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

Then 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.
The Feast of Unleavened Bread Part 2
You can find the PDF for this and all webinars at Yahuwahsoasis.com by subject. Look under the "more" Tab for other pdfs and studies.

The Feast/Exodus Webinars are under the top tab

http://www.yahuwahsoasis.com/
We will also check with these versions and we will be adding the Samaritan in blue—towards 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.
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

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 Migra’ (plural: Migra’ey), the title God chose to convey the purpose of His seven-step plan of salvation. The Migra’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 Migra’ey were not only prophetic, they were actually fulfilled, played out in human history during the Ma’aseyah Yahowsa’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)).
Let’s consider why Yahowah used the metaphor of “yeast” in conjunction with bread as a symbol for how sin infects us. Yeast is a unicellular, eukaryotic microorganism, which is classified as a *Fungus*. As such, to live, it feeds off of organic substrates, most commonly, dead matter. Its primary purpose in nature is the decomposition of that which was once alive. In this way, it represents what happens to the souls of those who die estranged from Yahowah—they disintegrate and are destroyed as their bodies decompose and their souls dissipate into nothingness. Further, as a fungus, yeast thrives in darkness. This is consistent with the plethora of corrupt religious traditions which are corrosive to our souls—especially the impetus for them: Mystery Babylon.

In human hands, yeast is most commonly used in the presence of oxygen to aerate baked bread, making it rise, and to carbonate beer through the production of carbon dioxide – which is a deadly gas when it depletes the oxygen we breathe.
The leavening process in dough causes a foaming action which permeates and softens the entire loaf. This is done through fermentation, biologically changing the chemistry of the dough as the yeast first reproduces through the consumption of carbohydrates in the flour, and then reacts with water, heat, and acidity to produce either carbon dioxide or ethanol gas.

In the absence of oxygen, yeasts turn the sugars and carbohydrates in beer and wine into alcohol (actually ethanol: C2H5OH) through the fermentation process.

The first lesson is that it doesn’t take much yeast (read “sin”) to permeate the entire loaf of bread (read “mortal nature”). The second is that the byproduct of yeast in beer and wine, alcohol, isn’t the most desirable spirit with whom to associate. We should always be on guard (shamar) for spiritual yeast in our lives that permeate our choices lest we become high on our own egos instead of humble and willing to listen to the wise advice of Yahuah.
Species of yeast are known as opportunistic pathogens, and can cause infections in humans. There are a number of “killer yeasts,” which secrete toxic proteins which are lethal to receptive cells. *Cryptococcus neoformans*, for example, is a yeast pathogen which kills some ten percent of AIDS patients. Yeasts of the *Candida* genus cause irritating oral and vaginal infections. It destroys the good flora in our intestinal tracts making assimilation of food difficult. Just one dose of anti-biotics can create Candida in our systems that is extremely hard to get rid of. Spiritually if we are receptive to the yeast of unwise and untested teaching it too can kill us and make the assimilation of the good spiritual food of Yah’s word impossible, not being able to recognize or respond to the nourishment His Word provides.
In many foods, and most notably with regard to cheeses and meats, the presence of yeast leads to spoilage. As these things relate to sin, the consequence is not only death, but more importantly, sin spoils our relationship with Yahuah. Adding insult to injury, yeast was used very early on in Egypt—the very place from which Yahowah rescued His people. There, yeast exists as a natural contaminant in flour. It was used to brew beer, the most prevalent beverage among the Egyptians at the time.

Making sure that He had made His point, the same three Hebrew letters which comprise “yeast,” sa’or, vocalized sa’ar, mean: “to exalt oneself, rising up in power, authority, and majesty, to covet and to crush,” and as a result, “to be left behind.” Pharaoh had exalted himself by claiming to be the son of the sun. He lived majestically in religious and political splendor. He not only coveted the free labor his Israelite slaves were providing, crushing them became his way of rebelling against Yahuah. And as a result, he, his people, and their religion, were left behind as Yahowah led His people to the Promised Land, leaving Egypt in ruins. Speaking of the corruptive nature of this fungus, Yahuah would go on to say:
“Indeed (ky – because), any and every (kol) soul (nepesh) who consumes (‘akal – eats and feeds upon, is nourished by) yeasted bread (hames – bread which includes yeast and has become soured) shall be cut off and separated (karat – banished, cut down, severed, and uprooted; will face death and destruction upon being eliminated) from (min) Yisra’el (‘ysh sarah ‘el – individuals who strive, struggle, persist, endure, and persevere with and are empowered by Yahuah), from the first (ri’shown) day (yowm) until (‘ad) the seventh (shaby’y) day (yowm).” (Shemowth / Names / Exodus 12:15)

Exodus 12:15

15 For seven days [shall you eat] unleavened bread. But [on] the first [day] you shall put away leaven [from your houses, for] whoever eats [from the] first day until the seventh day[,] that person shall be cut off [from Israel]. DDS
This message is as unequivocal as it is unaccommodating. Those who ignore Yahowah’s instructions regarding Un-Yeasted Bread “shall be cut off” from the source of life. They shall be “separated” from Yahuah and “banished” from His presence. “Cut down, severed, and uprooted” from the vine which is Yisra’el, they will “die,” and they will find their bodies and souls “destroyed.” Those who ignore Yah’s Miqra’ of Matsah instructions will not be among “Yisra’el – individuals who strive, engage, persist, endure, and persevere with and are empowered by Yahuah.”

Yahowah has provided a plan. Follow it as He laid it out and fulfilled it, and you will live. Ignore it, change it, or reject it and when you die; your soul will be destroyed.

For those who may protest at this point, saying that the penalty is simply expulsion from a country from which they have no affinity. Yahuah will go on to add “foreigners,” those who come from different “races, places, communities, and cultures,” to the list of those who will be excluded from the source of life if they ignore His invitation to Matsah. Therefore, to be “cut off from Yisra’el” is to “be severed from the source of life”—from our Heavenly Father’s family. This was not the first time, nor will it be the last time, Yahuah has been or will be so direct regarding a departure from the very specific path He has described in the Towrah. His first such proclamation occurred in the discussion of Pesach. He said:
“The individual (ha ‘iysh – the person) who, himself (‘asher huw’ – as a result of the relationship), is clean (tahowr – morally pure), but (wa) does not exist on the way (lo’ hayah ba derek – is on the path) when (wa) he abandons and fails (chadal – he forsakes and foregoes, declining) to act upon (la ‘asah – to engage in and capitalize upon) Pesach (Pesach – Passover), that soul (nepesh – consciousness) will be cut off and separated (karat – severed, uprooted, banished, and eliminated) from (min) Her (hy’) family (‘am). And that is because (ky) Yahowah’s offering to approach (qaraban – sacrifice and gift which brings us close; from qarab – to draw near and enter the presence) was not present to bring him near (lo’ qarab – was not offered so he could not approach) at the appointed time (mow’ed). That individual (ha ‘ysh) will bear (nasa’ – he will incur and suffer) his guilt (huw’ chet’ – his sin and offenses).” (Bamidbar / In the Wilderness / Numbers 9:13)
The same message is repeated in *Yowm Kippurym*. Regarding souls not answering the summons Yahowah said:

“Because (ky – indeed) any (kol) soul (nepesh) who does not respond to the summons and answer (‘anah – reply to the call and make a thoughtful declaration, verbally communicating) on this life sustaining, corporeal, and empowering (‘esem – very substantive, invigorating and healing, essential, mighty, and abundantly powerful) day, these shall be cut off and be separated (karat – xcommunicated and banished, uprooted and exterminated, vanquished and expelled) from the family (min ‘am).” (Qara’ / Called Out / Leviticus 23:29)
The message is as consistent as it is convicting. Those who choose not to answer Yahowah’s invitation and attend His annual meetings will be separated, excommunicated, and banished from His family and His presence—their souls ceasing to exist at the end of their lives. Therefore, the fate of those who celebrate New Year’s Day, St. Valentine’s Day, Lent, Palm Sunday, the Last Supper (by way of the Eucharist and Communion), Good Friday, Easter Sunday, Halloween, and Christmas instead of Yahowah’s seven Miqra’ey, has been clearly articulated.

Three of the seven meetings which have been established by Yahuah are replete with “do or die” clauses. One would have thought, considering the source, that this would have been sufficient to gain our undivided attention. These statements alone are more than adequate to demonstrate that the lone, narrow, restrictive, and unpopular path to life in Yahuah’s presence is predicated upon the Miqra’ey, and that all other paths lead to death and to the destruction of one’s soul. But, when these three passages are considered alongside Yahowsha’s Teaching on the Mount, all hope of the Christian solution vanishes. It was there and then that Yahowsha’ was translated as saying:
Yahusha agrees with Yahuah. He did not bring a different message.

“Do not assume (nomizo – suppose or acknowledge, following something as a custom or tradition) that I have come to weaken, dismantle, invalidate, or abolish (kataluso – loosen, tear down, or dissolve, put an end to, do away with, or annul) the Towrah or the Prophets. I have not come to do away with invalidate or abolish them but instead to completely fulfill them” Mattanyah/Yah’s Gift/Matthew 5:17)

Please note, however, that Yahowah didn’t say that He was going to kill these people. Yahusha agrees with Yahuah. He did not bring a different message.
"On (ba – in and during) the first (ri’shown – foremost) day (yowm – beginning and ending at sunset) there is (hayah) a set-apart (qodesh – separated and dedicated, purifying and cleansing) Invitation to Meet and be Called Out (Miqra’ – a summons to gather for the purpose of being welcomed, for reading and reciting) and on (ba – in and during) the seventh (shaby’y) day (yowm) there is the set-apart (qodesh – separated and dedicated, purifying and cleansing) Invitation to be Called Out (miqra’ – a summons to meet and to gather for the purpose of being welcomed, for reading and reciting) for (la) you. Do not (lo’) do (‘asah – perform or assign) any (kol) *of the service of the heavenly representative (mala’kah – from mal’ak, duties of Yahuah’s messenger) during (ba – in and on) them (hem).” (Shemowth / Names / Exodus 12:16)

16 And on] the first [day there shall be a holy convocation, and again on the seventh day; no work shall be done on them, except that which every man must eat, that is all that you may do. DSS
“Only (‘ak) that which (‘asher) is consumed (‘akal – eaten) by (la) each (kol) soul (nepesh) alone by (bad – separated and apart by) himself (huw’) may be done (‘asah) by (la) you.” (Shemowth/Names/Exodus 12:16)
While there are aspects of this *Miqrā’* which are celebratory, each soul is to consume their piece of unleavened bread alone. The reasons are twofold. First, Yahowsha’ suffered alone on this day—going to the place of separation—which is something *Yahuah* wants us to understand. Second, since people can eat and souls cannot, by using *nepesh* in this context Yahowah was alerting us to the fact that the lone foreshadowing mention of Yahusha’s soul is provided in the context of this day. In this regard, toward the end of this study, we will examine the profound nature of what is being predicted in these words.

We have never read this passage like this before where you eat the matsah by yourself—after all it is a meal we share together, but you decide if it has merit or not. What does have merit, is the nephesh (living being) aspect where we would take time alone and think about the unleavening we want to accomplish in our inner selves.
Carefully examine, consider, and observe \textit{shamar} – revere, pay attention to, keep focused upon, cling to, and be secured by) **those things which are associated with** \textit{eth Matsah / Unleavened Bread} \textit{(Matsah – baked bread without yeast)} because \textit{ky} – indeed) on \textit{ba} – during this \textit{zeh} **essential and foundational** \textit{esem} – skeletal and very substantial, mighty and empowering, vastly important and corporeal \textit{day yowm} your hosts \textit{saba’} – multitudes who go forth and serve under the command of a leader) were brought out \textit{yasa’} from the realm \textit{erets – land} of the crucible of Egypt \textit{mitsraym}.Carefully examine, consider, and observe \textit{shamar} – revere, pay attention to, keep focused upon, cling to, and be secured by) **those things which are associated with** \textit{eth} this \textit{zeh} \textit{day yowm} throughout \textit{la} your generations, households, and lives \textit{dowr – homes, dwelling places, and periods of time). It is an eternal} \textit{‘owlam – everlasting and perpetual, permanent and never ending} **prescription for living** \textit{chuqah – a clearly communicated recommendation of what you should do to live, engraved and written advice chiseled in stone designed to cut you into the relationship)}.”

\textit{(Shemowth / Names / Exodus 12:17)}
And you shall observe the feast of unleavened bread, for on this very day I brought your hosts out of the land of Egypt. Therefore you shall observe this day throughout your generations by an ordinance forever.
This is the first time Yahowah has used ‘esem in association with a Miqra’—here in reference to Matsah being an “essential and foundational” day. Considering the scope of the personal sacrifice Yahusha made on Passover, this means that there is something about Unleavened Bread which makes it even more important—and as essential as Yowm Kippurym, the Day of Reconciliations. ‘Esem is based upon, and in the text is identical to, ‘asam, meaning “to become vast and powerful.” Vocalized as ‘esem, the Hebrew word is most often translated “bones.” It is used to convey the “essential nature of a living organism—designating the skeleton and foundation upon which life and limb hang.”

Used in this context, it means that our ability to stand with Yahuah is predicated upon what happens on this day. When it comes to our eternal fate, the decision to “carefully observe, revere, pay attention to, keep, cling to, and be secured by” Matsah is literally life and death.

As such, the Miqra’ of Matsah is to be revered and carefully observed “forever, throughout our generations, households, and lives.” The Called-Out Assembly of Unleavened Bread is a “never ending statute which has been chiseled in stone” by our Maker. It is “a clearly communicated prescription of what we should do if we want to live” in the company of our Heavenly Father. It is Yahuah’s written invitation to eternal life, free of human religious and political oppression.
Yahuah’s instructions in this regard are so simple, it becomes clear that yeast is a metaphor for something far more important, and that the essential and empowering nature of the Called-Out Assembly of Unleavened Bread is not only based upon what little is required of us, but instead upon what Yahusha would do, and now has done, for us on this day.

“In the first (\textit{ri’shown} – foremost) month (\textit{hodes} – time of renewal), on the fourteenth day at (\textit{ba}) sundown (\textit{‘ereb} – in the evening starting at sunset), you are to eat (\textit{‘akal}) bread without yeast (\textit{matsah} – unleavened bread) until (\textit{‘ad}) sunset (\textit{‘ereb}) on the twenty-first day of the month.” (\textit{Shemowth / Names / Exodus 12:18})

\begin{verbatim}
Exodus 12:18
בראשית ביארבעת החודש התשיעי לחדש ימים
ה愉בך משל מד ימ האחד ועד יומיו
لحקרת בירה

day 1, 14th month at evening, you will eat unleavened bread until the evening of the twenty-first day of the month.  | LEB
\end{verbatim}

18 In the first [month, on the fourteenth day of the month at evening, you shall eat unleavened bre]ad, until [the twenty-fi]rst [day of the month at evening.  DSS
Be assured, before our review of the Miqra’ of Matsah is complete, we will delve deeply into the scope of the personal sacrifice Yahusha made to remove the penalty of sin from us. This removal of the death penalty is a serious affair with eternal ramifications that only Yahowsha’ could solve.

“Seven (sheba’ – based upon saba’, a sworn oath to affirm the truth and promise to do something) days (yowm) there shall be no (lo’) leavening yeast (sa’ar – nothing remaining or left behind) found (matsa’ – uncovered or discovered) in your homes (beyth – households and dwelling places). Indeed (ky), any (kol) soul (nepesh) who consumes (‘akal – who devours or is consumed and destroyed by) anything leavened (mahmeset / hametz – that which embitters, grieves, and oppresses) shall be cut off and banished (karat – shall be severed from the source of life, be taken away and be permitted to perish, be destroyed, eliminated and separated) from the community of (‘edah – assembly of witnesses who testify together with) Yisra’el (‘ysh sarah ‘el – individuals who strive, struggle, persist, endure, and persevere with and are empowered by Yahuah), including (ba – along with) foreigners (ger – temporary inhabitants and newcomers without inherited rights, people from different races, cultures, and places) and natives (‘ezrach – those rising out) of the Land (‘erets).” (Shemowth / Names / Exodus 12:19)
For seven days yeast not be found or discovered in your houses, because all eating anything leavened then will be exterminated, banished, cut off, the soul (nephesh) themselves from the community, appointed meeting, assembly of Yahsharal among the alien sojourner or among the native or full citizen (of) the land (eartz). Exodus 12:19

19 No leaven] shall be found in your [houses for seven days,] for whoever [eats that which is leavened, that person shall be cut off from the congregation of Is]rael, whether he be a sojourner, or one that is born [in the land. DSS

Let us take the time to break down some of these words to be sure we shama them properly.
The message is: follow My instructions or you will die – cease to exist. One’s race, culture (read: politics and religion), citizenship, and location are irrelevant.

We agree with Craig’s conclusion. Firstly because Yahuah specifically said “the nephesh would be cut off. Once our source of life is cut off from Yahuah we cease to exist. Should we expect anything less if we ignore Yahuah?

There may be some confusion between Nephesh and Nashamah and Ruach so let us let Yahuah explain the difference.

When Yahuah Everlasting fashioned and created The adam (singular) from the fine loose dust from the (adamah) ground, and He blew (nafahk) in his nostrils the breath (nashamah) of lives (chayyim-plural) and it came to pass the adam (man) to be a living thing (nephes) alive, flourishing and vigorous.
WORDS TO KNOW

נפש

Nephesh

Usually translated “soul”, yet does not have anything to do with any kind of spiritual being inside of us. It means “breath”, and is often used to represent life, or consciousness, and by extension the intellect, will, and emotion. It applies to both animal and human.

Life is not exclusive to humans. Yahuah put life into all his living creatures.
5315. nephesh

Strong's Concordance

nephesh: a soul, living being, life, self, person, desire, passion, appetite, emotion
Original Word: נְפֶּשׁ
Part of Speech: Noun Feminine
Transliteration: nephesh
Phonetic Spelling: (neh'-fesh)
Short Definition: soul

NAS Exhaustive Concordance

Word Origin
from an unused word

Definition
a soul, living being, life, self, person, desire, passion, appetite, emotion

5315 [e]
han·ne·pēš

Sense: person – a human being; sometimes referred to collectively as people.

BDB
soul, living being, life, self, person, desire, appetite, emotion; passion
GHCLOT
breath; the soul; life; The soul; against; with peril of life; for life; to fill...
CHALOT
throat; neck; breath; living being; man, man, person, people; man; p...
definite with נ
TLOT
CREATURE
DBL Hebrew

NASB Dictionaries

BYBHV

throat, neck; breath; living being, people; person, oneself; life; soul (;

From biblehub free on line
root or stem of following.; compare. Arabic نَفْسٌ (nafasun) soul, life, person, living being, blood, desire. نَفْسُ (nafasun) breath, sweet odour, نَفْسُ (nafusa) be high in estimation, become avaricious; III. desire a thing, aspire to it, v. breathe, sigh. Assyrian ܢܰܦܫܲܐ (napšo), get breath, be broad, extended; ܢܰܦܫܲܐ (napištu), life, less frequently soul, living being, person. Vbs. appar. denom.; nouns in all Semitic languages: Phoenician. נפש, Corpus Inscript Semiticarum i. 86, 5, Ethiopic ነፋስ (nafs); in the following. = both soul, person, and tombstone, monument (as representing person, v. especially Duval Rev. Smit. ii (1894), 259 ff.): New(Late) Hebrew נפש v. Jacob Levy xii (1858), 215; Old Aramaic נפש, Nabataean. Palmyrene, Syriac نَفْسُ (napšo), Sabean. נפש Levy-Os xix (1865), 255.290.
noun. feminae. soul, living being, life, self, person, desire, appetite, emotion, and passion

1. = that which breathes, the breathing substance or being = ψυχή, anima, the soul, the inner being of man: a. disting. from from body b. both the inner and the outer are conceived as resting on a common substratum: only his flesh upon him is in pain, and his soul upon him mourns; ἀπεχθάνεται departs at death and returns with life: and it came to pass when her soul was going forth (for she died); she breathed out her soul,. often desired that the נפש may be delivered: from She’events of man

2. The נפש becomes a living being: by Yahuah’s breathing into the nostrils of its בשר of man by implication of animals also man is, a living, breathing being elsewhere always of animals

3. The נפש is specif.: a. a living being whose life resides in the blood [so in Arabic We iii. 217 G. Jacob iv. 9 f.] (hence sacrificial use of blood, and its prohib. in other uses; first in D), only be sure that thou eat not the blood, for the blood is the living being; and thou shalt not eat the living being with the flesh; thou shalt pour it upon the earth as water; b. a serious attack upon the life is an attack upon this inner living being c. is used for life itself 171 times, of animals, and of man life for; for the life of; put life in one’s own hand risked his life to die; at the risk of life smite mortally deliver life from death

4. The נפש as the essential of man stands for the man himself: a. paraphrase for pers. pron. especially in poetry and ornate discourse, 70 times; 11 that person shall be cut off from: (3) נפש coll. for persons, in enumerations (4) נפש = deceased person,
5. נפש = seat of the appetites, in all periods (46 times)—a. hunger: hungry soul satisfy 'sweet to the taste. b. thirst: weary soul appetite in general: my enemies compass me about with greed; She’ל enlarged her appetite, craves, lacks, and is filled with good things:

6. נפש = seat of emotions and passions (151 times)—a. desire: 'soul desires according to one’s desire;; ah, our desire ;  הנותן at one’s desire;lift up the soul, desire), b. abhorrence, loathing soul abhors; and their soul also fell a loathing against me. c. sorrow and distress: bitter, gloomy, discontented of soul grieved sad of soul; my soul shall weep ; his soul trembles distress of soul d. joy: my soul rejoices; rejoice the soul ; e. love: my soul loves ; darling of my soul ; his soul clave unto soul is attached to  f. alienation, hatred, revenge: the soul is alienated from;hated of soul ; g. other emotions and feelings: bring back soul , 19 (i.e. revive, cf. c. hence fig. refresh, cheer,your souls’ compassion; soul was impatient; that I should prolong my patience ; ye know the feeling of the stranger .
7. נפש is used occasionally for mental acts + לבב (see 10); poss. also alone, owing
to unconscious assimilation by late writers; but most, if not all, examples may be
otherwise explained: my soul knows well (or I know well; . 4 a); that the soul be without knowledge
is not good (but RV desire without knowledge, cf. 6 know wisdom for thy soul (or according to thy
desire, cf. 6 a); think not in thy soul (or in thyself, cf. 4 b); as he reckoneth in his soul

8. נפש for acts of the will is doubtful.: if it is your purpose (or if it is your desire, 6 a); my
soul chooses; my soul refuses; their soul delights in; my soul delights in; (all perhaps emotional, 6 b,
d, g).

9. נפש = character is still more doubtful.: his soul is not right in him 6); my soul has not
(or I have not, 4 a) been polluted.

10. נפש in D, when used with לבב, is assim. to it, and shares with it the meanings of 7, 8, 9;
and so in later writers influenced by D (unless we may think that לָבֶב is used of intellect, while
נפש is used of the feelings): Note.—In three cases is generally found closer approach to
supposed radical meaning breath:—a. more than odorous trees, = the soul is rent asunder by cares.
his breath kindleth coals (of the crocodile). The piece is one of the latest in the book; primitive meaning
hardly in such a passage; context favours ref. to passion or fury; perhaps sub 6 f, his passion or fury
kindles coals. c perfume boxes; meaning evident from context; but not necessarily scent (breath)-boxes;
may be 6 a, boxes of desire, or 5, boxes exciting the sense of smell; = smelling boxes or bottles. No
sufficient evid. in BH, therefore, for meaning breath, odour.—See, for complete study of נפש (all
passages), Br 1897, 17 ff.
To Prove the point Animals have a nephesh..

**From Parkhurst Hebrew English Lexicon 1829 page 330-331.**

**nephesh**

*To breathe, respire.*

1. To breathe, take breath, and so be refreshed, or reanimated. occ. Exod. xxiii. 12. xxxi. 17. 2 Sam. xvi. 14. As a N. nephesh breath. Job xli. 12 or 21, (where see Scott's note, and Bochart, vol. iii. 782.) Gen. i. 30.

**III. As a N. nephesh, plur. nepheshim, and once, Ezek. xiii. 20, הֶנְפֶּשׂ הָבָשָׁהוּ, a breathing frame, the body which by breathing is sustained in life. See Gen. ix. 4, 5. Lev. xvii. 11, 14. xxiv. 17, 18. Deut. xii. 23. From the above passages it seems sufficiently evident not only that the animal body is called nephesh, but that this name is in a peculiar manner applied to that wonderful fluid the blood (comp. Ps. cxlii. 8. Isa. liii. 12.); whence we may safely conclude that the blood is that by which the animal doth, in some sense, breathe; that agreeably to the opinion of many eminent naturalists it requires a constant refreshment or reanimation from the external air; and that this is one of the great ends of respiration. Aristophanes, Nub. lin. 711, in like manner calls the blood ψυχή. Καὶ τὴν ψυχὴν εὐκαίριον, "And they drink up my soul or life, i.e. my blood." And

**IV. As a N. nephesh a living creature, a creature or animal that lives by breathing. Gen. i. 20, 21, 24. ii. 7. ix. 10, 12, 15. Particularly a human creature, being, or self; as being the principal of animal frames, a person. Gen. xii. 5. xiv. 21. xvii. 14. xlvi. 15. Lev. ii. 1. xi. 43. Deut. xxiv. 7, & al. freq. Used in a collective sense, Ezek. xxvii. 13.

And hence it is, in condescension to our capacities, applied to Jehovah, 1 Sam. ii. 35. Isa. xliii. 1. Jer. li. 14. Amos vi. 8, Jehovah hath sworn הַדְּבָכָהוּ by his own self, his vitality or essential Being. It is once spoken of fish, and that not improperly; since fishes respire as really (but those that have gills, in a different manner) as land animals do. Isa. xix. 10.

**V. And as the animal frame, including the blood, is evidently the seat of the affections and appetites, and is that on the state and condition of which they greatly depend for their exertion or energy (see Gen. xlv. 30. Deut. xii. 15, 20, 21. xiv. 26. Job vi. 7. Ps. lxxxiv. 3. Prov. xxi. 10. Comp. Isa. xxxii. 6. lvi. 11.) hence nephesh denotes the affections, desires or appetites.
Elephants can die of a broken heart if a mate dies. They refuse to eat and will lay down, shedding tears, until they starve to death.
We don’t agree they are our cousins or brothers or sisters, but we were put here to take care of them. And we have failed Yahuah in this task miserably.

"Animals have hearts that feel, eyes that see, and families to care for, just like you and me."

Anthony Douglas Williams – Inside the Divine Pattern
Elephants are known to mourn their dead, but it turns out they will often put themselves in harms way to help another animal as well. Pictured below is the beautiful story of Tarra and Bella, best friends despite their stature. When the dog, Bella sadly passed away, Tarra found Bella and carried her back home to bury her. Amazingly, as Tarra was grieving, the other elephants gathered around, bringing food to comfort her.
When I look into the eyes of an animal
I do not see an animal.
I see a living being.
I see a friend.
I feel a soul.

Red Panda Babies
VI. As a N. נפש hath been supposed to signify the spiritual part of man, or what we commonly call his soul: I must for myself confess, that I can find no passage where it hath undoubtedly this meaning. Gen. xxxv. 18. 1 K. xvii. 21, 22. Ps. xvi. 10, seem fairest for this signification. But may not נפש in the three former passages be most properly rendered breath, and in the last, a breathing or animal frame?

"All things share the same breath - the beast, the tree, the man, the air shares its spirit with all the life it supports."

~ Chief Seattle
Genesis 2:7

when Yahweh God formed the man of dust from the ground, and he blew into his nostrils the breath of life, and the man became a living creature. | LEB

hebrew

yip-pāḥ'  of dust from the ground, and he blew into his nostrils the breath of

nph to blow, breathe; to set aflame; to gasp, pant
verb, Qal, third person, masculine, singular ± wayyiqtōl (waw-consecutive + imperfect), active, prefixed (imperfect) sequential
Sense: to breathe – to draw air into, and expel out of, the lungs.

breathe, blow

TO BLOW, TO BREATHE; to blow upon; to blow; to disperse; to breath...

blow; blow (into flame); gasp; be blown upon; enrage; make; sigh

blow upon; fanned; boiling; sniff out

to blow, breathe (12)
5301. naphach

**Strong's Concordance**
naphach: to breathe, blow
Original Word: רוּחַ
Part of Speech: Verb
Transliteration: naphach
Phonetic Spelling: (naw-fakh')
Short Definition: blow

**NAS Exhaustive Concordance**

Word Origin
a prim. root

Definition
blow, breath, give up, cause to lose life, seething, snuff

A primitive root; to puff, in various applications (literally, to inflate, blow hard, scatter, kindle, expire; figuratively, to disesteem) -- blow, breath, give up, cause to lose (life), seething, sniff.

NASB Translation
blow (3), blows (1), boiling (2), breathe (1), breathed (1), breathing is labored* (1), disdainfully sniff (1), lose (1), unfanned (1).

**Genesis 2:7**

**Hebrew**: יָכֹלֶל יְהֹוָה אֶלְהָלִים אֵת הָאָדָם שֵׁפָר מִזְוֹרָהָה יִפָּחֶם נַפְשָׁתוֹ נֶשֶׁתָּה מִיֶּה הָאָדָם לְגַפּוֹן חֲיָה
translation: when Yahweh God formed the man of dust from the ground, and he blew into his nostrils the breath of life, and the man became a living creature. | LEB
The idea of the word seems to be, to expand, spread out, dilate. So in Syriac it signifies to dilate, in Arabic, to be diffused, as a smell, &c. See Castell in פתח.

I. As a noun mas. plur. פתח thin plates of metal expanded by beating. occ. Exod. xxxix. 3. Num. xvi. 38. So the LXX πίστις, and λεπίθα, ελατία, and Vulg. bracteas, and laminas.

II. As a noun פתח a net or snare expanded to catch prey. Job xviii. 9. Ps. cxli. 6. Hence, according to some, as a verb in Hiph. to stretch or spread out a net. occ. Ps. xii. 6. Prov. xxix. 8; but these passages seem more properly to belong, the former to פתח, the latter to נפש, which see.

I. In Kal, to breathe or blow, as the air in motion.* Gen. ii. 7. Comp. Ezek. xxxvii. 9. So in Hiph. Cant. iv. 16.

II. In Kal, to breathe out, utter by breath or voice. Prov. xix. 9. Hab. ii. 3. Ps. xxvii. 12, "and such as breathe out cruelty." Eng. translat. So Homer, Il. iii. lin. 8, μαυσταυρόντα, breathing courage; Cicero, Catilin. ii. 1, sceleus anhelantem, breathing out or puffing with wickedness; Ad Herenn. iv. 55, Anhelans ex intimo pectore crudelitatem, from the bottom of his breast breathing out cruelty. Comp. Acts ix. 1, ενασπάνα κατά πνεύμα τοῦ Θεοῦ, "breathing out threatenings and slaughter," Eng. translat. but see Greek and English Lexicon in ενασπάνα. In Hiph. the same. Prov. vi. 19, & al. comp. Psal. xii. 6. In Hith. והמח to draw and emit the breath strongly, as in pain, to pant, anhelare. occ. Jer. iv. 31.

III. In Hiph. to puff at. See under כובע II.

IV. As a N. כובע cinders, ashes. See under כובע, to which root כובע is nearly related, as י.Once, לכו, to which root כובע is nearly related.
Neshamah

Spirit of Yahuah breathed in me....
The inner-most part of a person that can respond to Yahuah, which animals do not have in the same way.
neshamah: breath
Original Word: נְשָׁמָה
Part of Speech: Noun Feminine
Transliteration: neshamah
Phonetic Spelling: (nesh-aw-maw')
Short Definition: breath

With a  " radical but omissible, which the verb never retains in Heb. though frequently in Syriac and Arabic, in the sense of breathing.
I. To breathe, breathe out, occ. Isa. xlii. 14, I will cry out like a travelling woman, אֲשֶׁר אָשָׂפָה בְּהוֹר, I will at the same time breathe out, and fetch my breath; like a warrior or hero hastening to, and eager for the battle. This is what the prophet seems here to mean. See Vitringa. שָׁמַע in 1 K. ix. 8, I apprehend, more properly belongs to the root שׁ to be desolate, astonished, as שָׁמַע Jer. xlix. 20, also plainly does, though some of the lexicons place both these passages under כָּשֵׁם.


IV. As a N. fem. in reg. נשמה the breath, or inspiration, of the Almighty. Job xxxii. 8. Comp. John xx. 22.
Pro 20:27 The spirit$^\text{H}5397$ (neshamah) of man (adam)$^\text{H}120$ is the candle$^\text{H}5216$ of Yahuah,$^\text{H}3068$ searching$^\text{H}2664$ all$^\text{H}3605$ the inward parts$^\text{H}2315$ of the belly.$^\text{H}990$

The inner-most part of a person that can respond to Yahuah.

Genesis 2:7

when Yahweh God formed the man of dust from the ground, and he blew into his nostrils the breath of life, and the man became a living creature. | LEB
Yahuah breathed “lives” into Adam (chayyim - plural) perhaps speaking of an aspect of an additional different type or kind of life than that of an animal—one that has the ability once ignited by the Ruach to be connected to Yahuah, which the animals can not choose to have. Once chosen can lead to an eternal life not afforded the animal kingdom.

• Yahuah “breathed” (naphach) the life into Adam

• Yahuah breathed the “breath” (neshamah) into Adam that could connect to Yahuah, once reconnected by the Ruach.

• Adam became a “living being” (chay nephesh)

• The idea here is that the “breath, breathing” is from the source of all creation-Yahuah- a non physical source or of organic material.

• Life is in Yahuah and life only comes from Yahuah so we can say that life is an attribute of Yahuah.
2644 1. הָיָה (ḥây): n.masc.; ≡ Str 2416; TWOT 644a—1. LN 23.88–23.128 life, i.e., the state of animate life, which of course is the contrast of death 2. nourishment, food 3. life, i.e., to have a prosperous, bountiful, blessed favorable circumstance in life, contrasted with a cursed unfavorable life 4. oath of promise, “As surely as . . . lives,” i.e., a formula of an oath: אֲנִי חַי (ʾānî ḥây) I solemnly swear, formally, as I live, i.e., the formula to place under an oath (Nu 14:28)

Man however was given the ability to choose a special connection with Yahuah for an eternal existence.

"All things share the same breath - the beast, the tree, the man. The air shares its spirit with all the life it supports."

-Chief Seattle
Can refer to the special and unique essence that connects man to Yahuah.

The soul=Nephesh gives animation, basic life and the Ruach- spirit breath gives man a way to know Yahuah. Only man has the ability to have a Ruach.
7307. ruach

**Strong's Concordance**

ruach: breath, wind, spirit

Original Word: רוח
Part of Speech: Noun Feminine
Transliteration: ruach
Phonetic Spelling: (roo'-akh)
Short Definition: spirit

**NAS Exhaustive Concordance**

*Word Origin*

from an unused word

*Definition*

breath, wind, spirit

*NASB Translation*

air (2), anger (1), blast (2), breath (31), breathless* (1), cool (1), courage (1), despondency* (1), exposed (1), grief* (1), heart (1), inspired (1), mind (3), motives (1), points (1), quick-tempered* (1), side (4), sides (2), Spirit (76), spirit (127), spirits (3), strength (1), temper (2), thoughts* (1), trustworthy* (1), wind (98), winds (7), windy (2), wrath (1).
pictured in the ark. And God caused a wind to blow over the earth, and the...}

The divine Power of Yahuah, which can be grieved, closely identified with Yahuah Himself (Ps 106:33; Isa 63:10); 2. spirit, mind, heart, i.e., the psychological faculty which can respond to Yahuah; 3. breath, i.e., unit of air that comes from the lungs, as a normal sign of animate life, with an associative meaning of causation of an event (Ge 6:17); 4. wind, i.e., air in rapid movement, as a normal weather condition (Ge 8:1), note: in some contexts “wind” has an associative meaning of not having substance and so a vanity or emptiness; 5. side, i.e., an area at the side of an object; 6. courage, i.e., a state of confidence in the face of danger or trouble (Jos 2:11; 5:1); 7. resentment, anger, i.e., a state of moderate displeasure over a situation or person (Jdg 8:3); 8. LN 23.88–23.128 unit: die, formally, take away their breath (Ps 104:29); 9. LN 25.167–25.178 unit: patience (Ecc 7:8+); 10. LN 88.51–88.58 unit: Swanson, J. (1997). Dictionary of Biblical Languages with Semantic Domains: Hebrew (Old Testament) (electronic ed.). Oak Harbor: Logos Research Systems, Inc.
Let's take a closer look at Karat- what Yah said would happen to our living beings.

For seven days yeast not be found or discovered in your houses, because all eating anything leavened then will be exterminated, banished, cut off, the soul (nephesh) themselves from the community, appointed meeting, assembly of Yahsharal among the alien sojourner or among the native or full citizen (of) the land (eartz). Exodus 12:19
Strong's Concordance

karath: to cut off, cut down

Original Word: קָרַת
Part of Speech: Verb
Transliteration: karath
Phonetic Spelling: (kaw-rath’)
Short Definition: off

NAS Exhaustive Concordance

Word Origin
a prim. root

Definition
to cut off, cut down

NASB Translation

beams (3), cease (1), chewed (1), completely cut off (1), covenanted (1), cut (10), cut her off (1), cut him off (5), cut it down (1), cut it off (1), cut them down (1), cut you down (1), cut you off (2), cut down (23), cut off (129), cuts (1), cuts off (4), cutter (1), destroy (1), destroyed (3), fail (1), kill (1), lack (8), made (52), make (31), makes (2), making (2), making an in writing (1), perish (1).
Any way you “cut” this the meaning will lead you to death, and death of the soul—which is life itself is to cease to exist.

Cutting off a branch from a tree severs it from its live source. And you don’t cut up a tree unless it is dead.

A divorce kills the marriage—ceases to exist.

Chewing up meat pulverizes it into ultimate nothingness.
There are two very different words translated “leaven” in this passage. The first, *sa’ar*, conveys the idea of “retaining something,” in this case sin, which “sours” our souls. It speaks of “leaving it behind” so as “to be spared.” But *sa’ar* isn’t just the Hebrew word for “yeast,” it also means “remnant, remainder, and residue,” as well as “to remain” and “to rest.”

Both *mahmeset* and *hametz* are based upon *hames*. And while the root can mean “anything with yeast added,” *hames* principally describes the nature of those who rebel against Yahuah. They harbor “hateful and bitter feelings which cause great sorrow”—the result of leading souls away from Yah. They “oppress, treating people ruthlessly and cruelly, causing trouble for others.” As a result, they are “stained crimson by the blood” of those they “abuse.” Vocalized differently, *homes* is descriptive of “soured wine” or “vinegar,” indicating that Yahusha’s fulfillment of Passover/Unleavend Bread is wasted on those who “hames/oppress.”

If this were not important, Yahuah wouldn’t have repeated Himself:
“Consume (‘akal – eat) nothing (lo kol) with yeast (mahmeset / hametz – that which embitters, grieves, and oppresses) in all (ba kol) your assemblies and communities (mowshab – geographic locations and households), eating (‘akal – consuming) only un-yeasted bread (matsah – bread without yeast).” (Shemowth / Names / Exodus 12:20)

Exodus 12:20

עַל-מַהֲמוּת לָא תַּאכְלוּ בְּכָל מְשָׁבָחוֹתֵיכֶם.  

You will eat no food with yeast; in all of your dwellings you will eat unleavened bread.” | LEB OT RI | LEB

20 You shall eat nothing leavened; in all your habitations shall you eat un-leave[ned] bread.’ DSS
So why do you suppose that most all of those who claim to be following “god’s” instructions, Christians, Muslims, and Mormons, ignore Yah’s instructions? Is their “god” absent-minded, having forgotten what he said? Is their “god” unreliable, having changed his mind? Or have they made a “god” in their own image—a religious Idol who has an entirely different message? And if this is the case, how reliable do you suppose the message of that idol will be when it comes to a devotee’s salvation?

As we are now aware, the Festival Feast of Unleavened Bread was initiated and memorialized during the Exodus from Egypt. The departure was so sudden, the Children of Yisra’el didn’t have time to let their bread dough rise, much less prepare provisions for the journey. The Egyptians, having been stricken for their continued rebellion, were not interested in receiving another lesson. In the immediate aftermath of the Passover, they wanted the Chosen People gone, and now...
"Based upon what had happened (‘al – on account of what had transpired) the Egyptians (mitsraym) were resolute and severe (hazaq – were harsh and firm) with the people (‘am – family), hurriedly (mahar – anxiously and quickly, impulsively) sending them out (salah) of the land (‘erets), saying (‘amar), ‘Because (ky) we shall all (kol) die (muwth – be put to death prematurely, be executed and separated from the living).’ So (wa) the people (‘am – family) took and carried off (nasa’) their dough (baseq – grain mixed with water) before (terem) it was leavened (hames – soured and embittered by yeast)—having their kneading bowls (mis’ereth) bound up (sarar – wrapped up and confined) in (ba) their garments (simlah – clothing) and on (‘al) their shoulders (shakem – backs).” (Shemowth / Names / Exodus 12:33-34)
Yahowah has once again connected these dots for us. He has confirmed what we have come to recognize. *Hames*, the Hebrew word for “leaven,” drives to the heart of the issue *Yahuah* is raising. He’s got nothing against yeast, *per se*; His issue is with *hames*’ additional connotations: “ruthless oppression and cruel behavior, which embitters, creating hateful feelings, great trouble, and sorrow.”
Embittered, defiant people harbor animosity against Yahuah which in turn leads to separation and emotional anguish. When covetous people enter the realm of politics and religion, all too often they become ruthless and oppressive, prospering by treating people cruelly. The Miqra’ of Matsah focuses on the work Yahowsha’ would do for all the souls of all those who would elect to rely on Yahuah and him.
Similarly revealing, the same three Hebrew consonants can be vocalized as hamas—a word which means “to devise an unjust plot or plan which leads to the mistreatment of others, plundering them, destroying their land and possessions, while terrorizing and killing them without any hint of morality." We know the word today because of the Terrorist group Hamas. Very fitting!
“In this manner (ka), the Children (ben – sons) of Yisra’el (yisra’el – those who endure with and are empowered by Yahuah) observed and accomplished (’asah – profited from) the Word (dabar)...and they asked for and received (sa’al) clothing (simlah), cooking vessels (kaly – and implements), and objects (kaly – including jewelry) of silver and gold (kesep wa zahab). Exodus 12:35

Exodus 12:35

בבֵּיתָיוֹן שלֵאָלי שָׁם כָּלָבָר מַנְשָׁה וְעַמִּיתָם כְּלָיָשׁוֹנָה נֵכְלָל וּבְיִבְיֲמָה: | LEB OT RI

35 And the children of Israel [did according to the word of] Moses; and they asked *** for articles of si[live]r [and arti]cles of [gold] and for clothing. DSS *** 4QExod c. asked from Egypt 2QExoda MT SP. asked from the Egyptians 4QpaleoExodm LXX.
And the Lord gave the people favor in the sight of the Egyptians, so that they let them have what they asked. And they plundered the Egyptians.
Listen to Yahuah, and follow His instructions, and He will welcome you into His presence and bestow the gift of life. Those who do, will not only be liberated from oppression and freed from the crucible, they will be showered with the most wonderful inheritance in the universe. They will be adopted as Yah’s children. As their journey to the Promised Land began...

“The Children (ben) of Yisra’el set out (naca’ – picked up, removed themselves, departed, and traveled) from (min) Ramases (Ra’mases – (רַעְמְסֵס) the son of the sun)...” (Shemowth /Names / Exodus 12:37)
“...to Sukoth (sukowth – from sukah, the shelter, tabernacle, tent, and dwelling place) with about (ka) six hundred thousand (shes me’ah ‘elep) individuals (geber – men) on foot (ragly) besides (bad – in addition to) little children (tap – infant boys and girls who take quick little steps).” (Shemowth / Names / Exodus 12:37)

Exodus 12:37
And the Israelites set out from Rameses to Succoth; the men were about six hundred thousand on foot, besides dependents. | LEB

Sukoth is a rabbinical variation of Sukah, which in turn serves as the name of Yahowah’s seventh and final Miqra’—the festival which celebrates mankind dwelling with Yahuah in the Promised Land. This tells us that the pathway to paradise which begins with Passover and Unleavened Bread leads to sukah—to camping out with Yahuah.

Just as Abraham was called out of the political and religious milieu of Babylon before he could walk with Yahuah to the Promised Land, the Yisra’elites were led out of an equally corrupt realm in which the sun and stars had been considered idols before they were allowed to campout with Yahowah.
“They baked (‘aphah) the dough (batseq – grain flour mixed with water) which (‘asher – by way of making a connection) was brought out (yatsa’) of (min) Egypt (mitsraym – the oppressive crucible) as flat loaves of (‘ugah – quickly prepared) un-yeasted bread (matsah – loaves without yeast). Indeed (ky), there was no (lo’) yeast added (hames – their loaves were not embittered, oppressed, stained red, ruthless, or cruel) because (ky) they had been expelled (garish – driven and cast out) from (min) the crucible (mitsraym – oppression of Egypt), and would not (lo’) have prevailed (yakol – overcome, succeeded, or endured) if (la) they had delayed (mahah – lingered or hesitated). Moreover (gam), they had not (lo’) fashioned and prepared (‘asah – produced by way of their labor) any provision (tseydah – food).” (Shemowth / Names / Exodus 12:39)
Those who come to rely on Yahuah’s rescue plan, are not only freed from human oppression, their every need is met. This passage also seems to suggest that Yahuah does not want us to hesitate when it comes to His summons and plan of adoption. He wants us to capitalize upon His fortuitous gift before it is too late—before we become too set in our ways, or worse, before we die. Life is short for those who are not properly prepared.

The Septuagint and the Samaritan Pentateuch include the three generations from Abraham to Ya’aqob in the 430-year period depicted in this next verse, Shemowth / Exodus 12:40. While the Masoretic Text does not, it differs from the Dead Sea Scrolls by eliminating the phrase “the realm of” which is witnessed in the older manuscript, 4QExod.
“And then (wa) it came to pass (hayah – it came to exist and to be), that at (min – from) the completion (qes – the finish, duration, and end) of the four hundred years and thirty years, on (ba) this one (zeh) very substantial, essential, and foundational (‘esem – that which provides the skeletal framework for the empowering, vastly important, and corporeal) day (yowm), it came to be (hayah) that all (kol) who go forth and serve (saba‘ – those who are inclined and willing to be summoned and perform on behalf of) Yahowah came out (yatsa‘) from (min) the realm (‘erets – the land and region of) of the crucible of Egypt (mitsraym).” (Shemowth / Names / Exodus 12:41)
This is the second time Yahowah has used ‘esem’ in association with the Miqra’ of Matsah. As we discovered in our review of Shemowth / Exodus 12:17, ‘esem’ denotes the “essential nature of a living organism—the skeleton and foundation upon which life and limb hang.” It also conveys the idea of “becoming vast and powerful.” Our ability to stand with Yahuah and endure forever with Him is predicated upon our response to what He and Yahusha did for us on this essential day. ‘Esem lies at the heart of how we were constructed as well as how Yahuah facilitated our ability to stand with and relate to Him.
The first Miqra’ of Matsah was a dress rehearsal for that which was to come. The Miqra’ey would provide the skeletal framework from which the redemption of mankind would be fleshed out.

Yes, Passover is vitally important. It is where those who followed the instructions regarding the blood on the door posts—rejecting idols of Mitzryim are passed over—escaping death.

But that alone isn’t sufficient. Our rebellious nature needs to be purged, and the penalty we have earned for our crimes against Yahuah and our fellow man needs to be paid. That is the purpose and symbolism of Unleavened Bread. Our souls have been removed from the oppressive crucible of She’owl / Hades, from death and damnation, because Yahusha’s soul went there to redeem his Covenant Family. He became our provision. He paid our penalty. He removed the penalty of our leaven so that we would be free to answer Yahuah’s summons and serve—to walk with him and stand with him and become a family.
Returning to the Exodus presentation, what follows is fascinating. Yahowah uses “night” rather than “day” to describe the ordeal that is foreshadowed by the Called-Out Assembly of Unleavened Bread. And this is because Yahusha’s suffering intensified at sunset, at the dawn of the Sabbath of Matsah.

It would be the longest night in all creation—the time Yahowsha’s soul descended into the lightless realm of the crucible of She’owl in our stead.

This next verse seems to be predicting that Yahowah, Himself, will be vigilant, saving us, during the evening of Unleavened Bread, and that because of this, we are being asked to acknowledge what He has done on our behalf. The first three words are: layl “night,” simowrym “protective vigils for the purpose of salvation,” and huw’-“he, himself, it, or itself.” These words are followed by la- “to, unto, concerning, or by the means of” and then by Yahowah’s name. Therefore, the verse begins:
“It’s (*huw*) a night (*layl* – a time of darkness and shadow devoid of light; from *luwl*, a staircase from which) **to hold a protective evening vigil to save** (*simowrym* – an evening watch whereby people are guarded through the darkness with the expectation of salvation; from *shamar*, to keep, guard, protect, save, preserve, treasure, and celebrate life) **unto (la) Yahowah**,” or: “**He, Himself (*huw*)**, will hold a protective evening vigil to save (*simowrym* – an evening watch whereby people are guarded through the darkness with the expectation of salvation; are protected, saved, preserved, and treasured in a celebration of life) **at a time devoid of light (*layl* – darkness) by (la – concerning, according to and on behalf of) **Yahowah** ...

(Shemowth / Names / Exodus 12:42)

[42 It is a] night [to be observed to the Lord for bringing them out from the lan]d of Egypt; this night is for the Lord, to be ob[ser]ved by [al]l the children of Israe[li throughout their generations.] DSS
Either way, both of which would be accurate, the passage continues with:

“...who brought them out (yatsa’) from (min) the realm of the oppressive crucible (‘erets mitsraym – the land of Egypt).” (Shemowth / Names / Exodus 12:42)

The crucible of Egypt, while real, serves as a metaphor for She’owl and the abyss. It is the place of separation, the result of judgment, the realm from which Yahowsha’s personal sacrifice on Unleavened Bread has saved us.

“The Great Vigil

“This is (zeh – henceforth, accordingly is) the night (layl – the period away from the light He (huw’), Yahowah, will hold a protective evening vigil (simowrym – watch throughout the night to save, guard, preserve, treasure, and celebrate life) for (la – on behalf of kol) the children (ben) of Yisra’el (those who engage and endure with Yahuah throughout your generations (dowr – offspring, households, dwelling places, and time (Shemowth / Names / Exodus 12:42)
The Biblehub interlinear suggests it is for us to keep a vigil as a thank you for what Yahuah has done for us.

"Why is this night different from all other nights?"

A night to be much observed it to Yahuah for having brought them out of the land of Mitsrayim that this night to Yahuah. Is to be observed by all the children of Yahsharal in their generations.
We can imagine Yahuah keeping a watch on His sheep that first night out, making sure every last one made it safely. This would make a second vigil back to back in this Triad Festival. We are asked to keep a vigil on the night of Pesach, being ready to go. It sounds like a thanksgiving vigil for Yah looking over us or, taking stock of what He and Yahusha did and how we want to keep cleaning the leaven out.

We should be humbled by His plan, by His love, by the power of His Word. We need to ask Yahowah to forgive us for not caring enough to keep this vigil and for the wisdom and strength to never let it happen again. The night of Unleavened Bread, a special Sabbath, the 15th of Abyb, Yahowsha’s soul went to the place of separation and darkness to provide a way to unleaven our souls of sin so that we could live forever with his Eternal Family. It was the darkest and yet brightest time in all creation.
Come Let Us Reason.....

What would you like to discuss about today's presentation?

Isaiah 1:18 (KJV)

18 Come now, and let us reason together, says Yahuah: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.
Feast of Unleavened Bread

Part 3

Matza
The Bread of Affliction

Seven days you shall eat unleavened bread. For whoever eats leavened bread from the first day until the seventh day, that person shall be cut off from Israel. So you shall observe the Feast of Unleavened Bread, for on this same day I will have brought your armies out of the land of Egypt. Therefore you shall observe this day throughout your generations as an everlasting ordinance.
References
References
References

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 Torah. Yahowah has “qara’” invited” us to “qara’” meet” Him. And that is why qara’ serves as the basis of Migra’ (plural: Migra’ey), the title God chose to convey the purpose of His seven-step plan of salvation. The Migra’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 Migra’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

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, Ḥやר, 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

- HaMiqrat [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 Intellisense Bible, Intellisense Snippets Analysis, The Postscript [Linear translation into English],
  The Septuagint [Laudato Brenton],东方财富 Old Testament, Septuagint-intellisense-greek-bible.com,
  HaMiqrat Snippets English-Hebrew Parallel edition, NASB, NRSV, NKJV, New Jerusalem Bible)
  edited and translated by Lanny Mebust (Benyamin benKohah)

(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) -