancient Yisrael. YHWH’s Spirit, not man, wrote this Acts 7 quotation. He placed this verse here, to make sure that the disciples understood, just as Stephen the Jewish martyr understood things. Namely, that the Renewed Covenant Yisraelite community was the historic and prophetic continuation of the people of Yisrael, made up of twelve tribes plus strangers. It is not the birth of a new and separate entity of elect called “the church.” It is the historic continuation of Yisrael, through Messiah’s renewal of Yisrael. But, ultimately, this congregation has a name, and it is not “Messianic Judaism,” or “Christian church,” but “Yisrael.” Hence the term “eidta,” or “congregation” of Yisrael.

ⁱⁱ In The LXX (Greek Septuagint) the Hebrew word for “congregation,” or “kahal” Yisrael was translated by 70 Jewish rabbis in 150 CE into the Greek word ekklesia – the same word used here in the “Greek New Testament” for all Renewed Covenant congregations throughout the Renewed Covenant, meaning that the authors considered the congregations that believed in Yahshua as the same Yisrael that was at Mt. Sinai.

ⁱⁱⁱ Apparently Stephen also believed that the Torah was still in effect after Yahshua came, since he calls the Torah’s teachings “ongoing,” or “living words.”

^{iv} In the twenty times the word “uncircumcised” appears in most English translations, only once, here in Acts 7:51, does it appear in the Greek as aperitome (a negation of peritome). Surprisingly this one exception refers not to gentiles but to Jews. The other nineteen times it is an altogether different word, akrobustia and as shared elsewhere in the footnotes on Galatians, it refers to Efrayim returning, as those whose foreskins were cut according to covenant, but nevertheless tossed away by a willful forsaking of the covenant.

^v The House is not a room. And is not an upper room. It is merely a Hebraic way of identifying the place as the House of YHWH on Mt. Moriah. Even in the land of Yisrael today, the Temple Mount is known as Har HaBayit, or the Mountain of the House. The Spirit fell in The Temple, or the “House” of YHWH, since that was the only place Yisraelites would be gathered by commandment according to Deut. 16 and Lev. 23. Had these Yisraelites been in an upper room, the Set-Apart-Spirit could not have been given, since they would be in disobedience to the Torah, as would YHWH, if He gave it to those who were not in His House, but rather in a prayer room of their own choosing. The so-called church as a separate entity from Yisrael, was never born on that day, since the events were promised and prophesied and fulfilled to Yisraelites in the Temple in YHWH’s House. For a full treatment of Yisrael’s promised renewal on this day, see: A Celebration Of Renewed Life at: <http://restorationscriptures.org/link14.htm> or

Help I Can’t Find the Church In My Bible at: <http://restorationscriptures.org/link15.htm>

^{vi} Another indication that Yisrael was being renewed, as opposed to a gentile church being birthed, as the Torah was also given in voices of thunderings, or (as the sages teach) in the 70 known tongues of the nations. The Torah was now being placed in their hearts, and this sign of divided tongues indicated that very implanting within the disciples.

^{vii} See The Father’s Promise To Efrayim And Tongues at: <http://restorationscriptures.org/link16.htm>

^{viii} Note that these people were not pagans but returning Yisraelites in varying stages of return. No pagans would go and worship YHWH on Shavuot/Feast of Weeks. Later in verses 8-11 we see that these men were Yisraelites but not Jews, even though the term Jew is used here to include other Yisraelites both natural and by conversion.

^{ix} The term “every nation” is indicative of non-Jewish Yisraelites, since this was before the exile of 70CE and the Jews at that time had not yet been exiled to every nation under heaven like they are today, which had in fact occurred to Efrayim at that time.

^x The “multitudes of the nations.” We see both the devout Jews and the multitudes from the nations coming together around the feasts as the restoration work begins.

^{xi} Native tongue of the many Yisraelite nations that were visiting.

^{xii} The Parthians and Medes in Acts 2:9, are identified as an area where Efrayim (ten tribes) was scattered, according to I Chronicles 5:26. The Gozan River was in the area of Medo-Persia. They later formed a large part of the Scythian peoples, who later would settle Northwest Europe as the invading Anglo-Saxon and barbarian nations. The Eylamites in Acts 2:9, were most likely descendents of Ullam, son of Sheres, son of Maachah, son of Manasseh, son of Joseph. “Eylamites descended from Ullan, son of Maachah, son of Manasseh, son of Yoseph...” [KoI Shofar Monthly Newsletter](#), Vol.2 No.6 p.2.

^{xiii} The exiles from Pontus, Galatia, Cappadocia and Asia, were all to be considered the dispersed exiled chosen people according to Peter in 1 Peter 1.1.

^{xiv} Known in Hebrew as Yireh-YHWH, or YHWH fearers who were not natives.

^{xv} Clearly many non-Yisraelites by birth were also in YHWH’s House joining Yisrael and thus being Yisrael as seen by the term gerim/strangers and Yireh-YHWH converts. Notice that Libyans and Egyptians also become Yisrael and received the seal of the Spirit.

^{xvi} Arabs can and have always been welcome to become Yisrael based on Torah terms.

^{xvii} Most believers still don't clearly see the significance of this event, seeing it as the birth of a new religion, or non-Yisraelite entity, rather than as the fulfillment of Jeremiah 31:31.

^{xviii} A clear two-house reference. The Jews, and those non-Jews staying for the feast.

^{xix} Joel's prophecy in Joel 2:28-32 was given exclusively to Yisraelites and not to pagans, or gentiles. Peter states that this Yisraelite prophecy is fulfilled in the men and women standing there that day. This prophecy states that the "all flesh" under consideration in the context of Joel 2:27, is the flesh of Yisrael and Yisrael alone. In Joel 2:27, YHWH states that this promise is to Yisrael, since it is He who dwells in the midst of Yisrael. YHWH further elaborates about this last days outpouring of the Spirit upon all Yisraelite flesh in Joel chapter 2:28, 29. The promised outpouring of the Spirit would take place upon your sons, your daughters, your old men, your young men, your men servants, and your female servants. Obviously the key word here is "your," or Joel's people. If we are honest with Scripture and we let Scripture interpret Scripture, the "all flesh" that received the Spirit had to be Yisrael's sons, daughters, young men, old men and all sojourners among them. Yisrael was being renewed without any new church being born.

^{xx} At the second coming.

^{xxi} MarYah in the Peshitta, literally meaning that to call on YHWH through Yahshua is salvation itself.

^{xxii} Dawid's spirit ascended only after the resurrection of Messiah, and his body remains in the grave for the return of Messiah. For more details see Restoring Heaven's Gates at: <http://restorationscriptures.org/link17.htm>

^{xxiii} In the setting, an obvious reference to kol, or all Yisrael, or those returning from both houses.

^{xxiv} Aramaic Mar-Yah Yahshua, a clear reference to His deity.

^{xxv} A Hebraic idiom as outlined in Ephesians 2:13 and Daniel 9:7 and elsewhere, that speak of the 10 tribes of Efrayim-Yisrael.

^{xxvi} The perpetual promise to all of Joel's regenerated children, even as many as are generations away.

^{xxvii} Further proof that this event could not have taken place in the so called "upper room" since that tiny upper room of the last supper can't hold 3,000 people, or even 120, and certainly did not have a baptismal pool.

^{xxviii} Three times daily.

^{xxix} The final proof that these events did not birth an upper room church, as by definition they could not continue in the temple, unless they were there in the first place.

^{xxx} This is a remez (scriptural hint) on the unity of Yisrael being restored from house to house, between Judah and Efrayim.

^{xxxi} See House To House teaching available at: <http://restorationscriptures.org/link18.htm>

^{xxxii} That's what Yahshua came to do in His people. First Peter 2:9.

^{xxxiii} Unmerited favor.

^{xxxiv} Most religions blatantly violate this command. The Hebrew for vain is shavah, meaning "to bring to nothing, or erasing from man's usage." It does not mean as erroneously taught that using it in vain is actually saying it. The truth is just the opposite.

^{xxxv} Paul quotes this command to the Ephesian (6:1-2) Yisraelites, proving their Yisraelite heritage.

^{xxxvi} When ministering, Yisraelites must be fully covered. Nothing can show through. How different modern western religion has become, where ministry can take place in shorts and, or miniskirts. They will all answer to YHWH one day for that type of ministry.