

A close-up photograph of a hand holding a piece of unleavened bread. The bread is rectangular, light brown, and has a porous, holey texture. The background is a warm, golden-brown color with faint, repeating Hebrew text. The text is written in a traditional style and is slightly out of focus. The overall lighting is soft and warm, creating a sense of tradition and history.

The Feast of

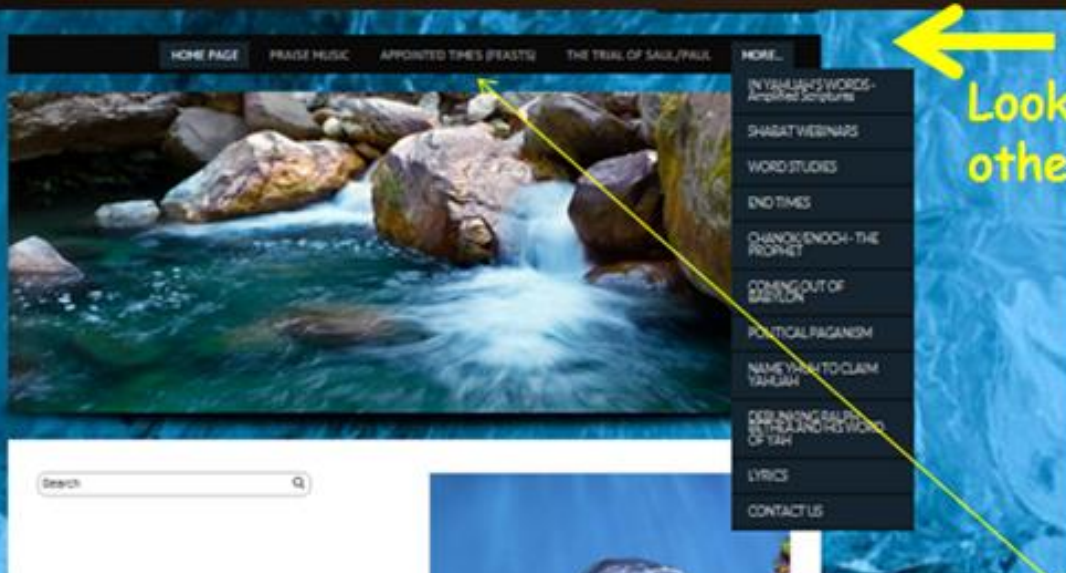
**UNLEAVENED
BREAD**

Part 1

**Passover to
Unleavened
Bread
The Door To
Our Eternal
Home**

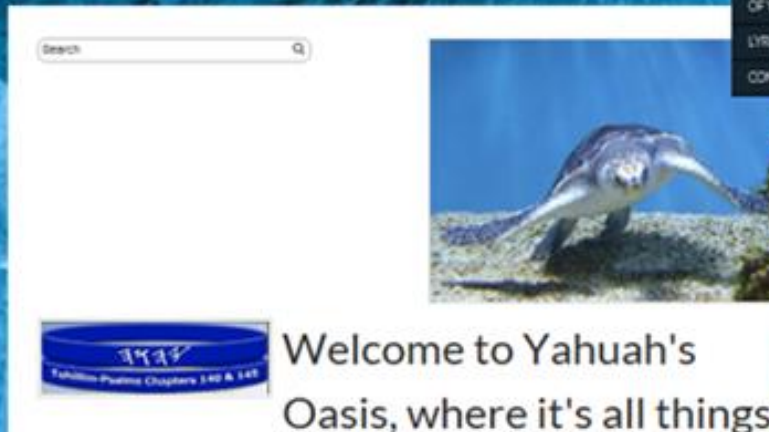


You can find the PDF for this and all webinars at [Yahuwahsoasis.com](http://www.yahuwahsoasis.com) by subject.



Look under the "more" Tab for other pdfs and studies.

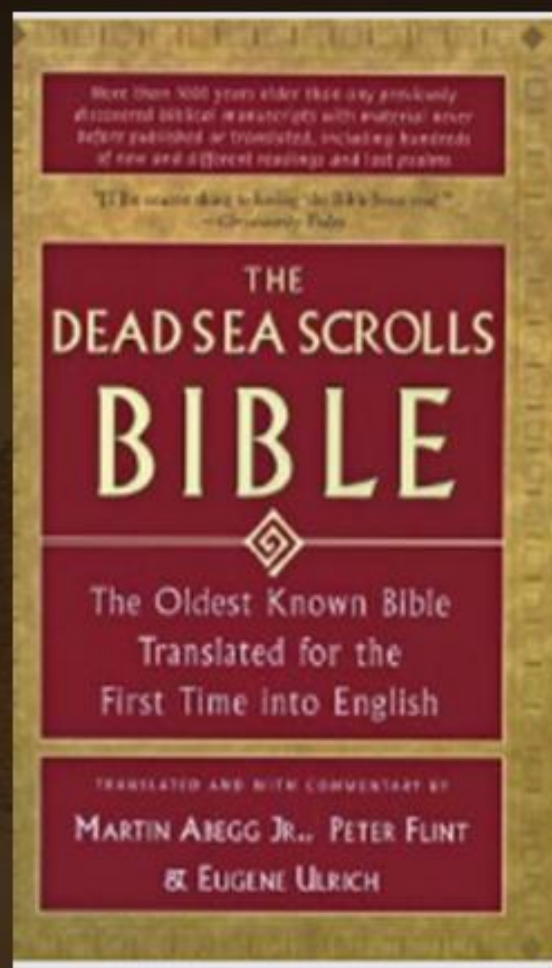
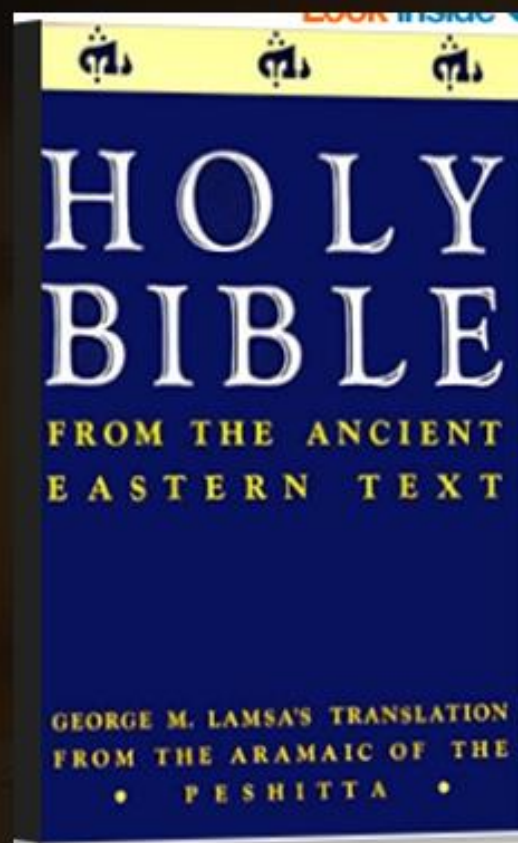
The Feast/Exodus Webinars are under the top tab



Welcome to Yahuah's Oasis, where it's all things Yahuah !! You will find videos and praise music and all downloads are free. We hope you'll visit often and let us know what you think or any ideas to make this site better. Also if you send us your address, we'll send Yah's bracelet. Blessings!!!



<http://www.yahuwahsoasis.com/>



<http://www.peshitta.org/>

We will also check with these versions and we will be adding the **Samaritan in blue**-with their phonetic spelling, and will underscore where it differs with the Masoretic Text. **The Aramaic** (you can get a free copy at the website above, if it differs will be in **green**. Craig's and other authors will be in Time New Roman font and ours will be in comic sans. We will correct the names and titles we find offensive. Continuing were we left off - Exodus Chapter 4 and 5.

We will be using some insight as well from the sight Yada Yah and here Craig Winn goes through each invitation and what they mean.

http://yadayah.com/Yada_Yahweh-Invitations_to_Meet_The_Eternal-Qara'-An_Invitation_to_Meet_The_Eternal_YHWH

The screenshot shows the Yada Yah website interface. At the top, there is a navigation menu with links: Genesis, Invitations, Going Astray, The Way Home, Good News, God Damn Religion, Last Days, and Forum. A search bar with 'Google Custom Search' is visible. On the right, there is a 'YADA RADIO' section indicating 'Fridays 7:30pm EST'. Below the navigation, a document viewer displays a document titled 'Qara' - An Invitation to Meet God' by Yada' Yah. The document content includes a title 'Qara' - An Invitation to Meet God' and a sub-section 'Relationship, Not Religion...'. The text discusses the meaning of 'Qara', which means 'to invite', 'to call out', and 'to meet', and its role in the seven-step plan of salvation. It mentions the 'Miqra'ey' (Called-Out Assemblies) and their timing in the spring with Passover, Unleavened Bread, and FirstFruits. The document also describes the first four 'Miqra'ey' as prophetic events in human history during the sixth corporeal visit of Yahowah.

YADA YAH ...and more

Shout for Joy
12pm - 3pm EST

Genesis Invitations Going Astray The Way Home Good News God Damn Religion Last Days Forum

Google Custom Search

YADA RADIO
Fridays 7:30pm EST

Invitations

Word (DOC)
Acrobat (PDF)

Yada' Yah
Volume 2: Invitations to Meet God
...Walking to Yahowah


1
Qara' - An Invitation to Meet God

Relationship, Not Religion...

Qara', which means "to invite," "to call out," and "to meet," represents the heart and soul of the *Towrah*. Yahowah has "*qara'* - invited" us to "*qara'* - meet" Him. And that is why *qara'* serves as the basis of *Miqra'* (plural: *Miqra'ey*), the title God chose to convey the purpose of His seven-step plan of salvation. The *Miqra'ey*, meaning "Called-Out Assemblies" or "Invitations to Meet" Yahowah, begin in the spring with Passover, Unleavened Bread, and FirstFruits. These are followed seven weeks later by the celebratory ecumenical Feast of Seven Sabbaths, known as "Weeks."

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

- 1 **Qara'**
An Invitation to Meet God
- 2 **Salah**
Freedom
- 3 **Pesach**
Passover
- 4 **Matsah**
Unleavened Bread
- 5 **Bikuwrym**
FirstFruits
- 6 **Shabuwa'**
Seven Sevens
- 7 **Taruw'ah**
Shout for Joy
- 8 **Kippuryim**
Reconciliations
- 9 **Sukah**
Shelters
- 10 **Yowbel**
Yah's Lamb
- 11 **Miqra'ey**
Invitations to Meet God



Yada' Yah Book 2: Invitations to Meet G ...Walking to Yahowah Matsah – Unleavened Bread

Looking at The Removing The **Penalty Of** Sin vs The Removal of Sin

Those who wish to participate in the Covenant are invited to attend seven annual meetings with Yahuah. Spread out over the course of seven months, these family gatherings serve as prophetic signposts, dating, explaining, and facilitating the path home. The first four were memorialized in the life of Yahowah's Chosen People and have been fulfilled. All serve to enhance our relationship with **Yahuah**.

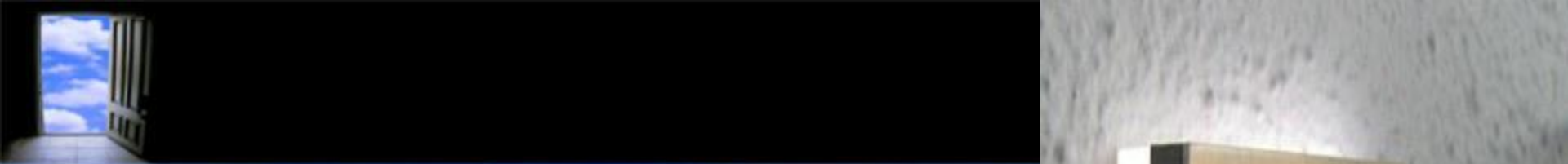
The first three Called-Out Assemblies—Passover, Unleavened Bread, and First Fruits serve as a cohesive whole. They depict the door Yahowah has opened which leads back home, the threshold of perfection, and the promise of adoption. They foreshadow the Ma'aseyah's redemptive advent. These feasts explain how Yahowah made us immortal, **paid for our sins**, and enabled His Covenant.



And while it is all good news, according to **Yahuah**, those who miss the Spring Feasts, and wander away on a different path, will be excluded from His family, and thus be kept out of Eternity. Since the *Miqra'ey* represent the path to **Yahuah**, it's always wise to set each of the seven into context. As such, the fourth Invitation to be Called Out and Meet with **Yahuah**—**Seven Sabbaths Shabua**—**completes the Covenant's promises, enriching and empowering us to grow and to become more effective witnesses.**

During this all inclusive Festival Feast, the beneficiaries of *Pesach*, *Matsah*, and *Bikuwrym* are enriched by Yahowah's Towrah and empowered by Yahowah's Spirit, which in turn equips and enables us to share Yahowah's message with the rest of the world, which is the purpose of Shabua.

While **Yahuah** is immortal, time is important to Him. These dates are fixed—preordained and predetermined. Everything which is important to Yahowah occurs on this schedule—one that He published nearly 3,500 years ago.



Numbers are also important to **Yahuah—He is after all the THE genius mathematician and scientist.** There are seven *Miqra'ey* which play out over the course of seven months. There are seven days in a week (which were designated by number, not by name at the time)—with the seventh being the most important—foreshadowing the fact that man cannot work for his or her salvation, but one must “work” on our own personal relationship with Yahuah with repentance, which leads to a complete rest.

Erroneous is the rabbinical process of disassociating these *Miqra'ey* from the Ma'aseyah Yahowsha'. They not only abhor Him, rabbis don't want to be reminded that the Temple, which became the centerpiece of the Passover celebration, was just a building—one which is now in ruins. Remember Yah telling them that the temple worship is illusion? And most religious Jews are running from the reality that Yahowsha' was and is the Word and Torah in the body of a man on earth. The son of Yahuah.





The fourth *Miqra'*, *Shabuw'ah*, is mostly ignored in Judaism—although many recognize that this denotes the time Yahowah first revealed His Towrah to the Children of Yisra'el.

The fifth was renamed by the Jews during their Babylonian captivity, changing Yahowah's seventh-month announcement of *Taruw'ah* to *Rosh Hashanah*, or New Year's Day.

Since the *Yowm Kippurym* has not yet been fulfilled, it isn't "tainted" by the Ma'aseyah, so it is still duly noted by Rabbinic Judaism. But it is not observed in accordance with Yahowah's instructions. Rabbis have mistranslated **Yahuah's** Word to suggest that **Yahuah** wants men and women to "afflict their souls," something which is the antithesis of His plan to lift us up. Even worse, this corruption circumvents the profound truth that Yahusha's soul, was afflicted during Unleavened Bread to redeem us.

Tabernacles is no longer popular with religious Jews either—having been replaced in timing and fervor by Hanukah—along with that festival's counterfeit menorah (with nine candles rather than seven lamps). I suspect that religious Jews don't want to be reminded that Yahowah divorced the Chosen People, separating them from the land in which they had been invited to campout with **Yahuah**.

Although Yisra'el would be the first to learn about Yahowah's Invitations to be Called Out and Meet with **Yahuah**, in His Towrah, Yahowah plainly states that these are *His* festivals.

They embody the benefits of the Covenant and fulfill many of **Yahuah's** most important promises. They are fixed annual appointments between mankind and **Yahuah**. And they are to be observed for all time, in all places, and by all those who wish to engage in a relationship with the Creator.

The Invitation

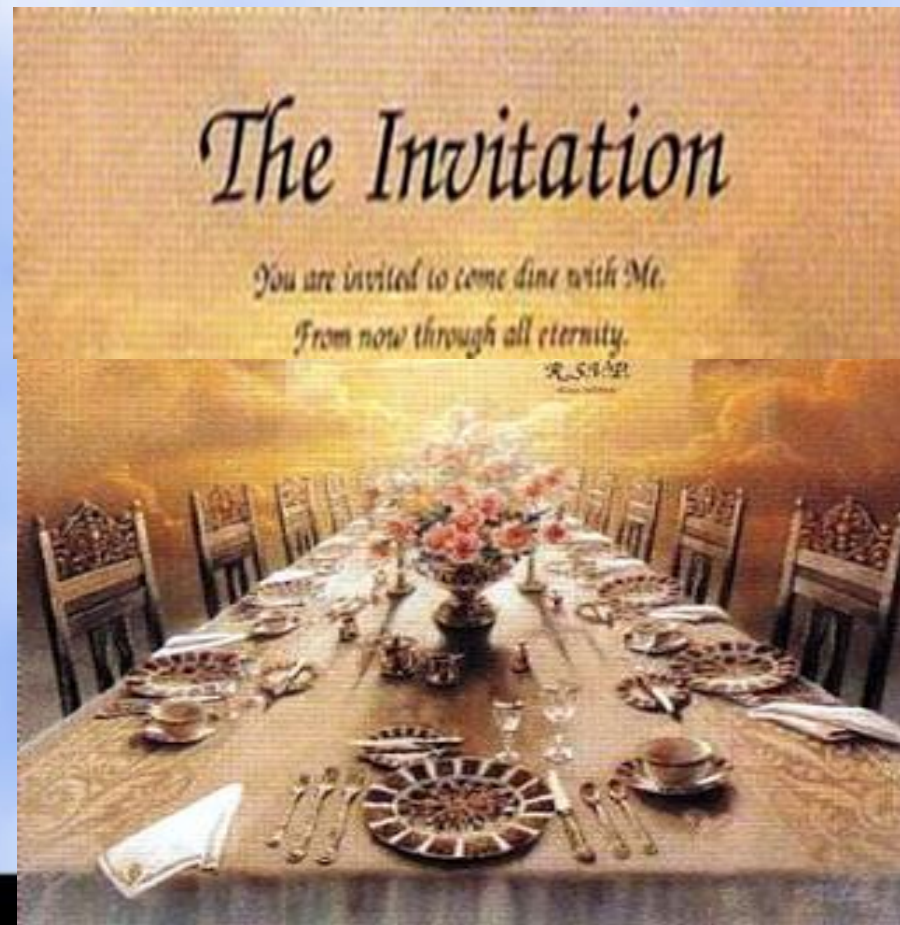
The *Miqra'ey* are personal and communal celebrations. Unfortunately, and mostly as a result of Pauline Doctrine, Christians see the Torah as a set of onerous laws, all of which have to be strictly obeyed. And since that is impossible, they have been beguiled into believing that the Torah condemns, and is therefore an enslaving curse. What they don't understand is that the seven *Miqra'ey*, and *Matsah* especially, is **Yahuah's** merciful provision, the means to redemption, vindication, indeed salvation or more accurately - adoption.

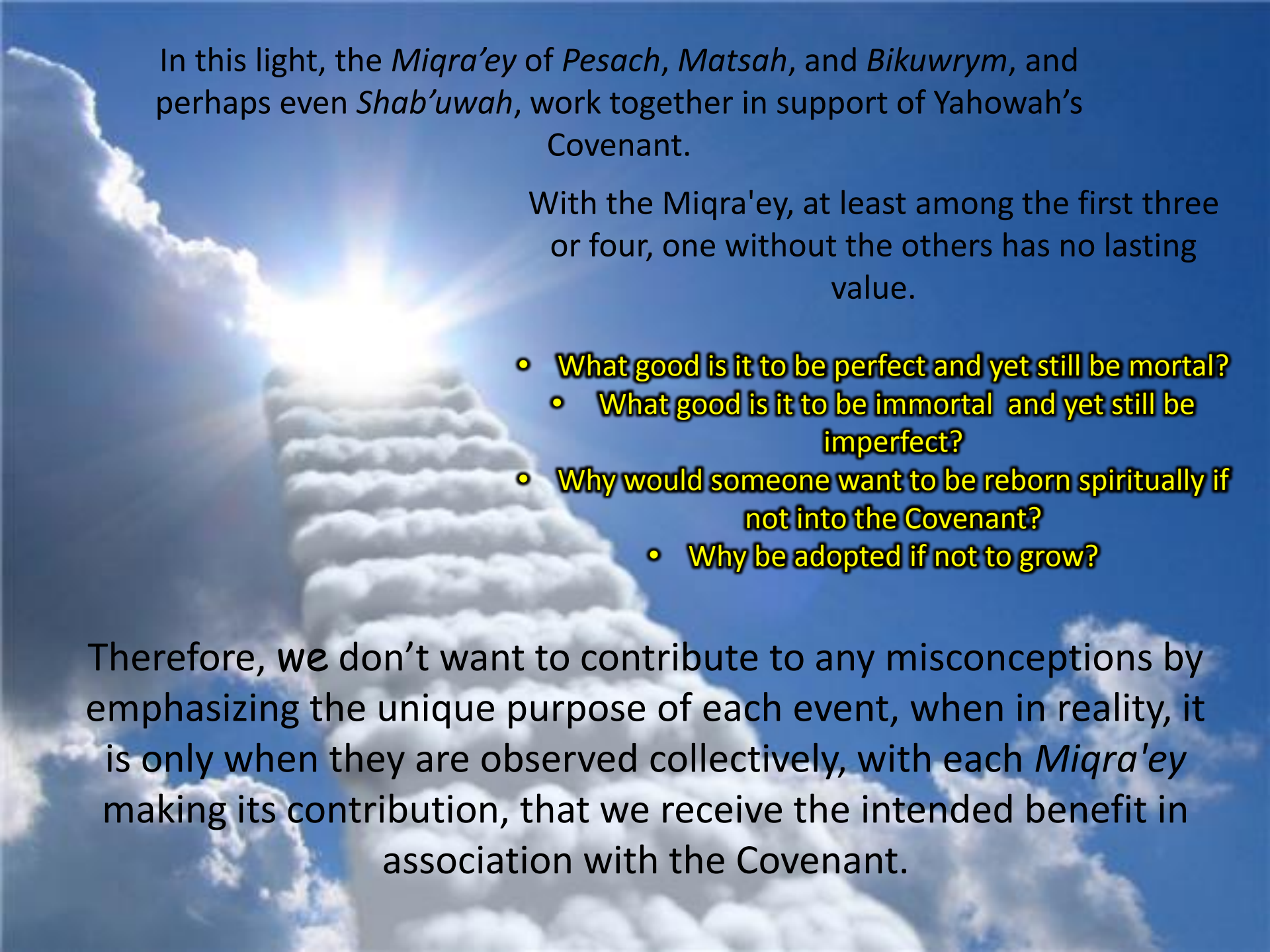
All seven Invitations to be Called Out and Meet with **Yahuah** exist in direct opposition to man's secular and religious observances: New Year's, St. Valentine's Day, Lent, Palm Sunday, Easter, Halloween, and Christmas. The history of *our* festivals is actually Satanic—most of which were born and bred in Babylon.



The Towrah is clear. If you want to have a relationship with Yahowah, if you want to participate in His Covenant, if you want to spend eternity living with **Yahuah**, then you should respond to the *Miqra'ey* and abstain from Satanic rites and ties. Yah made that abundantly clear to the Mitzrayim when He destroyed the reputations of their idols one by one, leading up to and including Pesach.

While we will be listening to what **Yahuah** has to say relative to the dates of these meetings, we are convinced that He is considerably more concerned with us acknowledging that these Invitations to Meet with Him are vital and come to understand (*yada*) them, and that we respond to Him and attend, than He is that we do precisely the right thing at the right time.





In this light, the *Miqra'ey* of *Pesach*, *Matsah*, and *Bikuwrym*, and perhaps even *Shab'uwah*, work together in support of Yahowah's Covenant.

With the *Miqra'ey*, at least among the first three or four, one without the others has no lasting value.

- What good is it to be perfect and yet still be mortal?
- What good is it to be immortal and yet still be imperfect?
- Why would someone want to be reborn spiritually if not into the Covenant?
 - Why be adopted if not to grow?

Therefore, *we* don't want to contribute to any misconceptions by emphasizing the unique purpose of each event, when in reality, it is only when they are observed collectively, with each *Miqra'ey* making its contribution, that we receive the intended benefit in association with the Covenant.

Repent!

Full Definition of REPENT

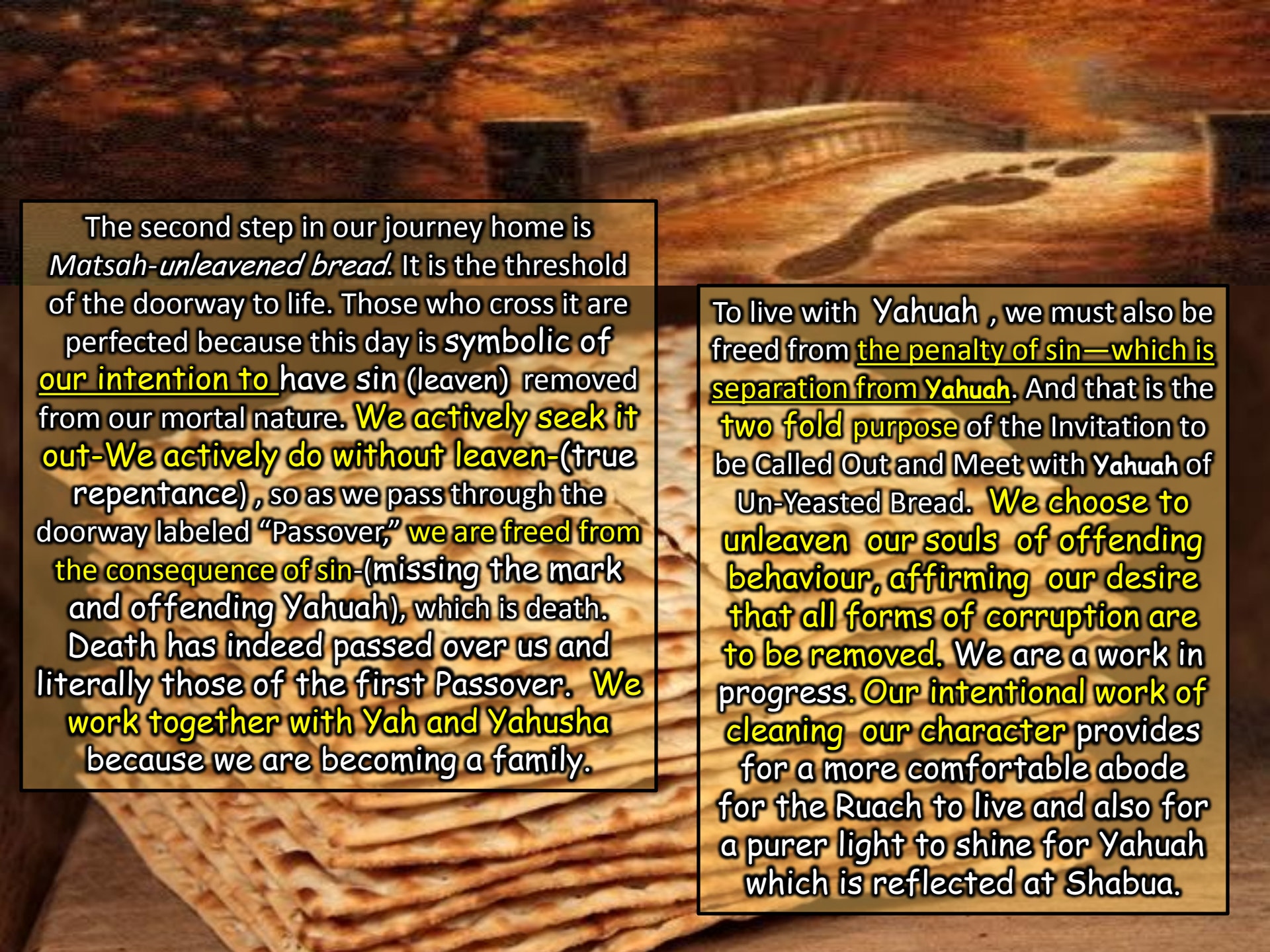
intransitive verb

- 1 : to turn from sin and dedicate oneself to the amendment of one's life
- 2 a : to feel regret or contrition
b : to change one's mind

transitive verb

- 1 : to cause to feel regret or contrition
- 2 : to feel sorrow, regret, or contrition for





The second step in our journey home is *Matsah-unleavened bread*. It is the threshold of the doorway to life. Those who cross it are perfected because this day is symbolic of our intention to have sin (leaven) removed from our mortal nature. **We actively seek it out-We actively do without leaven**-(true repentance) , so as we pass through the doorway labeled “Passover,” **we are freed from the consequence of sin**-(missing the mark and offending Yahuah), which is death. Death has indeed passed over us and literally those of the first Passover. **We work together with Yah and Yahusha** because we are becoming a family.

To live with Yahuah , we must also be freed from the penalty of sin—which is separation from Yahuah. And that is the **two fold purpose** of the Invitation to be Called Out and Meet with Yahuah of Un-Yeasted Bread. **We choose to unleaven our souls of offending behaviour, affirming our desire that all forms of corruption are to be removed**. We are a work in progress. **Our intentional work of cleaning our character** provides for a more comfortable abode for the Ruach to live and also for a purer light to shine for Yahuah which is reflected at Shabua.

Yahusha does not "take away" our sin with the magical "sinners prayer" with no repentance. We read repeatedly in the Exodus story where Yahuah wanted His paternal kin released to come serve and work with Him. We need to make an effort. Remember why Mosha was so special? He was humble and righteous. These are the character traits we need to strive for and are taught in Torah. What Yahusha did do, was take away the consequence of sin which is death.

REPENT

He paid that debt. Remember in the garden -Yah pronounced the consequence or "wages" what we will pay for being sinful or rebellious , missing the mark? It is death-separation from Yahuah eternally. Until we are completely renewed and Yah writes the Torah on our hearts we still have a sinful nature. That is why we must be vigilant to correct the known areas that we miss the mark. Otherwise what makes us any different than the pagans?

If we take this seriously then so will Yah. He will trust us with more things. Just like the parable of the Talents. Before the people were saved from the messenger of death and led out of Mitzryim they got rid of the leaven and actively chose to kill the ram idol of Mitzryim. It is the same with us. We must clean out our leaven and kill our own idols that stand in our way to Yahuah. Then ask for other areas of weakness unknown to us be shown so we can overcome. We are only as strong as the weakest link in the chain. And if we don't go to Yah for help then we become the weakest link in the chain of the family covenant -easily broken when shatan preys on that weakness.




In our quest to fully appreciate what was done for us on this day, let's turn to the Heart of the Towrah. In *Qara'* / Called Out / Leviticus, we learn that *Matsah* begins the day after *Pesach*. In fact, one could conclude that *Pesach* is actually the first day of Bread Without Yeast.



And Yahuah spoke to Mosha, saying, Speak to the children of Yahsharal, and say to them:

The Feasts of Yahuah,

which you shall proclaim to be Set Apart Convocations, these are My Feasts.” Lev 23:1-2



We must remember however Leviticus is a “Priestly document so things have been added to it to elevate their status and we must shama.

“These (*‘eleh*) Appointed Meeting Times (*mow’ed* – fixed assembly and betrothal appointments, festival feasts at a specific designated time and place which focus on the purpose assigned by the Authority) of Yahowah, the Set-Apart (*qodesh* – separating, cleansing, and purifying) Invitations to be Called Out and to Meet (*miqra’ey* – assemblies to communicate a specific purpose; from *qara’*, to call out, to read, and recite, to meet, to greet, and to welcome), for the relationship and for your benefit, for you to be called out and welcomed (*‘asher qara’* – for you to proclaim, to meet, to read, and to recite (qal imperfect)), approaching with them (*‘eth*) in their appointed time (*ba mow’ed* – on the scheduled meeting date).” (*Qara’* / Called Out / Leviticus 23:4)

Leviticus 23:4

אַלֶּה מוֹעֲדֵי יְהוָה מִקְרָאֵי קֹדֶשׁ

אַשְׁר־תִּקְרְאוּ אֹתָם בְּמוֹעֲדָם: | LEB OT RI

“These are Yahweh’s appointed times, holy assemblies, which you shall proclaim at their appointed time. | LEB

4 “ ‘These are the appointed feast[s of the Lord,] holy [convo]cations, which you shall pr[oclaim] the[m in their appointed season. DSS



The act of Unleavening was started on the 14th with the meal of Pasach. We see how this overlaps with the start and duration of the Feast of Matsah.

“In (*ba*) the (*ha*) first (*ri’shown* – and foremost) month (*chodesh* – time of renewal) [*Abyb* – the month young barley ears begin to form], on the fourteenth (*‘arba’ ‘asar*) of (*la*) the (*ha*) month (*chodesh* – time of renewal) for the purpose of understanding at (*byn / bayn* – between and within the interval of as an aid to comprehension at) twilight (*ha ‘ereb* – sunset), is Passover (*Pesach* – act of sparing and providing immunity; from *pacach*, to pass over) according to and to approach (*la* – concerning and to move toward) Yahowah.”
 (*Qara’* / Called Out / Leviticus 23:5)

Leviticus 23:5

<p>בַּחֹדֶשׁ הָרִאשׁוֹן בְּאַרְבָּעָה עָשָׂר לַחֹדֶשׁ</p> <p>לֵב OT RI לֵב</p>	<p>In the first month, on the fourteenth of the month at the evening is Yahweh’s Passover. </p> <p>LEB</p>
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In the first month, on the fourteenth day] of the month at evening, [is the Lord’s Passover. DSS



So then...“The fifteenth (*chamesh ‘asar* – the fifth plus tenth) day (*yowm*) of this same (*zeh*) month (*chodesh* – time of restoration and renewal) is the Festival Feast (*chag* – celebration) of Un-Yeasted Bread (*Matsah* – bread without yeast which is symbolic of sin and corruption) to approach (*‘al* –according to) Yahowah. Seven days shall you eat bread without yeast (*matsah*).” (*Qara’* / Called Out / Leviticus 23:6)

Leviticus 23:6

וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַזֶּה תֵּג

הַמִּצּוֹת לַיהוָה שִׁבְעַת יָמִים מִצּוֹת

תֹּאכְלוּ: לֵב OT RI |

And on the fifteenth day of this month is Yahweh’s Feast of Unleavened Bread; for seven days you shall eat unleavened bread. | LEB

6 And on the fifteenth day of the sam]e [month is] the feast of unleavened br[eat to the Lord; for seven day]s [you shall eat] unleavened bre[ad DSS

This seeking out leaven is an ongoing process and so this week we continue to look for things we can change for the better and also not back slide on the progress we have already make in the past.

Since it is the essence of the issue, it's worth restating: the **Passover** was designed for **us** to actively choose to engage in the covenant by circumcision and preparing the cleansing of leaven from our lives, Detoxing with bitter herbs (repentance) and making the conscious effort to be "ready to go" keeping a vigil watch and a vigilant watch (shamar) against idolatry and back sliding.



**CHANGE
AHEAD**

By making this decision combined with action, (which is why there is an overlapping of the eating of unleavened bread for both Pesach and the Matsah Feast) we are protected from the consequence or judgement of sin which is death, because of our participation of the removal of sinful actions.

Unleavened Bread is symbolic of the on going action (7days) of removal of sin from our souls ultimately as Yahusha was paying the penalty in Sheol for those engaged in Pesach, thereby freeing us from the penalty of sin which is separation from **Yahuah**.

Chag is a provocative term. Strong's 2282 - used 55 times in the KJV. While it is accurately translated "feast or festival" in the previous verse, its root suggests something more. According to the most respected lexicons, *chag* is "the genuine expression of relief which turns to spontaneous joy one would experience once they realize that, against all odds, they have escaped from a long and seemingly hopeless ordeal." **As such, it is used to convey the idea of "gathering together to celebrate a pilgrimage—a journey which leads from oppression to safety in Yahuah's presence." But more than that, a *chag* "commemorates the completion of a terrifying sacrificial act."

**** We were not able to track down this exact meaning from all the lexicons we have, and we don't know which one Craig is referencing. **This is however a good description of the feasts by making the connection between being in terror of bondage to then celebrations of freedom. It is a fact that against all of Shatan's minions, demons and centuries old plans, we will escape this long 7,000 year ordeal because of our desire to accept Yah's terms and conditions brought to fruition by Yahusha. Just amazing!**

"It is not joy that makes us grateful; it is gratitude that makes us joyful."

-David Steindl-Rast

חגא

Occurs not as a V. in Heb. but seems nearly related to the preceding חג (as בוא to בוד, בוא to בו) As a N. חגא is rendered by the LXX φοβητρον *an object of terror*, by the Vulg. pavorem *fright*, but more exactly by Aquila, γυρωσιον *a gyration, circummagitation*. Once Isa. xix. 17, *The land of Judah shall be to Egypt לחגא for a circummagitation, that is, shall make the Egyptians turn round this way and that for terror.* Observe, that seven of Dr Kennicott's codices read לחגה; comp. therefore חג I.

The children of Yahshral also “completed a terrifying sacrificial act”. It must have been a terrifying time, to leave everything that you have known behind after a period of complete devastation of the place you called home.

Gratitude

As such, *chag's* etymology hints at the personal sacrifice Yahowsha' made on this very day. When his soul descended into *She'owl* or *Hades* (depending upon whether you prefer the Hebrew or Greek title for the place of separation) to be afflicted on our behalf. By allowing his soul to be separated from Yah's Spirit, Yahowsha' “completed a terrifying sacrificial act” through which a ransom was paid to remove our debt. Giving us the ability with Yah's and the Ruach's continual help, to remove the corruption from our nature (symbolized by the elimination of leavening-yeast from bread). This points to the validity of our connection of **Yahuah's plan of cutting a covenant with Yahusha on behalf of Abraham and his seed**, thereby freed us from paying the same penalty ourselves—so that we might “express our relief for having escaped” what would otherwise have been “a long and hopeless ordeal.” Think of the fallen ones Enoch was told would not be afforded this same deal. Wow are we loved!

Life is an echo, what you send out comes back.

The Children of Yahsharal knew the folks that stayed behind had suffered great losses so this was no emotional walk in the park. We are sure they felt they were sacrificing a whole way of life, even though they were greatly mistreated. They still lived in the lushest part of Mitzryim. This adventure would be scary as they had to trust Moshah and Aaron as well as Yahuah. We face this same uncertainty today. We know the plagues are coming. How much do we trust in Yahuah to help us overcome and be counted worthy?

In the realm of Christendom there is no “spontaneous expression of joy,” no “gathering together,” no “celebration,” of the “journey which leads from oppression to safety in Yahuah’s presence.” To the detriment of many, the solution Yahowah made manifest, “commemorating its completion,” on this day is universally ignored.

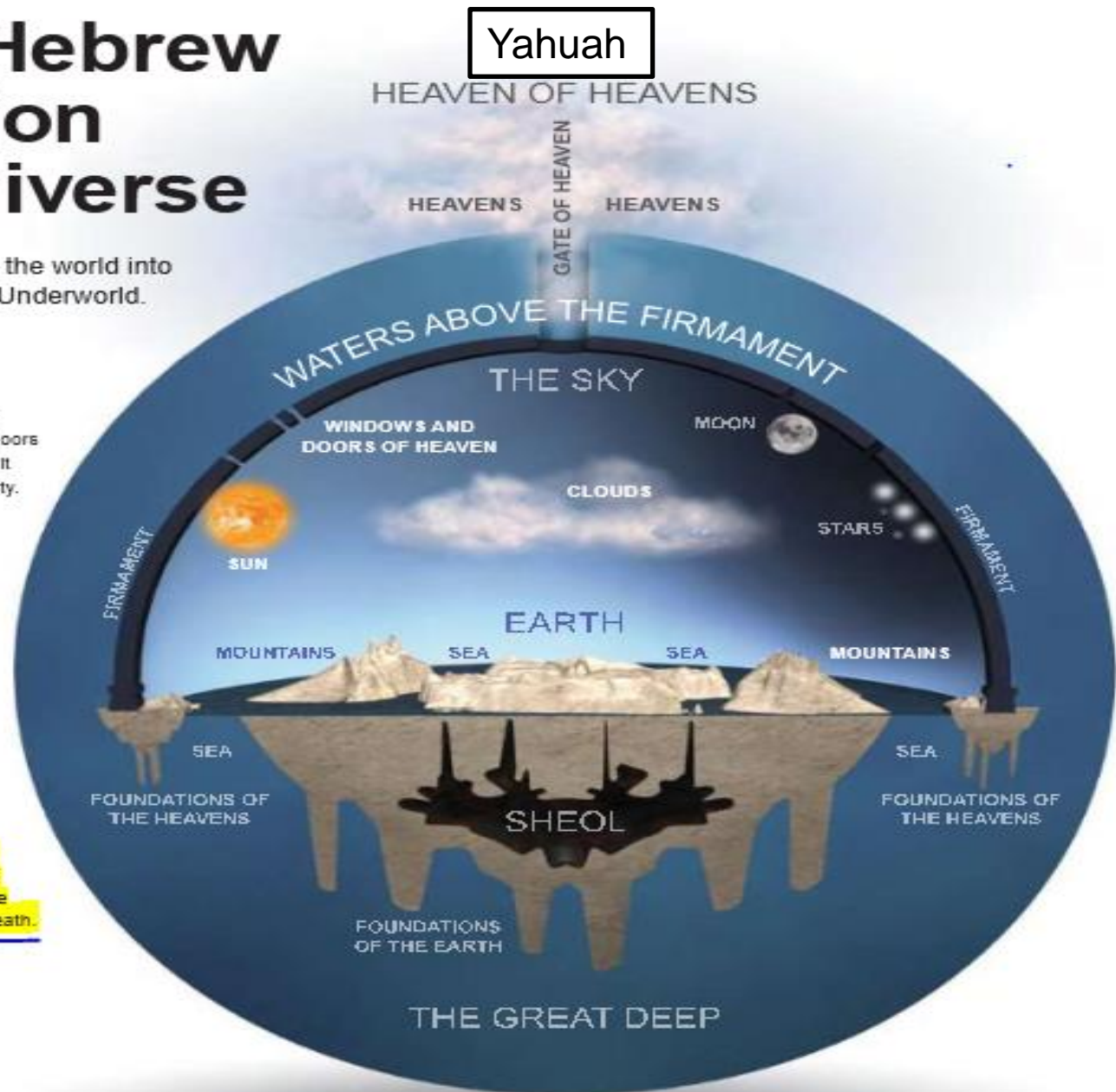
Ancient Hebrew Conception of the Universe

The ancient Israelites divided the world into Heaven, Earth, Sea, and the Underworld.

They viewed the sky as a vault resting on foundations—perhaps mountains—with doors and windows that let in the rain. God dwelt above the sky, hidden in cloud and majesty.

The world was viewed as a disk floating on the waters, secured or moored by pillars. The earth was the only known domain—the realm beyond it was considered unknowable.

The Underworld (Sheol) was a watery or dusty prison from which no one returned. Regarded as a physical place beneath the earth, it could be reached only through death.



According to Parkhurst Hebrew English Lexicon 1829 page 137-138 Pg Chag is also seen as something circular, vs linear as each Chag comes around again each year. It also is used to speak of the earth as sphere or circle.

חג

It denotes circularity of motion or form.

I. To move or reel round, like a drunken man. occ. Psal. cvii. 27. So Montanus, iverunt in orbem, *they went round*. As a N. חג or חוג a circle, orbit, or sphere. occ. Isa. xl. 22, *Who sitteth upon, or rather above חוג הארץ the circuit, or orbit of the earth, and all the inhabitants thereof are as grasshoppers.* This text

We know there is a lot of chatter out there now about the flat earth theory. We have not studied it all but what we do know is that the Quran and Egyptians believe in a flat earth.

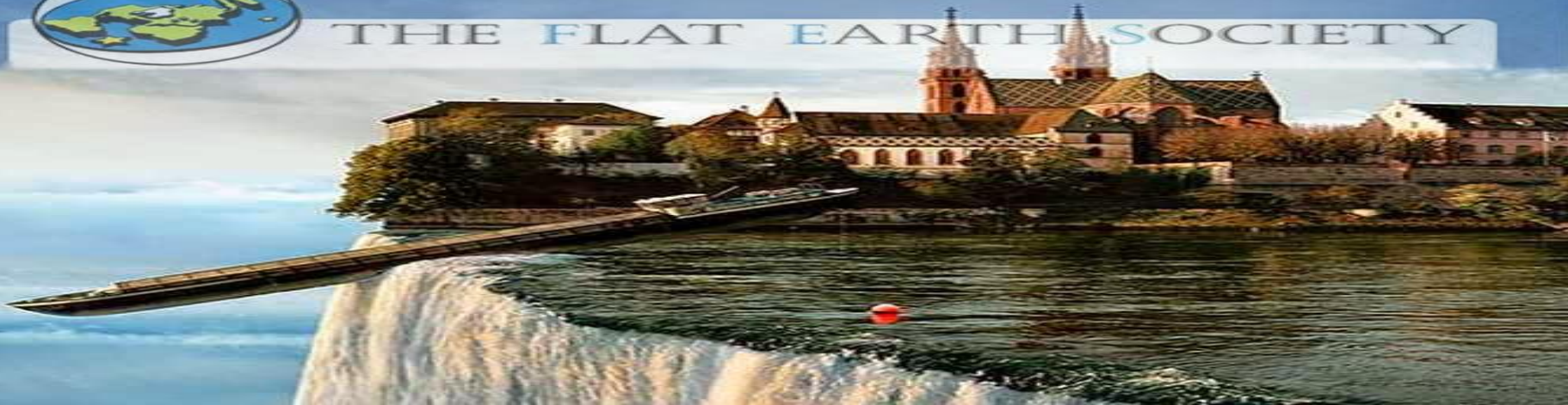
חג

138

seems to relate to the circular revolution of the earth in its orbit. Job xxii. 14, *He walketh (upon) חוג שמים the circuit or circular circumference of the heavens.* This shows that Eliphaz thought the heavens were of a circular or spherical form. And so likewise thought the Son of Sirach, Eccles xxiv. 8, ἵστυον οὐρανοῦ ἐκυκλώσα μόνη, *I alone (says Wisdom) compassed the circuit of heaven.* Job xxvi. 10, חג חק *he hath described a sphere over the face of the waters.* Prov. viii. 27, בחקר חוג *when he described a sphere over the face of the deep.* These two last texts mutually illustrate each other, and plainly relate to the formation of the spherical shell of earth over the central abyss or great deep.



THE FLAT EARTH SOCIETY



"Do they never reflect on the earth how it was made flat"

Quran: chapter 88:17-20

The game, The Illuminati, made in the 70's has successfully "predicted" events we see had these two cards in the mix.

The Hebrew word for took "up" is nasa which means to bring up, went, carry, take up, took, and go up.

Nasa also has a negative connotation of: lead astray, mentally delude, morally seduce, beguile, deceive greatly

Nasa has also been under fire for its many flaws and deceptions. However, whether the earth is flat or not is not a "Salvational" issue so if we ever get time after we have nailed down the major issues this would be an interesting minor one to explore.

Flat Earthers



People laugh, but the Flat Earthers know something. For their action, you may roll 2 dice. If your roll is equal to or less than the number of Places you control, the Flat Earthers' weird alternate geology has led them to a gold strike, and you may draw as many Plot cards as the number you rolled.

POWER 1

RESISTANCE 2

Weird,
Conservative

NASA



Gives +4 to any attempt to control any Space group.

NASA can give its Action token to any other Government group you control, as long as that group currently has no token. It may do this at any time except during an attack.

POWER 2

RESISTANCE 4

Government

Space

As a noun its root leads to the word for a compass : an instrument that draws a circle.

II. As a N. fem. מְחַרְגָּה *an instrument to mark out circles, a compass or pair of compasses.* occ. Isa. xlv. 13.

The third reference is for Celebrations.

III. The word is applied to the *celebration of religious feasts*, whether in honour of the true God; or of idols, as 1 K. xii. 32; and in the reduplicate form it plainly denotes *dancing round in circles*. 1 Sam. xxx. 16. It is moreover certain from Judg. xxi. 19, 21. 2 Sam. vi. 14, 16. 1 Chron. xv. 29, that *religious dances* were used in the worship of the true God; and it is well known how eminent a part they made of the religious rites of the *ancient heathen, as they do of the †modern to this day: and there can be little doubt but that (as ‡Hutchinson has well observed) the ancient idolaters did by these *dances* intend to attribute the *progressive rotations of the earth and § planets in their circular orbits* to the independent power of their god, the heavens; and that the performance of this service by believers was designed to reclaim those motions to Jehovah, as the original author of them. Thus far all is clear: but whether the several sacred *feasts* were denominated חַג from the *circular dances* which constituted so remarkable a part of the services performed on them, as Mr Hutchin-

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son * thought; or whether the term חַג only refers to the *periodical return* of the religious solemnity, and "means only," as Bate (Crit. Heb.) expresses it, "*the day returning at its round*," I would wish the attentive reader to determine for himself: either way the name חַג is significant and proper, and is frequently used for the *festival* itself, and a few times for the *festival victim*, or *animals sacrificed at the festival*, Exod. xxiii. 18. Ps. cxviii. 27. Mal. ii. 3, where Bishop Newcome "*solemn sacrifices*." As a V. either, *to celebrate a periodical festival or feast*, the sense of the V. being taken from the N. according to Bate; or, *to dance round in circles, to celebrate a feast with such dances*. See inter al. Exod. v. 1. xii. 14. Montanus generally renders the V. in this view by *tripudio to dance*, and the N. by *tripudium a dancing*.

IV. As a N. mas. plur. in reg. (formed like מְדוּרֵי 1 Chron. xix. 4, from מָדַד) חַגְבֵי *cracks or fissures in a rock*, for the *circulation of the air* into, and of vapours and water out of, the abyss. occ. Cant. ii. 14. Jer. xlix. 16. Obad. ver. 3. The Vulg. render it by *cavernis cavernis, foraminibus holes, and scissuris fissures*; the LXX in the two latter passages by *τερυμαλῖα*, and *οπη* a hole.

חַגְבֵי *to dance round and round in circles.* occ. 1 Sam. xxx. 16. Ps. xlii. 5. Comp. 2 Sam. vi. 14, 16.

Matsah, Strong's 4711 the Hebrew name for the Called-Out Assembly of Unleavened Bread, means much more than “bread without yeast.” *Matsah* speaks of the “rebellion and contentiousness” that must be removed from our nature for us to live as children in Yahuah’s household. And it is important to keep this concept of rebellion in mind, because it is listed as the specific burden Yahowsha’s soul gave us the ability to be removed from us on this day.

The KJV Old Testament Hebrew Lexicon

Strong's Number: 04682


Original Word

מַצֵּה

Transliterated Word

Matstsah

Phonetic Spelling

mats-tsaw' 

Definition

1. unleavened (bread, cake), without leaven.

King James Word Usage - Total: 53

unleavened bread 33, unleavened 14, cakes 5, without leaven 1

[Browse Lexicon](#)

KJV Verse Count

Genesis	1
Exodus	12
Leviticus	8
Numbers	5
Deuteronomy	3
Joshua	1
Judges	3
1 Samuel	1
2 Kings	1
1 Chronicles	1
2 Chronicles	4
Ezra	1
Ezekiel	1
Total	42

The secondary definition of *matsah* is: “quarrelsome and embittered conflict which is divisive”—the very thing which separates us from **Yahuah**. It is “strife and discord based upon a rivalry for superiority.” *Matsah* thus conveys the idea of man becoming belligerent and competing with Yahowah for power and authority rather than trusting and relying upon Him. It is this attitude which serves as the source of most sin, and as the basis of every religion. *Matsah* must therefore be expunged or squeezed from our souls for us to accept the provision Yahowah has provided.

The KJV Old Testament Hebrew Lexicon

Strong's Number: 04683


Original Word

מַטְסָה

Transliterated Word

Matstsah

Phonetic Spelling

mats-tsaw' 

Definition

1. strife, contention

King James Word Usage - Total: 3

contention 1, strife 1, debate 1

The Hebrew lexicon is Brown, Driver, Briggs, Gesenius Lexicon; this is keyed to the "Theological Word Book of the Old Testament." These files are considered public domain.

Bibliography Information

Brown, Driver, Briggs and Gesenius. "Hebrew Lexicon entry for Matstsah". "The KJV Old Testament Hebrew Lexicon". .

[Browse Lexicon](#)

KJV Verse Count

[Proverbs](#)

[Isaiah](#)

Total

2

1

3

Parkhurst Hebrew English Lexicon 1829 page 295 - 296 has this to add looking at the root of Matsah...

מצא

In general, *to find*.

I. *To find, meet with.* Gen. ii. 20. iv. 14, 15. xxxii. 19.

II. *To find, meet with, in a hostile sense.* 1 Sam. xxiii. 17. xxxi. 3. 1 K. xx. 36. Ps. xxi. 9.

III. *To find, light upon, befall.* Gen. xlv. 34. Deut. iv. 30. xix. 5. xxxi. 17. Exod. xxii. 6.

IV. *To find what was lost or concealed.* Gen. xxxi. 32, 33. 1 Sam. ix. 20.

V. *To find out what was unknown.* Job xxxii. 13. Eccles. vii. 27, 28.

VI. *To find or receive in return.* Gen. xxvi. 12.

VII. *To find, obtain, procure, acquire, gain.* Num. xxxi. 50. Ps. cxix. 162. Prov. i. 13.

VIII. *To find, in an emphatical sense, to find all that is wanted, to supply, to suffice.* Num. xi. 22. Josh. xvii. 16. Comp. Jud. xvii. 9. Job xxxiv. 11.

IX. *To find, experience, feel.* Job xxxiv. 11. Ps. cxvi. 3.

X. In Niph. *to be found, is to be present, to attend, to be ready.* Gen. xix. 15. 1 Sam. ix. 8. xiii. 15, & al.

XI. In Hiph. *to cause to find, to offer, present.* Lev. ix. 12, 13. With ביד *in the hand* following, *to cause to be found in the hand of another is to deliver into his hand or power* Zech. xi. 6.

מצא

XII. מצאה יד, or תמצא יד *the hand findeth or hath found,* often denotes that the person of whom it is spoken *hath something in his possession or power, or ready at hand.* See Lev. xii. 8. xxv. 28. Jud. ix. 33. 1 Sam. xxv. 28. Eccles. ix. 10.

XIII. מצא הן בעיני *to find favour in the eyes of.* See under הן I.

It must be observed that the final א of this verb is dropped in מצתי Num. xi. 11. (as in יצתי from יצא Job i. 21.) and, according to some, changed into י in המציתי 2 Sam. iii. 8; but that V. may be referred to the root מצה, which see.

מצה

With a radical, (see Lev. i. 15. v. 9.) but mutable or omissible, ה.

I. *To squeeze, press.* The idea is plain from Jud. vi. 38, וימץ טל מן חמזה *and he squeezed or pressed the dew out of the fleece.* As a N. מץ *a squeezing.* Prov. xxx. 33, for מץ the squeezing or pressing of milk bringing forth butter, and מץ the squeezing of the nose bringing forth blood; and מץ the squeezing, forcing of wrath bringing forth contention. On Ps. lxxiii. 10. comp. under הלם V. and Targum.

Hence the Greek *μασσω* to knead, *μασσαιμας* to press with the teeth, to chew, champ, and *μσσω* to compress, and so blow the nose, in French *moucher.* Also to mash. Qu?

II. As a N. מצה plur. מצות *a cake of unlea-*



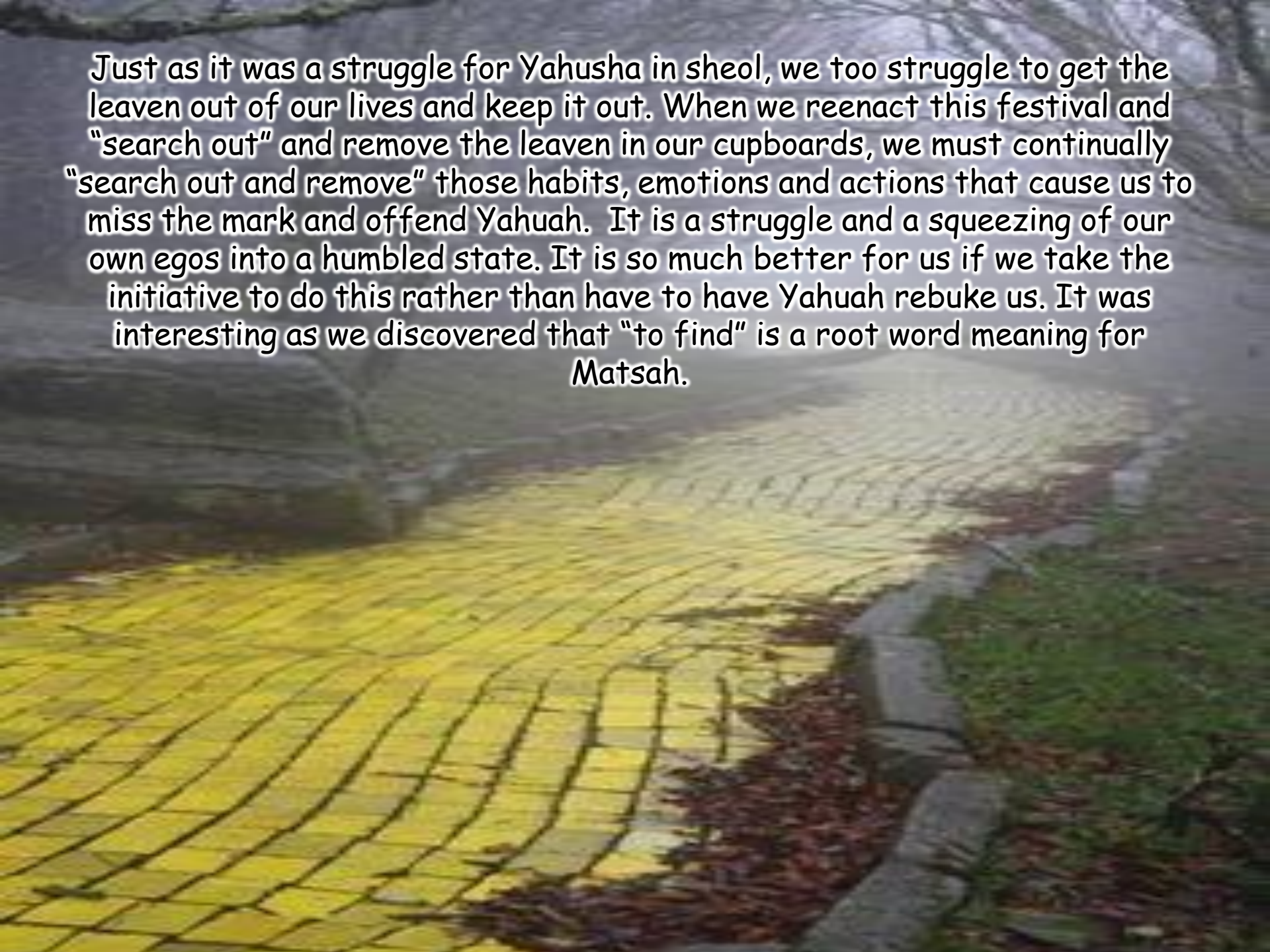
vened bread, which being destitute of any **חמץ** or fermenting matter, (see Exod. xii. 15, 20.) hath its parts closely compressed together, and becomes what we commonly and with great propriety call heavy. Gen. xix. 3. Exod. xii. 15. The word is used as an adjective, compressed, unleavened. Lev. viii. 26. Num. vi. 19.* Hence Gr. μαζα and Lat. maza, a mixture of water, oil, and flour, or of milk and flour. Also Lat. massa a lump, properly of paste. Eng. a mass.

III. To express, squeeze, wring, or force out by compression. Lev. i. 15. v. 9. Comp. Ps. lxxiii. 10. lxxv. 9. Isa. li. 17. lxvi. 11. Hence Greek μαζος, and μαστος a breast, particularly of a woman.

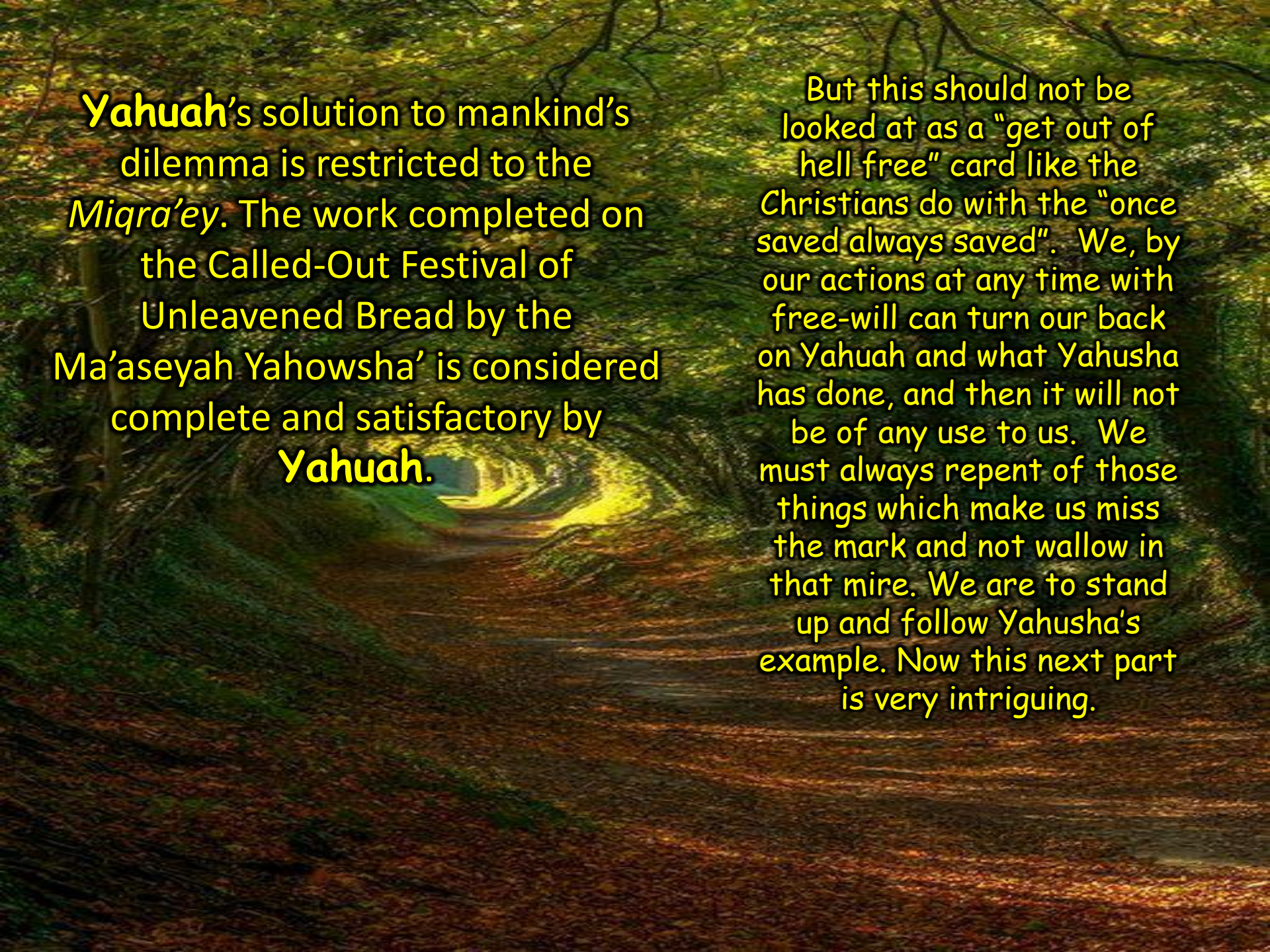
IV. As a N. **חמץ** chaff or refuse of corn and straw, which is forced from them by threshing and winnowing. Ps. i. 4. Hos. xiii. 3, & al. And because those operations were performed in places exposed to the wind, and frequently on rising grounds, (as in the case of Araunah, comp. 2 Chron. iii. 1, with 1 Chron. xxi. 20, &c.) hence we read of the chaff of the mountains, Isa. xvii. 13. Comp. chap. xli. 15, and under **נרה** V.

under **נרה** V.
 V. To squeeze, wring, in a moral sense, to oppress. Hence as a participial N. **חמץ** an oppressor, Eng. translation, the extortioner. occ. Isa. xvi. 4. In Hiph. to cause to be oppressed or crushed. occ. 2 Sam. iii. 8, **ולא המציתך ביד דוד** and I have not caused thee to be crushed by the hand of David.

To benefit from this merciful gift, we must stop competing with **Yahuah**. We must not only recognize that we have failed to meet our Creator's criteria for admittance back into the garden, we must acknowledge that mankind's contentious religious and political standards, those related to being "a good person who does good deeds", carry no weight with **Yahowah** if the Torah is ignored. We must be humble enough to admit that we do not have the power, the ability, or the authority to save ourselves—nor does any human institution. By asking for and relying on **Yahuah's** help and guidance we can over come anything! But we have to have the mindset to want to change. We must love **Yah** more than our sin!

A photograph of a stone path leading through a forest. The path is made of irregular stones and is surrounded by green grass and fallen leaves. A large, bright yellow blanket or rug is laid out on the ground to the left of the path. The background shows more of the path and trees, slightly out of focus.

Just as it was a struggle for Yahusha in sheol, we too struggle to get the leaven out of our lives and keep it out. When we reenact this festival and "search out" and remove the leaven in our cupboards, we must continually "search out and remove" those habits, emotions and actions that cause us to miss the mark and offend Yahuah. It is a struggle and a squeezing of our own egos into a humbled state. It is so much better for us if we take the initiative to do this rather than have to have Yahuah rebuke us. It was interesting as we discovered that "to find" is a root word meaning for Matsah.

A photograph of a forest path with a glowing circular light on the ground. The path is made of dirt and leaves, and the trees are green and brown. The light is a bright yellow and orange circle on the ground, surrounded by a darker ring. The text is overlaid on the image in a yellow font.

Yahuah's solution to mankind's dilemma is restricted to the *Miqra'ey*. The work completed on the Called-Out Festival of Unleavened Bread by the Ma'aseyah Yahowsha' is considered complete and satisfactory by **Yahuah**.

But this should not be looked at as a "get out of hell free" card like the Christians do with the "once saved always saved". We, by our actions at any time with free-will can turn our back on Yahuah and what Yahusha has done, and then it will not be of any use to us. We must always repent of those things which make us miss the mark and not wallow in that mire. We are to stand up and follow Yahusha's example. Now this next part is very intriguing.

“The first, foremost, and primary (*ri’shown*) day (*yowm*) exists as (*hayah*) a set-apart and cleansing (*qodesh*) Invitation to Meet and be Called-Out (*Miqra’* – an occasion for a unified collection of people to gather together for a specific purpose, a summons to read, recite, and communicate the news and message). You shall not (*lo’*) engage in (*’asah* – perform, fashion, accomplish, or produce) any of (*kol*) the work (*’abodah* – deeds done in service to another) of the business of the messenger (*mala’kah* – work or the service of the *mal’ak*, the theophanic representative, (the visible manifestation of *Yahuah*)).” (*Qara’* / Called Out / Leviticus 23:7)

Leviticus 23:7

בַּיּוֹם הָרִאשׁוֹן מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם
 On the first day there shall be a holy assembly for you; you shall not do any regular work. | LEB
 לֵב OT RI | לֹא תַעֲשׂוּ: LEB

7 On] the f[i]rst day [you shall have] a holy convocation; [you] shall [not] work [at your occupation.] DSS

English (ESV)

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LEVITICUS 23:7-18

7 בַּיּוֹם הָרִאשׁוֹן מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־מְלָאכֶת עֲבֹדָה לֹא תַעֲשׂוּ: 7 On the first day you shall have a holy convocation; you shall not do any ordinary work. 8 But you shall present a

Now we can read it the normal way of do 'no work' or make some connections with the other meanings from the family of words connected to Malakah or Messenger of Yahuah.

Why did Yahuah give us two words that have the aspects for 'work'?

NOTES

מְלָאכָה *m^el^ě(')·k^ět* assembly; you shall not do **any regular work.**”

מְלָאכָה *m^el^ā(')·k^ā(h)* trade mission, business journey; business, work; handiwork,...
noun, feminine, singular, construct ± common

Sense: **ordinary work** – daily work not compatible with observing a holy day.

BDB occupation, work

GHCLLOT service; work; ; prescribed; of the work of an artizan; affairs; the property; wea...

CHALOT mission, business trip; business, work; occupation; labor, employment; craft, j...
more »

Notes

עֲבֹדָה *‘ābō·dā(h)ʹ* assembly; you shall not do **any regular work.**”

עֲבֹדָה *‘ābō·dā(h)* work; enforced labor; service which is rendered; service of worship
noun, feminine, singular, absolute ± common

Sense: **ordinary work** – daily work not compatible with observing a holy day.

BDB labour, service

GHCLLOT labour, work; work, business, office; labour, agriculture; service; sacre...

CHALOT work, labor; forced labor; service; (cultic) service, **worship**; usage

DBL Hebrew work; slavery; **ministerial duties**; ceremony; military campaign; use; fa...

NASB Dictionaries

CDWGTHB

Let's break down the root word for Malakah to get a better picture of what these messengers of Yahuah are and the role they play. Starting with Mem-Lamed.

Parkhurst Hebrew English Lexicon 1829
page 284 - 286

למ

To cut or pluck off, to divide into breaks or parts, to separate.

I. *To cut off*, as a flower, fruit, corn, grass. occ. Job xiv. 2. xviii. 16. xxiv. 24. Ps. xxxvii. 2. xc. 6.

II. In Hiph. *to cut off*, or *cut to pieces*, as an enemy. occ. Ps. cxviii. 10—12.

III. *To cut off the foreskin, to circumcise*. Gen. xvii. 23. xxi. 4, & al. In Niph. *to be circumcised*. Gen. xvii. 11. (so the LXX περιτμησας) Gen. xvii. 26, 27, & al. Hence the word is applied to the heart. Deut. x. 16. xxx. 6. Jer. iv. 4. (where see Mr Lowth's note;) and denotes the *cutting off* from it all *inordinate lusts* by spiritual *circumcision*.

In regards to a Malak as a messenger from Yahuah, they are a being that is broken off, divided or separated from Him to bring messages to humans, among other duties.

Remember, they are acting and speaking as if they were Yahuah because they are sent directly from Him. Yahusha was sent and spoke only what Yahuah told him to so he was also a type of Malak in that regard.

This is an amazing word connection to the feasts since without circumcision men can not participate in Pesach.

As we would expect, Malak also has a relation as a noun to murmur or speak.

IV. As a N. fem. נמלה (formed with an initial נ, as נרנן a *murmurer*, from רנן to *murmur*, נקלה a *feverish heat*, from קלה) plur.

V. To divide the voice into breaks or into distinct sounds, to articulate, speak articulately, talk. It occurs not simply as a V. in this sense (see below מלל), but hence as a N. fem. מלה an *articulate sound or word*. occ. Ps. cxxxix. 4. So in reg. מלה 2 Sam. xxiii. 2, & al. freq. Plur. מלים *words, speeches*. Job vi. 26. viii. 10. מלין the same. Job xii. 11, & al. freq. מלה a *talk, a by-word*. occ. Job xxx. 9. As nouns מולה and מלה a *talking*. So Vulg. in Jer. loquelæ, LXX, (Alexandr.) and Theodotion in Ezek. λογου *speech*. Jer. xi. 16. Ezek. i. 24.

VI. As a N. מורל.

1. A *cutting off, termination, boundary*. 1 Sam. xiv. 5. Exod. xviii. 19, Be thou מורל a *boundary of the Aleim to the people*, i. e. a *mediator*



Also interesting a "cutting off or termination, or boundary, as an example a mediator" That certainly fits the work of the Malak and Yahusha!

Let us now add our next letter and look at Mem-Lamed-Alef.

מלא

I. In Kal, *to be full or filled* in almost any manner. Gen. vi. 13. Exod. viii. 21, & al. freq. Also transitively, *to fill, make full*. Gen. i. 22. xxi. 19. xxiv. 16, & al. freq. In Niph. *to be filled*. Cant. v. 2. In Hith. *to fill, satiate, glut oneself*. occ. Job xvi. 10, *Together עלי יחמלאון* they glut themselves upon me, i. e. with my misery. So the Vulg. *satiati sunt pœnis meis*. As a N. מלא and מלוא *fulness, multitude*. See Exod. ix. 8. xvi. 33. 1 Sam. xxviii. 20. Gen.

מלה

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icipial N. fem. *pregnant, big with child*, plena. It
Eccles. xi. 5.

II. *To fulfil, accomplish, as counsels, petitions*.
Ps. xx. 4, 5.

III. Of time, *to fulfil, complete, accomplish, or*
passively, to be fulfilled, &c. Gen. xxv. 24.
xxix. 21, 28. Exod. xxiii. 26, & al.

IV. *After another verb it denotes doing what*
is expressed by that verb fully or strongly, Jer.
iv. 5; where LXX *μεγα* *greatly*, Vulg. *forti-*
ter strongly; Jer. xii. 6, where Vulg. *plena*
voce, with a full voice.

Awesome! To be full or filled.. Does that sound familiar? Yahusha came not to destroy the Torah, Prophets and Psalms but to make full! When a Malak comes with a message direct from Yahuah they are fulfilling the task before them that Yahuah put them on but also usually giving instruction or information for a fuller understanding of a situation. That is what Yahusha also did. To bring back the correct and fuller meaning of the Torah. To accomplish or make full the promises about him. And also accomplish what he promised to do as a partner in this covenant between Yahuah and mankind. That is why the first 3 Feasts are fulfilled. Mission accomplished.

Next let us look at the Full word for messenger: Mem-Lamed-Alef-Kauf

Lexicon :: Strong's H4397 - *mal'ak* Aa

מַלְאָךְ

Transliteration	Pronunciation
<i>mal'ak</i>	mal-äk' (Key)
Part of Speech	Root Word (Etymology)
masculine noun	From an unused root meaning to despatch as a deputy

Dictionary Aids

TWOT Reference: 1068a

KJV Translation Count — Total: 214x

The KJV translates Strong's H4397 in the following manner: angel (111x), messenger (98x), ambassadors (4x), variant (1x).

Outline of Biblical Usage [?]

- I. messenger, representative
 - A. messenger
 - B. angel
 - C. the theophanic angel

Strong's Definitions [?] (Strong's Definitions Legend)

מַלְאָךְ *mäl'äk, mal-awk'*; from an unused root meaning to despatch as a deputy; a messenger; specifically, of God, i.e. an angel (also a prophet, priest or teacher):—ambassador, angel, king, messenger.

Lexicon :: Strong's H4399 - *mēla'kah* Aa

מְלָאכָה

Transliteration	Pronunciation
<i>mēla'kah</i>	mel-ä-kä' (Key)
Part of Speech	Root Word (Etymology)
feminine noun	From the same as מַלְאָךְ (H4397)

Dictionary Aids

TWOT Reference: 1068b

KJV Translation Count — Total: 167x

The KJV translates Strong's H4399 in the following manner: work (129x), business (12x), workmen (with H6213) (7x), workmanship (5x), goods (2x), cattle (1x), stuff (1x), thing (1x), misc (9x).

Outline of Biblical Usage [?]

- I. occupation, work, business
 - A. occupation, business
 - B. property
 - C. work (something done or made)
 - D. workmanship
 - E. service, use
 - F. public business
 - i. political
 - ii. religious

Strong's Definitions [?] (Strong's Definitions Legend)

מְלָאכָה *mī-lä'käh, mel-aw-kaw'*; from the same as H4397; properly, deputyship, i.e. ministry; generally, employment (never servile) or work (abstractly or concretely); also property (as the result of labor):—business, cattle, industrious, occupation, (-pied), officer, thing (made), use, (manner of) work ((-man), -manship).

Hebrew Dictionary (Lexicon-Concordance)

Key Word Studies (Translations-Definitions-Meanings)

» H4399 «

#4399 מְלָאכָה *m@la'kah* {mel-aw-kaw'}

from the same as **H4397**; TWOT - 1068b; n f

—Hebrew Word Study (Transliteration-Pronunciation Etymology & Grammar)

- 1) occupation, work, business
 - 1a) occupation, business
 - 1b) property
 - 1c) work (something done or made)
 - 1d) workmanship
 - 1e) service, use
 - 1f) public business
 - 1f1) political
 - 1f2) religious

—Brown-Driver-Briggs (Old Testament Hebrew-English Lexicon)

From the same as **H4397**; properly *deputyship*, that is, ministry; generally *employment* (never *servile*) or work (abstractly or concretely); also *property* (as the result of *labor*):—business, + cattle, + industrious, occupation, (+ -pied), + officer, thing (made), use, (manner of) work ([-man], -manship).

—Strong's (Hebrew & Chaldee Dictionary of the Old Testament)

- #4399.
- מְלָאכָה
- *melakah* (521d); from the same as 4397; *occupation, work*:—
- NASB - anything(4), article made(1), business(4), cattle(1), craftsmanship(3), details(1), duties(1), everything*(1), industrious*(1), laborer(1), material(1), occupation(1), performed(1), project(1), property(2), purpose(1), service(2), something(1), supplies(1), task(2), use(2), used(2), work(118), workers(1), workmanship(1), workmen(5), workmen*(5), works(1).

Hebrew Dictionary (Lexicon-Concordance)

Key Word Studies (Translations-Definitions-Meanings)

» H4397 «

#4397 מַלְאָךְ *mal'ak* {mal-awk'}

from an unused root meaning to despatch as a deputy; TWOT - 1068a; n m

—Hebrew Word Study (Transliteration-Pronunciation Etymology & Grammar)

- 1) messenger, representative
 - 1a) messenger
 - 1b) angel
 - 1c) the theophanic angel

—Brown-Driver-Briggs (Old Testament Hebrew-English Lexicon)

From an unused root meaning to *despatch* as a deputy; a *messenger*, specifically of God, that is, an *angel* (also a prophet, priest or teacher):—ambassador, angel, king, messenger.

—Strong's (Hebrew & Chaldee Dictionary of the Old Testament)

- #4397.
- מַלְאָךְ
- *malak* (521c); from an unused word; a *messenger*:—
- NASB - ambassadors(2), angel(101), angels(9), envoys(1), messenger(24), messengers(76).

Parkhurst has the root word under Lamed-Alef-Kuaph Page 264-265- Amazing insight! To send, to serve, to minister to as an agent of someone else. As a human agent or ambassador.

לֵאָךְ

Occurs not as a V. in Heb. but in Ethiopic and Arabic signifies *to send*, and in the Hith. or passive conjugation of the former language, *to serve, minister unto*. From these uses of the oriental root, and from the applications of the following Heb. nouns, I apprehend the Eng. verb *to employ*, meaning either others or oneself, will very nearly express the idea of the Heb. לֵאָךְ.

I. As a N. with a formative מ. מֵלֵאָךְ *one sent or employed by another, a messenger, a legate, an agent*. As St Austin says of *αγγελος* in Greek (by which the LXX generally render this N.), so we may truly say of מֵלֵאָךְ in Heb. "*Nomen non naturæ sed officii; it is a name not of nature, but of office.*" It is applied,

1. To a human agent, messenger, or ambassador. 2 Sam. ii. 5. xi. 19, 22, 23, 25. Prov. xiii. 17.
2. In plur. to soldiers, or rather perhaps generals or lieutenants, legati. occ. 2 Sam. xi. 1; on which text see Bate's note in his New

לֵאָךְ

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and Literal Translation; but observe that twenty-four of Dr Kennicott's codices read המלכים *the kings*, which is also the word in 1 Chron. xx. 1.

3. To a prophet. Hag. i. 13.

4. To a priest. Mal. ii. 7. Comp. Eccles. v. 5 or 6.

5. To the created agents of nature or powers of the heavens, as being Jehovah's agents or ministers. See Ps. ciii. 19, 20, 22. civ. 4. cxlviii. 2—4. Job iv. 18. Comp. Psal. lxxviii. 49; and see Dr George Campbell's Prelim. Dissertations to the Gospels, p. 371, &c.

6. We often read of the מֵלֵאָךְ *angel* (and sometimes *angels*) of Jehovah, or of the Aleim; that is, his agent, personator, mean of visibility or action; what was employed by God to render himself visible and approachable by flesh and blood. This מֵלֵאָךְ or *angel* was evidently a human form surrounded or accompanied by light or glory, with or in which Jehovah was present. See inter al. Gen. xix. 1, 12, 16. (comp. Gen. xviii. 1, 16, 22.) Jud. xiii. 6, 21. Exod. iii. 2, 6. Comp. Gen. xlvi. 16. And on this subject of *angels* the reader will do well to consult Bate's Critica Hebræa, under מֵלֵאָךְ, and his excellent Enquiry into the Similitudes, p. 30, &c.

7. In several of the passages referred to under sense 5, as well as in others, מלאכים has been supposed to signify *created intelligent angels*: the strongest of these texts are, I apprehend, Psal. xci. 11. ciii. 21. (comp. 2 Thess. i. 7.) Ps. civ. 4. cxlviii. 2. (comp. 1 K. xxii. 19, under צבא III.) Job iv. 18. Ps. lxxviii. 49; in which last text *evil angels* are mentioned, and are by some thought to mean *evil spirits* or *devils* (comp. 1 Sam. xvi. 14, &c.); and this opinion seems in some measure confirmed by Wisdom xvii. particularly by ver. 4, 9, 15. But the several texts above cited, together with their respective contexts, and parallel passages, the attentive reader will, no doubt, consider, and then judge for himself.

II. As a N. fem. מלאכה plur. מלאכות *an embassy or message*. occ. Hag. i. 13. ❁

III. As a N. fem. מלאכה *employment, work, workmanship, business, affair*. See Num. iv. 3. Jon. i. 8. Exod. xx. 9. xxxv. 21. Gen. ii. 2. xxxiii. 14. xxxix. 11.

DER. Lat. *lego* to send as a deputy, whence compound *delego*, and Eng. *legate, delegate*. Also French *laquais*, Spanish *lacayo*, Danish *lackei*, and Eng. *lackey*.

Craig has taken this connection of Malakah for 'work' with the added meaning of the family of the word to include messenger in this context since we are talking about the feast of Matsah, and how it can relate that to Yahusha's work. If you do not feel comfortable making that connection and want to stick with just 'work' as the definition that is fine too. But we are going to indulge this line of thinking for just a bit longer. It is compelling.

Considering the anguish associated with Yahowsha's fulfillment on *Pesach* and especially *Matsah*, one wouldn't think that Yahowah would have to tell us not to do his work. But **Yahuah** provided this instruction, not once but twice, because He didn't want anyone to be beguiled by the claims to the contrary made by Sha'awl, the founder of the most popular religion in human history. Not once, but twice, Paul presents himself as co-savior. The first of these two claims came in Galatians, Sha'awl's first letter. In the midst of demeaning the Towrah, he wrote:

"I then by and because of the Towrah's allotment and inheritance, myself, actually died and was separated in order that for the purpose of Yahuah I might currently live. In Christo I have actually been crucified together with." (Galatians 2:19)

Galatians 2:19

ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον ἵνα θεῷ ζήσω· Χριστῷ συνεσταύρωμαι· | **LEB NT RI** For through the law I died to the law, in order that I might live to God. I have been crucified with Christ, | **LEB**

Then Paul takes this arrogant and erroneous "co-savior" notion to the extreme of religious mythology in Colossians by writing:

Now, I rejoice, embrace and hail, in the sufferings and misfortunate afflictions, the evil calamities and adverse emotional passions, for your sake, and I actually complete, making up for that which would otherwise be deficient and that which is lacking and left to be done due to prior failures and inferior performances of the afflictions of the Christou in my flesh, for the benefit of the body of Him who is the called-out, of which, I, myself, conceive and bring into existence, as a servant extended down from the administration and arrangement of this Yahuah, the appointment having been produced and granted to me to you all to complete and fulfill the word of the Yahuah.” (Colossians 1:24-25)

Colossians 1:24

Νῦν χαίρω ἐν τοῖς παθήμασιν ὑπὲρ ὑμῶν,
καὶ ἀνταναπληρῶ τὰ ὑστερήματα τῶν
θλίψεων τοῦ Χριστοῦ ἐν τῇ σαρκί μου ὑπὲρ
τοῦ σώματος αὐτοῦ, ὃ ἐστὶν ἡ ἐκκλησία, |
LEB NT RI

Now I rejoice in my sufferings on behalf of
you, and I fill up in my flesh what is lacking
of the afflictions of Christ, on behalf of his
body which is the church, | LEB

Colossians 1:25

ἧς ἐγενόμην ἐγὼ διάκονος κατὰ τὴν
οἰκονομίαν τοῦ θεοῦ τὴν δοθειῶσαν μοι εἰς
ὑμᾶς πληρῶσαι τὸν λόγον τοῦ θεοῦ, | LEB
NT RI

of which I became a minister, according to
God's stewardship which was given to me for
you, to complete the word of God, | LEB

No other person has the ability to "save or forgive" us- only Yahuah and Yahusha working together accomplishes this. We must give honor to this by qara- calling out and reading about what they have put into place.

Yahowah warned us about Sha'uwl here in the Towrah and elsewhere in the Prophets. For an in depth study on this, please see our videos and PDF's regarding Paul.

Since it is critical to our adoption, it bears reemphasizing. *Miqra'*, Strong's H4744 the title Yahowah chose to describe His plan of salvation-adoption, is based upon *qara'*, a verb which conveys the act of "calling someone out to read and to recite a message." It tells us that we are "to proclaim the news, to convey the essential meaning, and to issue a summons and invitation." *Qara'* also means to "call by name," so as "to be chosen," thereby "encountering and meeting" Yahuah in a personal way. As such, the Scriptural title of Yahowah's path back home describes how Yahuah wants us to celebrate each step along the way.

And to that end, for those who are unaware of, elect to ignore, or who choose to be hostile to Yah's plan of adoption as it is embodied in the seven *Miqra'ey*, the related term *miqreh* H4745 describes what we know happens to those who chose not to answer Yahuah's summons. They will get an "an unforeseen meeting". Very sad.

Lexicon :: Strong's H4745 - *miqreh* Aa

מִקְרָה

Transliteration	Pronunciation
<i>miqreh</i>	mik-reh' (Key)
Part of Speech	Root Word (Etymology)
masculine noun	From קָרָה (H7136)

Dictionary Aids

TWOT Reference: 2068c

KJV Translation Count — Total: 10x

The KJV translates Strong's H4745 in the following manner: befall (4x), event (3x), hap (1x), chance (1x), happeneth (1x).

Outline of Biblical Usage [?]

- I. unforeseen meeting or event, accident, happening, chance, fortune
 - A. accident, chance
 - B. fortune, fate

Strong's Definitions [?] (Strong's Definitions Legend)

מִקְרָה *miqreh*, mik-reh'; from H7136; something met with, i.e. an accident or fortune.—something befallen, befaller, chance, event, hap(-peneth).

Lexicon :: Strong's H7136 - *qarah* Aa

קָרָה

Transliteration	Pronunciation
<i>qarah</i>	kā-rā' (Key)
Part of Speech	Root Word (Etymology)
verb	A primitive root

Dictionary Aids

TWOT Reference: 2068,2068e

KJV Translation Count — Total: 27x

The KJV translates Strong's H7136 in the following manner: happen (7x), meet (5x), beams (4x), befall (3x), brought (1x), misc (7x).

Outline of Biblical Usage [?]

- I. to encounter, meet, befall, happen, come to meet
 - A. (Qal)
 - i. to encounter, meet
 - ii. to befall
 - B. (Niphal)
 - i. to encounter, meet (without pre-arrangement)
 - ii. to chance to be present
 - iii. to come to meet
 - C. (Hiphil) to cause to meet, appoint
- II. to build with beams
 - A. (Piel) to lay the beams of, furnish with beams

Strong's Definitions [?] (Strong's Definitions Legend)

קָרָה *qārāh*, kaw-raw'; a primitive root; to light upon (chiefly by accident); causatively, to bring about; specifically, to impose timbers (for roof or floor);—appoint, lay (make) beams, befall, bring, come (to pass unto), floor, (hap) was, happen (unto), meet, send good speed.

ring III. As a noun קרא *a partridge*. occ. 1 Sam.

קרא

It is nearly of the same signification as קרה, thus

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קרא

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הפה and הפא, חבה and חבא, בטא and בטה, are respectively related in sense as well as in sound. See 2 Sam. i. 6.

I. In Niph. *to meet*. Exod. v. 3. Comp. chap. iii. 18, where at least twenty-two of Dr Ken- nicott's codices read נקרא, As a noun fem. in reg. קראה *a meeting*. It always occurs with ל prefixed, לקראת *for meeting, to meet, opposite, over against*, in occursum, obviam. Gen. xiv. 17. xv. 10, & al. freq. Also, *at the meeting or coming*. See Exod. xiv. 27. 1 Sam. xvi. 4.

II. In Kal and Niph. *to occur, happen, befall, light upon*. See Gen. xlii. 4, 38. xlix. 1. Exod. i. 10. Deut. xxii. 6. 2 Sam. i. 6. xx. 1. Job iv. 14. freq. occ.

The partridge, I apprehend, has its Hebrew name from the cry it utters when calling its mate or young to roost, which cry can hardly be better expressed in letters than by קרא Qura or Qra.† Whoever reads with tolerable attention the Hierozoicon of the learned Bochart, or even the ninth chapter of the first book,‡ must have the credulity of an infidel, if he can believe that the Hebrew names given by Adam to the animals were not intended to express some remarkable and eminent quality in each. It appears, from Gen. ii. 19. that the Lord God brought every beast of the field, and every fowl of the air, unto Adam, to see what he would call them (i. e. § to make proof of his understanding), and whatsoever Adam called every living creature, that (was) the name thereof. Hence it is very evident that Adam || must, in general, have had ideas of actions and words suited to those ideas (which words were, no doubt, taught him immediately by God), or, in short, that he must have had language, (as appears also from Gen. ii. 16, 17.) before he could give the animals proper

* Calmet, Dictionary in PARTRIDGE.

† Buffon (Nat. Hist. des Oiseaux, tom. iv. p. 183.) says, that after a covey of partridges has been dispersed, they call one another together again, adding, "All the world knows the partridge's call, which is far from agreeable, and is not so much a note or a chirp, as a harsh cry not unlike the noise of a saw."

If you will indulge just another bit of connect the dots, check out the word for partridge.

and descriptive names; for example, he must have had an idea of, and a name for, *retribution* or *requital*, namely נמל, before he called the camel נמל or *the requiter*. But in some particular cases, where the *cries* or *notes* of animals were very remarkable, and sufficient to distinguish them from all others, these might be taken to give names to the animals themselves; so the *wild ass* might be called ערוד, from the *harsh, disagreeable sound* of his *braying*; the *turtle-dove* תור or תורר, from its *note*; and the *hoopoe* or *hoop*, דוכיפת, from the *noise* it makes. But perhaps this is in no instance more striking, than in the Heb. name of the *partridge*, קרא, which is so plainly denominated from its *cry*. And if we consider that by this *cry* the *partridge* remarkably calls its mate or brood, we shall see the rationale of קרא signifying

IV. In: Kal, to call, as one person calls to or for another. The late learned and ingenious Dr Gregory Sharpe, in his *Origin of Languages*, p. 7, 8, has remarked, that men "can distinguish animals by their various notes, and use his imitations of their notes for their names: and again he can transfer those names to objects that may be similar in any respect to the animals, and employ them in expressing such actions as distinguish one animal from another. Thus * קרא *qura*, which happily expresses the note of a *partridge*, when she is CALLING her young, is the name of that bird in the *Hebrew* tongue, where it likewise signifies to CALL." קרא to call is used either transitively, as Exod. ii. 7; or more usually with ל or אל following, as Gen. xxiv. 57, 58. Deut. xxv. 8. Lev. i. 1. ix. 1. x. 4, & al. freq. Comp. Isa. iv. 1.

Two interesting side notes: In Jeremiah it says:

Jer 17:11

As the **partridge** sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

Parkhurst adds this piece of information:

ther."† And by the text in Jer. it seems that in Judea the *cock-partridge* sat as well as the *hen*.

But why should it be said of the *partridge*, whether cock or hen, rather than of any other bird, that it *sitteth, and hatcheth not*? Because the *partridge's* nest being made on the ground, the eggs are frequently broken by men or other animals, and the bird "is often obliged

קרא

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to quit them for fear of cattle, dogs, or sportsmen, which chills the eggs and makes them unfruitful. Rain and moisture also may spoil them."*

Yahuah's family whose nest is on the "ground" (earth) with shatan is also frequently broken by men and demons before they can become fruitful.

Being that a partridge can be a cock or hen.. could we make the connection that Yahusha said partridge instead of what the Greek translated just a hen for this verse?

TOOLS **Mat 23:37** ¶ O Jerusalem, G2419 Jerusalem, G2419 *thou* that killest G615 the prophets, G4396 and G2532 stonest G3036 them which are sent G649 unto G4314 thee, G846 how often G4212 would I G2309 have gathered G1996 G0 thy G4675 G3739 children G5043 together, G1996 even as G5158 a hen G3733 gathereth G1996 her G1438 chickens G3556 under G5259 her wings, G4420 and G2532 ye would G2309 not! G3756

Again we see where a word-chickens in one version is only used for this specific story or quote and no where else. But we know how much Yahuah loves symmetry! If he had referenced Qara or Partridge it would immediately bring the reader back to the called out assembly, because a partridge gathers her young by calling to them.

TOOLS **Mat 23:37** O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen G3733 gathereth her chickens under her wings, and ye would not!

TOOLS **Luk 13:34** O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen G3733 doth gather her brood under her wings, and ye would not!

ὄρνις

Transliteration

ornis

Pronunciation

o'r-nēs (Key)

Part of Speech

masculine noun

Root Word (Etymology)

Probably from a prolonged form of the base of ὄρος (G3735)

Dictionary Aids

Vine's Expository Dictionary: View Entry

KJV Translation Count — Total: 2x

The KJV translates Strong's G3733 in the following manner: hen (2x).

Outline of Biblical Usage [?]

- I. a bird
- II. a cock, a hen

Lexicon :: Strong's G3556 - nossion

Aa

νοσσίων

Transliteration

nossion

Pronunciation

nos-sē'-on (Key)

Part of Speech

neuter noun

Root Word (Etymology)

Dimin. of νοσσός (G3502)

KJV Translation Count — Total: 1x

The KJV translates Strong's G3556 in the following manner: chicken (1x).

Outline of Biblical Usage [?]

- I. a brood of birds

Strong's Definitions [?]

(Strong's Definitions Legend)

νοσσίων *nossion*, nos-see'-on; diminutive of G3502; a birdling;—chicken.

Thayer's Greek Lexicon

νοσσίων, -ον, τό, (see νοσσία), a brood of birds: Mt. xxiii. 37 and Lehm. txt. in Lk. xiii. 34 [where al. νοσσία, see the preced. word]. (Arstph., Aristot., Ael.; for סִיחִינָא Ps. lxxxiii. (lxxxiv.) 4.)*

A brood of young birds-not chickens

Lexicon :: Strong's G3502 - nossos

Aa

νοσσός

Transliteration

nossos

Pronunciation

nos-so's (Key)

Part of Speech

masculine noun

Root Word (Etymology)

From νέος (G3501)

Dictionary Aids

Vine's Expository Dictionary: View Entry

KJV Translation Count — Total: 1x

The KJV translates Strong's G3502 in the following manner: young (1x).

Outline of Biblical Usage [?]

- I. a young (creature), young bird

Strong's Definitions [?]

(Strong's Definitions Legend)

† νοσσός *neossós*, neh-os-sos'; from G3501; a youngling (**nestling**):—young.

Strong's Number G3556 matches the Greek νοσσίων (*nossion*), which occurs 1 times in 1 verses in the Greek concordance of the KJV

[view results using the NASB Greek concordance](#)

[view results using the HCSB Greek concordance](#)

Mat 23:37 O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens **G3556** under her wings, and ye would not!

More connections to the meanings of the feasts..

In the same family of words Karab means (page 471):

קרב

I. In Kal, *to approach, come near, or close to*. Gen. xx. 4. Exod. xiv. 20, & al. freq. Also, *to bring near, make to approach*. Isa. xlvi. 13. Ezek. xxxvii. 17, & al. In Niph. *to be made to approach, to be brought near*. Exod. xxii. 8. Josh. vii. 14. In Hiph. *to cause to approach, bring near*. Exod. xxviii. 1. xxix. 4, 10, & al. Also, *to approach, come near*. Gen. xii. 11. Exod. xiv. 10, & al. As a N. קרוב and קרב *near*. Gen. xix. 20. xlv. 10. Exod. xii. 4. xiii. 17, & al. freq. Job xvii. 12, *They* (i. e. the purposes of my heart mentioned in the preceding verse, Qu?) *have (now) put night for day; light is קרוב near from the face of darkness.* "That is, henceforth the *day* which I am to enjoy is the *night* of death; and the *light*

II. As a participial N. קרוב *nearly related, a near relation by consanguinity, cognation, or affinity*. See Ruth ii. 20. iii. 12. 2 Sam. xix. 43. Neh. xiii. 4. Job xix. 14. Ps. xxxviii. 12.
III. With כ following, *to make nearly alike, cause to resemble*. Hos. vii. 6.
IV. With על following, *to approach or advance against in a hostile manner, to assault, attack*. occ. Ps. xxvii. 2. Comp. Ps. cxix. 150. As a N. קרב *an assault, attack, conflict, combat*. 2 Sam. xvii. 11. Ps. lv. 19. lxxviii. 9, & al.
V. As a N. קרב *the inmost or most intimate part of any thing, that which, to borrow the expression of the Latin proverb, is nearest * itself, the midst, inwards, or entrails*. freq. occ. See Gen. xviii. 24. xxv. 22. Exod. iii. 20. xxix. 13. Lev. i. 9. iii. 3. Ps. v. 10. Hence *the inner or inmost part of man, his mind, heart, or inmost thought*. See Gen. xviii. 12. Ps. v. 10. lxii. 5. lxiv. 7. ciii. 1. Jer. iv. 14. ix. 8. Comp. under בטן I. and כלה VII.

קרה

With a radical, but mutable or omissible, ה.
To meet, join, coalesce, as when several persons or things meet together.

I. In Kal and Niph. *to meet, light upon*. Num. xxiii. 3, 4. Exod. iii. 18. 2 Sam. i. 6. For 2 K. xix. 24. Isa. xxxvii. 25, see under קר I. In Hiph. *to cause to meet or light upon*. Gen. xxvii. 20. So Gen. xxiv. 12, *cause to meet, namely what I desire; see the following verses. It is also rendered to appoint*. Num. xxxv. 11; but רוקריהם may be here better translated, then "ye shall choose obvious cities, cities easy to meet or to come at." Taylor's Concordance. As a N. קר *a meeting, justling*, as in the hurly-burly and confusion at the time a city is taken (thus Bate) or country invaded. occ. Isa. xxii. 5. As a N. קרי *a meeting, as in opposition or contrariety, an opposition*. Lev. xxvi. 21, 27, 40. It is applied adverbially, כ being understood, *contrary*. Lev. xxvi. 21, 23. Compare the use of the V. Deut. xxv. 18.
II. In Kal, *to occur, befall, happen*. Gen. xlii. 29. xlv. 29. Num. xi. 23. 1 Sam. xxviii. 10. Esth. iv. 7. Eccles. ii. 14, & al. As a N. מקרה *an occurrence, event*. 1 Sam. vi. 9. Eccles. ii. 14. iii. 19, & al.

Yahuah wants us to approach him, to become just like Him in character, and meet with Him when He calls our names.

III. In Kal, to contignate, i. e. to frame or fit together the beams or boards of a house or gate, to make them meet and join with each other. occ. 2 Chron. xxxiv. 11. Neh. ii. 8. iii. 3, 6. In Hiph. as a participle. occ. Ps. civ. 13, מקרה contignating his lofts or chambers in the waters or watery vapours; so Montanus, contignans in aquis cenacula sua; i. e. making these waters for a time his residence, as it follows in the text, making the clouds his chariot. Comp. 2 Sam. xxii. 12. Ps. xviii. 12. and under עלה IV. As a N. fem. קררה, plur. קרות, a beam, rafter, tignum. occ. 2

V. As a N. mas. plur. קורי the threads which meeting or being joined together form the spider's web. occ. Isa. lix. 5, 6. But see under קר II. to which root this word seems more properly to belong.

VI. As Ns. fem. קריה, and in reg. קריה, a city or great town, from the concourse of people, &c. in it. Deut. ii. 36. 1 K. i. 41, 45. Num. xxi. 28. Ps. xlvi. 3, & al. freq. קרה the same. Job xxix. 7. Prov. viii. 3, & al.

It should be noted that Yahowah used *qodesh* to further define the purpose of this *Miqra'*. It reminds us that this day exists to "set us apart from the world and unto **Yahuah** by cleansing and purifying us." Worth noting in this regard, *qodesh* is the adjective **Yahuah** selected to describe His Spirit—the *Qodesh Ruwach*, or Set-Apart Spirit.

Think about it - Yahusha suffered for 3 days in sheol. If we don't understand that we need to keep working to keep ourselves *qodesh*, we are just heaping more needless suffering outside of time. That is why the "I'm not perfect, I'm saved" is so disgusting. A flippant sound bite that trivializes what Yahusha went through.

If you could have kept one sin from being applied to him would you not want to do it? He took on all the abuse for our future sins! Thinking outside of time, for every conscious bad decision we make its another moment of agony. That should be a sobering thought.

We should also be aware of the fact the Towrah's most important title, *Miqra'*, has a counterpart in the Greek eyewitness accounts, that being *ekklesia*, meaning:
"Called-Out."



If you are one of the many who are unfamiliar with this term, it is because rather than translating or transliterating *ekklesia*, every English bible replaced this descriptive word 115 of the 119 times it appears in the Greek with the meaningless and man-made title "church"—a word completely devoid of a Scriptural basis—and has an etymology connection to "circus". *ekklesia* (*klesia* is a derivative of *kaleo*, meaning "to call," and *ek* means "out").

The *Miqra'ey* make the *ekklesia* possible, just as the Towrah provides the basis for understanding Yahowsha's words and deeds. By errantly, and indeed arrogantly, substituting "church," the purpose of **Yahuah's** Invitations to be Called Out and meet was lost, as was the obvious connection between Yahowah's promises and Yahowsha's fulfillments. Man's unjustified tinkering with **Yahuah's** Word was not without consequence.



While we are not to do our ordinary work on the seventh day of each week, Unleavened Bread begins with a special Sabbath in which we are invited to celebrate Yahusha's service and the children of Yahsharal killing of the Ram god. The message is that man cannot create the means to save himself. Our role is to accept or reject the means, by which we can be adopted. Yahuah bequeathed this provision, providing His solution to our rebellion as a joint gift from Himself and Yahusha. He is obviously offended when we tell Him that we want Him to consider a religious solution instead. Considering the personal sacrifice Yahusha made, and the magnitude of the gift, it's insulting and rude. He exchanged his essence forever in order for us to become family and destroy shatan's plan once and for all.

And in this light, the Roman Catholic Church's claim to hold sway over a person's salvation is insolent (contemptuous and arrogant), impudent (meaning that it demonstrates a cocky disregard for others), and impertinent (conveying the fact that it is rude and improper). Few things are as synonymous with the hierarchy of Roman Catholicism as are an improper and arrogant display of power, control, and wealth.



The keys to Yahuah's home lie in the recognition of who the Ma'aseyah is, and in our reliance upon what he and Yahuah has accomplished. The next verse in *Qara'* / Leviticus relative to the *Miqra'* of *Matsah* would be redundant if not for the inclusion of 'iseh—a word which will become the focus of the "Kippurym—Reconciliations" *Miqra*.

"Come near and be present with (*qarab* – approach and appear before) The warm nourishing fire of ('iseh/'isah – the warm fire aspect of Yahuah's light) unto (*la* – according to and to approach) Yahowah for seven (*seba'* – from *saba'*, to swear an oath and make a promise) days (*yowm*)."
(*Qara'* / Called Out / Leviticus 23:8)

Leviticus 23:8

וְהִקְרַבְתֶּם אֲשֶׁה לַיהוָה שִׁבְעַת יָמִים בַּיּוֹם
הַשְּׁבִיעִי מִקְרָא־קֹדֶשׁ כָּל־מְלָאכָת עֲבֹדָה
לֹא תַעֲשׂוּ: | לֵב

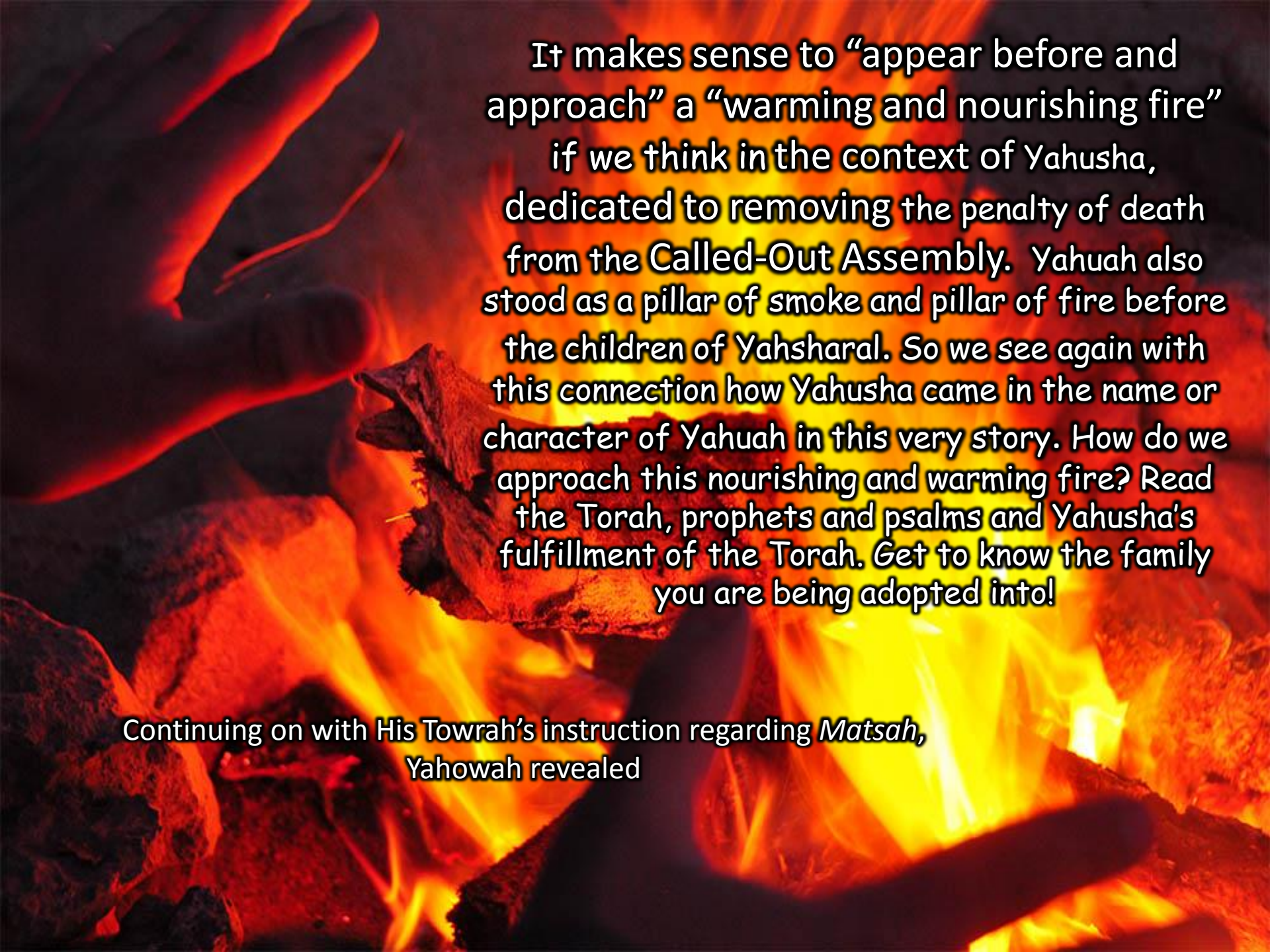
And you shall present an offering for Yahweh made by fire for seven days; on the seventh day there shall be a holy assembly; you shall not do any regular work." | LEB

8 But you shall offer an offering by fire to the Lo[rd for seven days. On the se]ve[nth day is a] holy [convocation;] you shall n[ot work at your] occu[pation.]” DSS

There are many possible interpretations of 'isah, 'iseh, 'ishah, and 'isheh, depending upon how these three Hebrew letters are vocalized. One is "fire," a common metaphor for judgment—something we avoid when we capitalize on the redemptive nature of Unleavened Bread. Fire separates that which is valuable from the dross, just as we are either separated unto Yahowah or unto death depending upon what choice we make regarding the provision Yah has provided. The fire and separation metaphor is also related to *Mitsraym*, where Yahowah led His family out of the oppressive Crucible of Egypt—and thus to the historic basis of *Matsah*.



As it relates to "fire," it was the ancient world's source of light and of warmth. Fire was used for cooking, and thus is symbolic of being nourished. By using 'iseh, Yahowah could be saying that He is enlightening us with His Word, warming us with His presence, and nurturing us with these truths—in addition to separating us from man's oppressive regimes and unto Himself. Further, since the smoke of a fire rises, **Yahuah** might also be saying that the result of unleavening our souls is that we will rise up to live with Him. **If our connections are correct, the burning torch which participated in the covenant with Yahuah and Abram—representing Yahusha, could also be represented here, as it plays a part in cleansing and purifying our souls as Yahusha did, being elevated or lifted up on the upright pole.**



It makes sense to “appear before and approach” a “warming and nourishing fire” if we think in the context of Yahusha, dedicated to removing the penalty of death from the Called-Out Assembly. Yahuah also stood as a pillar of smoke and pillar of fire before the children of Yahsharal. So we see again with this connection how Yahusha came in the name or character of Yahuah in this very story. How do we approach this nourishing and warming fire? Read the Torah, prophets and psalms and Yahusha’s fulfillment of the Torah. Get to know the family you are being adopted into!

Continuing on with His Towrah’s instruction regarding *Matsah*,
Yahowah revealed



“The seventh (*shaby’y*) day is a set-apart (*qodesh* – cleansing and separated, purifying and dedicated) **Miqra’** (*Miqra’* – Invitation to be Called Out and Meet for reading and welcoming; from *qara’*, to call out, to recite, to read, and to summon by name, to meet, to greet, and to welcome). **You shall not** (*lo’*) **do** (*’asah* – engage in, institute or accomplish, prepare or produce, perform or bring about) **any** (*kol*) **of the work** (*’abodah* – labor) **of the service of the Messenger** (*mala’kah* – the theophany, the visible manifestation and representative of **Yahuah**).” (*Qara’* / Called Out / Leviticus 23:8)

Leviticus 23:8

<p>וְהִקְרַבְתֶּם אֲשֶׁה לַיהוָה שִׁבְעַת יָמִים בַּיּוֹם הַשְּׁבִיעִי מִקְרָא־קֹדֶשׁ כָּל־מְלָאכֶת עֲבֹדָה לֹא תַעֲשׂוּ:” LEB OT RI</p>	<p>And you shall present an offering for Yahweh made by fire for seven days; on the seventh day there shall be a holy assembly; you shall not do <i>any regular work</i>.” LEB</p>
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8 But you shall offer an offering by fire to the **Lo**[rd for seven days. On the se]ve[nth day is a] holy [convocation;] you shall n[ot work at your] occu[pation.’ ”] DSS

Again description has two aspects for 'work'.

NOTES

מְלָאכָה *m^elě(')-kēt* assembly; you shall not do **any regular work.**”

מְלָאכָה *m^elā(')-kā(h)* trade mission, business journey; business, work; handiwork,...
noun, feminine, singular, construct ± common

Sense: **ordinary work** – daily work not compatible with observing a holy day.

BDB occupation, work

GHCLLOT service; work; ; prescribed; of the work of an artizan; affairs; the property; wea...

CHALOT mission, business trip; business, work; occupation; labor, employment; craft, j...
more »

Notes

עֲבֹדָה *‘ābō-dā(h)* assembly; you shall not do **any regular work.**”

עֲבֹדָה *‘ābō-dā(h)* work; enforced labor; service which is rendered; service of worship
noun, feminine, singular, absolute ± common

Sense: **ordinary work** – daily work not compatible with observing a holy day.

BDB labour, service

GHCLLOT labour, work; work, business, office; labour, agriculture; service; sacre...

CHALOT work, labor; forced labor; service; (cultic) service, **worship**; usage

DBL Hebrew work; slavery; **ministerial duties**; ceremony; military campaign; use; fa...

NASB Dictionaries

CDWGTHB

Let's step back in time to the Exodus and consider how freedom from the oppressive crucible of Egypt was first celebrated. As the life and death issues associated with Passover were resolved, Yahowah spoke of Unleavened Bread.

"I am ('any) Yahowah. **The blood (dam)** will exist (*hayah*) for you (*la*) as a sign (*la 'owth* – as a token, a miraculous signal, an illustration, a nonverbal symbol conveying important information) on ('al) the homes (*beyth* – households and families) where you by way of relationship ('atem 'asher) are at that time (*sham*). So when (*wa*) I see (*ra'ah* – when I view and consider) **the blood (dam)** I will choose to actually pass over (*pesach*) you on that account ('al – on that basis and for that reason). And the plague (*negeph* – pandemic disease which strikes people and causes them to stumble) leading to (*la* – concerning) death and destruction (*mashchyth* – ruin or incarceration) shall not exist (*lo' hayah*) among you (*ba*) when I strike (*ba makah* – when I afflict and wound) in the realm of the Crucible of Egypt (*ba 'erets mitsraym*). **This** (*zeh* – specific) **day** (*yowm* – beginning and ending at sunset) **will exist** (*hayah* – was, is, and will always be) **on your behalf** (*la* – for you) **as a memorial and reminder** (*la zikarown* – as a commemoration of an inheritance right, a means to recall and understand the relationship, as a symbol and a proverb). And (*wa*) you should choose to genuinely and completely celebrate (*chagag* – I'd like you to throw a comprehensive party (qal perfect consecutive)) with Him ('eth) a Festival Feast (*chag*) to approach (*la*) Yahowah throughout all of your lives and generations (*la dowr* – dwelling places throughout time). Continuously and genuinely celebrating the Festival Feast with Him (*chagag* – you should actually and always revel in His party (qal imperfect)) as an engraved prescription for living (*chuqah* – a clearly communicated and inscribed recommendation of what you should do in life to be cut into the covenant relationship) forever ('owlam – eternally)."

Shemowth/Names / Exodus 12:12-14)

So as we discovered the blood on the door was a sign that the people accepted the terms and conditions and killing the grand poobah of idols without fear of retaliation from the Mitzrayim. The pictograph word for blood is Dalet and Mem. The door and flowing life giving water. How appropriate. Notice the blood is not a sacrifice for forgiveness of sin. It was a sign of willingness of the people to do as Yahuah instructed and to trust Him.

He also says this day will be a memorial and we should turn it into a feast to approach Yahuah. Notice He says its on our behalf that we do this. We must never forget what Yah did and continues to do and celebrate it with Him as a joyful time.



Exodus 12:12

וְעָבַרְתִּי בְּאֶרֶץ־מִצְרַיִם בַּלַּיְלָה הַזֶּה
וְהִכִּיתִי כָּל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם מֵאָדָם
וְעַד־בְּהֵמָה וּבְכָל־אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה
שְׁפָטִים אֲנִי יְהוָה: | LEB OT RI

“And I will go through the land of Egypt during this night, and I will strike all of the firstborn in the land of Egypt, from human to animal, and I will do punishments among all of the gods of Egypt. I am Yahweh. | LEB

12 For I will go through the land of Egypt] in that night and will strike all the firstborn [in the] land [of Egypt, both man and beast. And] I will execute [judgmen]ts [against all the] gods of Egy[pt;] I am the Lord. DSS

Exodus 12:13

וְהָיָה הַדָּם לָכֶם לְאֹת עַל הַבָּתִּים אֲשֶׁר
אַתֶּם שָׁם וְרָאִיתִי אֶת־הַדָּם וּפָסַחְתִּי
עֲלֵכֶם וְלֹא־יְהִיָּה בְכֶם נֹגֵף לְמִשְׁחֵית
בְּהַכְּתִי בְּאֶרֶץ מִצְרַיִם: | LEB OT RI

And the blood will be a sign for you on the houses where you are, and I will see the blood, and I will pass over you, and there will not be a destructive plague among you when I strike the land of Egypt. | LEB

13 And [the blood shall be a sign for you on the houses where you live.] And when I see the blood, I will pass over you, and n[o plague shall be upon you to destroy you, when I strike the land of] Egypt. DSS

Exodus 12:14

וְהָיָה הַיּוֹם הַזֶּה לָכֶם לְזִכְרוֹן וְחֻגְתֶּם אֹתוֹ
תָּג לִיהוָה לְדֹרֹתֵיכֶם חֻקַּת עוֹלָם תִּחְגַּגְהוּ:
LEB OT RI

“And this day will become a memorial for you, and you will celebrate it as a religious feast for Yahweh throughout your generations; you will celebrate it as a lasting statute. | LEB

14 “ ‘And [**thi**]s day shall be [**a memorial for you and yo**]u [**shall**] keep [**it as a feast**] to the Lord; throughout your generations you shall keep it as a feast by a lasting ordinance. DSS

The Passover lamb was not a sacrifice to Yahuah. He never said sacrifice to Me a lamb He just provided the menu. This is an important point because somehow this meal has turned into a major theology with pagan overtones.

Lets look at the blood

דמה

100

The general idea of this difficult and extensive root seems to be *equable, even, level, uniform, conform, æquare, exæquare, conformare*. Symmachus appears to have given nearly the ideal meaning of it, Psal. lxxxix. 7, where he renders it *שָׁמֵן shall equal*. So it is several times joined with *שוה* *smooth, equivalent*, as a word of similar, but more intense, signification. See Isa. xl. 25. xlvi. 5. Psal. cxxxix. 2.

I. In Kal, *to make equable or equal, to put on a level, compare*. Isa. xlvi. 5. למי תדמיוני ותשוך *to whom will ye equal me, or make me equivalent, or liken me that we may be equal or conform?* So ch. xl. 25, *To whom תדמיונו ואשוה will ye equal me, that I may be equivalent?* Also in Kal, *to be equal, be on a footing, level with*. Psal. lxxxix. 7. cii. 7. Isa. xiv. 14, & al. freq. As a N. fem. דמות *a similitude, likeness*, whose parts are *equable and conform* to its archetype. Ezek. i. 5, 10, 13,

II. *To form a likeness, image, or idea of a thing in the mind, to form in the mind the particulars of a plan or design distinctly and minutely, informare*. Num. xxxiii. 56. Jud. xx. 5. 2 Sam. xxi. 5. Isa. x. 7, & al. So LXX in Num. *δισγύωσις*. Comp. Psal. xlviii. 10.

III. As a N. דם *the blood of men or animals*, which in the course of its circulation is, by the animal economy, wonderfully *assimilated or conformed* to all the various constituent parts of the body which want supply or nourishment, freq. occ. Plur. דמים q. d. *bloods*, i. e. parts of this *assimilating mass*. Gen. iv. 10, & al. freq. See Deut. xix. 10. Psal. li. 16.

Blood is something that makes things even. Blood circulates and conforms to our bodies by assimilation by our circulatory system- another connection moving in circles. Forming a image or likeness of something.

By Yahusha having the qualities of Yahuah in sprit and of man with blood in his veins- only he in this form could make things equal between us.

IV. It denotes *equability* or *conformity of order* or *fitness*. Psal. lxy. 2, לך דמיה חלה, *praise (is) fitting for thee*. So LXX, *πειπει*, and Vulg. *decet, becometh*.

V. It signifies an *equability of situation*, and thence *quietness, rest, stillness*. Thus it is

דמע

To ooze out.

I. To weep, shed tears. Jer. xiii. 17. As a N. fem. דמעה *a tear*, or collectively *tears*. Jer. ix. 1.

II. As a N. דמע *liquor*, which oozes from the press as wine, oil. Exod. xxii. 29. Comp. Deut. xviii. 4.

The blood equalizes our relationship in regards to the covenant made with Abram. If we are on the right track with making the connection of Yahusha and Yahuah passing between the pieces of animals, as the torch and oven, this would signify that when (not if) Abrams children broke the covenant, then Yahusha or Yahuah would have to pay to redeem us with blood. That is one reason why they did not let Abram walk through- they already knew his children would fail. But that also meant that sometime in the future Yahusha would have to take on the physical aspect of human form to be able to pay this contract in full. Because ultimately it was against Yahuah that we missed the mark in the first place. Yahusha coming in the form of a man with the likeness of Yahuah in his spirit. In doing so, he was able to make things equal again to Yahuah. Being like Adam, before the fall, perfect, and then in that same form, taking on our guilt and then paying the price of death. Yahuah can not bleed or descend into Sheol, but in this configuration, Yahusha could, breaking open the gates of Sheol and **providing a real and everlasting rest for his brothers and sisters.**



“Seven (*sheba*) days (*yowmym*) you should consistently consume (*‘akal*) Matsah (*matsah* – bread without yeast). Indeed (*‘ak*), on (*ba*) the first (*ri’shown* – foremost) day (*yowm*) you should continually observe by removing (*th shabath-w* – you should put an end to, ceasing the actions of) yeast (*se’or* – the fungus and fermenting agent) from (*min*) your homes and households (*beyth* – houses and families).” (*Shemowth* / Names / Exodus 12:15)

Exodus 12:15


<p>שְׁבַעַת יָמִים מִצּוֹת תֹּאכְלוּ אֶדְ בַּיּוֹם הָרִאשׁוֹן תִּשְׁבִּיתוּ שָׂאֵר מִבְּתֵיכֶם כִּי כָּל-אֹכֵל חֶמֶץ וְנִכְרְתָה הַנֶּפֶשׁ הַהוּא מִיִּשְׂרָאֵל מִיּוֹם הָרִאשׁוֹן עַד-יּוֹם הַשְּׁבַעִי </p>	<p>You will eat unleavened bread for seven days. Surely on the first day you shall remove yeast from your houses, because anyone who eats food with yeast from the first day until the seventh day— that person will be cut off from Israel. LEB</p>
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LEB OT RI

15 For seven days [**shall you ea**]t un[**leavened bread.**] But [**on**] the first [**da**]y [**you shall put away leaven**] from your houses, f[**or whoev**]er e[**a**]ts leavened bread [**from the**] firs[**t day until the seventh day,**] th[**at person shall**] be cut off [**from Israel.** DSS

Here, *th-shabath-w* was scribed as a verb (in the hiphil stem, imperfect conjugation, second person masculine plural), and was thereby addressing our actions and their ongoing consequences in association with our observance of the Sabbath. If Yahowah had wanted to simply convey “remove,” and nothing else, He could have used any one of twelve different verbs, including: *cuwr*, *cabab*, *cuwb*, *nacag*, *gowlah*, or *muwsh*, among others. Therefore, it would be reasonable to conclude that this actionable form of shabat was chosen to convey some or all of the following: “*shabat* – this is a time to rest and reflect, observing all of the promises associate with seven, to be settled knowing that our debts have been settled, to cease, putting an end to everything associated with” the fungus and corruption of yeast and repenting and taking stock of our lives.

מִבְּתֵיכֶם	אֶשְׂאֵר	תִּשְׁבִּיתוּ	הָרִאשׁוֹן	בַּיּוֹם	אֲדָךְ	תֹּאכְלוּ
from-houses-of-you	leaven	you-shall-remove	the-first	on-the-day	surely	you-shall-eat

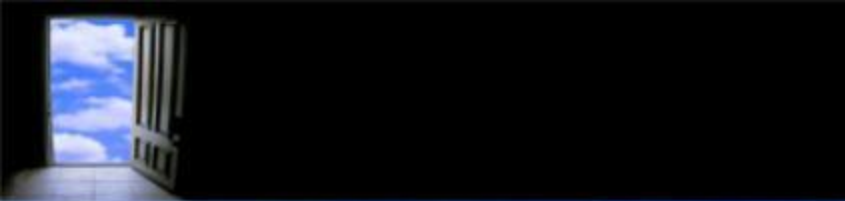
A large, ancient tree with a thick, gnarled trunk and a natural archway formed by its branches. The archway frames a landscape of a vast field of small blue flowers under a cloudy, overcast sky. The tree's roots are exposed and spread out on the ground. The overall scene is lush and green, with the blue flowers providing a striking contrast to the green foliage.

Yahuah did, however, refer to this day as a *Shabathown*, or special day among the Miqra'ey, which would be observed differently as if it was a natural Shabat. So while there is a great benefit in taking this day off work so that we can focus upon its enormous benefit, we are asked to closely examine and carefully consider what it means to remove yeast from our homes/lives. Also relevant, Yahowah's plan and the formula of mankind and toil, representing unity to seven, Sabbath—a time of

And that is why the following Passover is verbal basis of *shabat*, about the promise unleaven our soul, "removing" yeast

every significant aspect of timeline is based upon six, representing plus one, and **Yahuah**, equates which is the rest and reflection.

day immediately described using the all to remind us **Yahuah** has made to which is akin to from our homes.



Yahusha worked on the Sabbath of Unleavened Bread to remove the **wages** of sin so that we could rest assured of our path to being **worthy of adoption was secured**, reflecting upon the unearned gift **Yahuah** has generously provided and did that night for the folks coming out of Mitzryim.

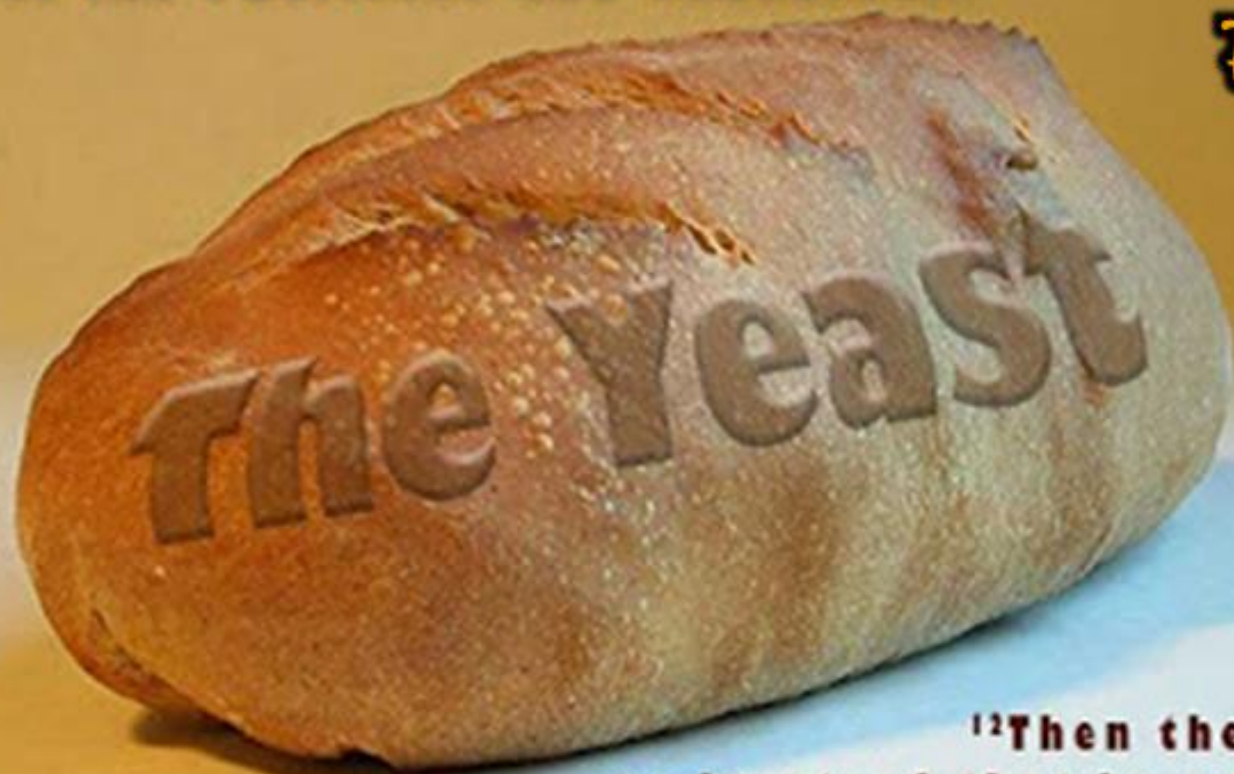
Next time we will explore more aspects of the Yeast of Unleavened bread.



Passover to Unleavened Bread The Door To Our Eternal Home

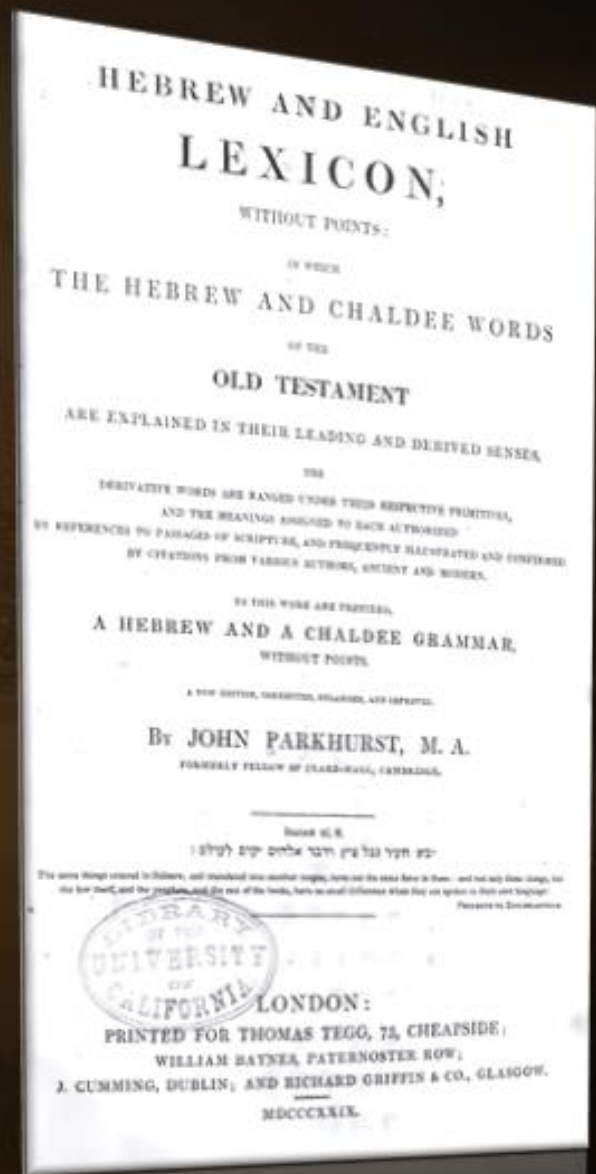
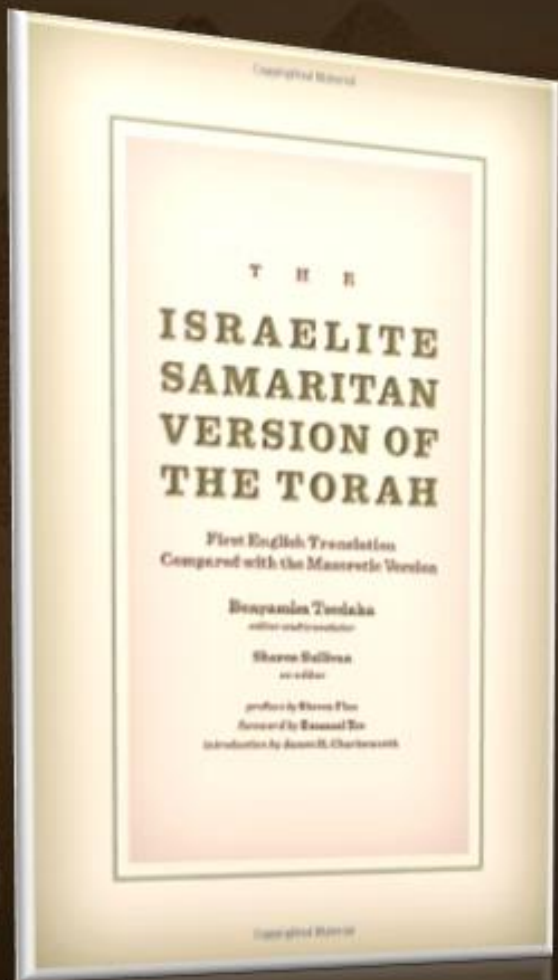
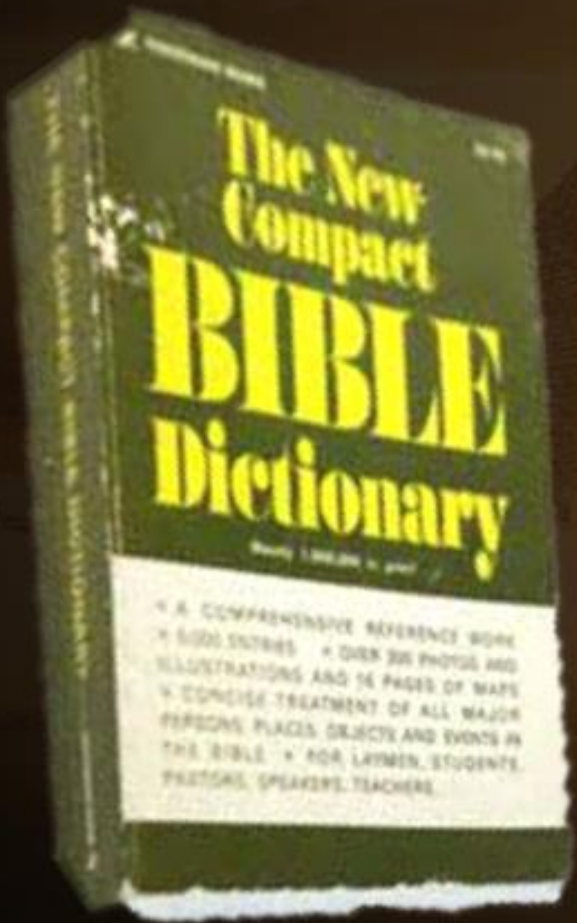
'But be on your guard against the yeast of the Pharisees and Sadducees.'

Part 2



¹²Then they understood that he was not telling them to guard against the yeast used in bread but against the teaching of the Pharisees and Sadducees.

References



References

The screenshot shows the qbible.com website. At the top, there's a navigation bar with tabs for Book, Chapter, Verse, and Chapter. A search bar is present with the text "Type Here to Search the Greatest Study Bible on the Net". Below this, there are radio buttons for "All Words", "Any Word", and "Exact Phrase". A sidebar on the left lists various Bible versions like KJV, NASB, etc. A central search area features a magnifying glass icon and several search input fields for different Bible sections: Law (Pentateuch / Five Scrolls), History Books + Esther, Writings / Psalms, Prophets & N.T., Hebrew / Aramaic Bible, and Greek New Testament. A right sidebar contains a vertical menu with "Map", "Search", "Browse", "Downloads", "About", and "Contact".

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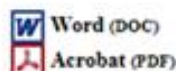
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Lexicons: Strong's Hebrew/Chaldee & Greek dictionaries (OT/NT); Brown-Driver-Briggs Hebrew & Aramaic Lexicon (OT); Thayer's Greek Lexicon (NT); NAS Exhaustive Concordance of the Bible with Hebrew-Aramaic and Greek Dictionaries; with an Exhaustive Concordance mapping the English Authorized Version (AV) -- All fully integrated into several English, Hebrew and Greek Bibles, using Strong's Numbers and the qBible color-coded collation system. (lexicons homepage)

References



Yada' Yah
Volume 2: Invitations to Meet God
...Walking to Yahowah

Invitations

- 1 **Qara'**
An Invitation to Meet God
- 2 **Salah**
Freedom
- 3 **Pesach**
Passover
- 4 **Matsah**
Unleavened Bread
- 5 **Bikuwrym**
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- 7 **Taruw'ah**
Shout for Joy
- 8 **Kippurym**
Reconciliations
- 9 **Sukah**
Shelters
- 10 **Yowbel**
Yah's Lamb
- 11 **Miqra'ey**
Invitations to Meet God

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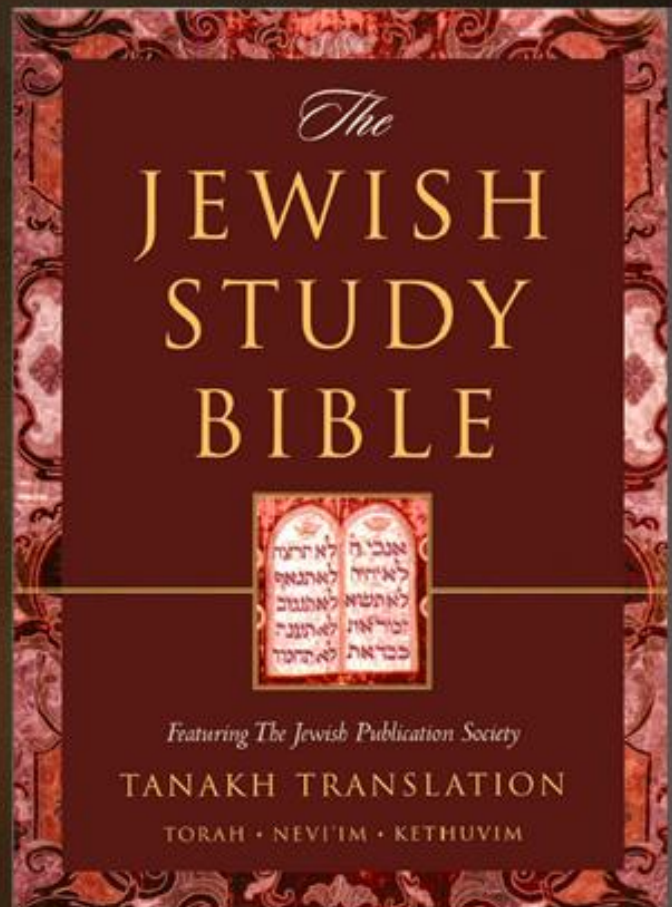
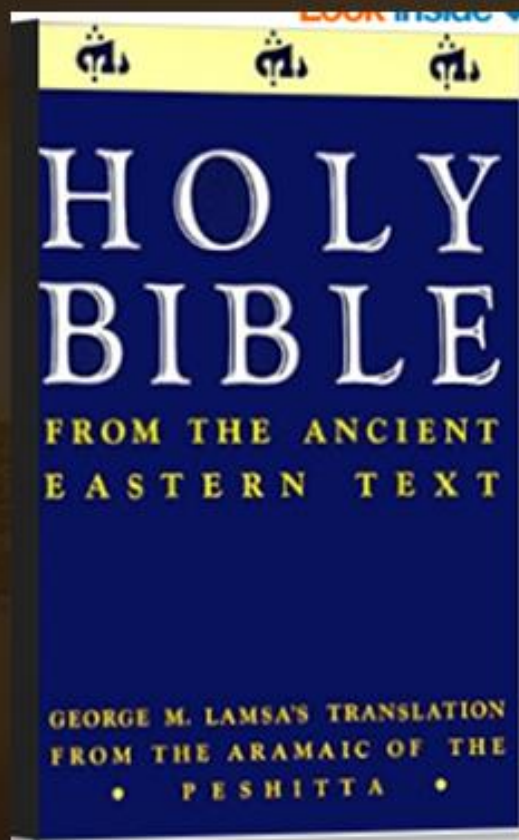
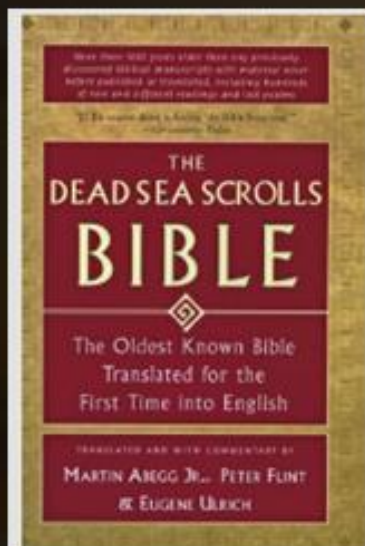
Qara' – An Invitation to Meet God

Relationship, Not Religion...

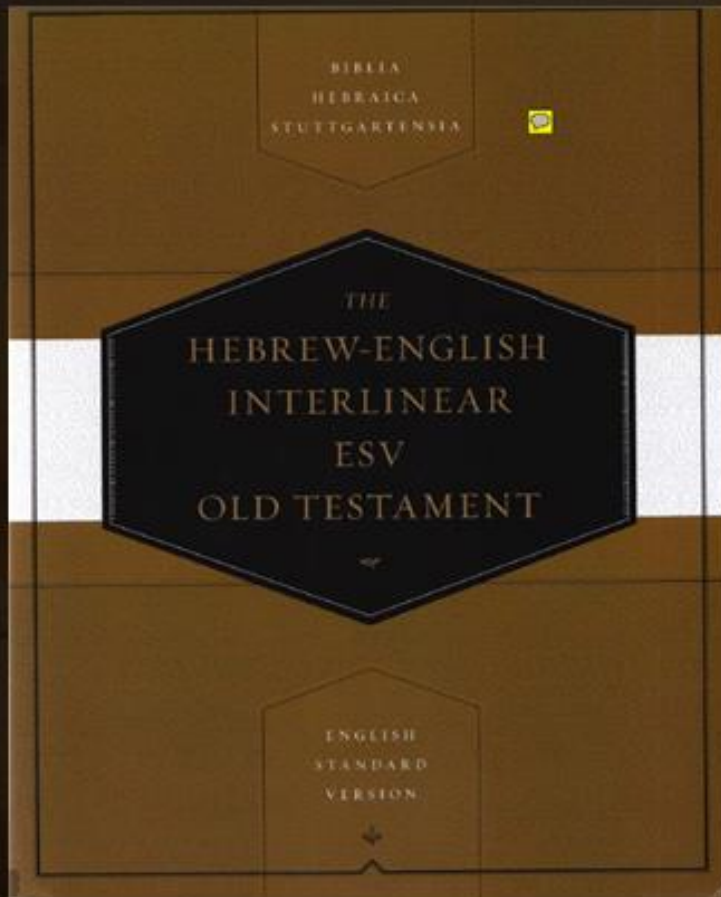
Qara', which means "to invite," "to call out," and "to meet," represents the heart and soul of the *Towrah*. Yahowah has "*qara'* – invited" us to "*qara'* – meet" Him. And that is why *qara'* serves as the basis of *Miqra'* (plural: *Miqra'ey*), the title God chose to convey the purpose of His seven-step plan of salvation. The *Miqra'ey*, meaning "Called-Out Assemblies" or "Invitations to Meet" Yahowah, begin in the spring with Passover, Unleavened Bread, and FirstFruits. These are followed seven weeks later by the celebratory ecumenical Feast of Seven Sabbaths, known as "Weeks."

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

References



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

Home Shalom Matthew 24 Messianic comings Book of Revelation Colored Scriptures
Torah (613 Mitzvot) Chodesh at full moon Shabbat Pesach Shavuot Sukkot

Ancient Hebrew alphabet. אָתָּא Names bearing His eternal Name listed.
New Testament (B'rit haChadashah) Hebrew-Greek Names. Elohim (El of all),
Father, Son, Holy Spirit. Adonai (Master). Baptism with Repentance.
Writings of Yisrael. The Gospel of Thomas
Home

HaMiqraot [The Scriptures]: (Torah, Neviim, and Chetuvim)

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

(with the help of Jay Green's The Interlinear Bible, Interlinear Scriptures Analysis, The Pentateuch [Linear translation into English],
The Septuagint [Lancelot Brenton], Rotherham Old Testament, Septuagint-Interlinear-Greek-Bible.com,
HalakhaYah Scriptures English-Hebrew Parallel edition, NASB, NRSV, NKJV, New Jerusalem Bible)
edited and translated by Lanny Mebust (Benyamin benKohath)

(in progress to update all color coded interlinear Greek writings
from Genesis chapter 1 to Isaiah chapter 17, plus the verification
and correction on all OT interlinears), currently on Exodus ch32.

Torah (the Law) -