

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.

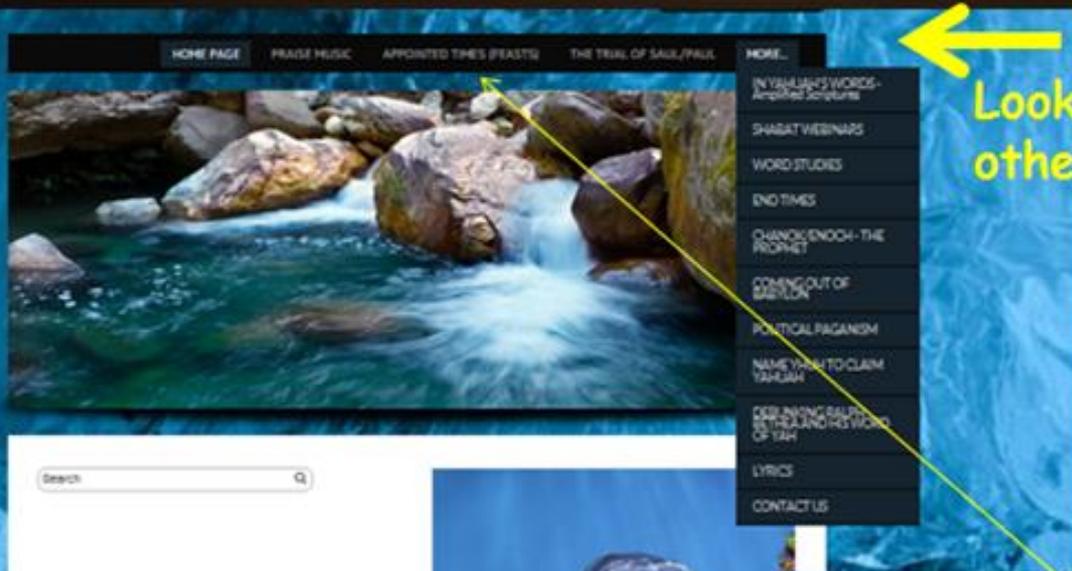
A pair of hands is shown holding a rectangular piece of unleavened bread, which is light-colored with numerous small brown spots. The background is a warm, golden-brown color with faint, repeating Hebrew text. The text is written in a traditional script and is slightly out of focus, creating a sense of depth. The overall lighting is soft and warm, highlighting the texture of the bread and the skin of the hands.

The Feast of

**UNLEAVENED
BREAD**

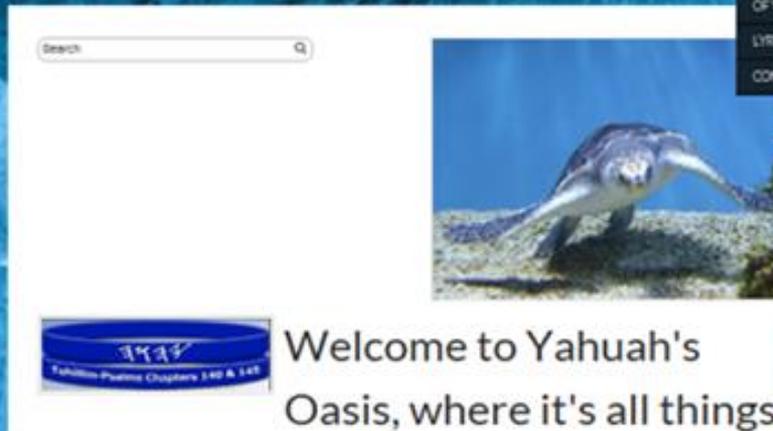
Part 2

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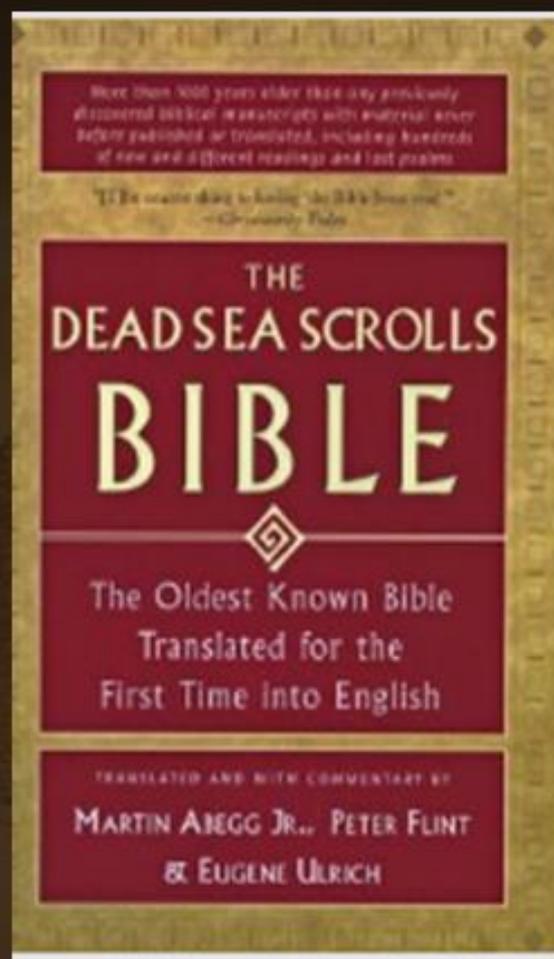
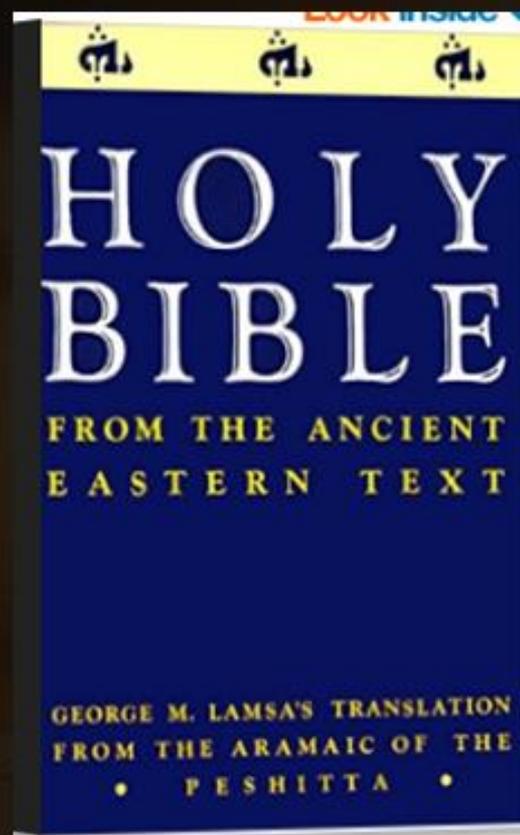
The Feast/Exodus Webinars are under the top tab



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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.



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Bible

Topical

Strong's

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 is located below the menu. On the right side, there is a 'YADA RADIO' section indicating 'Fridays 7:30pm EST'. Below the search bar, there are options for document formats: Word (DOC) and Acrobat (PDF). The main content area displays the title 'Qara' - An Invitation to Meet God' and the subtitle 'Volume 2: Invitations to Meet God ...Walking to Yahowah'. The page number '1' is centered above the title. The text below the title reads 'Relationship, Not Religion...' followed by a paragraph explaining the meaning of 'Qara' and its connection to the seven-step plan of salvation. A second paragraph discusses the fulfillment of the first four 'Miqra'ey' during the sixth corporeal visit of Yahowah.

YADA YAH

Shout for Joy
12pm - 3pm EST

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

Google Custom Search

Word (DOC)
Acrobat (PDF)

YADA RADIO
Fridays
7:30pm EST

Invitations

- 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
Volume 2: Invitations to Meet God
...Walking to Yahowah

1

Qara' - An Invitation to Meet God

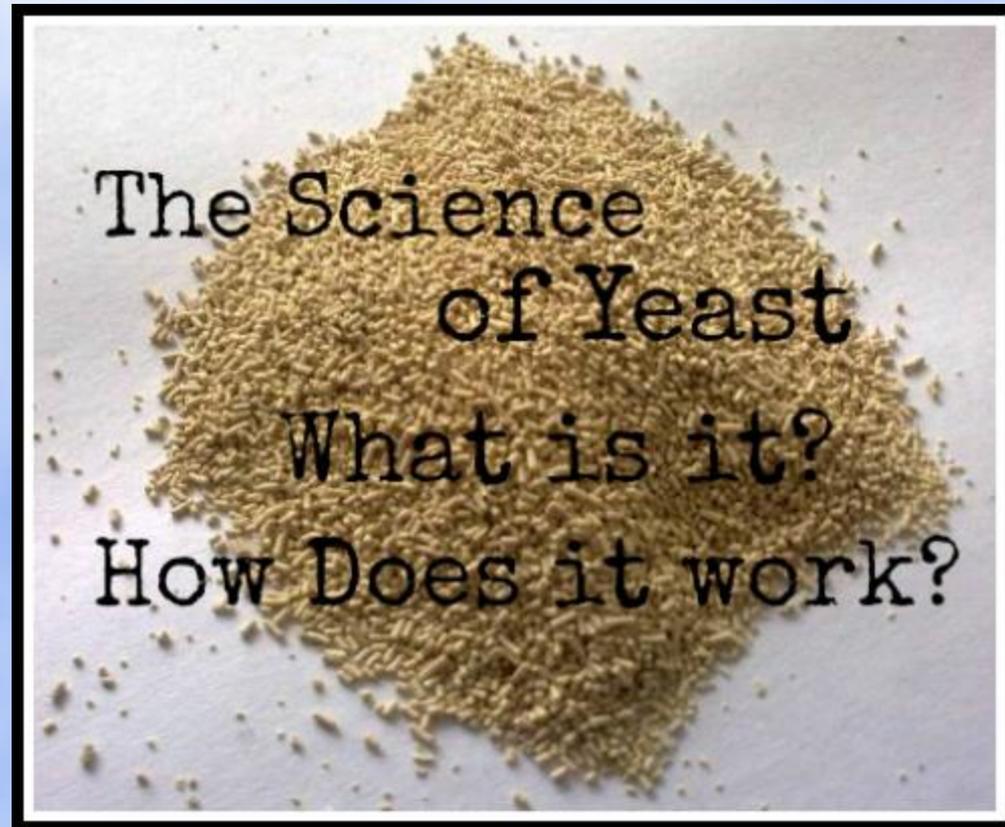
Relationship, Not Religion...

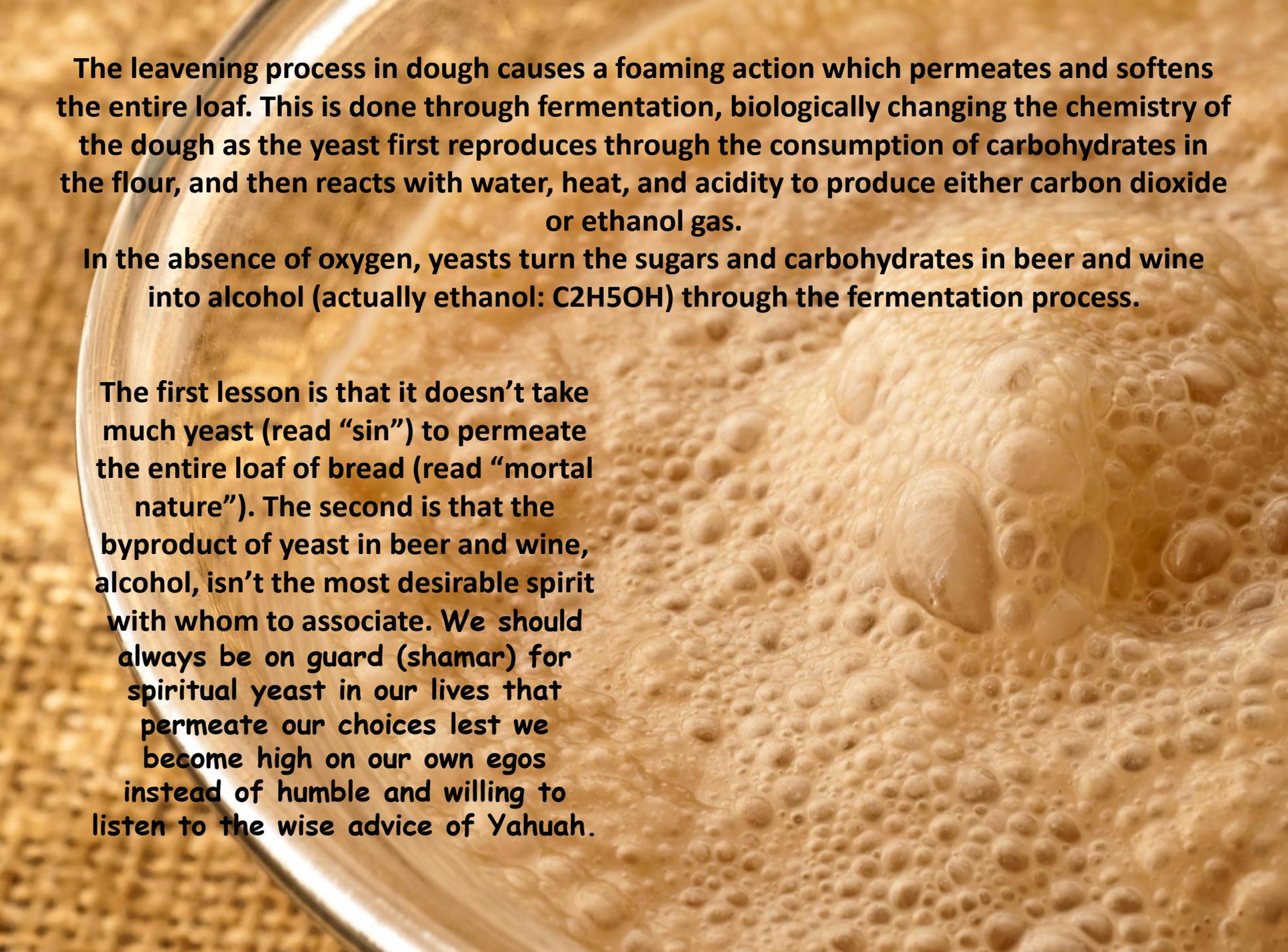
Qara', which means "to invite," "to call out," and "to meet," represents the heart and soul of the *Towrah*. Yahowah has "*qara'* - invited" us to "*qara'* - meet" Him. And that is why *qara'* serves as the basis of *Miqra'* (plural: *Miqra'ey*), the title God chose to convey the purpose of His seven-step 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)).

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: C_2H_5OH) 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

<p>שְׁבַעַת יָמִים מִצּוֹת תֹּאכְלוּ אֶדְ בַּיּוֹם הָרִאשׁוֹן תִּשְׁבִּיתוּ שָׂאֵר מִבְּתֵיכֶם כִּי כָּל־אֹכֵל חֶמֶץ וְנִכְרַתָּה הַנֶּפֶשׁ הַהוּא מִיִּשְׂרָאֵל מִיּוֹם הָרִאשׁוֹן עַד־יוֹם 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 eat unleavened bread.] But [on] the first [day] [you shall put away leaven] from your houses, f[or whoever] e[ats] leavened bread [from the] first [day until the seventh day,] th[at 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:

Even in our English translations it is quite clear...

“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)

Numbers 9:13

וְהָאִישׁ אֲשֶׁר־הוּא טָהוֹר וּבְדַרְךָ לֹא־הָיָה
וְחָדַל לַעֲשׂוֹת הַפֶּסַח וְנִכְרְתָה הַנֶּפֶשׁ
הַהוּא מֵעַמּוּיָהּ כִּי לֹא קָרַב יְהוָה לֹא הַקָּרִיב
בְּמַעֲדוֹ חָטְאוֹ יִשָּׂא הָאִישׁ הַהוּא׃

LEB OT

RI

But the man who is clean and not on a journey, and he fails to observe the Passover, that person will be cut off from the people because he did not present the offering of Yahweh on its appointed time. That man will bear his guilt. | LEB

NO DSS



The same message is repeated in *Yowm Kippurym*. Regarding souls not answering the summons Yahowah said:

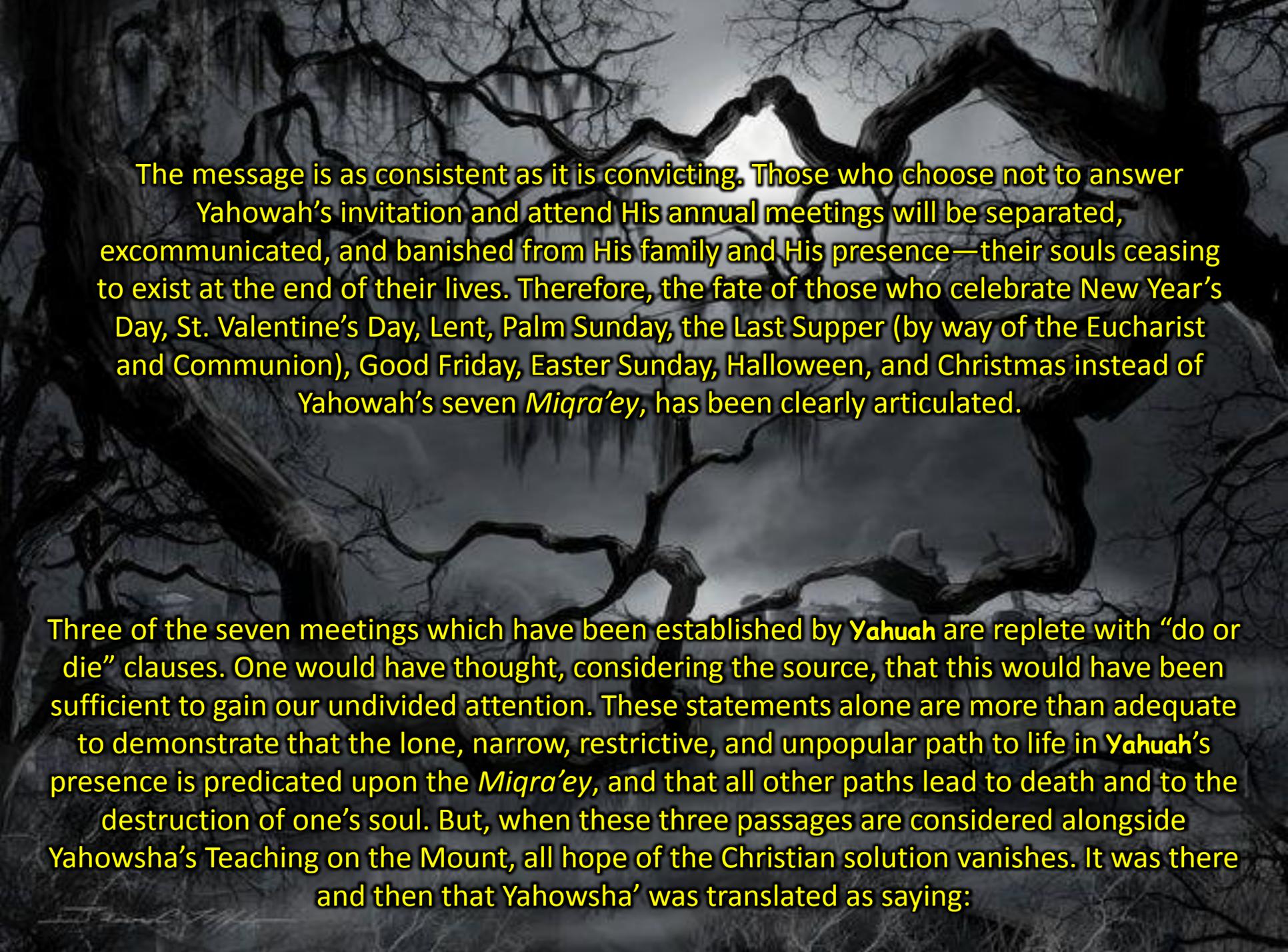
“Because (*ky* – indeed) any (*kol*) soul (*nepesh*) who does not respond to the summons and answer (*‘anah* – reply to the call and make a thoughtful declaration, verbally communicating) on this life sustaining, corporeal, and empowering (*‘esem* – very substantive, invigorating and healing, essential, 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)

Leviticus 23:29

כִּי כָל־הַנֶּפֶשׁ אֲשֶׁר לֹא־תִעַנֶּה בְּעֶצֶם הַיּוֹם
LEB OT RI | הַזֶּה וְנִכְרְתָה מֵעַמֶּיהָ: | LEB

If there is any person who does not deny himself on this very same day, then he shall be cut off from his people. | LEB

29 For anyone that [does not humble himself during that entire day shall be cut off from his people.] DSS



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. Yahuah didn’t say that He was going to torture anyone in hell, either. From His perspective, every soul is free to live their life and to make their own choices. All Yahowah has said is that when the life of a soul who retains sin because they ignored His provision is over, it’s over. Their soul will perish.

Matthew 5:17

Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφήτας· οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι· | LEB NT RI

“Do not think that I have come to destroy the law or the prophets. I have not come to destroy them but to fulfill them. | LEB

*Or read "work" - there is only one reference in this passage.

“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)

Exodus 12:16

וּבַיּוֹם הַרְאֵשׁוֹן מִקְרָא־קֹדֶשׁ וּבַיּוֹם
הַשְּׁבִיעִי מִקְרָא־קֹדֶשׁ זֶהְיָה לָכֶם
כָּל־מְלָאכָה לֹא־תַעֲשֶׂה בָהֶם אֶד אֲשֶׁר
יֵאָכֵל לְכָל־נַפְשׁ הוּא לְבַדּוֹ תַעֲשֶׂה לָכֶם׃
LEB OT RI

It will be for you on the first day a holy assembly and on the seventh day a holy assembly; no work will be done on them; only what is eaten by every person, it alone will be prepared for you. | LEB

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)

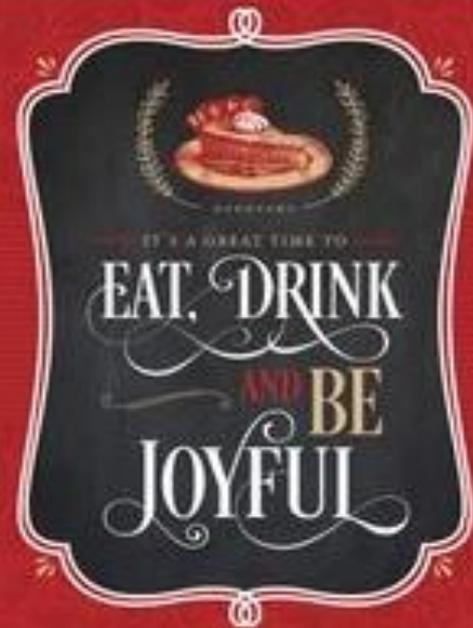
Exodus 12:16

וביום הראשון מקרא-קֹדֶשׁ וּבַיּוֹם
הַשְּׁבִיעִי מִקְרָא-קֹדֶשׁ יִהְיֶה לָכֶם
כָּל-מִלְאָכָה לֹא-יַעֲשֶׂה בָהֶם אִד אֲשֶׁר
יֹאכֵל לְכָל-נַפְשׁ הוּא לְבַדּוֹ יַעֲשֶׂה לָכֶם: |

LEB OT RI

It will be for you on the first day a holy assembly and on the seventh day a holy assembly; no work will be done on them; only what is eaten by every person, it alone will be prepared for you. | LEB

EAT
DRINK
AND
CELEBRATE



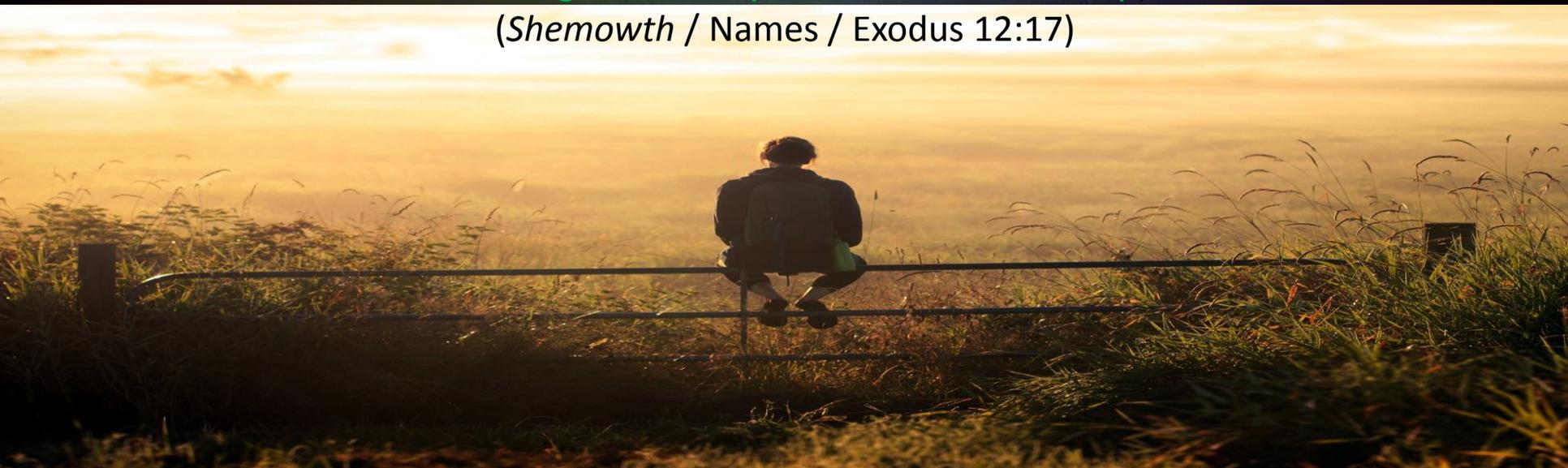
While there are aspects of this *Miqra'* which are celebratory, each soul is to consume their piece of unleavened bread alone. The reasons are twofold. First, Yahowsha' suffered alone on this day—going to the place of separation—which is something **Yahuah** wants us to understand. Second, since people 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 nepesh (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 **shamar** – revere, pay attention to, keep focused upon, cling to, and be secured by) **those things which are associated with** *eth* **Matsah / Unleavened Bread** (*Matsah* – baked bread without yeast) **because** *ky* – indeed) **on** *ba* – during) **this** (*zeh*) **essential and foundational** (**esem** – skeletal and very substantial, mighty and empowering, vastly important and corporeal) **day** (*yowm*) **your hosts** (*saba'* – multitudes who go forth and serve under the command of a leader) **were brought out** (*yasa'*) **from the realm** (*'erets* – land) **of the crucible of Egypt** (*mitsraym*). **Carefully examine, consider, and observe** (**shamar** – revere, pay attention to, keep focused upon, cling to, and be secured by) **those things which are associated with** (*eth*) **this** (*zeh*) **day** (*yowm*) **throughout** (*la*) **your generations, households, and lives** (*dowr* – homes, dwelling places, and periods of time). **It is an eternal** (*'owlam* – everlasting and perpetual, permanent and never ending) **prescription for living** (*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).”

(*Shemowth* / Names / Exodus 12:17)



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.

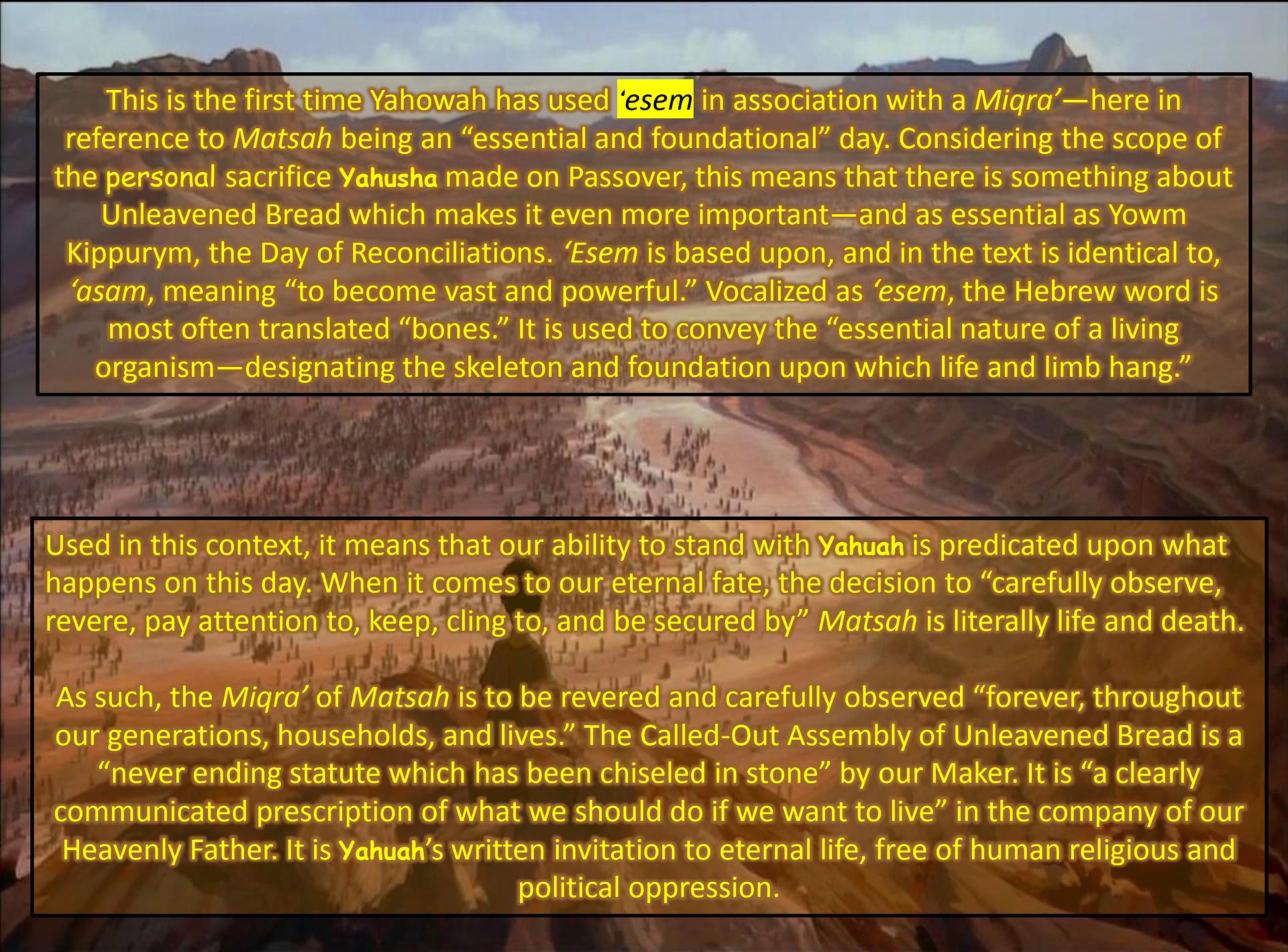
DSS

Exodus 12:17

וּשְׁמַרְתֶּם אֶת־הַמִּצְוֹת לִּי בְּעֶצֶם הַיּוֹם
הַזֶּה הוֹצֵאתִי אֶת־צְבֹאוֹתֵיכֶם מֵאֶרֶץ
מִצְרָיִם וּשְׁמַרְתֶּם אֶת־הַיּוֹם הַזֶּה
לְדֹרֹתֵיכֶם חֻקַּת עוֹלָם׃ | LEB OT RI

“And you will keep the Feast of Unleavened Bread, because on this very day I brought out your divisions from the land of Egypt, and you will keep this day for your generations as a lasting statute. | LEB





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 Yahuah would do, and now has done, for us on this day.

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

Exodus 12:18

בְּרֵאשִׁית בַּאֲרֵבֶּעָה עֶשֶׂר יוֹם לַחֹדֶשׁ בְּעֶרֶב
תֹּאכְלוּ מַצֹּת עַד יוֹם הָאֶחָד וְעֶשְׂרִים
לַחֹדֶשׁ בְּעֶרֶב: | LEB OT RI

On the first day, on the fourteenth day of the month, in the evening, you will eat unleavened bread until the evening of the twenty-first day of the month. | LEB

18 In the first]t [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 (*nepešh*) 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)

Exodus 12:19

שִׁבְעַת יָמִים שֶׁאֵר לֹא יִמָּצָא בְּבֵתֵיכֶם כִּי
כָּל-אֲכָל מִחֲמֻצָּת וְנִכְרְתָה הַנֶּפֶשׁ הַהוּא
מֵעֵדֶת יִשְׂרָאֵל בְּגֵר וּבְאֶזְרַח הָאָרֶץ: | LEB

OT RI

For seven days yeast must **not** be found in your houses, because anyone eating food with yeast will be cut off from the community of Israel— whether an alien or a native of the land. | LEB

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.

Genesis 2:7

וַיִּצְרֵן יְהוָה אֱלֹהִים אֶת־הָאָדָם עֹפָר מִן־הָאֲדָמָה וַיִּפֹּחַ בְּאַפָּיו נְשָׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה׃

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

When Yahuah Everlasting fashioned and created אָדָם 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 (nephesh) 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

נפש (root or stem of following.; compare. Arabic نَفَسٌ (nafasun) **soul, life, person, living being, blood, desire**, نَفَسٌ (nafasun) **breath, sweet odour**, نَفْسٌ (nafusa) **be high in estimation, become avaricious**; III. **desire a thing, aspire to it, v. breathe, sigh**. Assyrian naplšu, **get breath, be broad, extended**; 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 ነፍስ: (nafs); in the following. = **both soul, person, and tombstone, monument** (as representing person, v. especially Duval Rev. S'mit. ii (1894), 259 ff.): New(Late) Hebrew נפש v. Jacob Levy^{xii} (1858), 215; Old Aramaic נפש, Nabataean. Palmyrene . נפש, Syriac ܢܦܫܐ (napšo), Sabean. 𐩌𐩨𐩣 Levy-Os^{xix} (1865), 255.290 .

נֶפֶשׁ S⁵³¹⁵ TWOT^{1395a} GK⁵⁸⁸³₇₅₆ noun. feminae. soul, living being, life, self, person,

desire, appetite, emotion, and passion נ

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*; . 'n¹departs 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 נֶפֶשׁ may be delivered: from She'פ

2. The נֶפֶשׁ becomes a living being: by Yahuah's breathing into the nostrils of its בֶּשֶׂר; of man by implication of animals also man is, a living, breathing being elsewhere always of animals

3. The נֶפֶשׁ 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 נֶפֶשׁ 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) נֶפֶשׁ coll. for *persons*, in enumerations (4) נַפְשׁוֹת *persons* (5) נֶפֶשׁ = *deceased person*,

5315. nephesh

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 ^פl enlarged her appetite, craves, lacks, and is filled with good things:*

6. **נ** = *seat of emotions and passions* (151 times)—a. **desire**: *'soul desires according to one's desire;; ah, our desire ; בנפש 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. **שוב** hence fig. refresh, cheer, your souls' compassion; soul was impatient; that I should prolong my patience ; ye know the feeling of the stranger .**

5315. nephesh

7. **נפש** is used occasionally for mental acts + **לֵב** (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. **נ** in D, when used with **לֵב**, 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 **ל** is used of intellect, while **נ** 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), Br¹⁸⁹⁷, 17 ff.

5315. nephesh

From Parkhurst Hebrew English Lexicon 1829
page 330-331.

נפש *To breathe, respire.*

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

III. As a N. **נפש**, plur. **נפשות**, and once, Ezek. xiii. 20, **נפשים**, *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 **נפש**, but that this name is in a peculiar manner applied to that wonderful fluid the *blood* (comp. Ps. cxli. 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* **ψυχη**. *Και την ψυχην εξαπινουσαι*, "And they drink up my soul or life, i. e. my blood." And

IV. As a N. **נפש** *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. xvi. 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. xlii. 1. Jer. li. 14. Amos vi. 8, *Jehovah hath sworn בנפשו* 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 **נפש** denotes the *affections, desires* or *appetites*.

To Prove the point Animals have a nephesh..



ELEPHANTS DISPLAY AN EVIDENT
UNDERSTANDING OF DEATH AND GRIEF



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 have enslaved the rest of the animal creation and have treated our distant cousins in fur and feathers so badly that beyond doubt, if they were able to formulate a religion, they would depict the Devil in human form."

— William Ralph Inge



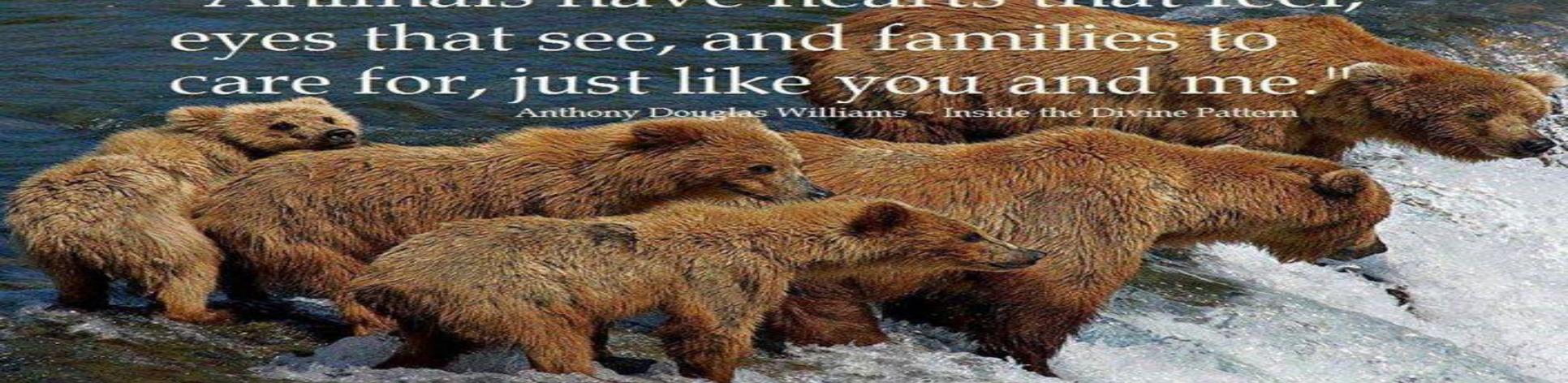
"MANKIND IS NOT THE ONLY ANIMAL THAT LAUGHS, CRIES, THINKS, FEELS, AND LOVES. THE SOONER WE ACKNOWLEDGE THAT ANIMALS ARE EMOTIONAL BEINGS, THE SOONER WE WILL CEASE DESTROYING ANIMALS AND EMBRACE THEM AS OUR BROTHERS AND SISTERS." — A.D. Williams



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



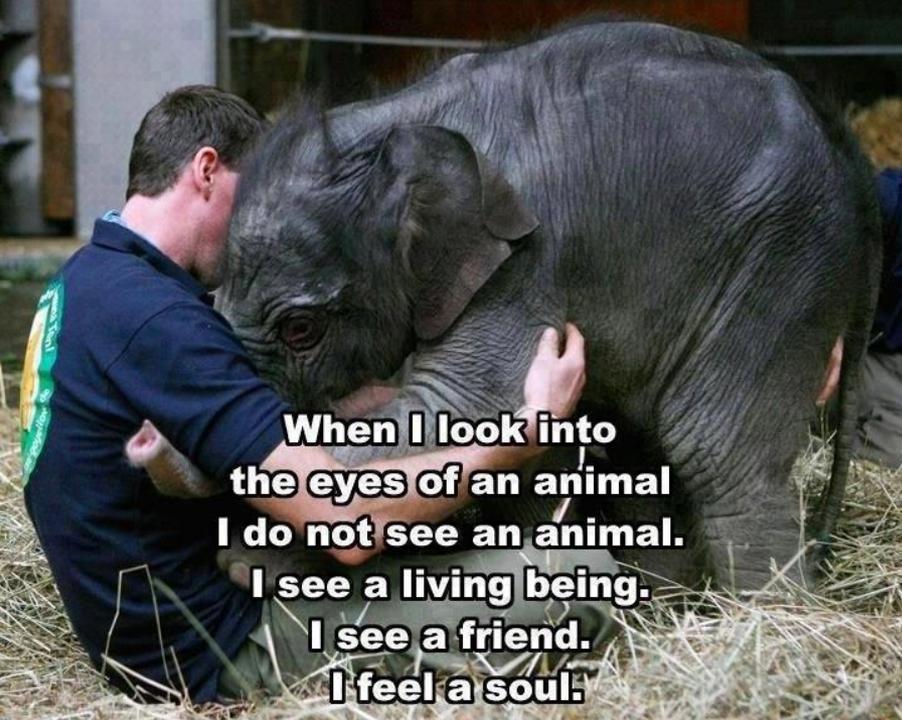






Elephants are known to mourn their dead, but it turns out they will often put themselves in harms way to help another animal as well. Pictured below is the beautiful story of Tarra and Bella, best friends despite their stature. When the dog, Bella sadly passed away, Tarra found Bella and carried her 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



5315. nephesh

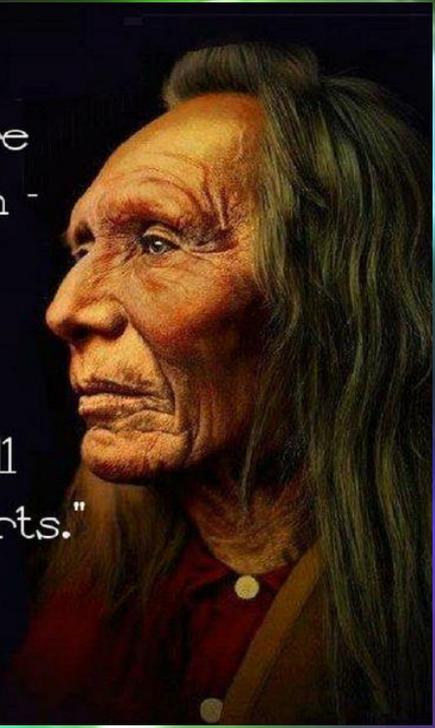
Samuel and Lee Hebrew
Chaldee and English Lexicon
1844 page 424

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 ren-

dered *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



נפש, f. aff. נפשות, &c. pl. once נפשות, and
נפשות, constr. נפשות, aff. נפשות, &c. Arab.
نفس, *spiritus, anhelitus*; نفس, *anima,*
persona. (a) *Breath.* (b) *Meton.* Any
thing that breathes: *An animal.* (c) *A*
person. (d) *The soul,* as the principle of
life. (e) *Self.* (f) *Life.* (g) *Livelihood.*
(h) *The feelings, spirits.* (i) *The feelings of*
an animal. (k) *Desire, inclination.* (l)
"נפש, *A person of an unruly appetite.* (m)
נפשות, *Perfume boxes.* (a) Gen. i. 30.

NAPHACH



5301. naphach

Genesis 2:7

וַיִּצְרֶה יְהוָה אֱלֹהִים אֶת־הָאָדָם עָפָר
מִן־הָאֲדָמָה וַיִּפֹּחַ בְּאַפָּיו נְשֵׁמַת חַיִּים וַיְהִי
הָאָדָם לְנֶפֶשׁ חַיָּה׃ | LEB OT RI

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

· יִפֹּחַ *yip·pāh'* of dust from the ground, and **he blew** into his nostrils the breath of

נִפַח *nph* to blow, breathe; to set aflame; to gasp, pant

verb, Qal, third person, masculine, singular ± wayyiqtol (waw-consecutive + imperfect), active, prefixed (imperfect) sequential

Sense: to breathe – to draw air into, and expel out of, the lungs.

BDB breathe, blow

GHCLOT TO BLOW, TO BREATHE; to blow upon; to blow; to disperse; to breat...

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

DBL Hebrew blow upon; fanned; boiling; sniff out

NASB Dictionaries

BYBHV to blow, breathe (12)

CDWGTB

5301. naphach

Strong's Concordance

naphach: to breathe, blow

Original Word: נָפַח

Part of Speech: Verb

Transliteration: naphach

Phonetic Spelling: (naw-fakh')

Short Definition: blow

NAS Exhaustive Concordance

Word Origin

a prim. root

Definition

to breathe, blow

NASB Translation

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

Strong's Exhaustive Concordance

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, snuff.

Genesis 2:7

וַיִּצְרֶה יְהוָה אֱלֹהִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה וַיִּפֹּחַ בְּאַפָּיו נְשֵׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה: | LEB OT RI

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

פח

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 פוח.

I. As a noun mas. plur. פחים *thin plates* of metal *expanded* by beating. occ. Exod. xxxix. 3. Num. xvi. 38. So the LXX *πιταλα*, and *λασιδας* *ελατας*, and Vulg. *bracteas*, and *laminas*.

II. As a noun פח *a net* or *snare* *expanded* to catch prey. Job xviii. 9. Ps. cxl. 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 יפח, the latter to נפח, which see.

יפח

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יפח

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, *וּפַח כְּמַס* “*and such as breathe out cruelty*.” Eng. transl. So Homer, Il. iii. lin. 8, *μεινα πνειοντες*, *breathing courage*; Cicero, Catilin. ii. 1, *scelus 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, *Εμπνεων απειλης και φονου*, “*breathing out threatenings and slaughter*,” Eng. transl. but see Greek and English Lexicon in *Εμπνεω*. In Hiph. the same. Prov. vi. 19, & al. comp. Psal. xii. 6. In Hith. *דַּחֲפַח* *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 נפח II.

IV. As a N. פִּיחַ *cinders, ashes*. See under נפח, to which root יפח is nearly related, as יצב to נצב, יקש to נקש.

Neshamah

A conceptual image featuring a man's profile in silhouette on the right side. The background is a dark teal color. On the left, there are several glowing, ethereal light trails that appear to be swirling and moving towards the man's nose, symbolizing the 'spirit of Yahuah' being breathed in. The overall mood is spiritual and contemplative.

*Spirit of Yahuah
breathed in me....*

5397. neshamah

Genesis 2:7

וַיִּצְרֶה יְהוָה אֱלֹהִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה וַיִּפַּח בְּאַפָּיו נְשָׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה׃ | LEB OT RI | 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

וַיִּפַּח בְּאַפָּיו נְשָׁמַת *niš·māt'* and he blew into his nostrils **the breath of** life, and the man became a

נְשָׁמָה *nēšā·mā(h)* movement of air; breath; living being

noun, feminine, singular, construct ± common

Sense: **breath** – the air that is inhaled and exhaled in respiration; sometimes of the actuating principle of life.

BDB	breath	
GHCLLOT	the nose; anger; the nostrils, the nose; face, countenance; two person...	
CHALOT	blowing; breath	
DBL Hebrew	breath; life; spirit	The inner-most part of a person that can respond to Yahuah, which animals do not have in the same way.
NASB Dictionaries		
BYBHV	breath; living being (24)	
CDWGTB		

5972 נְשָׁמָה (*nēšā·mā(h)*): n.fem.; = Str 5397; TWOT 1433a—1. LN 23.185–23.187 **breath, blast of breath**, i.e., unit of air that passes in and out of the lungs through mouth and nostrils, essential to life and a causative agent for an activity of God (Dt 20:16; 2Sa 22:17); 2. LN 23.88–23.128 **life**, formally, the breathing, i.e., persons and creatures in a state of animate life as a figurative extension of a breath (Jos 10:40); 3. LN 26 **spirit**, i.e., the inner-most part of a person that can respond to God (Pr 20:27); 4. LN 23.88–23.128 unit: לֹא יָתַר בְּ־נְשָׁמָה (*lō(ʿ) yā·tār b- nēšā·mā(h)*) die, formally, not remain with breath, i.e., be in a state of death (1Ki 17:17)

5397. neshamah

From Parkhurst Hebrew English Lexicon
1829 page 339-33

Strong's Concordance

neshamah: breath

Original Word: נִשְׁמָה

Part of Speech: Noun Feminine

Transliteration: neshamah

Phonetic Spelling: (nesh-aw-maw')

Short Definition: breath

NAS Exhaustive Concordance

Word Origin

from nasham

Definition

breath

NASB Translation

blast (2), breath (15), breathes (1), life (1), persons alive (1), spirit (2), who breathed (3).

נִשְׁמָה

With a נ 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 travailing woman*, אָשַׁם וְאִשָּׂאָהּ, יַחַד, *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. שָׁם in 1 K. ix. 8, *I apprehend, more properly belongs to the root שָׁם to be desolate, astonished, as יִשִּׁים Jer. xlix. 20, also plainly does, though some of the lexicons place both these passages under נִשְׁמָה.*

II. As a N. fem. נִשְׁמָה and in reg. נִשְׁמַת *breath, halitus.* Job xxxvii. 10. Isa. ii. 22. xxx. 33. Dan. x. 17. Comp. Dan. v. 23.

IV. As a N. fem. in reg. נִשְׁמַת *the breath, or inspiration, of the Almighty.* Job xxxii. 8. Comp. John xx. 22.

נשמה (431)

Pih. pres. נִשְׁמָה, i. q. Kal. (c) 2 Kings xvi. 6.

נִשְׁמָה, f. constr. נְשָׁמָה, aff. נִשְׁמָהּ, נְשָׁמָהּ, pl. נְשָׁמוֹת. Arab. نَسَمَ, *leniter spiravit* ventus; نَسَمَةٌ, *animæ spiritus, halitus*; homo. Syr. نَسَمَ, *spiravit.* (a) *Breath.* (b) *Life.* (c) *A human being.* (d) *The breath of God, [1] His anger. [2] That life of which he is the author. [3] The wind.* (a) Gen. ii. 7; vii. 22; Job xxvi. 4; xxvii. 3, &c. (b) 1 Kings xvii. 17; Is. ii. 22; xlii. 5. (c) Deut. xx. 16; Josh. x. 40; xi. 11. 14; 1 Kings xv. 29; Ps. cl. 6. (d), [1] 2 Sam. xxii. 16; Ps. xviii. 16; Is. xxx. 33. [2] Job xxxii. 8; xxxiii. 4; xxxiv. 14; Is. lvii. 16. [3] Job xxxvii. 10.

נְשָׁמָה, f. aff. נְשָׁמָהּ, Chald. *Breath, life,* Dan. v. 23.

Genesis 2:7

וַיִּצֶר יְהוָה אֱלֹהִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה וַיִּפַּח בְּאַפָּיו נְשָׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה: | LEB OT RI

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

Pro 20:27 **The spirit**^{H5397} (neshamah) of man (adam)^{H120} is the candle^{H5216} of Yahuah,^{H3068} searching^{H2664} all^{H3605} the inward parts^{H2315} of the belly.^{H990}



Chayyim- life

“Mayim Chayyim” = living water/ “Neshamah Chayyim” =Breath of life

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.

וַיִּצְרֶה יְהוָה אֱלֹהִים אֶת־הָאָדָם עֹפָר מִן־הָאֲדָמָה וַיִּפָּח בְּאַפָּיו נְשָׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה׃ | LEB

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

חַיִּים ḥăy·yîm' ew into his nostrils the breath of **life**, and the man became a living cre

חַי ḥăy life; (pl.) life, lifetime, lifespan; joy of life; maintenance
 noun, masculine, plural, absolute ± common

Sense: life (state) – the condition of living or the state of being alive; especially healthiness, happiness, exuberance, energy, vitality, and the like.

BDB alive, living
 GHCLOT alive, living; lively, vigorous; flourishing, prosperous; reviving; in the n...
 CHALOT life; lifetime, duration of life; state of life; livelihood
 DBL Hebrew life; nourishment; oath of promise
 NASB Dictionaries
 BYBHV life; (70–99)

2644 I. חַי (ḥăy): 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 (ʾănî ḥăy)1 I solemnly swear, formally, as I live, i.e., the formula to place under an oath (Nu 14:28)

Swanson, J. (1997). Dictionary of Biblical Languages with Semantic Domains : Hebrew (Old Testament) (electronic ed.).

Genesis 2:7

וַיִּצְרֶן יְהוָה אֱלֹהִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה וַיִּפַּח בְּאַפָּיו נְשֵׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה: | LEB OT RI

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

:חַיָּה ḥăy-yā(h)' of life, and the man became a **living** creature.

חַי ḥăy living, alive

feminine, singular, absolute ± adjective, noun, common

Sense: living (alive) – possessing life.

BDB **alive, living**

GHCLOT **alive, living; lively, vigorous; flourishing, prosperous; reviving; in the next spring;...**

CHALOT living; alive

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

WORDS TO KNOW

רוח Ruach

("ch" pronounced gutturally)

AN INVISIBLE FORCE. IT CAN BE
TRANSLATED CORRECTLY AS
"SPIRIT", "WIND", OR "BREATH".



WWW.NEWHEARTNEWSPIRIT.COM

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: רִּיחַ

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).



Ruach

רוּחַ *rû·ḥă*

... in the ark. And God caused **a wind** to blow over the earth, and th

רוּחַ *rû^{ah}* breeze, breath; wind; spirit; sense, mind, intellectual frame of mind
noun, singular, absolute ± common, feminine

Sense: **wind** – air moving (sometimes with considerable force) from one area to another.

BDB breath, wind, spirit

GHCLLOT spirit, breath; breath of the mouth; vital spirit; breath; breath of air, air..

CHALOT air in motion, blowing, wind, what is empty or transitory, spirit, mind;...

DBL Hebrew Spirit; spirit; breath; wind; side; courage; resentment

TLOT spirit

NASB Dictionaries

BYBHV breeze, wind, breath; spirit; sense, (intellectual frame of) mind (; 300–...

8120 רוּחַ (*rû^{ah}*): n.fem.; = Str 7307; TWOT 2131a—1. Spirit, i.e., **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: רוּחַ יָסַף (*ā·săp̄·rûah*) die, formally, take away their breath (Ps 104:29); 9. LN 25.167–25.178 unit: רוּחַ רָעָה (*ā·rēk̄ rûah*) 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 (nepshesh) 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

3772 [e]

wə-niḵ-rə-tāh

וְנִכְרְתָהּ

and shall be cut off

Verb

Strong's Concordance

karath: to cut off, cut down

Original Word: קָרַח

Part of Speech: Verb

Transliteration: karath

Phonetic Spelling: (kaw-rath')

Short Definition: off

NAS Exhaustive Concordance

Word Origin

a prim. root

3772. karath

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).

From Parkhurst Hebrew English Lexicon 1829 page 258.

כרת

I. **To cut off, as a branch.** Is. xviii. 5. **To cut up, as a tree.** Deut. xx. 19, 20. 2 Chron. ii.

III. As a N. fem. כריתת or כריתות **a cutting off** (so Aquila in Deut. *κοσσης*, and Symmachus *διακοσσης*), as of a woman from her husband by **divorce, a divorce.** Deut. xxiv. 1, 3. Isa. l. 1. And though the V. כרת occurs not in this sense in the Bible, yet there is no reason to doubt but it was used in the Hebrew of Eccles xxv. 28 or 36, *If she (thy wife) go not as thou wouldst have her, cut her off* (Gr. *αποτεμι*) from thy flesh.

II. **To cut off, by death, cessation, or the like.**

IV. **To chew meat, cut it in pieces with the teeth.** Num. xi. 33.

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.

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.

“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) Exod 12:19

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 Yahuah’s fulfillment of Passover/ Unleavened Bread is wasted on those who “*hames/*oppress.”

If this were not important, **Yahuah** wouldn’t have repeated Himself:

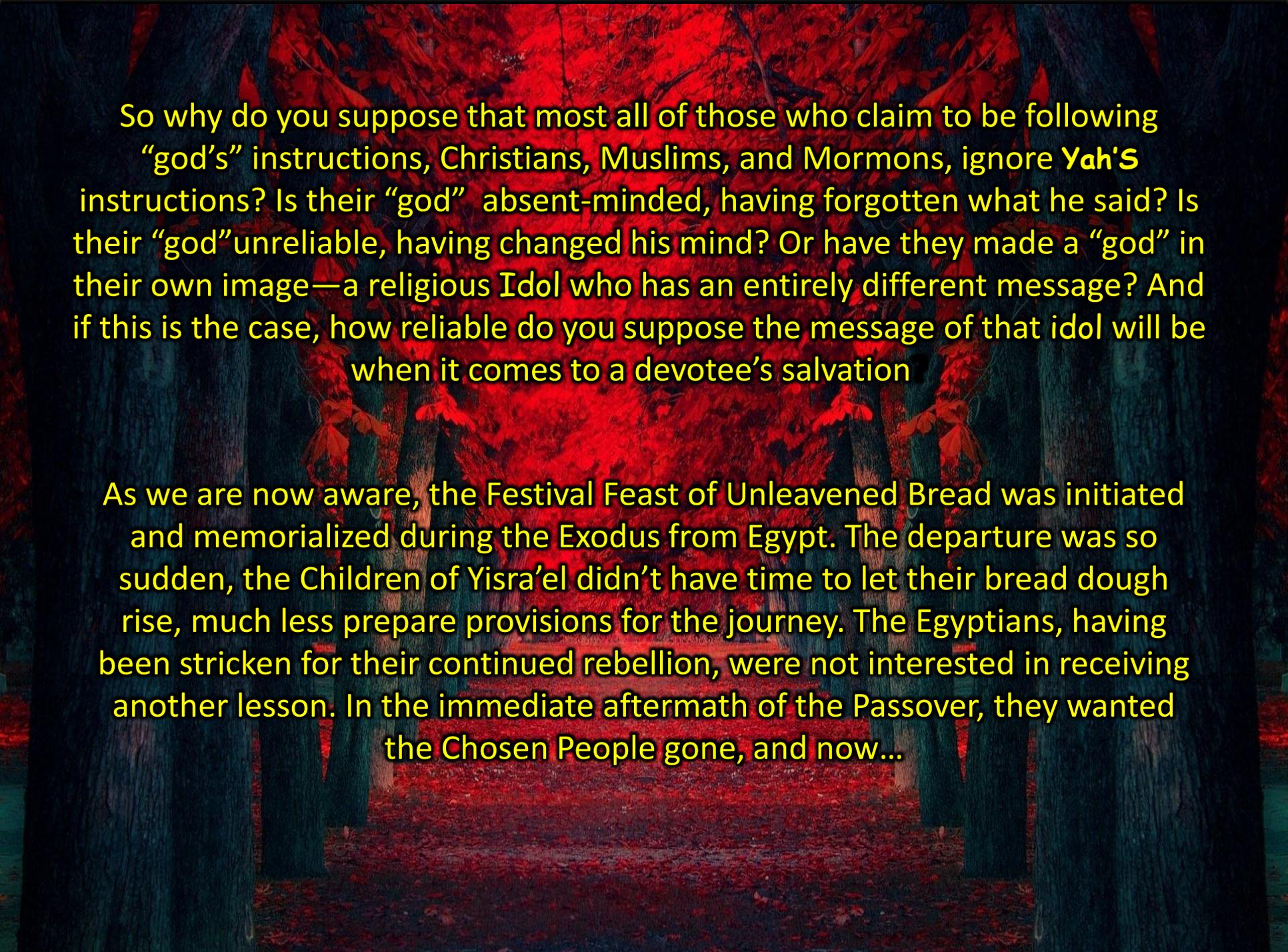
“Consume (*akal* – eat) nothing (*lo kol*) with yeast (*mahmeset / hametz* – that which embitters, grieves, and oppresses) in all (*ba kol*) your assemblies and communities (*mowshab* – geographic locations and households), eating (*akal* – consuming) only un-yeasted bread (*matsah* – bread without yeast).” (*Shemowth / Names / Exodus 12:20*)

Exodus 12:20

כָּל־מַחְמֶצֶת לֹא תֹאכְלוּ בְּכֹל מוֹשְׁבֵיכֶם
You will eat no food with yeast; in all of your dwellings you will eat unleavened bread.” |
LEB OT RI | תֹאכְלוּ מִצֹּת: LEB

20 You shall eat nothing leavened; in all your habitations shall you eat] un-leave[ned b]read.’ 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)

Exodus 12:33

וַתַּחֲזֹק מִצְרַיִם עַל־הָעָם לְמַהֵר לְשַׁלְּחָם

מִן־הָאָרֶץ כִּי אָמְרוּ כָּלֵנוּ מוֹתִים: | LEB OT

RI

And the Egyptians urged the people in order to hurry their release from the land, because they said, “All of us will die!” | LEB

[33 **And the Egyptian**]s [**were urging the**] people to send them out of the land hurriedly, for they said, [**“We shall all be dead.”**] DSS

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.”

◀ 2556. chamets

Strong's Concordance

chamets: leavened

2556 [e]

Original Word: חָמֵץ

yeh-mās;

Part of Speech: Verb

Transliteration: chamets

Phonetic Spelling: (khaw-mates')

Short Definition: leavened

חָמֵץ
it was leavened

Verb

Brown-Driver-Briggs

I. חָמַץ verb be sour, leavened (Late Hebrew *id.*, Pi'el Hiph'il make

sour, leaven; Arabic حَمَّصٌ be sour, Aramaic חָמַץ be sour, leavened, سָחַד be leavened) —

Qal Perfect חָמַץ Exodus 12:39; Imperfect חָמֵץ! Exodus 12:34; Infinitive suffix חָמַץ! Hosea 7:4 +; — be leavened, of dough (בָּצֵק), Exodus 12:34,39 (E), compare Hosea 7:4.

Hitph. be soured, embittered, Psalm 73:21 (כְּלִיֹּתִי אֶשְׁתַּוְּבֵן). (כְּלִיֹּתִי אֶשְׁתַּוְּבֵן).

Strong's Exhaustive Concordance

cruel man, dyed, be grieved, leavened

A primitive root; to be pungent; i.e. In taste (sour, i.e. Literally fermented, or figuratively, harsh), in color (dazzling) -- cruel (man), dyed, be grieved, leavened.

חמץ

To ferment, "fermentation," says the New and Complete Dictionary of Arts and Sciences, "may be defined a sensible internal motion of the constituent parts of a moist, fluid, mixed or compound body, by the continuance of which motion these particles are gradually removed from their former situation or combination, and again, after some visible separation is made, joined together in a different order and arrangement." This definition, if limited to vegetables, to which only חמץ is applied in a physical sense, does, I apprehend, very well answer that Hebrew word. It is well known that intense cold stops all fermentation, and that great heat rather weakens than promotes it, and that excluding the external air, by a close stopped vessel, entirely destroys it; whence it is evident, that warm air is a *causa sine quâ non*, or a necessary assistant cause of fermentation.*

I. To ferment, be leavened, as bread. occ. Exod. xii. 34, 39. As a N. חמץ ferment, leaven. Lev. xxiii. 17. Also as a participle, leavened. Exod. xii. 15, & al. freq. As a N. fem. in reg. חמצה fermentation, a being fermented. occ. Hos. vii. 4.

II. To ferment, as liquors do. It occurs not as a V. in this sense, but hence as a N. חמץ vinegar, which is made by strong fermentation. Num. vi. 3. Psal. lxxix. 22. Prov. x. 26, & al. As a particip. paoul. חמוץ sprinkled, as with wine in fermentation. occ. Isa. lxiii. 1.

III. בלי חמץ "farrago subacida quâ jumentorum fastidienti stomacho sublevatur. A subacid, or sourish mixture of provender, to assist the stomachs of cattle when they loathe their food," says Bochart, vol. ii. p. 113, and shows that the modern Arabs have the same distinction of sour and sweet provender. occ. Isa. xxx. 24; where it is promised even to the common working cattle, as being both "palatable and wholesome." Bate.

Parkhurst Hebrew English Lexicon 1829 Pg 157

IV. In Hith. to be in a ferment as from grief or concern, to be soured, fretted, exasperated. occ. Ps. lxxiii. 21, יחמץ לבבי, which the French translation excellently renders *mon cœur s'aigrissoit, my heart was exasperated, soured*. So in Latin, Plautus, cited by Leigh, says, "*Mea uxor tota in fermento jacet, my wife lies all in a ferment;*" and, "*Ecquid habet acetum in pectore? Has he any vinegar in his breast?*" As a participle Benoni in Kal, חמוץ souring or fretting others, aigrissant. occ. Ps. lxxi. 4. As a particip. paoul. חמוץ soured, fretted, exasperated, grieved, aigri. occ. Isa. i. 17, חמוץ אשרו prosper the grieved, promote his advantage and comfort.

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 Yahuah 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 *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!

HAMAS

STRATEGY FOR VICTORY



A DEAD CIVILIAN STRATEGY.

“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

וּבְנֵי־יִשְׂרָאֵל עָשׂוּ כַדְבָּר מֹשֶׁה וַיִּשְׁאַלֻּ
מִמִּצְרַיִם כֶּל־כֶּסֶף וְכֶל־זָהָב וְשִׁמְלֹת׃

LEB OT RI

And the Israelites did according to the word of Moses, and they asked from the Egyptians for objects of silver and objects of gold and for clothing. | LEB

35 And the children of Israel [**did according to the word of**] Moses; and they asked *** for articles of sil[ive]r [**and arti**]cles of [**gold**] and for clothing. DSS *** 4QExod^c. asked from Egypt 2QExoda MT SP. asked from the Egyptians 4QpaleoExodm LXX.

Yahowah bestowed and granted (*natan* – gave as a gift) a favorable acceptance (*chen* –merciful and generous reception) for the family (*'am* – people) in the sight (*'ayn* – eyes and perceptions) of the Egyptians (*mitsraym* – the crucible of oppression)....”
(Shemowth / Names / Exodus 12:36)

Exodus 12:36

וַיְהוָה נָתַן אֶת־חַן הָעַם בְּעֵינֵי מִצְרַיִם וַיִּשְׁאֲלוּ אֶת־מִצְרַיִם: **LEB OT RI | וַיִּשְׁאֲלוּ אֶת־מִצְרַיִם: | LEB**

And Yahweh gave the people favor in the eyes of the Egyptians, and they granted their requests, and they plundered the Egyptians.

36 And the Lord gave the people favor in the sight of [the Egyptians, so that they let] them [have what they as]k[ed. And they] plun[dered] the Egyptians. ***
DSS * 4QpaleoExod^m LXX. Egypt 4QExoda MT SP.**

וַיִּשְׁאֲלוּ *yenās-š'elū'* wanted their requests, and they plundered the Egyptians.
נָצַל *nṣl* to pull out, save; to be saved, be secure; to save oneself; to tear from; to...
 verb, Pi^el, third person, masculine, plural ± wayyiqtol (waw-consecutive + imperfect), active, prefixed (imperfect) sequential

Sense: to plunder – to steal goods and take as spoils, often as part of warfare.

BDB strip, plunder; deliver oneself, **be delivered**; snatch away, deliver
 GHCLOT TO DRAW OUT, TO PULL OUT; to take away, to strip off; to despoil; to...
 CHALOT be rescued, saved; save; oneself.; **escape**; plunder, strip; snatch for; pu...
 DBL Hebrew saved; deliver; save; plunder; retake plunder; snatch; snatched; strip...
 TLOT to rescue

NASB Dictionaries
 BYBHV (; Ni.;) to be
 CDWGTBH

5911 נָצַל (*nā-šāl*): v.; = Str 5337; TWOT 1404—1. LN 21.14–21.16 (nif) **saved**, delivered, be spared, i.e., pertaining to being safe from danger, and so be in a more favorable circumstance (Ge 32:31[EB 30]; Dt 23:16[EB 15]; 2Ki 19:11; Ps 33:16; 69:15[EB 14]; Pr 6:3, 5; Isa 20:6; 37:11; Jer 7:10; Eze 14:16, 18; Am 3:12; Mic 4:10; Hab 2:9+); 2. LN 21.17–21.24 (hif) **deliver**, save, rescue, defend, ease, i.e., cause one to be safe and out of danger (Ex 18:10); (piel) **save** (Eze 14:14+); 3. LN 21.25–21.32 (hif) **save**, i.e., cause deliverance from a state of a strained or lacking relationship to deity, as an extension of deliverance from a physical danger (Ps 39:9[EB 8]; Ps 51:16[EB 14]; Pr 2:12; Isa 44:17; Eze 3:19); 4. LN 57.232–57.248 (piel) **plunder**, take away, i.e., take objects by force as spoils in a victory (Ex 3:22; 12:36; 2Ch 20:25+); (hif) **retake plunder** (1Sa 30:18); 5. LN 18.1–18.11 (hif) **snatch**, i.e., have an object grasped in the hand, implying control over (Jdg 6:9); (hof) **snatched** (Am 4:11; Zec 3:2+); 6. LN 49 (hitp) **strip off oneself**, i.e., remove objects of adornment or clothing (Ex 33:6+)

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* – (רַעַמְסֵס) the son of the sun)...” (Shemowth /Names / Exodus 12:37)

Exodus 12:37

וַיֵּצְאוּ בְנֵי-יִשְׂרָאֵל מִרַעַמְסֵס סִפְתָּה
כִּשְׁש־מֵאוֹת אָלֶף רַגְלֵי הַגְּבֻרִים לְבַד
מִטָּרַף | LEB OT RI

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

[37 **And**] the children of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, besi[**des child**]ren. DSS



“...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

וַיֵּצְאוּ בְנֵי־יִשְׂרָאֵל מִרַעְמֶסֶס סֹכֹתָה
בְּשֵׁשׁ־מֵאוֹת אֶלֶף רַגְלֵי הַגְּבֻרִים לְבַד
מִטָּף: | לֵב

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

[37 And] the children of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, besi[des child]ren.

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)

Exodus 12:39

וַיֹּאֲפוּ אֶת־הַבָּצֶק אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם
 עֲגֹת מַצּוֹת כִּי לֹא הָמֵץ כִּי־גֵרְשׁוּ
 מִמִּצְרַיִם וְלֹא יָכְלוּ לְהִתְמַהֵמֵה וְגַם־צָדָה
 לֹא־עָשׂוּ לָהֶם: | LEB OT RI

And they baked the dough that they had brought out from Egypt as cakes, unleavened bread, because it had no yeast when they were driven out from Egypt, and they were not able to delay, and also they had not made provisions for themselves. | LEB

39 And they b[aked] unleavened cakes of the dough which they brought out of E[gypt], for it was not leavened, because Egy[p]t drove them out *** and they could[no]t [w]ait, nor had they prepared provi[sions] for themselves. DSS ***2QExod^a SP LXX. they were driven from Egypt MT.



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)

Exodus 12:41

וַיְהִי מִקֵּץ שְׁלֹשִׁים שָׁנָה וָאַרְבַּע מֵאוֹת

שָׁנָה וַיְהִי בְּעֶצֶם הַיּוֹם הַזֶּה יֵצְאוּ

כָּל־צְבָאוֹת יְהוָה מֵאֶרֶץ מִצְרַיִם: |

RI

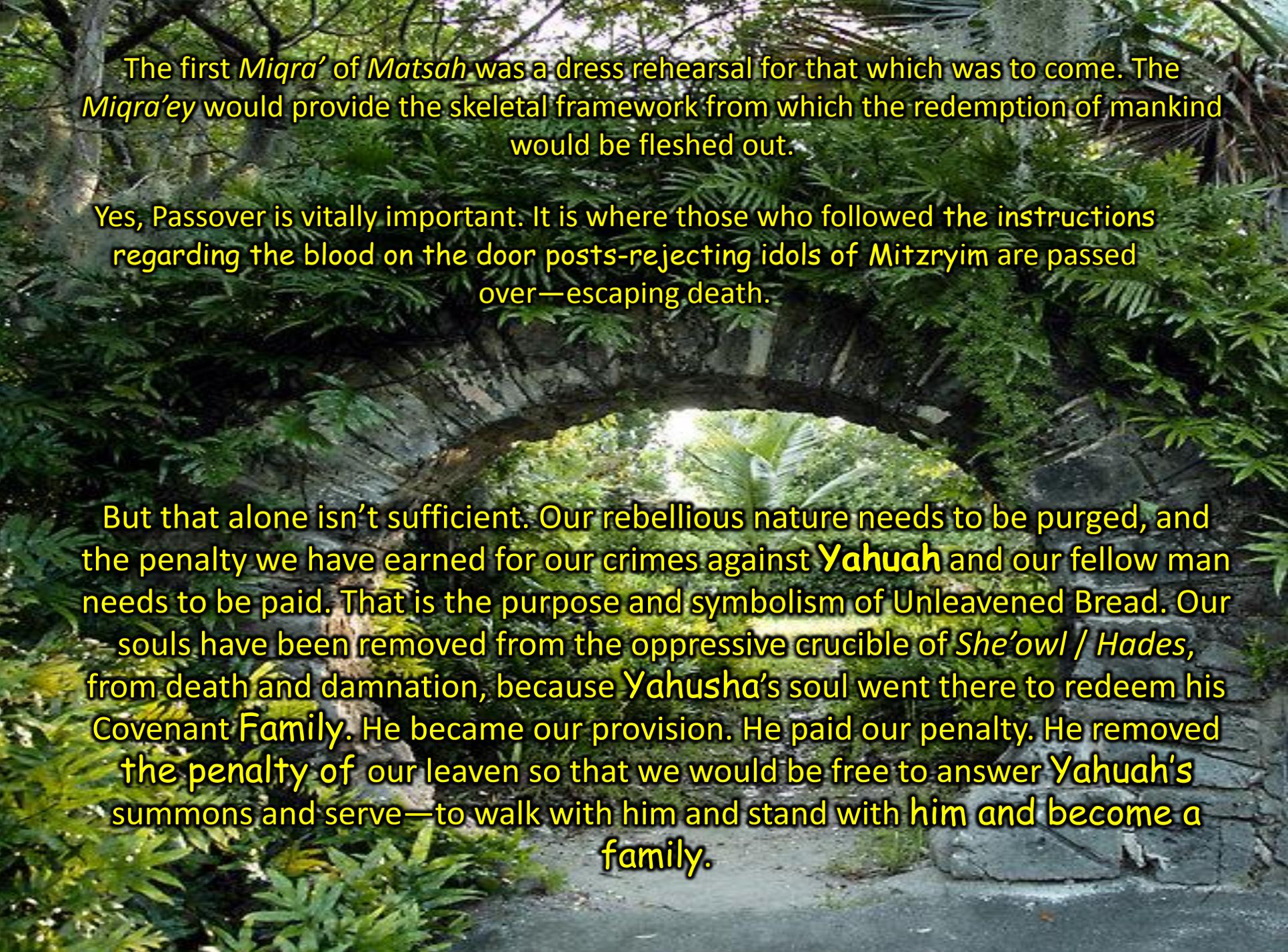
And at the end of four hundred and thirty years, on this exact day, all of Yahweh's divisions went out from the land of Egypt. |

LEB

41 Then at the end of [**four hundred and**] thirty years,' on the very [**day,**] all the h[**ost**]s of the Lord went out from the land of E[**gyp**]t.
DSS

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.

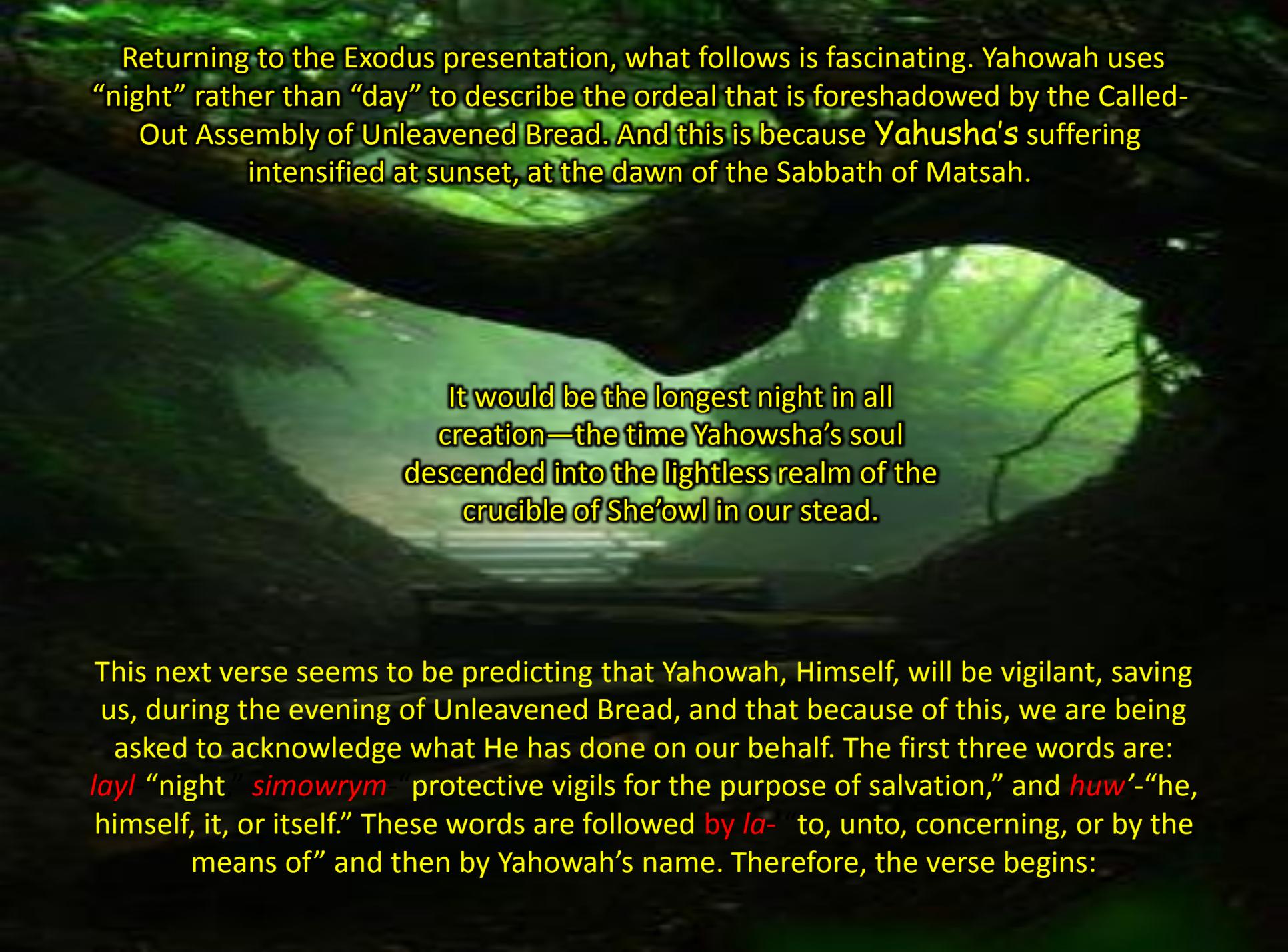


The background of the image is a lush garden with a stone archway. Sunlight filters through the dense green foliage, creating a bright spot in the center of the arch. The overall atmosphere is peaceful and natural.

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:

Exodus 12:42

לַיַּל שְׁמֵרִים הוּא לַיהוָה לְהוֹצִיאָם מֵאֶרֶץ
מִצְרַיִם הוּא-הַלַּיְלָה הַזֶּה לַיהוָה שְׁמֵרִים
לְכָל-בְּנֵי יִשְׂרָאֵל לְדֹרֹתָם׃

LEB OT RI | לְדֹרֹתָם׃

It is a night of vigils belonging to Yahweh for bringing them out from the land of Egypt; it is this night belonging to Yahweh with vigils for all of the Israelites throughout their generations. | LEB

“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[l 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)

Exodus 12:42

לַיִל שְׁמֵרִים הוּא לַיהוָה לְהוֹצִיאָם מֵאֶרֶץ
מִצְרַיִם הוּא לַיְלָה הַזֶּה לַיהוָה שְׁמֵרִים
לְכָל־בְּנֵי יִשְׂרָאֵל לְדֹרֹתָם: | LEB OT RI

It is a night of vigils belonging to Yahweh for bringing them out from the land of Egypt; it is this night belonging to Yahweh with vigils for all of *the Israelites* throughout their generations. | LEB

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)

◀ Exodus 12:42 ▶

Exodus 12 Interlinear

<http://biblehub.com/interlinear/exodus/12-42.htm>

1931 [e]	4714 [e]	776 [e]	3318 [e]	3068 [e]	1931 [e]	8107 [e]	3915 [e]	
hū-	miṣ·rā·yim;	mê·'e·reṣ	lə·hō·w·ṣî·'ām	Yah·weh,	hū	šim·mu·rîm	lêl	
הוא־	מצרים	מארץ	להוציאם	, ליהוה	הוא	שמרים	ליל	42
that	of Egypt	out from the land	for having brought them	to the LORD	It [was]	to be much observed	a night	
Pro	Noun	Noun	Verb	Noun	Pro	Noun	Noun	
p̄	lə·dō·rō·tām.	yiś·rā·'êl	bē·nê	lə·kāl	šim·mu·rîm	Yah·weh,	haz·zeh	3915 [e]
פ	: לדורתם	ישראל	בני	לכל	שמרים	ליהוה	הזה	הלילה
-	in their generations	of Israel	the children	by all	is to be observed	of the LORD	this	night
	Noun	Noun	Noun	Noun	Noun	Noun	Pro	Noun

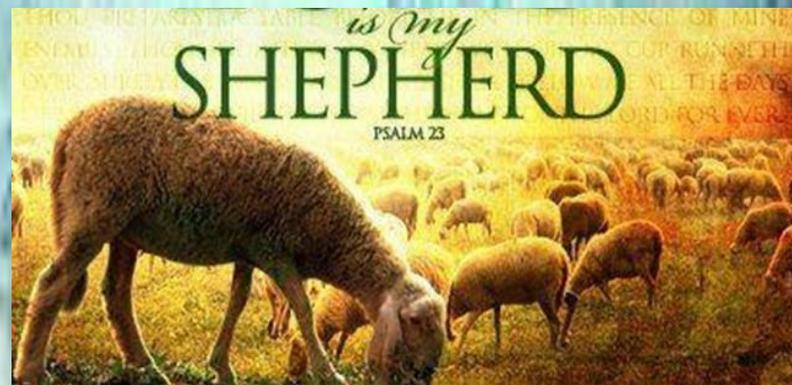
The Biblehub interlinear suggests it is for us to keep a vigil as a thank you for what Yahuah has done for us

“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.

יהוה



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

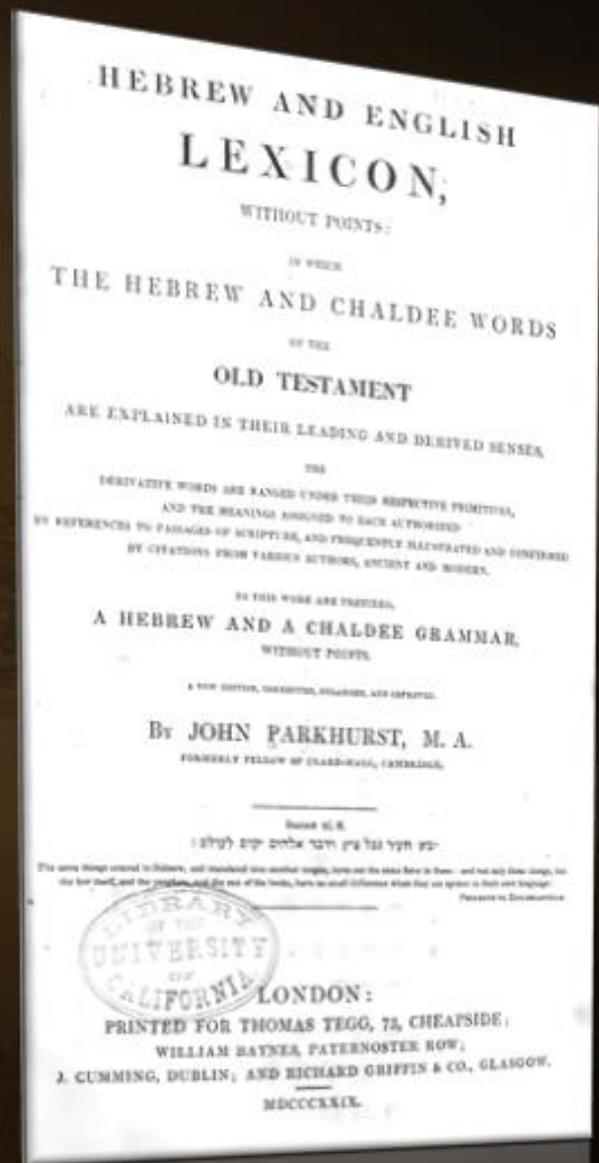
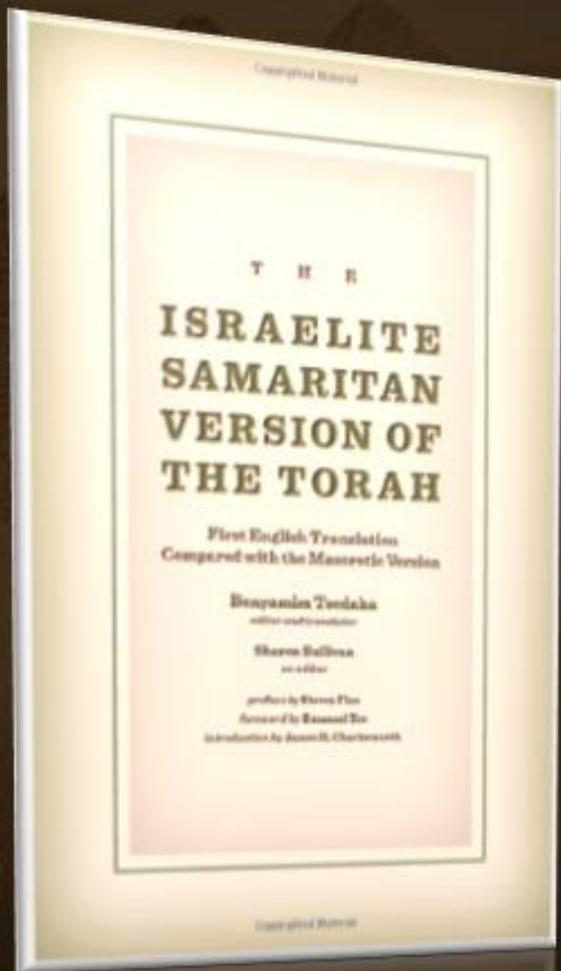
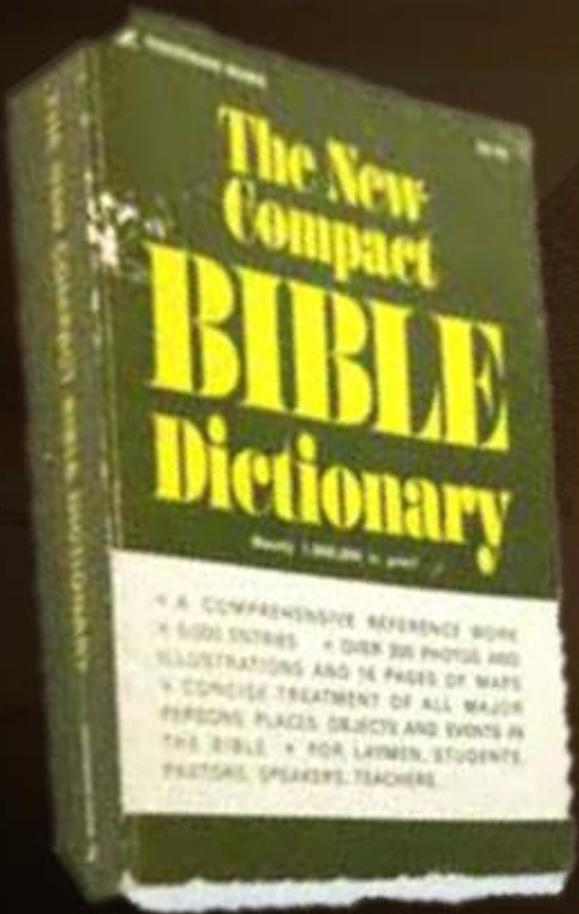
Part 3

Matsa *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

The screenshot shows the qbible.com website with a search bar at the top. Below the search bar are radio buttons for search criteria: All Words (selected), Any Word, and Exact Phrase. There are also links for Home and Like Us. A large 'Bible' logo with a magnifying glass is prominent. Below the logo are several search input fields with dropdown menus for 'All Words' and 'Type Bible Search in...' or 'Type Lexicon Search...'. The dropdowns are set to 'Law (Pentateuch / Five Scrolls)', 'History Books + Esther', 'Writings / Psalms', 'Prophets & N.T.', 'Hebrew / Aramaic Bible', and 'Greek New Testament'. On the right side, there is a vertical menu with links: Map, Search, Browse, Downloads, About, and Contact. On the left side, there is a sidebar with a 'KJV 1769' icon and a 'Change OBIBLE SEARCHBASE' button.

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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)



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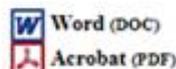


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References



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

Invitations

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An Invitation to Meet God
- 2 **Salah**
Freedom
- 3 **Pesach**
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Invitations to Meet God

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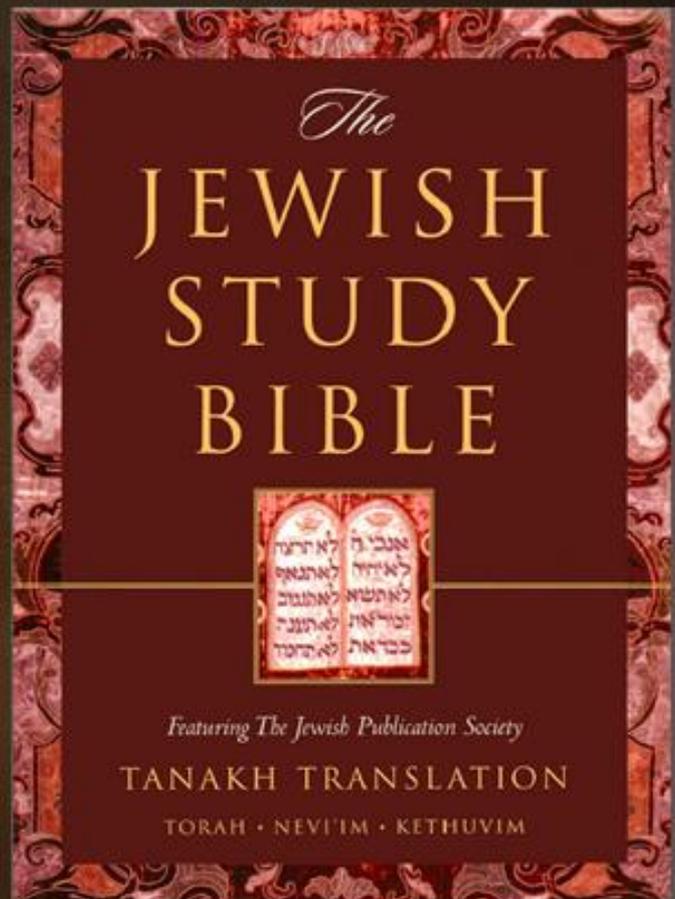
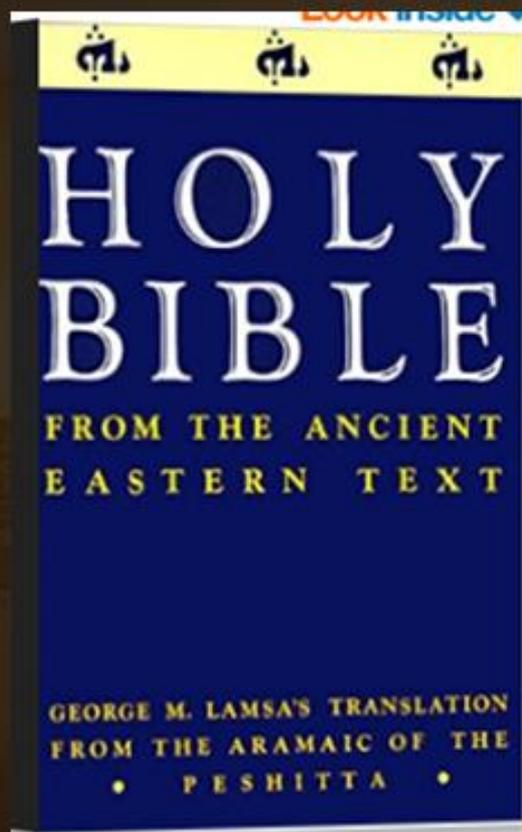
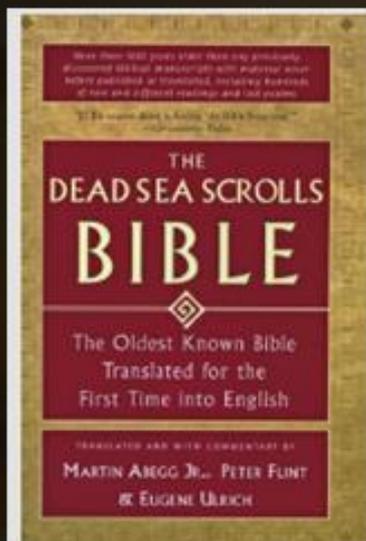
Qara' – An Invitation to Meet God

Relationship, Not Religion...

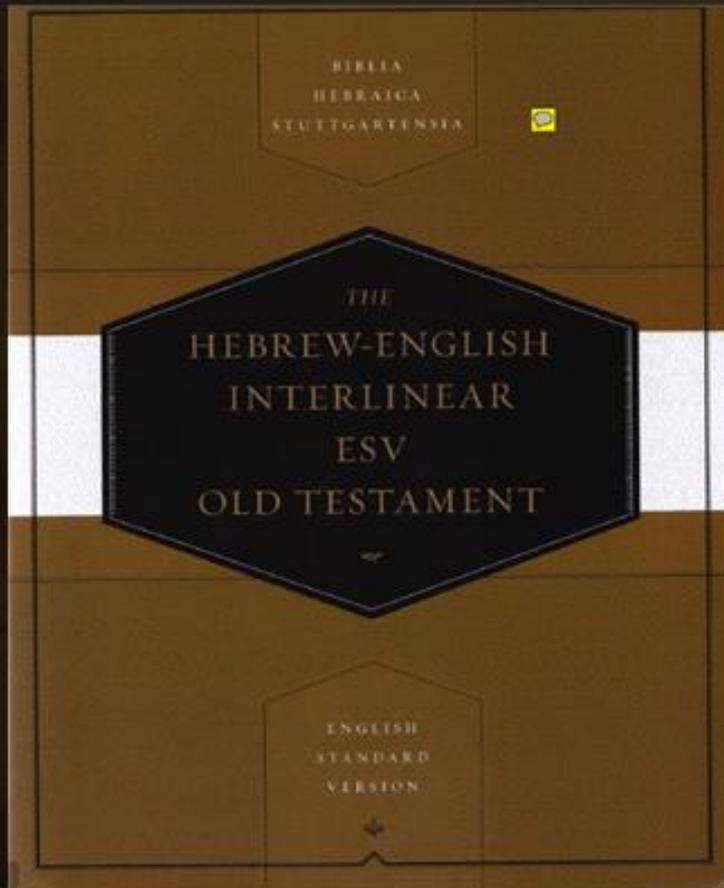
Qara', which means "to invite," "to call out," and "to meet," represents the heart and soul of the *Towrah*. Yahowah has "*qara'* – invited" us to "*qara'* – meet" Him. And that is why *qara'* serves as the basis of *Miqra'* (plural: *Miqra'ey*), the title God chose to convey the purpose of His seven-step 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



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,
HalalYah 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) -