

A torn piece of bread is centered on a dark brown, textured background. The bread is light-colored with some darker spots, suggesting it might be stale or has some toppings. The text "BREAD OF LIFE" is overlaid on the bread in a white, serif font. Below it, the phrase "THAT WE MAY BE MADE WHOLE" is written in a smaller, white, sans-serif font on a dark brown rectangular background.

BREAD OF LIFE

THAT WE MAY BE MADE WHOLE

A piece of Matzot (unleavened bread) is shown on a dark brown background. The bread is light-colored, with some darker spots and a slightly irregular, torn edge. A dark blue banner with white text is overlaid on the image. Below the banner, there is a small orange horizontal line. The bread is broken into two main pieces, with a few small crumbs scattered around.

7th day of Matzot/Unleavened Bread

A piece of Matzo bread is shown in the background, partially obscured by the title banner.

BREAD OF LIFE

THAT WE MAY BE MADE WHOLE

In reference to the 7th day of Matzot/Unleavened Bread, we have the following instructions being given to us, from the following verses:

Shemoth/Exodus 12:15-16 “Seven days you shall eat unleavened bread. Indeed on the first day you cause leaven to cease from your houses. For whoever eats leavened bread from the first day until the seventh day, that being shall be cut off from Yisra’ěl. 16 And on the first day is a set-apart gathering, and on the seventh day you have a **set-apart gathering**. No work at all is done on them, only that which is eaten by every being, that alone is prepared by you.”



BREAD OF LIFE

THAT WE MAY BE MADE WHOLE

Shemoth/Exodus 13:6 “Seven days you eat unleavened bread, and on the seventh day is a festival to יהוה.”

Wayyiqra/Leviticus 23:8 “And you shall bring an offering made by fire to יהוה for seven days. On the seventh day is a set-apart gathering, you do no servile work.”

Bemidbar/Numbers 28:25 “And on the seventh day you have a set-apart gathering, you do no servile work.”



BREAD OF LIFE

THAT WE MAY BE MADE WHOLE

Debarim/Deuteronomy 16:8 “Six days you eat unleavened bread, and on the seventh day there is a closing festival to יהוה your Elohim - you do no work.”



BREAD OF LIFE

THAT WE MAY BE MADE WHOLE

Today, as we gather together, we have come together in obedience to our Master's clear instructions, as this is: **The 7th day of Matzot/ Unleavened Bread.**

This day is **A SET-APART DAY** and this day closes the Feast that commemorates the redeeming work of our Mighty Master and Elohim, who shed His blood for many and then rose again, so that we may have life in Him and be equipped to be made ready, into His Perfect Bride that He is coming back for.

A piece of torn, golden-brown bread is positioned at the top center of the image, partially overlapping the title banner.

BREAD OF LIFE

THAT WE MAY BE MADE WHOLE

The Hebrew word that is translated as ‘seventh’ is שְׁבִיעִי *shâbiy`iy* (sheb-ee-ee’)- Strong’s H7637 which simply means ‘seventh’, and this comes from the word שֶׁבַע *sheba* (sheh’-bah)- Strong’s H7651 which means, ‘seventh’ which comes from the primitive root verb שָׁבַע *shaba* (shaw-bah’)- Strong’s H7650 which means, ‘to swear, exchange oaths, take an oath, vow’.



In Hebrew, when one promises to complete something, it is considered **‘done’** and the word could be depended upon, as that what was said, would be accomplished.

Our Master's Word shall not return void, for the good work that He has begun in you, He shall perfect until the day of **יהושע** Messiah.



We also take note that the 7th day of Creation, the day in which our Master completed His work and rested, clearly shadow pictures for us His Day, when He comes again, in the 7th Millennium, to complete His work, so that we can all enter into His perfect rest forever!



The number 7 also represents for us a picture of completion or fullness, as pictured for us through the 7 days of the week, the 7 Feasts/Appointed Times of **יהוה**, the seven assemblies in Hazon/Revelation, the counting of seven 7's to Shabuoth, and the seven lamps of the Menorah/Lampstand, which shines light on the showbread table.



BREAD OF LIFE

THAT WE MAY BE MADE WHOLE

While we could glean a whole host of insights, regarding the number 7, along with the 7th day (Shabbat) and more specifically, the 7th day of Matzot, which we are celebrating today, I want to share with you an encouragement, in regards to the significance of this 7th day of Matzot, and our being able to be gathered together in His Presence and have a set-apart gathering unto our Master and Elohim.



BREAD OF LIFE

THAT WE MAY BE MADE WHOLE

In Shemoth/Exodus 12:16, Wayyiqra/Leviticus 23:8, Bemidbar/Numbers 28:25, and Debarim/Deuteronomy 16:8, the Hebrew root word that is translated as **‘work’** is

מְלָאכָה melakah (mel-aw-kaw’)- Strong’s H4399 which means, **‘occupation, work, business, craftsmanship’** and comes from the word **מַלְאךְ** malak (mal-awk’)- Strong’s H4397 meaning, **‘a messenger, ambassador, envoy’**.



This day is a day where you do not do your normal 'occupation' or trade, nor do anything in regards to your daily business and work-related dealings, that you would be involved in during the rest of the week, and is therefore a 'sabbath-like' day, where we are called to perform this day before the face of our Master.



BREAD OF LIFE

It is on this 7th day of Matzot, that we are
commanded to have:

A SET APART GATHERING AND CLOSING FESTIVAL TO
יהוה

Let us therefore take a look at the Hebrew words
that are translated as ‘set-apart gathering’,
‘festival’ and ‘closing festival’



BREAD OF LIFE

1 SET APART:

The Hebrew root word for ‘set-apart, set-apartness’ is קִדְּשׁ *qodesh* (ko’-desh)- Strong’s H6944 which means, ‘**apartness/ consecrated/ dedicated/ that which is dedicated and separated unto יהוה**’.

This word is really self-explanatory and carries great weight, in its identification of truly setting something, or someone, apart from another, with a clear distinction of being marked as separate and apart from the rest.



BREAD OF LIFE

Set-apartness in the Greek is ἁγιασμός **hagiasmos** (hag-ee-as-mos')- Strong's G38 - **'consecration, sanctifying, purification'**, and comes from the verb ἁγιάζω **hagiazō** (hag-ee-ad'-zo)- Strong's G37 which means, **'make set-apart, be set-apart, to separate from profane things and dedicate to Elohim'**, which comes from the primitive root ἅγιος **hagios** (hag'-ee-os)- Strong's G40 and its fundamental idea is one of **'separation, consecration, and devotion to the service of Elohim'**.

I think we get the picture!

A piece of light-colored, textured bread is positioned behind the title. The title itself is in a dark, slightly irregular rectangular box with a thin orange line underneath.

BREAD OF LIFE

To be set-apart means to be devoted and dedicated to serving Elohim and to do so, involves the need to be separated from the profane or common, lest the mixing of the two hinders the ability to distinguish between the set-apart and the profane!

That is why we do not do the normal business, of the 6 days of the week that work is done, on the Sabbaths of our Master, so that we can properly perform, and work the service of being completely set-apart unto Him!

BREAD OF LIFE

At this point I want us to take a look at this Hebrew word for **set-apartness** as it was written in the ancient pictographic script.

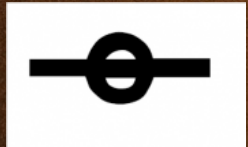
The Hebrew word **קֹדֶשׁ** **qodesh** (ko'-desh)- Strong's **H6944** which means '**apartness/ consecrated/ dedicated/ that which is dedicated and separated unto יהוה**', is rendered as follows in the ancient pictographic letter/symbols:



BREAD OF LIFE

Quph - קָ:

This is the letter 'quph', which is pictured as



and is a 'horizon' and depicts the elements of 'time', as it pictures the sun in its rising and setting. It therefore carries the meaning of 'circle' or 'to go around', representing for us both, appointed cycles or times as well as eternity and speaks of continual adherence to the Appointed Times.

BREAD OF LIFE

Dalet - ד:



This is the letter 'dalet' which is pictured as a 'tent door'. It can also have the meaning of a back-and-forth movement, as one goes back and forth through a tent door and so speaks of an access point. It can also carry the meaning of 'dangle' or hanging as the tent door would hang from the roof pole of the tent. It speaks a great deal in terms of understanding the door of the tent of appointment as the only means of access. And we also know that Messiah is 'The Door', for we only are able to have access into the Kingdom through Him!



BREAD OF LIFE

The commands are also to be written on the doorposts teaching us to remember to guard the commands of Elohim as we go out and come in, so that our going out and coming is in peace!

BREAD OF LIFE

Shin - שׁ

This is the letter 'shin' which in the ancient script is



pictured as, which is 'two front teeth' and carries the meaning of 'sharp or press, chew or devour'; which is what the teeth do, and also speaks of the sharpened word that comes forth from the mouth as the teeth 'chew' or 'meditate' on the Truth, making what comes forth pure and sharp! It also carries the understanding of consuming or destroying - as teeth do to food



BREAD OF LIFE

Looking at the rendering of this Hebrew word קֹדֶשׁ **qodesh (ko'-desh)- Strong's H6944** in the pictographic form that renders set-apartness or to be set-apart we, are able to see what this clearly implies as we take note that this word can render for us the following meaning:



BREAD OF LIFE

**CONTINUALLY COMING
TO THE DOOR OF APPOINTMENT
TO MEDITATE ON THE WORD!**



BREAD OF LIFE


Our ability to be properly set-apart, involves our ability to properly meditate on the Word, on a daily basis, as well as making sure that we do not neglect the set-apart Appointed Times, that are clearly commanded as ‘set-apart gatherings’, which include All of the Appointed Times of יהוה, as outlined and instructed in Wayyiqra/Leviticus 23, which includes the weekly Sabbath and this day that we are gathering together for, in order to close this Feast of Matzot.



BREAD OF LIFE

2 GATHERINGS:

This is the Hebrew word: מִקְרָא *miqra* (mik-raw')- Strong's H4744, which means: **assembly/ group/ convocation/ a collective of people gathered for a purpose/a calling together**, which comes from the root word קָרָא *qara* (kaw-raw')- Strong's H7121 which means, **'proclaim, call, read, summons, invite, to be called out'**.



BREAD OF LIFE

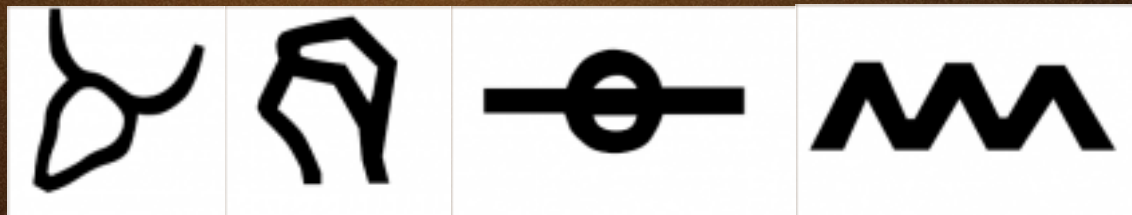
The Sabbaths and Appointed Times of יהוה are the set-apart gatherings that are to be proclaimed, and kept, and our being gathered together today, on this 7th day of Matzot, is in complete obedience to our Master's commands.

This day is a called-out set-apart gathering for the set-apart ones of the Most-High, our Head and King, יהושע Messiah!

We can glean some further insight and clarity, when looking at these words in the pictographic script.


BREAD OF LIFE

The Hebrew word **מִקְרָא** **miqra** (mik-raw')- Strong's **H4744** is pictured in the ancient pictographic script as follows:



BREAD OF LIFE

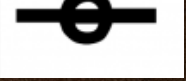
Mem - m:

The ancient script has this letter as  and is pictured as **'water'**, and also carries the meaning of **'chaos'** (from the storms of the sea) and can also picture that which is **mighty or massive** as well as the unknown. We are also able to understand this letter as representing the **nations**, for the nations are often likened to the seas in Scripture.

Knowing that this letter represents **'water'**, we are also able to see how this can render for us the meaning of **'washing' or 'cleansing'**.


BREAD OF LIFE

Quph - קָ:

This is the letter 'quph', which is pictured as , and is a 'horizon' and depicts the elements of 'time', as it pictures the sun in its rising and setting. It therefore carries the meaning of 'circle' or 'to go around', representing for us both, appointed cycles or times as well as eternity and speaks of continual adherence to the Appointed Times.

BREAD OF LIFE


Resh - ר:

The ancient pictographic script has this letter pictured as , which is **‘the head of a man’** and carries the meaning of **‘top, beginning, first, chief’**, as in being the top of the body or the head of a tribe and the one who rules; and also speaks of possession or inheritance that is decided by the chief.

BREAD OF LIFE

Aleph - א:



The ancient script has this letter as  and is pictured as '**the head of an ox**', and represents '**strength**', meaning '**muscle**' as the ox is the strongest of the livestock animals.

This also carries the meaning of '**yoke**', as an ox is placed in a yoke in order to plough or pull a heavy load in the right direction. This can also picture for us the '**red heifer**' sacrifice, that יהושע Messiah fulfilled!

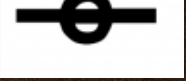
BREAD OF LIFE

This word, as mentioned, is derived from the root verb קָרָא *qara* (kaw-raw')- Strong's H7121, which is pictured in the ancient pictographic script as follows:




BREAD OF LIFE

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This is the letter 'quph', which is pictured as , and is a 'horizon' and depicts the elements of 'time', as it pictures the sun in its rising and setting. It therefore carries the meaning of 'circle' or 'to go around', representing for us both, appointed cycles or times as well as eternity and speaks of continual adherence to the Appointed Times.

BREAD OF LIFE


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BREAD OF LIFE

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BREAD OF LIFE

In his **AHLB (Ancient Hebrew Lexicon of the Bible)** Jeff Benner explains how each 3 letter root word comes from a 2 letter parent root and the parent root of this word is

קָר- where he explains that the pictograph  is a picture of the sun at the horizon and the gathering of the light, and the pictograph  is a picture of the head of a man.

Combined these mean **"GATHER THE MEN"** or **"GATHER TO THE HEAD"** and can have the understanding of the meeting, or bringing together, of people or objects, by arrangement.



BREAD OF LIFE

What we can therefore see, through the ancient pictographic rendering of the word **מִקְרָא** **miqra** (**mik-raw'**)- **Strong's H4744**, is that, in terms of this giving us the understanding of having a proclaimed calling together, or gathering, we can see the following meaning, for us, who are in **יהושע** Messiah, our Head:

**CLEANSED TO CONTINUALLY GATHER
TO OUR HEAD**



BREAD OF LIFE

Having been cleansed and redeemed from all lawlessness and sin, we who have been grafted in to the Covenants of Promise, through the blood of Messiah, are now called to guard His commands and gather as we should, on His proclaimed set-apart gatherings!

Being set-apart and gathered, is critical, yet what we must also not neglect to remember, is that this set-apart gathering is a...:



BREAD OF LIFE

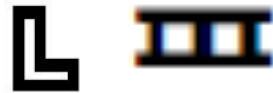
3 FESTIVAL:

The Hebrew word that is translated as 'festival' in Shemoth/Exodus 13:6 is the noun **חַג**

חַג (khag)- Strong's H2282 which means, 'a festival, feast, sacrifice, festival gathering, solemnity', which comes from the root verb **חָגַג חָגַג (khaw-gag)**- Strong's H2287 which means, 'to make a pilgrimage, keep a pilgrimage, celebrate a feast, observe a feast, dance'. The word solemnity means, 'a solemn event or occasion, formal or ceremonious observance of an occasion or event'.

BREAD OF LIFE

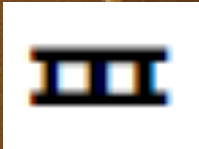
The Hebrew word **חַג** ḥag (khag)- Strong's H2282 which means, **'a festival, feast, sacrifice, festival gathering, solemnity'**, in the ancient pictographic text, looks like this:



BREAD OF LIFE

Het - n:

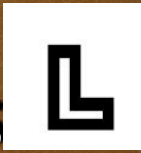


The ancient script has this letter as  which is a **'tent wall'**, and carries a meaning of **'SEPARATION'**, as a tent wall separates two halves of the tent; or it can also reflect the outside walls that separate the people inside from that which is outside and so can also symbolize protection and security to those inside, while picturing a cutting off of those who are outside.

Hence this letter can mean **'established, secure'** as well as **'cut off, and separated from'**. As a tent wall we are also able to recognize the picture of stones being built up to make a complete wall, having been separated from the world and built up in the master!

BREAD OF LIFE

Gimel - ג:

This is the letter 'gimel', which in the ancient script is pictured as  which is 'a foot' and carries the meaning to 'walk, gather, carry', as clearly referring to the functions of a foot; and it can also give the meaning of a gathering of people, and we know that 'feet' in Hebrew speaks of one's walk and ability to keep the Feasts of יהוה, and represents one's 'walk', and therefore also pictures for us the idea of 'gathering'.

A piece of light-colored, textured bread is positioned at the top center of the image. A dark, semi-transparent banner is placed horizontally across the middle of the bread. The background is a dark, mottled brown.

BREAD OF LIFE

This word, in its ancient pictographic form, can
have the meaning of:

SEPARATED GATHERING



BREAD OF LIFE

This once again teaches us the necessity of being gathered together as commanded, in order to properly celebrate and perform the Feasts of יהוה.

This Feast is a formal observance of this event, done so with great joy, and can even be done with dancing!!!



BREAD OF LIFE

This Feast is also a **‘solemn event’**, reminding us that this is not just some regular meeting, but rather, it is a formal occasion that calls for our utmost respect, attention and reverent observance!

And this is what all His Feast are to be for us, which includes the weekly Sabbath!



BREAD OF LIFE

So, our gathering together today, is not just another random meeting but is a formal occasion of celebration before the face our Redeemer and King and is one that requires our utmost attention and focus, upon Him and His Word, being done so with much joy, in celebration and remembrance of His great work!



BREAD OF LIFE

We are to rejoice in our Master ALWAYS, which means ... every day... yet this day is uniquely different, in being set-apart to close this week-long feast of Matzot and therefore, this gathering that we are doing today is a closing festival:



BREAD OF LIFE

4 CLOSING FESTIVAL:

The Hebrew word that is translated as ‘closing festival’ in Debarim/Deuteronomy 16:8 is עֲצֶרֶת *atsereth* (ats-aw-raw’)- Strong’s H6116 means, ‘a set-apart assembling together, solemn assembly’.



BREAD OF LIFE

As we consider this Feast of Matzot, that begins with us having cleansed out all leaven from our homes and then celebrating the opening of this Feast with the remembrance of the death of Messiah, which we proclaim during the Passover Meal, we recognize, and give thanks, for His work of deliverance that He has begun in us, and celebrate that He has removed from us the curse of the Torah, which is death, and how He has cleansed us, in His own blood, from all our sins, in order to be set-apart and equipped to serve!



BREAD OF LIFE

He has removed the leaven from us, for we are His Set-Apart Dwelling Place, and it is during this Feast that we begin to count to 50, with today being day 5 of that count, teaching us that we are to be a counting people, that have His Good News worked in us, in order to become the perfect Bride that is ready and waiting for His imminent return.



BREAD OF LIFE

This day 7 of Matzot, carries the shadow picture of the full assurance of the work of our Master that will be made complete, when He comes on the “7th day”, which is the 7th Millennium, and completes His work of deliverance and dwells with us forever.



BREAD OF LIFE

So, in many ways we can see how today reminds us that we are a **'work in progress'**, so to speak, and that we have the full assurance of the hope that we have in Him, being made complete, and being secured in His Word which never fails, for His Covenant He has secured in His own Blood and He has given us of His Spirit, as a seal of our redemption!



BREAD OF LIFE

And this is a day where we can boldly come together and give thanks unto Elohim, for that which He has done, and continues to do, in each of our lives individually, as well as corporately together, as a unified Bride being brought to maturity and made one in Him!



BREAD OF LIFE

Sha'ul says in:

Pilipiyim/Philippians 1:3-6 “I thank my Elohim in all my remembrance of you. 4 In all my prayers for all of you, I always pray with joy, 5 for your fellowship in the Good News from the first day until now, 6 being persuaded of this, that He who begun a good work in you shall perfect it until the day of **יהושע** Messiah.”



7th day of Matzot/Unleavened Bread

As we consider the picture of the 7 days of Matzot and the concept of proper fellowship, ‘from the first day until now’, we recognize how we are to guard the unity of the Spirit within the body, as we sojourn here with great joy, being fully persuaded of the fact that our Master’s work, that He has begun in each of us, will be made perfect at His return!



7th day of Matzot/Unleavened Bread

The Greek word that is used here for ‘perfect’ is ἐπιτελέω *epiteleō* (ep-ee-tel-eh’-o)- Strong’s G2005 which means, ‘to complete, accomplish, finished, perfected, performing’, and this same word is used in:

Qorintiyim Bět/2 Corinthians 7:1 “Having, then, these promises, beloved, let us cleanse ourselves from all defilement of the flesh and spirit, perfecting set-apartness in the fear of Elohim.”



7th day of Matzot/Unleavened Bread

Due to the ‘perfect’ and ‘complete’ work of Messiah, we are able to be perfect and set-apart before Elohim, for that is what we are called to! We are called to set-apartness, and having been grafted into the Covenants of Promise, by the Blood of Messiah, that cleanses and washes us, we are now called to be a called-out people who are ‘perfecting’ set-apartness, in the fear of Elohim!



7th day of Matzot/Unleavened Bread

How then are we to ‘perfect’ our set-apartness in the fear of Elohim?

By walking in **THE PERFECT TORAH!!!**

On this 7th day of Matzot, I briefly want to share some insight, into what I believe to be a great parable and lesson for us this day, based on Scriptural accounts, that gives us a better understanding, as to the importance of guarding to keep the Appointed Times of יהוה.



7th day of Matzot/Unleavened Bread

We guard to keep this Feast of Pěsaḥ/Matzot, as we remember the work that our Master has done, in paying the price for our sins.

And we are also told to remember how יהוה delivered Yisra'ěl from bondage in Mitsrayim and from the harsh slavery that they had been bound to, which pictures for us the prefect shadow picture of our release from bondage to sin and lawlessness!

A dark brown textured background. At the top center, there is a dark blue banner with a thin orange line underneath it. Above the banner is a piece of light-colored, crumbly matzah. Below the banner is another piece of matzah.

7th day of Matzot/Unleavened Bread

As we therefore take a look at the events that took place when Yisra'ěl was delivered from Mitsrayim, we gain some insight as to what took place on this day during their exodus, from the recorded accounts that we have, as a parable for us today!



7th day of Matzot/Unleavened Bread

Let us take a quick look at:

Bemidbar/Numbers 33:2-8 “And Mosheh wrote down the starting points of their departures at the command of יהוה, and these are their departures according to their starting points: 3 So they departed from Ra’meses in the first month, on the fifteenth day of the first month, on the morrow of the Passover the children of Yisra’ěl went out with boldness before the eyes of all the Mitsrites,



7th day of Matzot/Unleavened Bread

4 and the Mitsrites were burying all their first-born, whom יהוה had smitten among them. Also on their mighty ones יהוה had executed judgments. 5 Then the children of Yisra'el departed from Ra'meses and camped at Sukkoth. 6 And they departed from Sukkoth and camped at Ėtham, which is on the edge of the wilderness.



7th day of Matzot/Unleavened Bread

7 And they departed from Ėtham and turned back to Pi Haḥiroth, which is east of Ba'al Tsephon. And they camped near Miḡdol. 8 And they departed from before Haḥiroth and passed over through the midst of the sea into the wilderness, went three days' journey in the Wilderness of Ėtham, and camped at Marah."



7th day of Matzot/Unleavened Bread

Here, we are able to see part of the recorded journey that took place from Mitsrayim and I have simply read to **verse 8** for a specific reason, as we take note of the following scenario, from the written text that we have, which makes perfect sense in teaching us a valuable lesson, in regards to the work of our Master and our need to be working out our deliverance with fear and trembling.



7th day of Matzot/Unleavened Bread

Yisra'ēl departed from Ra'meses on the 15th of the 1st month and then camped at Sukkoth.

The Hebrew root word that is used for 'camped' is **חָנָה** *ḥanah* (khaw-naw')- Strong's H2583 which carries the meaning of, 'to decline, bend down, encamp, pitched, remain camped, lay siege against'.



7th day of Matzot/Unleavened Bread

They pitched their tents and rested!

They then departed from Sukkoth on the 16th of the 1st month and camped at Ėtham.

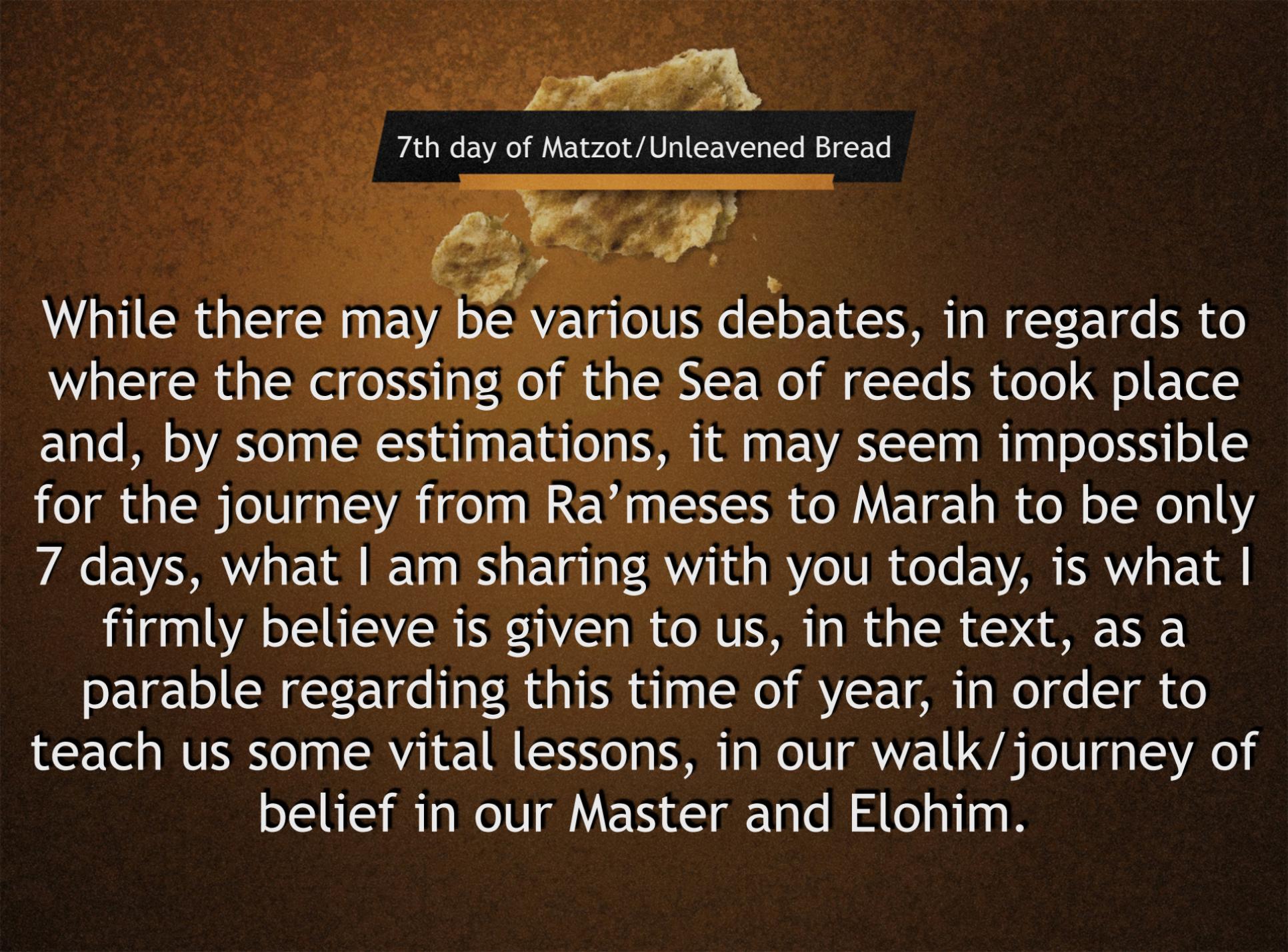
They then departed from Ėtham on the 17th of the 1st month and camped at Miġdol.

They then departed from Miġdol/Haḥiroth on the 18th of the 1st month and they passed over through the Sea of Reeds.

This would have been the 4th day of Matzot.

After having come through the Sea of Reeds, they went for 3 days and then camped at Marah.

After 3 days journey, they would have now come to Marah and camped on the 21st of the 1st month, this being the 7th day of Matzot.



7th day of Matzot/Unleavened Bread

While there may be various debates, in regards to where the crossing of the Sea of reeds took place and, by some estimations, it may seem impossible for the journey from Ra'meses to Marah to be only 7 days, what I am sharing with you today, is what I firmly believe is given to us, in the text, as a parable regarding this time of year, in order to teach us some vital lessons, in our walk/journey of belief in our Master and Elohim.



7th day of Matzot/Unleavened Bread

Based on the text, we see a clear pattern of a 'point of departure' then 'camping', 'point of departure' and 'camping' etc. and then, between the Sea of Reeds crossing and Marah, there is a clear time period that is given to us, of a 3-day journey, before a camping took place again and therefore, we are able to deduce from Mosheh's account, a parable type that could be further understood, in expanding on the importance of the Appointed Times of יהוה.



7th day of Matzot/Unleavened Bread

It is therefore, with this concept of a parable in mind, that I ask you to bear with me, in this picture that we have, of the beginning of the exodus, and glean some valuable insight from the stop at Marah and see how it can relate a powerful message for us today, in terms of this 7th day of Matzot!



7th day of Matzot/Unleavened Bread

WHAT TOOK PLACE AT MARAH?

Shemoth/Exodus 15:22-26 “And Mosheh brought Yisra’ěl from the Sea of Reeds, and they went out into the Wilderness of Shur. And they went three days in the wilderness and found no water. 23 And they came to Marah, and they were unable to drink the waters of Marah, for they were bitter. So the name of it was called Marah. 24 And the people grumbled against Mosheh, saying, “What are we to drink?”



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25 Then he cried out to יהוה, and יהוה showed him a tree. And when he threw it into the waters, the waters were made sweet. There He made a law and a right-ruling for them, and there He tried them. 26 And He said, “If you diligently obey the voice of יהוה your Elohim and do what is right in His eyes, and shall listen to His commands and shall guard all His laws, I shall bring on you none of the diseases I brought on the Mitsrites, for I am יהוה who heals you.”



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After the victory at the Sea of Reeds, Yisra'ěl went on a 3-day journey and came to Marah, where they complained that they had no water, as the water at Marah was bitter and so, the people grumbled and rebelled against Mosheh.



7th day of Matzot/Unleavened Bread

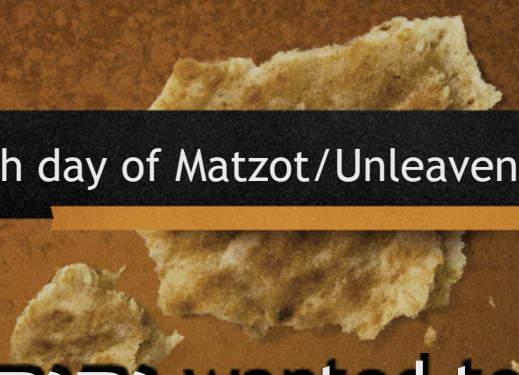
Marah is a lesson for us in rebellion against the Word of Elohim and putting trust in His provision and Marah still exists today.

There is a village there and the water is still bitter.

But, guess what?

The bitter water is not harmful.

In fact, it has health benefits, in that it kills parasites and bad bacteria in the digestive system, while not harming the good bacteria.



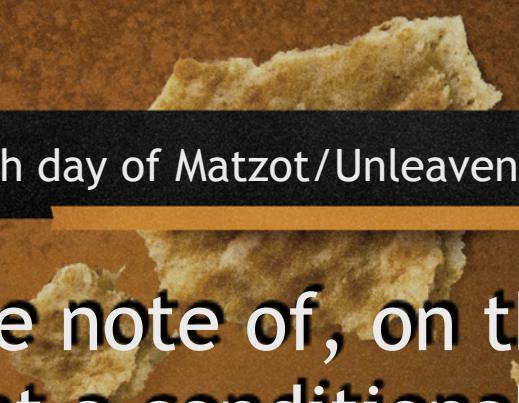
7th day of Matzot/Unleavened Bread

Could it be that **יהוה** wanted to cleanse their bodies internally from the effects of Mitsrayim?

What we take note of here, is that the waters were made sweet, when Mosheh threw the tree into the waters, which is a perfect picture of how the sacrifice of our Master has made our bitterness sweet!

We also take note that the Word of Elohim is made sweet in Him.

Many who do not acknowledge who our Master, Elohim and Saviour is, find the Word too bitter to swallow.



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Yet what we take note of, on this day, **as a parable of timing**, is that a conditional promise was given to Yisra'ël!

In **verse 26**, we see some very clear covenant language being spoken, as **יהוה** said that **if** they diligently obeyed His voice and did what was right in His eyes, and listened to His commands and guarded His laws, **then** He would bring none of the diseases, that He brought on the Mitsrites, upon them and He declared very clearly that He is **יהוה** who heals!



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This same conditional clause applies to each of us who are grafted into Messiah, by His own blood! If we obey then we shall be protected in Him! If we do not obey then we put ourselves outside of His perfect covering and protection!



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Sha'ul reminds us of the following, in his letter to the believers in Corinth:

Qorintiyim Aleph/1 Corinthians 10:1-12 “For I do not wish you to be ignorant, brothers, that all our fathers were under the cloud, and all passed through the sea, 2 and all were immersed into Mosheh in the cloud and in the sea, 3 and all ate the same spiritual food, 4 and all drank the same spiritual drink. For they drank of that spiritual Rock that followed, and the Rock was Messiah.



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5 However, with most of them Elohim was not well pleased, for they were laid low in the wilderness.

6 And these became examples for us, so that we should not lust after evil, as those indeed lusted. 7

And do not become idolaters as some of them, as it has been written, “The people sat down to eat

and to drink, and stood up to play.” 8 Neither should we commit whoring, as some of them did, and in one day twenty-three thousand fell,



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9 neither let us try Messiah, as some of them also tried, and were destroyed by serpents, 10 neither grumble, as some of them also grumbled, and were destroyed by the destroyer. 11 And all these came upon them as examples, and they were written as a warning to us, on whom the ends of the ages have come, 12 so that he who thinks he stands, let him take heed lest he fall.”



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We have a deliverance to work out, with fear and trembling, and to do that, we are to be on guard against bitterness and rebellion against His Word and we are to learn from the examples that we have been given in Scripture.

They had been delivered, and here, symbolically on this 7th day, they were given a clear conditional clause, to which they would swear to guard to do!



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The complete work of our Healer has been made known to us, and His work comes with His clear conditions of obedience and when we guard to keep His Word, we find how sweet it becomes to our taste.

Having said that, we also take note that with the eating of His Sweet Word, there comes a responsibility to proclaim His Reign, which may not always be sweetly received, yet we must hold fast to our belief, in the One who made the waters sweet!



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As we consider these events that took place, we are able to see very powerful pictures and **parables** of our Master.

As we consider the **parable** behind the exodus, we can take note that, based on the assumption of this timing of journeying from stop to stop, that took place during Matzot, from a perspective of the text being a clear **parable for us**, that on the **4th day of Matzot** the Sea of Reeds was split open!



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How interesting it is that on the **4th day of Creation Week**, the lights were made to divide the day from the night, just as our Master came on the **4th Millennium**, The Light of the world, to call us out of darkness into His marvelous light, and now, here on this **7th day**, we are reminded that His work is sufficient for us and we are warned against bitterness and rebellion, as we take heed to the conditions of the Covenant and swear to guard His commands.



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There is much to celebrate, as we set this day apart and recognize how sweet to the taste our Master's Word is!

Tehillah/Psalm 119:103 “How sweet to my taste has Your word been, more than honey to my mouth!”



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On this day we celebrate the sweet joy of redemption and the full work of our Master that will be completed in us when He returns!

Our responsibility now, is to guard the Word with joy and put off all bitterness, as we live set-apart lives, for He who heals us is set-apart!

We also take note how this day can picture for us many who will be bitter on the Day of **יהוה** and will blaspheme His Name, while those who have accepted the work of our Redeemer, will find refuge in Him and rejoice at His return.



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What we recognize, by this stop at Marah, is that there was still a long journey that lay ahead and this journey required proper obedience and so, as we close this Feast of Matzot today, we too recognize that the journey that is ahead is long and needs proper steadfast endurance, in order to walk, and work out, our deliverance with fear and trembling.



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And it is in this season where we are commanded to **count 7 competed 7's**, so therefore, let us make sure that we are completely committed to living set-apart lives unto our Master, where there can be no room for compromise, lest bitterness sets in and causes rebellion, which I remind you, is as witchcraft, and will be destroyed by our Master!

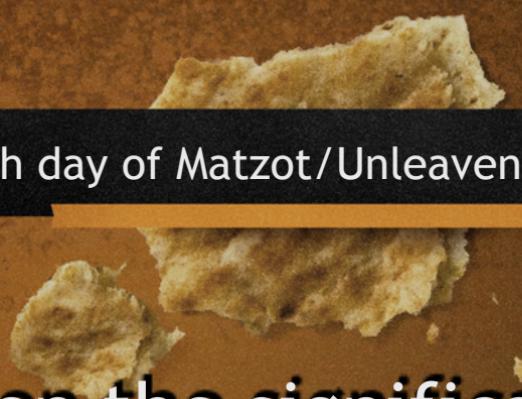
Today we celebrate the work of our King and how He has cleansed us and removed our sins from us, set us apart as a royal priesthood in Him, and continues to wash us through His Word, so that we may be perfectly prepared for His return!



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This day we celebrate His work and how He has made the bitter sweet, how He has taken the bitter sting of death for us, and therefore, recognize our need to remain in Him, lest our garments become defiled and we find that sin causes the sweet to become bitter!

This is a season of counting and counting we shall do, as we continue to count the cost of following our Master and serve Him in complete set-apartness, doing so with joy and praise for His Mighty Name that saves!



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As I meditated on the significance of this 7th day of Matzot, and the clear call we all have to go and make taught ones of the nations, we realize and recognize the responsibility that we have in making sure that we are ‘eating the word’, which is a Hebraism that means ‘receive knowledge’.

I was reminded of two accounts that we have in Scripture, regarding the sweet Word that we are to eat:



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Yehezqěl/Ēzekiel 3:3 “And He said to me, “Son of man, feed your stomach, and fill your stomach with this scroll that I am giving you.” And I ate it, and it was as sweet as honey in my mouth.”



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As we read further, we see the responsibility that comes with eating the sweet Word:

Yehezqěl/Ezekiel 3:4-11 “And He said to me, “Son of man, go to the house of Yisra’ěl, and you shall speak to them with My words. 5 “For you are not sent to a people of foreign speech and of difficult language, but to the house of Yisra’ěl, 6 not to many people of foreign speech and of difficult language, whose words you do not understand. If I had rather sent you to them, they would have listened to you.



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7 “But the house of Yisra’ēl is going to refuse to listen to you, for they refuse to listen to Me. For all the house of Yisra’ēl are hard of head, and hard of heart. 8 “See, I shall make your face as hard as their faces and your forehead as hard as their foreheads. 9 “Like adamant stone, harder than flint, I shall make your forehead. Do not be afraid of them, nor be discouraged at their looks, for they are a rebellious house.”



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10 And He said to me, “Son of man, receive into your heart all My words that I speak to you, and hear with your ears. 11 “And go! Come to the exiles, to the children of your people, and speak to them and say to them, ‘Thus said the Master יהוה,’ whether they hear, or whether they refuse.”



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We are also given the following account, in:

Hazon/Revelation 10:9-11 “And I went to the messenger and said to him, “Give me the little book.” And he said to me, “Take and eat it, and it shall make your stomach bitter, but it shall be as sweet as honey in your mouth.” 10 And I took the little book out of the messenger’s hand and ate it, and it was as sweet as honey in my mouth, but when I had eaten it, my stomach was made bitter. 11 And he said to me, “You have to prophesy again concerning many peoples and nations and tongues and sovereigns.”



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The Hebraism of eating the sweet word, is to grow in the knowledge of Elohim, and with the sweet Word becoming bitter in our stomach, we are able to see another Hebraism that teaches us how many may not receive the Good News of the Reign of Elohim, and what we will see happening, in these days, may reflect a bitterness on the part of many, yet we must endure and proclaim the Truth, while holding fast to walking set-apart, knowing that we will be the fragrance of life to life, to some, and to others, we will be the fragrance of death to death, yet our Master is the One who makes us competent for such a task, as we eat of His Sweet Word and throw off all bitterness!



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Let this day be a good taste of the sweet victory that we have in our Master and while we realize that the days of distress are fast approaching, and are, in fact, already here, we hold fast to the joy of our Master that strengthens us to proclaim His reign, as we sojourn here as faithful ambassadors of our Mighty Healer and King!

We are to eat His sweet Word, that may often make the stomach bitter!

This signifies the commission that we have in Him, in going to proclaim the message of the Kingdom of Elohim to many - even though many will not hear!



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A bitter sweet thing it is indeed, yet, as we stay in Messiah, it is He who makes the bitter waters sweet and causes us to be a people that do not rebel, but submit and obey and joyfully continue to stand in Him, having the knowledge and full assurance of His work being made complete in us, as signified by the celebration and remembrance of this 7th day of Matzot - even though this 7th day of Matzot 2023 is only the 5th day in our count to 50!



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There is still a journey ahead - a set-apart race, in which we are to run and compete, according to His Kingdom rules.

We are able to do so, because the secret that will be fully revealed at the sounding of the 7th messenger, has been revealed to us, His Bride!



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The Greek word that is translated as 'secret' is **μυστήριον mustērion** (moos-tay'-ree-on)- Strong **G3466** which means, **'hidden thing, secret, mystery, secrets confided only to the initiated'**.

I want to highlight a couple of passages, which show us how the secret of Elohim has been revealed to us, for it has been given to us to know the secrets of the reign:



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Mattithyahu/Matthew 13:11 “And He answering, said to them, “Because it has been given to you to know the secrets of the reign of the heavens, but to them it has not been given.”

Let us not take lightly the secret of the reign of the heavens, given to us who are in Messiah! Our Master has restored us to favour and given us all we need to be set-apart and continue to seek out His Ways and walk perfectly therein!



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Qolasim/Colossians 1:21-28 “And you, who once were estranged and enemies in the mind by wicked works, but now He has completely restored to favour 22 in the body of His flesh through death, to present you set-apart, and blameless, and unreprouvable before Him, 23 if indeed you continue in the belief, founded and steadfast, and are not moved away from the expectation of the Good News which you heard, which was proclaimed to every creature under the heaven, of which I, Sha’ul, became a servant, 24 who now rejoice in my sufferings for you, and fill up in my flesh what is lacking in Messiah’s afflictions, for the sake of His Body, which is the assembly,



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25 of which I became a servant according to the administration of Elohim which was given to me for you, to fill the word of Elohim, 26 the **secret** which has been hidden from ages and from generations, but now has been revealed to His set-apart ones, 27 to whom Elohim desired to make known what are the riches of the esteem of this **secret** among the nations: which is **Messiah in you**, the expectancy of esteem, 28 whom we announce, warning every man and teaching every man in all wisdom, in order to present every man perfect in Messiah **יהושע**”



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Eph'siyim/Ephesians 3:4 “In reading this, then, you are able to understand my insight into the secret of Messiah”

As we bring this Feast of Matzot to a close, may we be encouraged by the clear and sure promises of the Word of Elohim, that is yes and Amēn in Messiah, and be firmly equipped to pursue set-apartness and guard the good deposit that has been revealed to us, as we go out and boldly proclaim the coming reign, of which we are to be faithful ambassadors of, here and now!



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This 7th day of Matzot is also a picture of a
cleansing period of His Tabernacle!

That is ... of you and me, for we are His Dwelling
Place!

All is to be cleansed by blood, and as we know
from The Torah, the Tabernacle had to be cleansed
for 7 days, in order for it to be made ready to
function, as a means of drawing near to Elohim!



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What we can therefore recognize, is that we are a royal priesthood that has been **CLEANSED TO SERVE**

While we are having a closing festival for **The Feast of Matzot**, which ends at sunset today, we are, as already mentioned, in DAY 5 of our count to Shabuoth, and as a cleansed, commissioned, set-apart and royal priesthood, may we be reminded to keep counting!



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The time of counting to 50, is about recognizing how we have been cleansed of sin and lawlessness and are daily being permeated with the good leaven of the Kingdom, as we are reminded of the words of Yoḥanan:

Yoḥanan Aleph/1 John 3:6 “Everyone staying in Him does not sin. Everyone sinning has neither seen Him nor known Him.”

The ability to count and the responsibility of obedience that goes with it, will keep us from sinning and will lead us to Shabuoth - and ultimately, lead us to the final Yobel - where a Bride comes face to face with her Husband!!!

Let's be a counting people, amēn!