

Hebrew Vocabulary from the Source

- **Moed (מוֹעֵד / H4150):** An appointment, a fixed time or season, a festival, or conventionally a year. By implication, it refers to an assembly convened for a definite, specific purpose; technically, it means the congregation, and by extension, the place of meeting or a pre-appointed signal. Structurally, the word is built from *M* (meaning "from") and *Ed* (meaning "witness"), pointing to a core purpose of establishing a testimony.
- **Ya'ad (יָעַד / H3259):** The primitive root of *Moed*, meaning "to fix, appoint, assemble, meet, set, or betroth". It is constructed from *Y* (the future tense marker "will") and *Ed* (meaning "witness"), literally translating to "will witness".
- **Miqra (מִקְרָא / H4744):** Something called out, a public meeting (referring to the act, the persons assembled, or the physical place), or a rehearsal. This is not a theatrical rehearsal, but a literal "re-hears-all"—recounting, reciting, or reading aloud a testimony, to tell it again.
- **Miq'raey Qodesh (מִקְרָאֵי קֹדֶשׁ):** A Hebrew construct phrase translating to a "**calling out**" of holiness. Also known as a "holy convocation".
- **Shabbat / Sabbath (שַׁבָּת / H7676):** A ceasing or cessation. It is described as a weekly hallowed appointment designed to cease worldly labor to diagnose what needs to be strengthened or removed.
- **Sabbatown (שַׁבָּתוֹן / H7677):** A Sabbath of rest on a day that is not the seventh day sabbath. It is a declared sabbath unto you and only declared by YHWH.
- **Aholah (אֶהְלָה):** A symbolic name meaning "she has her own tent," representing Samaria (*Shamar-own*, meaning "guard/observance"), the capital of the northern kingdom of Israel.
- **Aholibah (אֶהְלִיבָה):** A symbolic name meaning "my tent is in her," representing Jerusalem (meaning "being taught shalom").
- **Pesach (פֶּסַח / H6453):** Passover. The appointment where believers receive immunity from the penalty of Egypt (representing sin and death)
- **Feast of Unleavened Bread:** 7 day feast avoiding leaven, which signifies the sin surrounding our culture and our minds.
- **Shavuot (שָׁבוּעוֹת):** Weeks; a feast numbered fifty days after seven complete Sabbaths, historically commemorating the giving of the Torah on Mount Sinai and the spiritual power received in Acts Chapter 2. It is seven sets of seven that are counted between the seventh day shabbat during Unleavened Bread and the 49th day, also a seventh day shabbat.
- **Yom Teruah:** A memorial of blowing trumpets on the first day of the seventh month; described as a day of signaling, tumult, or loud noises.
- **Yom Kippurim:** The Day of Atonement, occurring on the tenth day of the seventh month, where souls are afflicted while the High Priest makes atonement.
- **Sukkot:** Tents or dwellings; the seven-day Feast of Tabernacles beginning on the fifteenth day of the seventh month.

Summary of Word Usage in the Sermon

The sermon utilizes these Hebrew terms to challenge how modern believers view and participate in biblical holy days. The speaker points out that translating **Moed** as "Feast" culturally distorts YHWH's intent, reducing holy appointments to mere entertainment or hollow ceremonies.

To illustrate this, the speaker presents a modern analogy of visiting a doctor's office. For a physical doctor's appointment, we dedicate our time, clean ourselves up, arrive early, and sit submissively in a waiting room to be inspected, viewing it as highly important. Yet, when it comes to YHWH's appointments, we routinely treat them as a nuisance or justify replacing His set-apart times with our own culturally convenient dates.

The sermon outlines YHWH's calendar to show that **Shabbat** (the weekly Sabbath) is the first, most frequent, and most crucial appointment—acting as the "oil" that lights the path to all other annual appointments (**Pesach, Unleavened Bread, Firstfruits Wave Sheaf, Shavuot, Yom Teruah, Yom Kippurim, and Sukkot**). The speaker warns that if we neglect the weekly Shabbat, we will "miss the midst of the calendar" entirely.

Ultimately, these vocabulary words are used to warn against compromised, syncretized worship, which YHWH views as spiritual infidelity. The speaker references the history of **Aholah** and **Aholibah**, who forgot YHWH, set up their own tents, and mixed pagan practices into YHWH's sanctuary. By reclaiming the **Miqra** as a public "re-hear-all" of the Torah, believers build a continuous, generational witness of fidelity to YHWH. Using the parable of the Ten Virgins, the speaker warns that the weekly gathering of Sabbath oil is the only way to be ready when the final midnight **Miqra** (cry) sounds and the door is shut.