

**1:12** Then they returned to Yahrushalayim from the har called Olives, which is from Yahrushalayim a Shabbat day's journey. **13** And when they came back, they went up into an upper room, where there were staying Kepha, and Yaakov, and Yochanan, and Andri, Philip, and Toma, Bartholomi, and Mattityahu, Yaakov the son of Alphai, and Shimon the Zealot, and Yahudah the brother of Yaakov. **14** These all continued with one accord in the tefillot and supplication, **4** with the women, and Miryam the eema of gauvh, and with His brothers.

#### THE TRAP:

The disciples assumed the RHK arrival in their lives would be accompanied by heavens armies, and that the last days would mean the defeat of the Romans and instituting of Jewish rule over the nations.

We assume the RHK arrival in our lives will be accompanied by heavens armies, and that the last days would mean the defeat of the globalists and instituting a conservative kinda Torah rule over the nations

Because of this trap, this world view both the disciples and us fail to learn the victory over the nations won't happen until Yahusha's Second Coming.

Yahusha's response to this corrects this failure by reminding us that human understanding will undoubtedly bring about the wrong time to mind.

It's the coming of the RHK for the mission of the Saints, rather than for just the restoration of Israel and the "times or specific dates the Father has set by his own authority" are not necessarily for us to table out and calculate.

Our focus needs to shift from time and space to the Mission at hand which יהוה has instituted in us through the spirit, not necessarily just the events associated with the ends of the age.

**15** And in those days Kepha stood up in the midst of the talmidim - the number of names together were about a hundred twenty - and said,

**16 Men and Yisraelite brothers, this Katuv had to have been fulfilled, which the Ruach Hakodesh by the mouth of Dawid spoke before concerning Yahudah, who was a guide to them that took gauvh. For he was numbered with us, and had obtained part of this service. 18 Now this man purchased a field with the reward of iniquity; and falling head first , he burst open in the middle, and all his intestines gushed out.**

Some “alleged” contradictions between Matthew and Luke!

Did he hang himself with a rope or did he fall into the field and burst asunder?

Well we could go with: the roped snapped and he hit the ground and burst open! NO! That’s gaslighting the gospel!

<b>MATTHEW</b>	<b>ACTS</b>	<b>HARMONIZING</b>
Chief priests bought the field. Potters field, a burial place for foreigners: Matt 27:7, Jer 19.1, Jer 32:6, Zech 11:12.	Judas bought it.	They purchased it for him in his name.
He hanged himself.	He fell into the field and “burst open.”	He hung himself upon his sword and his inners burst asunder. 1Chr. 10:4

**1 Ch 10:4 Then said Saul to his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and abuse me. But his armourbearer would not; for he was sore afraid. So Saul took a sword, and fell upon it. And when his armourbearer saw that Saul was dead, he fell likewise on the sword, and died.**

**Acts 2:19 And it was known to all the dwellers at Yahrushalayim; so that field is called in their own language, Akel-Dahma, that is to say, The Field of Dahm.**

**20 For it is written in the Scroll of Tehillim, Let his dwelling be desolate, and let no man dwell in it: and let his office of service be given to another.**

The Psalm cited is 68:26 and Ps. 108:8 from the LXX not the MT.

The MT of Ps. 108.8 has ‘may another seize his goods,’ while the LXX has ‘may another take of his office, position of overseer.’

Judas is seen as an enemy of the Davidic Messiah and the desolate field of blood his judgment. Since he purchased the field it has rightly become his dwelling place.

The priests purchased the field as a graveyard for non-jews (it was unclean) it became known for that reason as the Akel-Dahma.

There are 45 OT quotations in Lk-Acts and NONE of them follow the MT!  
NONE!

#### **Instances where the LXX is cited verbatim:**

- Acts 2:25-28 - Ps. 16:8-11
- Acts 2:34 - Ps. 110:1
- Acts 4:25 - Ps. 2:1
- Acts 7:49 - Isa. 66:1
- Acts 13:33 - Ps. 16:10
- Acts 28:26 - Isa. 6:9

#### **Instances where Lk cites the OT which originates from the Hebrew from which the LXX was translated from:**

- Acts 1:20 - Ps. 69:26
- Acts 1:20 - Ps. 109:28
- Acts 2:17 - Joel 3:1
- Acts 3:22 and 7:27 - Deut. 18:15
- Acts 3:23 - Lev. 23:39, Deut. 18:19
- Acts 3:25 - Gen. 22:18
- Acts 7:6 - Gen. 15:13
- Acts 7:42 - Amos 5:25
- Acts 13:34 - Isa. 55:3
- Acts 13:41 - Hab. 1:5
- Acts 13:47 - Isa. 49:6, Amos 9:11
- Acts 23:5 - Exo. 22:27

**21 It is therefore necessary that one of these men who have been with us all the time that the Savior gauvh went in and out among us.**

The qualifier is one who is a witness with us of the resurrection. Not only must the one chose have seen the risen savior but also he must bear witness of it. This is a defining requirement for being an apostle (Acts 4:33).

In the Hebrew the Spirit is always FEMALE (ruach) and in the GREEK New Testament always NEUTER (pneuma), which is a contradiction..... if we weren't being bombarded everywhere with gender ideology which is logically incoherent; where they try and make us believe that gender is a matter of subjective choice divorced from any objective biological realities. The idea that gender identity is independent of ones biological foundation is insane.

The weakness in the philosophy, and it is a **philo-love** of **sophia-self wisdom**, you become your own self determining god - narcissistic.

What's behind this agenda? It's simple: ideological utopian ideas bring about devastating results because it removes natural law where you are left to determine gender subjectively; which is completely insane!

No Person can have three genders, no matter what those of an unsound mind may say within the post modern gender identity movement!

The problem is eliminated when we turn to the HEBREW and ARAMAIC texts of the New Testament from which the GREEK texts were translated. As one scholar notes:

“One problem that presents itself in translating the New Testament from Hebrew and Aramaic into English is that of the gender of the Ruach haKodesh. English is very different from Hebrew and Aramaic.

To begin with, English has three genders, masculine, feminine and neuter (i.e. he, she and it). Hebrew and Aramaic have no neuter gender.

In Hebrew and Aramaic everything is either a "he" or a "she" and nothing is an "it". Also gender plays a much more important rôle in Hebrew and in Aramaic than in English.

In English gender is usually only an issue when dealing with pronouns.

But in Hebrew and Aramaic nouns and verbs are also masculine or feminine. And while there are no true adjectives in Hebrew (nouns are also used as adjectives), noun modifiers must agree in gender with the noun.

Now the Hebrew word RUACH (Aramaic RUCHA) is grammatically feminine as is the phrase Ruach ha Kodesh.

This is matched by the rôle of the Ruach haKodesh as "comforter" (Jn.14-16) and the identifier of the "comforter" with YHWH acting as a "mother" (Is.66: 13).

"Now in English the Ruach is often referred to as "he" or "it" as also in the Greek New Testament. But this seems very odd to the Semitic mind.

"It's clear that the gender of the RUACH has been revised in many passages of the Aramaic to agree with the Hellenistic concept of the Holy Spirit as being either a "he" or an "it". So the pronouns used for the Ruach haKodesh in Jn.14-16 in the Peshitta are all masculine.

The hand of revision is super clear. The Peshitta and Old Syriac have "he" in Jn.16: 8 the Old Syriac has "she" just a few verses further down in 16:13 while the Peshitta has "he".

"There are tons of passages where the Peshitta pairs the Ruach haKodesh with feminine verbs and/or feminine modifiers. (Mk.1: 10; Jn.1: 32-33; 6:63; 7:39; Acts 8:29,39; 16:17; Rom.8: 9-11,16,26a, 26b; 1 Cor.3: 16; 1 Tim. 4: 1; 1 Pet.1: 11; 4:14 and 1 Jn.5: 6.)

The Peshitta Aramaic of Rom.8: 16 opens with:

**"And She the Ruach gives testimony..."**

**Sophia:** In the Hebrew tradition, Sophia was considered to have been with YHWH from the beginning of Creation. In Proverbs 8:27-51,

She is the breath of YHWH's power and a stream of pure glory of the Almighty. This is why nothing polluted enters Her. For She mirrors YHWH's energy completely, and She images His goodness.

In Hebrew tradition, Hochma / Sophia / Wisdom is known also as the Ruach haQodesh (Holy Spirit) (Prov.8: 22-31) and the HEAVENLY counterpart of the Echad plurality brought forth by YHWH's side.

First letter in the bible: BET - a man, a wife, drawing in a family under the law of the house.

**Gen.1: 26-27** So Elohim created man IN HIS OWN IMAGE, IN THE IMAGE OF ELOHIM created He him; male and female created He them" (male and female)

This has nothing to do with Sophia worship or new age pagan mother spirit power.

It's simply Hebrew to LXX. חכמה chokmâh. CHET-CHAF-MEM-HEH, G2222 zoe, G4678 sophia.