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MINISTRIES

“The following is a direct script of a teaching that is intended to be presented via video, incorporating relevant text, slides, media, and graphics to assist in illustration, thus facilitating the presentation of the material. In some places, this may cause the written material to not flow or sound rather awkward in some places. In addition, there may be grammatical errors that are often not acceptable in literary work. We encourage the viewing of the video teachings to complement the written teaching you see below.”

Hebrew Root of Holy Convocation

Leviticus 23:2

“Speak to the people of Israel and say to them, These are the appointed feasts of the Lord (YHWH) that you shall proclaim as **holy convocations** (*miqra*); they are my appointed feasts.”

Leviticus 23:3

“Six days shall work be done, but on the seventh day is a Sabbath of solemn rest, a holy **convocation** (*miqra*). You shall do no work. It is a Sabbath to the Lord (YHWH) in all your dwelling places.”

The English word “*convocation*” found often in Leviticus 23, is a translation from the Hebrew word “*miqra*.”

The word is used nearly exclusively in the context of the *mo'edim*, or YHWH's appointed days such as Passover or the Sabbath, and usually translated as convocation or assembly in most English Bible translations.

When one examines the word “*miqra*” in a Strong's concordance, one will see that Strong's repeatedly mentions *miqra* to be an assembly or convocation.

4744. מִקְרָא miqra', mik-raw'; from 7121; something called out, i.e. a public meeting (the act, the persons, or the place); also a rehearsal:—assembly, calling, convocation, reading.

So often, many will point to Strong's as it relates to the Hebrew word *miqra*, and say...“see, *miqra* means *assembly* or *convocation*.” The problem, however, with Strong's is that it was never intended to be used as a dictionary, but to simply show how translators chose to translate some words, specifically in the King James' version.

However, if you notice, Strong's does mention *miqra* as a rehearsal or a reading. Such a translation would be a more proper and accurate definition of the Hebrew word *miqra*.

Why would we say that? We will spend the rest of the teaching showing how *miqra* does not really mean assembly or convocation, but instead, really means being a proclamation, recital, reading, or a rehearsal. This is all important for us to better understand what YHWH meant by calling the *mo'edim* a holy *miqra*.

The word "*miqra*" is based on the root "*qara*" meaning "*to call*" "*recite*" or "*proclaim*"

Its first usage in the Torah employs the usage of calling forth and proclaiming:

Genesis 1:5

And God called (*qara*) the light Day, and the darkness he called (*qara*) Night. And the evening and the morning were the first day.

Day and night were called forth and proclaimed to exist through YHWH's creation efforts.

Here is a usage of "*qara*" employed more clearly in a sense of "proclaiming"

Exodus 33:19

And he said, "I will make all my goodness pass before you and will proclaim before you my name 'The LORD (YHWH).' And I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.

Here is an example of "*qara*" being used in a sense of "*reading*" or "*reciting*."

Isaiah 29:11

And the vision of all this has become to you like the words of a book that is sealed. When men give it to one who can read, saying, "**Read (*qara*) this,**" he says, "I cannot, for it is sealed." And when they give the book to one who cannot read, saying, "**Read (*qara*) this,**" he says, "I cannot read."

Many already know that many Arabic words came from the Hebrew. The Arabic word "*quran*" for example, as a term for the Islamic writings, actually means "*recital*."

As we already mentioned, many today understand and teach the word *miqra* to mean "*gathering*," "*assembly*" or "*convocation*" rather than a "*calling*" and "*proclaiming*", since concordance dictionaries define it this way, mostly because of a misapplication of the aspect "*to call*."

The Hebrew term "*miqra*" is best understood to be a *calling*, and not the concrete idea of an actual assembly, understood through the additional context of a *proclamation* and a *recital*.

There are at least four other Hebrew words that specifically mean "*assembly*", yet none of those are ever used to refer to the weekly Sabbath or any other *mo'edim*.

The Septuagint, the Greek translation of the New Testament, could have translated *miqra* as *ekklesia*, which would have indeed meant convocation or assembly. The Septuagint uses the word *klētos* for the Hebrew word *miqra*.

The Greek word *klētos* literally means *called* or *appointed*. The Mounce Greek Dictionary defines it as *called to privileges or function*. Notice that is not a convocation or assembly, but something different.

How many have heard the *mo'edim* referred to as YHWH's appointed times? This is where that understanding comes from. YHWH has called forth or appointed the *mo'edim* for a certain function. But, what is that exactly? Looking at how *miqra* was translated into the Greek a few centuries before Yeshua affords us at least a little understanding. However, looking at the Hebrew word *miqra* a little more closely through a Hebraic lens affords us some better understanding.

A "holy" or "*qodesh*" *miqra* is a "special" or "set apart" calling or announcement, a proclamation, a rehearsal, or a recital.

Even today, "*miqra*", in Hebrew, still literally means "*that which is read/proclaimed.*" For example, the TANAKH, or the Old Testament, is often called the "*miqra*" by those who speak Hebrew.

Why is the TANAKH called the *miqra* by those who speak Hebrew? The reason behind this is that much of the Hebrew Bible was proclaimed orally through recitations or rehearsals of the original written text.

The TANAKH is not called the *miqra* because the TANAKH or Old Testament is a convocation or assembly. That would not even make any sense. How could the Old Testament be an assembly?

The TANAKH is called a *miqra* because the TANAKH is proclaimed, it is orally read. It is a recital. It is a rehearsal.

The *mo'edim*, such as Passover or Sukkot, are holy recitations or holy rehearsals.

Most who study the *mo'edim* as YHWH's appointed days, already understand that the *mo'edim* are rehearsals. We are not really presenting anything new, we are simply demonstrating how the proper understanding of the Hebrew word *miqra* actually already reveals what most already know.

The *mo'edim* are prophetic shadows. They are rehearsals of YHWH's prophetic work that has happened or is still to happen through Messiah Yeshua. The *mo'edim* proclaim the prophetic work of YHWH through Messiah Yeshua. As YHWH's people, we observe these *mo'edim as rehearsals*, to prepare us for the fulfillment of coming prophecy, to help us understand what is to come or what has already occurred. That is what is meant to say that the *mo'edim* are holy *miqra*. *The mo'edim* are appointed for this specific function.

Miqra is not always incorrectly translated in English as assembly or convocation. A somewhat more accurate translation is found in Nehemiah, where it is translated as "*the reading*" in the ESV and other translations.

Nehemiah 8:8

They read from the book, from the Law of God, clearly, and they gave the sense, so that the people understood the **reading (*miqra*)**.

When we read the Torah, we are proclaiming or reciting the Word of God. It simply isn't a "*reading.*" We don't simply "*read*" the Torah. We recite it and proclaim it. We memorize it. We rehearse it.

By *reciting* and *proclaiming* the Torah, we are *memorizing* it. We are preserving the memory of the Torah. We are rehearsing the Torah.

That is what is going on in the context of "*miqra*" as it relates to the *mo'edim*.

That is what the *mo'edim* are functionally. The word "*mo'edim*" means the "*appointed times*." The *mo'edim* are to be "*proclaimed*" through reciting and rehearsal. It is our *calling*, as those in the faith, to proclaim the Torah and *proclaim* the prophetic message behind the appointed times by doing them.

Leviticus 23:2

"Speak to the people of Israel and say to them, These are the **appointed feasts (*mo'edim*)** of the Lord (YHWH) that you shall **proclaim (*quora*)** as **holy convocations (*miqra*)**; they are my appointed feasts."

A better translation of *miqra* would be the following:

Leviticus 23:2

"Speak to the people of Israel and say to them, These are the **appointed feasts (*mo'edim*)** of the Lord (YHWH) that you shall **proclaim (*quora*)** as **holy "rehearsals or recitals" (*miqra*)**; they are my appointed feasts."

The *proclamation* occurs by what we "do" on these appointed days to *memorialize* and *remember*. What are we rehearsing?

Let's go to the next verse as an example:

Leviticus 23:3

"Six days shall work be done, but on the seventh day is a Sabbath of solemn **rest**, a holy **convocation (*miqra*)**. You shall do no work. It is a Sabbath to the Lord (YHWH) in all your dwelling places."

What are we to do on Shabbat?

We rest.

It is the resting that *proclaims* this day.

It is the resting that *memorializes* this day.

It is the resting that is the *rehearsal*.

Resting on the Sabbath every 7th day is a "practice run" of the eventual fulfillment of the Sabbath as a prophetic day.

When Messiah Yeshua returns, we will rest with him on the 7,000th year, for 1,000 years, as he reigns with us. (*For more on this, see our teaching "[Hebrews 4: In His Rest Now or Later?](#)"*)

Each *mo'ed*, or appointed time, reminds us of what our Messiah prophetically did do or will do in the future. That is why it is an appointed time.

Each day, such as Passover, First Fruits, Unleavened Bread, Shavuot, Trumpets, Atonement, and Sukkot, all have aspects that YHWH has *called* us to *proclaim*, *recite*, and *memorialize* every year, to teach us about our Messiah. They are messianic rehearsals.

As YHWH mentions these things we are to do, He reminds us through the word “*miqra*” that these appointed days are *recitals*, *proclamations*, and a means to *memorialize* the prophetic nature and promises that were fulfilled and will be fulfilled by our Messiah.

That all fits the context, and the root definition of the word for *miqra*.

The “*miqra*” is rooted in the words of “*calling*” to “*remembering*”...a “*memorial*”...or a “*reciting*”. It is also a “*proclamation*”. This understanding is more consistent with the purpose (and the related context) of the *mo’edim*, when we are supposed to understand the *mo’edim* as a *memorial* and *recital* of what has happened (as a divine appointment) and what will prophetically still occur on those days.

By us *memorializing* and practicing the *mo’edim* we are *proclaiming* our faith that YHWH will do what He has professed that He will do on those days. The “*rehearsal*” aspect relates back to the prophetic nature of us practicing the *mo’edim*, which teaches us about Yeshua when He prophetically fulfills these days.

There is nothing that suggests that a holy convocation, or in Hebrew *kodesh miqra’*, mandates meeting with others on any specific day. It is really about the messianic prophecy from YHWH...remembering and reciting the memorial of His *mo’edim*, as a prophetic proclamation of our faith of the previous and future reality of the divine appointments through Messiah Yeshua.

For additional consideration, in the event you are still not convinced, consider this.

Most who adhere to the testimony of the Brit Hadasha, or the New Testament, also agree that Messiah Yeshua was sinless.

Let’s suppose for a moment that “*miqra*” literally does mean convocation or assembly. That would mean that in Leviticus 23, and in other places, we are literally commanded to assemble with others.

That is just fine, except when we consider that our Messiah Yeshua started his ministry by literally not assembling with anyone for 40 days and 40 nights while he was in the dessert. There would have been several Shabbats in a row, in which he did not assemble with anyone.

If sin is the breaking of the Torah, then that would have Yeshua breaking the Torah...but of course, that is only if “*miqra*” means to assemble or to have a convocation...which we do not believe to be the case. There are several clear Hebrew words that absolutely means to assemble, and none of those were used in Leviticus 23 or anywhere else as it relates to *mo’edim*.

This is not to say that meeting or assembling with others is bad...meeting with others in the faith is certainly a good thing...and conducive to our spiritual health. It is not uncommon for those to meet on the *mo’edim*. The elements of feasting on some of those days almost prescribe it as an intended outcome.

We would simply suggest that it is not a commandment. The *mo’edim* are holy rehearsals, of what YHWH has done, or will do, through Messiah Yeshua. That is what it means for the *mo’edim* to be *miqra*.

Thus, we believe that *miqra*, in this context of the *mo’edim*, is proclaiming/calling forth the *mo’edim* as prophetic recitals, rehearsals, or shadows of the work of the messiah. These are all legitimate definitions

of *miqra* depending on the context. The mo'edim are "called out" for a specific purpose, and that purpose is to be prophetic foreshadows of Messiah Yeshua.

To improperly state that we are commanded by the Torah to assemble on the *mo'edim*, when even Yeshua did not always assemble on the *mo'edim*, is to make Yeshua your Messiah a breaker of the Torah (sin), and we would then no longer have a valid sacrifice and hope of resurrection.

We hope that this teaching has blessed you, and remember, continue to test everything.

Shalom

For more on this and other teachings, please visit us at www.testeverything.net

Shalom, and may Yahweh bless you in walking in the whole Word of God.

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