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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 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 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.

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 “*quaran*” for example, as a term for the Islamic writings, actually means “*recital*.”

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 *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 other mo’edim.

A “holy” or “*qodesh*” *miqra* is a “special” or “set apart” calling or announcement, a proclamation.

We read about these special (*qodesh*) “times”, or mo’edim. They are “*announced*” or “*proclaimed*” as being “*qodesh*”

An exception on how this word is translated in English 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 memorialize it. It is a *calling* to proclaim the Torah.

By *reciting* and *proclaiming* the Torah, we are *memorizing* it. We are preserving the memory of 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*.” These *mo’edim* are to be “*proclaimed*.” It is our *calling* as those in the faith to proclaim the Torah, and *proclaim* the prophetic message behind the appointed times.

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.”

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

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.

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 [“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.

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 a “*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 he will do on those days. The “*meeting*” aspect relates back to the prophetic nature of YHWH “*meeting*” with us through Yeshua when He prophetically fulfills these days through our Messiah Yeshua.

There is nothing that suggests that a holy convocation, or in Hebrew *miqra’ kodesh*, mandates meeting with others on any specific day. It is really about meeting with 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.

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. This 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 desert. There would have been several Shabbats 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 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.

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.

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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