The Feast of Unleavened Bread Part 1
Passover to Unleavened Bread
The Door To Our Eternal Home
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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. Continuing were we left off - Exodus Chapter 4 and 5.
We will be using some insight as well from the sight Yada Yah and here Craig Winn goes through each invitation and what they mean.

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

1

Qara’ – An Invitation to Meet God

Relationship, Not Religion...

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

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

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

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

The first three Called-Out Assemblies—Passover, Unleavened Bread, and First Fruits serve as a cohesive whole. They depict the door Yahowah has opened which leads back home, the threshold of perfection, and the promise of adoption. They foreshadow the Ma’aseyah’s redemptive advent. These feasts explain how Yahowah made us immortal, **paid for our sins**, and enabled His Covenant.
And while it is all good news, according to Yahuah, those who miss the Spring Feasts, and wander away on a different path, will be excluded from His family, and thus be kept out of Eternity. Since the Miqra’ey represent the path to Yahuah, it’s always wise to set each of the seven into context. As such, the fourth Invitation to be Called Out and Meet with Yahuah—Seven Sabbaths Shabua—completes the Covenant’s promises, enriching and empowering us to grow and to become more effective witnesses.

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

While Yahuah is immortal, time is important to Him. These dates are fixed—preordained and predetermined. Everything which is important to Yahowah occurs on this schedule—one that He published nearly 3,500 years ago.
Numbers are also important to **Yahuah—He is after all the THE genius mathematician and scientist**. There are seven *Miqra’ey* which play out over the course of seven months. There are seven days in a week (which were designated by number, not by name at the time)—with the seventh being the most important—foreshadowing the fact that man cannot work for his or her salvation, but one must “work” on our own personal relationship with **Yahuah** with repentance, which leads to a complete rest.

Erroneous is the rabbinical process of disassociating these *Miqra’ey* from the Ma’aseyah **Yahowsha’**. They not only abhor Him, rabbis don’t want to be reminded that the Temple, which became the centerpiece of the Passover celebration, was just a building—one which is now in ruins. **Remember Yah telling them that the temple worship is illusion?** And most religious Jews are running from the reality that **Yahowsha’ was and is the Word and Torah in the body of a man on earth. The son of Yahuah.**
The fifth was renamed by the Jews during their Babylonian captivity, changing Yahowah’s seventh-month announcement of Taruw’ah to Rosh Hashanah, or New Year’s Day.

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

Tabernacles is no longer popular with religious Jews either—having been replaced in timing and fervor by Hanukah—along with that festival’s counterfeit menorah (with nine candles rather than seven lamps). I suspect that religious Jews don’t want to be reminded that Yahowah divorced the Chosen People, separating them from the land in which they had been invited to campout with Yahuah.
Although Yisra’el would be the first to learn about Yahowah’s Invitations to be Called Out and Meet with Yahuah, in His Towrah, Yahowah plainly states that these are His festivals. They embody the benefits of the Covenant and fulfill many of Yahuah’s most important promises. They are fixed annual appointments between mankind and Yahuah. And they are to be observed for all time, in all places, and by all those who wish to engage in a relationship with the Creator.

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

All seven Invitations to be Called Out and Meet with Yahuah exist in direct opposition to man’s secular and religious observances: New Year’s, St. Valentine’s Day, Lent, Palm Sunday, Easter, Halloween, and Christmas. The history of our festivals is actually Satanic—most of which were born and bred in Babylon.
The Towrah is clear. If you want to have a relationship with Yahowah, if you want to participate in His Covenant, if you want to spend eternity living with Yahuah, then you should respond to the Miqra’ey and abstain from Satanic rites and ties. Yah made that abundantly clear to the Mitzrayim when He destroyed the reputations of their idols one by one, leading up to and including Pesach.

While we will be listening to what Yahuah has to say relative to the dates of these meetings, we are convinced that He is considerably more concerned with us acknowledging that these Invitations to Meet with Him are vital and come to understand (yada) them, and that we respond to Him and attend, than He is that we do precisely the right thing at the right time.
In this light, the *Miqra’ey* of *Pesach*, *Matsah*, and *Bikuwrym*, and perhaps even *Shab’uwah*, work together in support of Yahowah’s Covenant.

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

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

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

intransitive verb
1 : to turn from sin and dedicate oneself to the amendment of one's life

2 a : to feel regret or contrition
   b : to change one's mind

transitive verb
1 : to cause to feel regret or contrition

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

To live with Yahuah, we must also be freed from the penalty of sin—which is separation from Yahuah. And that is the two fold purpose of the Invitation to be Called Out and Meet with Yahuah of Un-Yeasted Bread. We choose to unleaven our souls of offending behaviour, affirming our desire that all forms of corruption are to be removed. We are a work in progress. Our intentional work of cleaning our character provides for a more comfortable abode for the Ruach to live and also for a purer light to shine for Yahuah which is reflected at Shabua.
Yahusha does not “take away” our sin with the magical “sinners prayer” with no repentance. We read repeatedly in the Exodus story where Yahuah wanted His paternal kin released to come **serve and work with** Him. We need to make an effort. Remember why Mosha was so special? He was humble and righteous. These are the character traits we need to strive for and are taught in Torah. What Yahusha did do, was take away the consequence of sin which is death.

He paid that debt. Remember in the garden –Yah pronounced the consequence or “wages” what we will pay for being sinful or rebellious, missing the mark? It is death—separation from Yahuah eternally. Until we are completely renewed and Yah writes the Torah on our hearts we still have a sinful nature. That is why we must be vigilant to correct the known areas that we miss the mark. Otherwise what makes us any different than the pagans?
If we take this seriously then so will Yah. He will trust us with more things. Just like the parable of the Talents. Before the people were saved from the messenger of death and led out of Mitzryim they got rid of the leaven and actively chose to kill the ram idol of Mitzryim. It is the same with us. We must clean out our leaven and kill our own idols that stand in our way to Yahuah. Then ask for other areas of weakness unknown to us be shown so we can overcome. We are only as strong as the weakest link in the chain. And if we don’t go to Yah for help then we become the weakest link in the chain of the family covenant –easily broken when shatan preys on that weakness.

In our quest to fully appreciate what was done for us on this day, let’s turn to the Heart of the Towrah. In Qara’ / Called Out / Leviticus, we learn that Matsah begins the day after Pesach. In fact, one could conclude that Pesach is actually the first day of Bread Without Yeast.
And Yahuah spoke to Mosha, saying, Speak to the children of Yahsharal, and say to them:

**The Feasts of Yahuah,**

which you shall proclaim to be Set Apart Convocations, these are My Feasts.” Lev 23:1-2
“These (‘eleh) Appointed Meeting Times (mow’ed – fixed assembly and betrothal appointments, festival feasts at a specific designated time and place which focus on the purpose assigned by the Authority) of Yahowah, the Set-Apart (qodesh – separating, cleansing, and purifying) Invitations to be Called Out and to Meet (miqra’ey – assemblies to communicate a specific purpose; from qara’, to call out, to read, and recite, to meet, to greet, and to welcome), for the relationship and for your benefit, for you to be called out and welcomed (‘asher qara’ – for you to proclaim, to meet, to read, and to recite (qal imperfect)), approaching with them (‘eth) in their appointed time (ba mow’ed – on the scheduled meeting date).” (Qara’ / Called Out / Leviticus 23:4)

4 "‘These are the appointed feast[s of the Lord,] holy [convo]cations, which you shall pr[oclain] the[m in their appointed season." DSS
The act of Unleavening was started on the 14th with the meal of Pasach. We see how this overlaps with the start and duration of the Feast of Matsah.

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

(Qara’ / Called Out / Leviticus 23:5)

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

6 And on the fifteenth day of the same [month is] the feast of unleavened bread to the Lord; for seven days [you shall eat] unleavened bread. [DSS]

This seeking out leaven is an ongoing process and so this week we continue to look for things we can change for the better and also not back slide on the progress we have already made in the past.
Since it is the essence of the issue, it’s worth restating: the Passover was designed for us to actively choose to engage in the covenant by circumcision and preparing the cleansing of leaven from our lives, Detoxing with bitter herbs (repentance) and making the conscious effort to be “ready to go” keeping a vigilant watch and a vigilant watch (shamar) against idolatry and back sliding.

Unleavened Bread is symbolic of the ongoing action (7 days) of removal of sin from our souls ultimately as Yahusha was paying the penalty in Sheol for those engaged in Pesach, thereby freeing us from the penalty of sin which is separation from Yahuah.
*Chag* is a provocative term. Strong’s 2282 - used 55 times in the KJV. While it is accurately translated “feast or festival” in the previous verse, its root suggests something more. According to the most respected lexicons, *chag* is “the genuine expression of relief which turns to spontaneous joy one would experience once they realize that, against all odds, they have escaped from a long and seemingly hopeless ordeal.” **As such, it is used to convey the idea of “gathering together to celebrate a pilgrimage—a journey which leads from oppression to safety in Yahuah’s presence.” But more than that, a *chag* “commemorates the completion of a terrifying sacrificial act.”

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

“It is not joy that makes us grateful; it is gratitude that makes us joyful.”
-David Steindl-Rast
As such, *chag’s* etymology hints at the personal sacrifice Yahowsha’ made on this very day. When his soul descended into *She’owl* or *Hades* (depending upon whether you prefer the Hebrew or Greek title for the place of separation) to be afflicted on our behalf. By allowing his soul to be separated from Yah’s Spirit, Yahowsha’ “completed a terrifying sacrificial act” through which a ransom was paid to remove our debt. Giving us the ability with Yah’s and the Ruach’s continual help, to remove the corruption from our nature (symbolized by the elimination of leavening-yeast from bread). This points to the validity of our connection of Yahuah’s plan of cutting a covenant with Yahusha on behalf of Abraham and his seed, thereby freed us from paying the same penalty ourselves—so that we might “express our relief for having escaped” what would otherwise have been “a long and hopeless ordeal.” Think of the fallen ones Enoch was told would not be afforded this same deal. Wow are we loved!
The Children of Yahsharal knew the folks that stayed behind had suffered great losses so this was no emotional walk in the park. We are sure they felt they were sacrificing a whole way of life, even though they were greatly mistreated. They still lived in the lushest part of Mitzryim. This adventure would be scary as they had to trust Mosha and Aaron as well as Yahuah. We face this same uncertainty today. We know the plagues are coming. How much do we trust in Yahuah to help us overcome and be counted worthy?

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

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

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

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

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

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

We know there is a lot of chatter out there now about the flat earth theory. We have not studied it all but what we do know is that the Quran and Egyptians believe in a flat earth.
The game, The Illuminati, made in the 70's has successfully “predicted” events we see had these two cards in the mix.

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

Gives +4 to any attempt to control any Space group.
NASA can give its Action token to any other Government group you control, as long as that group currently has no token. It may do this at any time except during an attack.

Nasa has also been under fire for its many flaws and deceptions. However, whether the earth is flat or not is not a “Salvational” issue so if we ever get time after we have nailed down the major issues this would be an interesting minor one to explore.
As a noun its root leads to the word for a compass: an instrument that draws a circle.

The third reference is for Celebrations.
Matsah, Strong’s 4711 the Hebrew name for the Called-Out Assembly of Unleavened Bread, means much more than “bread without yeast.” Matsah speaks of the “rebellion and contentiousness” that must be removed from our nature for us to live as children in Yahuah’s household. And it is important to keep this concept of rebellion in mind, because it is listed as the specific burden Yahowsha’s soul gave us the ability to be removed from us on this day.
The secondary definition of *matsah* is: “quarrelsome and embittered conflict which is divisive”—the very thing which separates us from Yahuah. It is “strife and discord based upon a rivalry for superiority.” *Matsah* thus conveys the idea of man becoming belligerent and competing with Yahowah for power and authority rather than trusting and relying upon Him. It is this attitude which serves as the source of most sin, and as the basis of every religion. *Matsah* must therefore be expunged or *squeezed* from our souls for us to accept the provision Yahowah has provided.
In general, to find.
II. To find, meet with, in a hostile sense. 1 Sam. xxiii. 17. xxxi. 3. 1 K. xx. 36. Ps. xxi. 9.
III. To find, light upon, befall. Gen. xliv. 34. Deut. iv. 30. xix. 5. xxxi. 17. Exod. xxii. 6.
IV. To find what was lost or concealed. Gen. xxxi. 32, 33. 1 Sam. ix. 20.
V. To find out what was unknown. Job xxxii. 13. Eccles. vii. 27, 28.
VI. To find or receive in return. Gen. xxvi. 12.
VII. To find, obtain, procure, acquire, gain. Num. xxxi. 50. Ps. cxix. 162. Prov. i. 13.
VIII. To find, in an emphatical sense, to find all that is wanted, to supply, to suffice. Num. xi. 22. Josh. xvii. 16. Comp. Jud. xvii. 9. Job xxxiv. 11.
IX. To find, experience, feel. Job xxxiv. 11.
Ps. cxvi. 3.
X. In Niph. to be found, is to be present, to attend, to be ready. Gen. xix. 15. 1 Sam. ix. 8. xiii. 15. & al.
XI. In Hiph. to cause to find, to offer, present. Lev. ix. 12, 13. With ב in the hand following, to cause to be found in the hand of another is to deliver into his hand or power Zechar. xi. 6.

With a radical, (see Lev. i. 15. v. 9.) but mutable or omissible, ע.
I. To squeeze, press. The idea is plain from Lev. vi. 38, where it is rendered and he squeezed or pressed the dew out of the fleece. As a N. смазывать a squeezing. Prov. xxx. 33, for the squeezing or pressing of milk bringing forth butter, and ייבא the squeezing of the nose bringing forth blood, and ייבא the squeezing, forcing of wrath bringing forth contention. On Ps. lxxiii. 10. comp. under מלח V. and Targum. Hence the Greek μακαριως to knead, μακαριως to press with the teeth, to chew, champ, and μακαριως to compress, and so blow the nose, in French moucher. Also to wash. Qu?
II. As a N. מלח plur. a cake of unlea-
To benefit from this merciful gift, we must stop competing with Yahuah. We must not only recognize that we have failed to meet our Creator’s criteria for admittance back into the garden, we must acknowledge that mankind’s contentious religious and political standards, those related to being “a good person who does good deeds”, carry no weight with Yahowah if the Torah is ignored. We must be humble enough to admit that we do not have the power, the ability, or the authority to save ourselves—nor does any human institution. By asking for and relying on Yahuah’s help and guidance we can overcome anything! But we have to have the mindset to want to change. We must love Yah more than our sin!
Just as it was a struggle for Yahusha in sheol, we too struggle to get the leaven out of our lives and keep it out. When we reenact this festival and “search out” and remove the leaven in our cupboards, we must continually “search out and remove” those habits, emotions and actions that cause us to miss the mark and offend Yahuah. It is a struggle and a squeezing of our own egos into a humbled state. It is so much better for us if we take the initiative to do this rather than have to have Yahuah rebuke us. It was interesting as we discovered that “to find” is a root word meaning for Matsah.
Yahuah’s solution to mankind’s dilemma is restricted to the Miqra’ey. The work completed on the Called-Out Festival of Unleavened Bread by the Ma’aseyah Yahowsha’ is considered complete and satisfactory by Yahuah. But this should not be looked at as a “get out of hell free” card like the Christians do with the “once saved always saved”. We, by our actions at any time with free-will can turn our back on Yahuah and what Yahusha has done, and then it will not be of any use to us. We must always repent of those things which make us miss the mark and not wallow in that mire. We are to stand up and follow Yahusha’s example. Now this next part is very intriguing.
"The first, foremost, and primary (ri’shown) day (yowm) exists as (hayah) a set-apart and cleansing (qodesh) Invitation to Meet and be Called-Out (Miqr’a – an occasion for a unified collection of people to gather together for a specific purpose, a summons to read, recite, and communicate the news and message). You shall not (lo’) engage in (‘asah – perform, fashion, accomplish, or produce) any of (kol) the work (‘abodah – deeds done in service to another) of the business of the messenger (mala’kah – work or the service of the mal’ak, the theophanic representative, (the visible manifestation of Yahuah).” (Qara’ / Called Out / Leviticus 23:7)

Now we can read it the normal way of do 'no work' or make some connections with the other meanings from the family of words connected to Malakah or Messenger of Yahuah.
Why did Yahayah give us two words that have the aspects for ‘work’?

**melē(k)ʼkēth**
- **melē(k):** trade mission, business journey; business, work; handiwork,…
- **kēth:** noun, feminine, singular, construct ± common

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

**abō·dā(h):**
- **abō·dā:** work; enforced labor; service which is rendered; service of worship
- **h:** noun, feminine, singular, absolute ± common

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

BDB: labour, service
GHCLOT: labour, work; work, business, office; labour, agriculture; service; sacr…
CHALOT: work, labor; forced labor; service; (cultic) service, worship; usage
DBL Hebrew: work; slavery; ministerial duties; ceremony; military campaign; use; fa…
NASB Dictionaries
CDWGTHB
Let’s break down the root word for Malakah to get a better picture of what these messengers of Yahuah are and the role they play. Starting with Mem-Lamed.

Parkhurst Hebrew English Lexicon 1829 page 284 - 286

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

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

This is an amazing word connection to the feasts since without circumcision men can not participate in Pesach.
As we would expect, Malak also has a relation as a noun to murmur or speak.

Also interesting a “cutting off or termination, or boundary, as an example a mediator” That certainly fits the work of the Malak and Yahusha!
Let us now add our next letter and look at Mem-Lamed-Alef.

Awesome! To be full or filled.. Does that sound familiar? Yahusha came not to destroy the Torah, Prophets and Psalms but to make full! When a Malak comes with a message direct from Yahuah they are fulfilling the task before them that Yahuah put them on but also usually giving instruction or information for a fuller understanding of a situation. That is what Yahusha also did. To bring back the correct and fuller meaning of the Torah. To accomplish or make full the promises about him. And also accomplish what he promised to do as a partner in this covenant between Yahuah and mankind. That is why the first 3 Feasts are fulfilled. Mission accomplished.
Next let us look at the Full word for messenger: Mem-Lamed-Alef-Kauf
H4399

מֵלָקָה (mel-ak'
from the same as H4397; TWOT - 1068b; n f

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

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

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

—Strong’s (Hebrew & Chaldee Dictionary of the Old Testament)
Parkhurst has the root word under Lamed-Alef-Kuaph Page 264-265 - Amazing insight! To send, to serve, to minister to as an agent of someone else. As a human agent or ambassador.

and Literal Translation; but observe that twenty-four of Dr K junkett’s codices read the kings, which is also the word in 1 Chron, xx. 1.
3. To a prophet. Hag. i. 13.
4. To a priest. Mal. ii. 7. Comp. Eccles. v. 5 or 6.
5. To the created agents of nature or powers of the heavens, as being Jehovah’s agents or ministers. See Ps. ciii. 19, 20, 22. civ. 4. cxlviii. 2—4. Job iv. 18. Comp. Psal. lxxviii. 49; and see Dr George Campbell’s Prelim. Dissertations to the Gospels, p. 371, &c.
6. We often read of the שלם or of the Aleim; that is, his agent, personator, mean of visibility or action; what was employed by God to render himself visible and approachable by flesh and blood. This or angel was evidently a human form surrounded or accompanied by light or glory, with or in which Jehovah was present. See inter al. Gen. xix. 1, 12, 16. (comp. Gen. xviii. 1, 16, 22.) Jud. xiii. 6, 21. Exod. iii. 2, 6. Comp. Gen. cxlviii. 16. And on this subject of angels the reader will do well to consult Bate’s Critica Hebræa, under and, and his excellent Enquiry into the Similitudes, p. 30, &c.
Craig has taken this connection of Malakah for ‘work’ with the added meaning of the family of the word to include messenger in this context since we are talking about the feast of Matsah, and how it can relate that to Yahusha’s work.

If you do not feel comfortable making that connection and want to stick with just ‘work’ as the definition that is fine too. But we are going to indulge this line of thinking for just a bit longer. It is compelling.
Considering the anguish associated with Yahowsha’s fulfillment on Pesach and especially Matsah, one wouldn’t think that Yahowah would have to tell us not to do his work. But Yahuah provided this instruction, not once but twice, because He didn’t want anyone to be beguiled by the claims to the contrary made by Sha’uwl, the founder of the most popular religion in human history. Not once, but twice, Paul presents himself as co-savior. The first of these two claims came in Galatians, Sha’uwl’s first letter. In the midst of demeaning the Towrah, he wrote:

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

Then Paul takes this arrogant and erroneous “co-savior” notion to the extreme of religious mythology in Colossians by writing:
Now, I rejoice, embrace and hail, in the sufferings and misfortunate afflictions, the evil calamities and adverse emotional passions, for your sake, and I actually complete, making up for that which would otherwise be deficient and that which is lacking and left to be done due to prior failures and inferior performances of the afflictions of the Christou in my flesh, for the benefit of the body of Him who is the called-out, of which, I, myself, conceive and bring into existence, as a servant extended down from the administration and arrangement of this Yahua, the appointment having been produced and granted to me to you all to complete and fulfill the word of the Yahua.” (Colossians 1:24-25)
No other person has the ability to “save or forgive” us—only Yahuah and Yahusha working together accomplishes this. We must give honor to this by qara—calling out and reading about what they have put into place.

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

Since it is critical to our adoption, it bears reemphasizing. Miqra’, Strong’s H4744 the title Yahowah chose to describe His plan of salvation-adoption, is based upon qara’, a verb which conveys the act of “calling someone out to read and to recite a message.” It tells us that we are “to proclaim the news, to convey the essential meaning, and to issue a summons and invitation.” Qara’ also means to “call by name,” so as “to be chosen,” thereby “encountering and meeting” Yahuah in a personal way. As such, the Scriptural title of Yahowah’s path back home describes how Yahuah wants us to celebrate each step along the way.
And to that end, for those who are unaware of, elect to ignore, or who choose to be hostile to Yah’s plan of adoption as it is embodied in the seven Miqra’ey, the related term miqreh H4745 describes what we know happens to those who chose not to answer Yahuah’s summons. The will get an “an unforeseen meeting “. Very sad.
If you will indulge just another bit of connect the dots, check out the word for partridge.
Two interesting side notes: In Jeremiah it says:

**Jer 17:11** As the partridge sitteth on eggs, and hatcheth them not; so he that geteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

Parkhurst adds this piece of information:

Yahuah’s family whose nest is on the “ground” (earth) with shatan is also frequently broken by men and demons before they can become fruitful.
Being that a partridge can be a cock or hen.. could we make the connection that Yahusha said partridge instead of what the Greek translated just a hen for this verse?

Again we see where a word-chickens in one version is only used for this specific story or quote and no where else. But we know Yahuah loves symmetry! If he had referenced Qara or the partridge it would in Hebrew immediately bring reader back to the called out assembly, because a partridge gathers her young by calling to them.
A brood of young birds—not chickens

Strong’s Number G3556 matches the Greek νοσσίον (nossion), which occurs 1 times in 1 verses in the Greek concordance of the KJV.

view results using the NASB Greek concordance
view results using the HCSB Greek concordance

Mat 23:37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens G3556 under her wings, and ye would not!
In the same family of words Karab means (page 471):

Yahuah wants us to approach him, to become just like Him in character, and meet with Him when He calls our names.
It should be noted that Yahowah used *qodesh* to further define the purpose of this *Miqra’*. It reminds us that this day exists to “set us apart from the world and unto Yahuah by cleansing and purifying us.” Worth noting in this regard, *qodesh* is the adjective *Yahuah* selected to describe His Spirit—the *Qodesh Ruwach*, or Set-Apart Spirit.

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

If you could have kept one sin from being applied to him would you not want to do it? He took on all the abuse for our future sins! Thinking outside of time, for every conscious bad decision we make it’s another moment of agony. That should be a sobering thought.
If you are one of the many who are unfamiliar with this term, it is because rather than translating or transliterating *ekklesia*, every English bible replaced this descriptive word 115 of the 119 times it appears in the Greek with the meaningless and man-made title “church”—a word completely devoid of a Scriptural basis—and has an entomology connection to “circus”. *ekklesia* (*klesia* is a derivative of *kaleo*, meaning “to call,” and *ek* means “out”).
The *Miqra’ey* make the *ekklesia* possible, just as the *Towrah* provides the basis for understanding Yahowsha’s words and deeds. By errantly, and indeed arrogantly, substituting “church,” the purpose of *Yahuah’s* Invitations to be Called Out and meet was lost, as was the obvious connection between Yahowah’s promises and Yahowsha’s fulfillments. Man’s unjustified tinkering with *Yahuah’s* Word was not without consequence.
While we are not to do our ordinary work on the seventh day of each week, Unleavened Bread begins with a special Sabbath in which we are invited to celebrate Yahusha’s service and the children of Yahsharal killing of the Ram god. The message is that man cannot create the means to save himself. Our role is to accept or reject the means, by which we can be adopted. Yahuah bequeathed this provision, providing His solution to our rebellion as a joint gift from Himself and Yahusha. He is obviously offended when we tell Him that we want Him to consider a religious solution instead. Considering the personal sacrifice Yahusha made, and the magnitude of the gift, it’s insulting and rude. He exchanged his essence forever in order for us to become family and destroy shatan’s plan once and for all.

And in this light, the Roman Catholic Church’s claim to hold sway over a person’s salvation is insolent (contemptuous and arrogant), impudent (meaning that it demonstrates a cocky disregard for others), and impertinent (conveying the fact that it is rude and improper). Few things are as synonymous with the hierarchy of Roman Catholicism as are an improper and arrogant display of power, control, and wealth.
The keys to Yahuah's home lie in the recognition of who the Ma'aseyah is, and in our reliance upon what he and Yahuah has accomplished. The next verse in Qara’ / Leviticus relative to the Miqra’ of Matsah would be redundant if not for the inclusion of ‘iseh—a word which will become the focus of the “Kippurym—Reconciliations” Miqra.

“Come near and be present with (qarab — approach and appear before) The warm nourishing fire of (‘iseh/’isah — the warm fire aspect of Yahuah’s light) unto (la — according to and to approach) Yahowah for seven (seba’ — from saba’, to swear an oath and make a promise) days (yowm).” (Qara’ / Called Out / Leviticus 23:8)
There are many possible interpretations of ‘isah, ’iseh, ‘ishah, and ‘isheh, depending upon how these three Hebrew letters are vocalized. One is “fire,” a common metaphor for judgment—something we avoid when we capitalize on the redemptive nature of Unleavened Bread. Fire separates that which is valuable from the dross, just as we are either separated unto Yahowah or unto death depending upon what choice we make regarding the provision Yah has provided. The fire and separation metaphor is also related to Mitsraym, where Yahowah led His family out of the oppressive Crucible of Egypt—and thus to the historic basis of Matsah.

As it relates to “fire,” it was the ancient world’s source of light and of warmth. Fire was used for cooking, and thus is symbolic of being nourished. By using ‘iseh, Yahowah could be saying that He is enlightening us with His Word, warming us with His presence, and nurturing us with these truths—in addition to separating us from man’s oppressive regimes and unto Himself. Further, since the smoke of a fire rises, Yahuah might also be saying that the result of unleavening our souls is that we will rise up to live with Him. If our connections are correct, the burning torch which participated in the covenant with Yahuah and Abram—representing Yahusha, could also be represented here, as it plays a part in cleansing and purifying our souls as Yahusha did, being elevated or lifted up on the upright pole.
It makes sense to “appear before and approach” a “warming and nourishing fire” if we think in the context of Yahusha, dedicated to removing the penalty of death from the Called-Out Assembly. Yahuah also stood as a pillar of smoke and pillar of fire before the children of Yahsharal. So we see again with this connection how Yahusha came in the name or character of Yahuah in this very story. How do we approach this nourishing and warming fire? Read the Torah, prophets and psalms and Yahusha’s fulfillment of the Torah. Get to know the family you are being adopted into!

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

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

<table>
<thead>
<tr>
<th>Description</th>
<th>Hebrew</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>mēleḵet</td>
<td>מֶלֶכֶת</td>
<td>usually; you shall not do <strong>any regular work.</strong></td>
</tr>
<tr>
<td>mēlāḵ</td>
<td>מֶלָּכָה</td>
<td>trade mission, business journey; business, work; handiwork,…</td>
</tr>
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</table>

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

<table>
<thead>
<tr>
<th>Dictionary</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>BDB</td>
<td>occupation, work</td>
</tr>
<tr>
<td>GHCLOT</td>
<td>service; work; ; prescribed; of the work of an artizan; affairs; the property; wea…</td>
</tr>
<tr>
<td>CHALOT</td>
<td>mission, business trip; business, work; occupation; labor, employment; craft, j…</td>
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<table>
<thead>
<tr>
<th>Description</th>
<th>Hebrew</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>āḇōḏā (h)</td>
<td>Āḇōḏā (h)</td>
<td>work; enforced labor; service which is rendered; service of worship</td>
</tr>
</tbody>
</table>

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

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<tr>
<td>BDB</td>
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<td>labour, work; work, business, office; labour, agriculture; service; sacre…</td>
</tr>
<tr>
<td>CHALOT</td>
<td>work, labor; forced labor; service; (cultic) service, worship; usage</td>
</tr>
<tr>
<td>DBL Hebrew</td>
<td>work; slavery; ministerial duties; ceremony; military campaign; use; fa…</td>
</tr>
<tr>
<td>NASB Dictionaries</td>
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<td>CDWGTTHB</td>
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Let’s step back in time to the Exodus and consider how freedom from the oppressive crucible of Egypt was first celebrated. As the life and death issues associated with Passover were resolved, Yahowah spoke of Unleavened Bread.

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

Shemowth/Names / Exodus 12:12-14
So as we discovered the blood on the door was a sign that the people accepted the terms and conditions and killing the grand poobah of idols without fear of retaliation from the Mitzrayim. The pictograph word for blood is Dalet and Mem. The door and flowing life giving water. How appropriate. Notice the blood is not a sacrifice for forgiveness of sin. It was a sign of willingness of the people to do as Yahuah instructed and to trust Him.

He also says this day will be a memorial and we should turn it into a feast to approach Yahuah. Notice He says its on our behalf that we do this. We must never forget what Yah did and continues to do and celebrate it with Him as a joyful time.
12 For I will go through the land of Egypt in that night and will strike all the firstborn in the land of Egypt, both man and beast. And I will execute judgments against all the gods of Egypt; I am the Lord. DSS

13 And [the blood shall be a sign for you on the houses where you live.] And when I see the blood, I will pass over you, and no plague shall be upon you to destroy you, when I strike the land of Egypt. DSS
Exodus 12:14

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

The Passover lamb was not a sacrifice to Yahuah. He never said sacrifice to Me a lamb ..... He just provided the menu. This is an important point because somehow this meal has turned into a major theology with pagan overtones.
Blood is something that makes things even. Blood circulates and conforms to our bodies by assimilation by our circulatory system—another connection moving in circles. Forming a likeness or likeness of something.

By Yahusha having the qualities of Yahuah in spirit and of man with blood in his veins—only he in this form could make things equal between us.
The blood equalizes our relationship in regards to the covenant made with Abram. If we are on the right track with making the connection of Yahusha and Yahuah passing between the pieces of animals, as the torch and oven, this would signify that when (not if) Abrams children broke the covenant, then Yahusha or Yahuah would have to pay to redeem us with blood. That is one reason why they did not let Abram walk through- they already knew his children would fail. But that also meant that sometime in the future Yahusha would have to take on the physical aspect of human form to be able to pay this contract in full. Because ultimately it was against Yahuah that we missed the mark in the first place. Yahusha coming in the form of a man with the likeness of Yahuah in his spirit. In doing so, he was able to make things equal again to Yahuah. Being like Adam, before the fall, perfect, and then in that same form, taking on our guilt and then paying the price of death. Yahuah can not bleed or descend into Sheol, but in this configuration, Yahusha could, breaking open the gates of Sheol and providing a real and everlasting rest for his brothers and sisters.
“Seven (sheba’) days (yowmym) you should consistently consume (‘akal) Matsah (matsah – bread without yeast). Indeed (‘ak), on (ba) the first (ri’shown – foremost) day (yowm) you should continually observe by removing (th shabath-w – you should put an end to, ceasing the actions of) yeast (se’or – the fungus and fermenting agent) from (min) your homes and households (beyth – houses and families).” (Shemowth / Names / Exodus 12:15)
Here, *th-shabath-w* was scribed as a verb (in the hiphil stem, imperfect conjugation, second person masculine plural), and was thereby addressing our actions and their ongoing consequences in association with our observance of the Sabbath. If Yahowah had wanted to simply convey “remove,” and nothing else, He could have used any one of twelve different verbs, including: *cuwr, cabab, cuwb, nacag, gowlah,* or *muwsh,* among others. Therefore, it would be reasonable to conclude that this actionable form of shabat was chosen to convey some or all of the following: “*shabat*—this is a time to rest and reflect, observing all of the promises associate with seven, to be settled knowing that our debts have been settled, to cease, putting an end to everything associated with” the fungus and corruption of yeast and repenting and taking stock of our lives.
Yahuah did, however, refer to this day as a Shabathown, or special day among the Miqra’ey, which would be observed differently as if it was a natural Shabat. So while there is a great benefit in taking this day off work so that we can focus upon its enormous benefit, we are asked to closely examine and carefully consider what it means to remove yeast from our homes/lives. Also relevant, Yahuah’s plan and the formula of mankind and toil, representing unity to seven, Sabbath—a time of

And that is why the following Passover is verbal basis of shabat, about the promise unleaven our soul, “removing” yeast
day immediately described using the all to remind us Yahuah has made to which is akin to from our homes.
Yahusha worked on the Sabbath of Unleavened Bread to remove the **wages** of sin so that we could rest assured of our path to being **worthy of adoption was secured**, reflecting upon the unearned gift **Yahuah** has generously provided and did that night for the folks coming out of Mitzryim.

Next time we will explore more aspects of the Yeast of Unleavened bread.
"But be on your guard against the yeast of the Pharisees and Sadducees."

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

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**Bibles:** King James Version (Red-Letter KJV; 1769); KJV 1611; KJV 1850; KJV Apocrypha (1611/1769); American Standard Version (ASV; 1901); Holy Name & Divine Titles KJV; Full Hebrew Names KJV; Hebrew Bible/Old Testament (OT; Masoretic Text); Greek New Testament (NT; Westcott & Hort) with Interlinear Literal English Translation; Brenton's English of the Greek Septuagint (with Hellenizations restored); Etheridge & Murdock Parallel English of the Aramaic NT (1849/1852) -- (more...)

**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)
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’e_ (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’a’s sixth corporeal visit. He sacrificed Himself as the Passover lamb on _Abiy_ 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 _Abiy_ 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)).
The Aleph and Tau Messianic comings are for all mortals to repent and to fulfill

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)

(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 interliners), currently on Exodus ch32.

Torah (the Law) -