

7th DAY OF MATZOT 2020

21st of the 1st month 2020/2021

Shalom all,

Today we have come to the 7th and last day of the Feast of Matzot/Unleavened Bread. It certainly seems to have gone by so fast and this year it has been significantly different, with us being on a lockdown, yet it has been a wonderful week in our Master's presence, who has caused us to be separated unto Him for His esteem and praise! Each year I always like to share a message on the closing day of this wonderful festival, which celebrates our cleansing and being equipped to serve as a royal priesthood of Messiah!

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’el. 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.”**

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.”**

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.”**

Today, as we gather together online, 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 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.

The Hebrew word that is translated as ‘seventh’ is שְׁבִיעִי – Strong’s H7637 ‘shâbiy`iy’ which simply means ‘seventh’, and this comes from the word שָׁבַע sheba – Strong’s H7651 which means, ‘seventh’ which comes from the primitive root verb שָׁבַע shaba – 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 **יהודה**, 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.

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.

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 – **Strong's H4399** which means, '**occupation, work, business, craftsmanship**' and comes from the word **מַלְאָךְ** malak – **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.

It is on this 7th day of Matzot, that we are commanded to have a set-apart gathering and closing festival to **יהודה**.

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

1 – Set-Apart:

The Hebrew root word for '**set-apart, set-apartness**' is **קִדְּשׁ** qodesh – **Strong's H6944** which means, '**apartness/ consecrated/ dedicated/ that which is dedicated and separated unto יהודה**'.

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.

Set-apartness in the Greek is **ἁγιασμός** hagioσmos – **Strong's G38** – '**consecration, sanctifying, purification**', and comes from the verb **ἁγιάζω** hagiozō – **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** hagioσ – **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!

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, work the service of being completely set-apart unto Him!

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* – 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:



Qoph – ק:

This is the letter **‘qoph’**, 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.

Dalet – ד:



This is the letter **‘dalet’** which is pictured as , which is 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!

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 in is peace!

Shin - ש:



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.

Looking at the rendering of this Hebrew word קֹדֶשׁ *qodesh* – 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:

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

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 יְהוָה, 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.

2 – Gatherings:

This is the Hebrew word: מִקְרָא *miqra* – 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* – Strong’s H7121 which means, ‘**proclaim, call, read, summons, invite, to be called out**’.

The Sabbaths and Appointed Times of יְהוָה are the set-apart gatherings that are to be proclaimed, and kept, and our being gathered together online 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, יְהוָה מֶשִׁיחַ Messiah!

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

The Hebrew word מִקְרָא *miqra* – Strong’s H4744 is pictured in the ancient pictographic script as follows:



Mem - מ:



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'.

Quph – ק:

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.

Resh – ר:

The ancient script has this letter 'resh' as  – and is pictured as 'the head of a man' and has the meaning of the head of a man as well as chief, top, begging or first.

This letter can mean 'top' – as in the top or head of a body; and 'chief' – as in head of a tribe or people, as well as the one who rules the people.

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!

This word, as mentioned, is derived from the root verb אָרָא qara – Strong's H7121, which is pictured in the ancient pictographic script as follows:



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 קר – 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.



What we can therefore see, through the ancient pictographic rendering of the word מִקְרָא *miqra* – **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 יְהוֹשֻׁעַ *Messiah*, our Head:

CLEANSED TO CONTINUALLY GATHER TO OUR HEAD WHO IS OUR STRENGTH!

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!

As mentioned repeatedly, over this past week, that while we may be under a mandated lockdown due to a wasting disease that has been spreading through the world, we are still expected to guard the command of being called out to gather unto our Head, יְהוֹשֻׁעַ *Messiah*, which we are able to do, through our online gathering for this set-apart day!

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

3 – Festival:

The Hebrew word that is translated as 'festival' in **Shemoth/Exodus 13:6** is the noun חַג *ḥag* – **Strong's H2282** which means, '*a festival, feast, sacrifice, festival gathering, solemnity*', which comes from the root verb חָגַג *ḥagag* – **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*'.

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



Ḥet – ח:

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 recognise the picture of stones being built up to make a complete wall, having been separated from the world and built up in the master!

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 'יהודה', and represents one's 'walk', and therefore also pictures for us the idea of 'gathering'.

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

SEPARATED GATHERING

This once again teaches us the necessity of being gathered together as commanded, in order to properly celebrate and perform the Feasts of 'יהודה'. This Feast is a formal observance of this event, done so with great joy, and can even be done with dancing!!!

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!

So our gathering together online today, is not just another random online 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!

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:

4 – Closing Festival:

The Hebrew word that is translated as 'closing festival' in Debarim/Deuteronomy 16:8 is עֲצֵרֶת  atsereth – Strong's H6116 means, 'a set-apart assembling together, solemn assembly'.

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!

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 4 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.

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.

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!

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!

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.”

As we consider the picture of the 7 days of Matzot and the concept of proper fellowship, ‘**from the first day until now**’, we recognise 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!

The Greek word that is used here for ‘perfect’ is ἐπιτελέω *epiteleō* – 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.”

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!

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

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

As I always do on this day, 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.

We guard to keep this Feast of Pēsah/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'el from bondage in Mitsrayim and from the harsh slavery that they had been bound to, which pictures for us the perfect shadow picture of our release from bondage to sin and lawlessness!

As we therefore take a look at the events that took place when Yisra'el 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!

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'el went out with boldness before the eyes of all the Mitsrites, 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. 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.**”

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.

Yisra'el 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 **hanah** – **Strong's H2583** which carries the meaning of, '**to decline, bend down, encamp, pitched, remain camped, lay siege against**'.

They pitched their tents and rested!

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

They then departed from Ėtham on the 17th and camped at Miḡdol.

They then departed from Miḡdol/Haḥiroth on the 18th 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.

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.

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.

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!

What took place at Marah?

Shemoth/Exodus 15:22-26 "And Mosheh brought Yisra'el 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?" 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."

After the victory at the Sea of Reeds, Yisra'el 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.

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.

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.

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

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!

This same conditional clause applies to each of us who are grafted into Messiah, by His own blood!

Sha'ul reminds us in:

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. 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, 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.”**

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!

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!

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!

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.

There is much to celebrate, as we set this day apart and recognise 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!"

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 **יְהוָה** 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.

What we recognise, 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 recognise 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.

And it is in this season where we are commanded to count 7 completed 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!

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, recognise our need to remain in Him, lest our garments becomes 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!

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 realise and recognise 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: **Yehezqël/Ezekiel 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.”**

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

Yehezqël/Ezekiel 3:4-11 **“And He said to me, “Son of man, go to the house of Yisra’ël, 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’ël, 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. 7 “But the house of Yisra’ël is going to refuse to listen to you, for they refuse to listen to Me. For all the house of Yisra’ël 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.” 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.”**

We are also give 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.”**

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!

Let this day be a good taste of the sweet victory that we have in our Master and while we realise 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!

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 is only the 4th day in our count to 50!

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!

The Greek word that is translated as ‘secret’ is **μυστήριον** **mustērion** – **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:

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.”**

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 unprovable 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, 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 יְהוֹשֻׁעַ”**

Ephsiyim/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!

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

Another aspect that we are able to consider this year, in helping us get an even more complete understanding of the significance of this 7th day of Matzot, is in the Torah of the leper, in the day of his cleansing, which can be read in **Wayyiqra/Leviticus 14**.

On the day of his cleansing, the priest would go out of the camp and see if the leprosy was healed and then take two live birds, cedar wood, scarlet and hyssop.

One of the birds would be slain in an earthen vessel over running water and the live bird, cedar wood, scarlet and hyssop would be dipped in the blood of the bird that was slain and the blood would be sprinkled 7 times on him who was to be cleansed.

The leper being cleansed, would then wash himself in water and stay outside for 7 days and on the 7th day be washed again and he would be clean.

On the 8th day he would take the commanded offering to the priest who would wave it as a wave offering before Elohim for his acceptance.

Please read this chapter for more details and specifics, as I am simply giving an overview, in order to highlight the significance of the cleansing that takes place on the 7th day, after having been sprinkled with blood and washed on the 1st day of his cleansing.

This week of Matzot, beginning with Passover, fulfills this picture of cleansing, through the complete work of Messiah and therefore, sets us apart as being cleansed from sin, as pictured by leprosy, and are now ready to serve as a true set-apart and royal priesthood that boldly proclaims the Kingdom Reign of Elohim!

As part of the cleansing process of the leper, we take note that on the 8th day the priest would take some of the blood of the guilt offering and put it on the tip of the right ear on the one to be cleansed, and on the thumb of his right hand and on the big toe of his right foot!

This is the same procedure that was to be followed for the ordination/consecration of the priests!

Why I am mentioning this, is to clearly highlight that this day is no ordinary day that we keep set-apart, for in it we recognize and remember that we are a royal priesthood, in the order of Malkitsedeq, that has been cleansed in the Blood of the Lamb and are now ready to serve, for this secret of His kingdom has been revealed to us!

Today we celebrate the joy of serving our Master, who has, by His Sweet Word, caused the bitter to be made sweet!

As we celebrate together, in His presence, take time to consider what things, if any, has His sweet Word caused to become bitter in your stomach...!

And in doing so, recognise that it is through His redeeming work that the bitter has been made sweet, giving us all we need to serve Him, in complete set-apartness and joy, armed in His Torah and ready to proclaim His Truth!

While we are having a closing festival for the Feast of Matzot, which ends at sunset today, we are, as already mentioned, in DAY 4 of our count to Shabuoth, and as a cleansed, commissioned, set-apart and royal priesthood, may we be reminded to keep counting!

The time of counting to 50 is about recognising 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!

I also would like to highlight what Carlien mentioned the other night, after worship, in terms of the old path where the good way is!

We see the following in:

Yirmeyahu/Jeremiah 6:16 “**Thus said יְהוָה, “Stand in the ways and see, and ask for the old paths, where the good way is, and walk in it; and find rest for yourselves. But they said, ‘We do not walk in it.’”**

This was part of a rebuke given to a rebellious and backsliding people, who refused to listen to the commands of Elohim and they walked in crooked ways!

This 7th day of Matzot must remind us of what we have been cleansed from and what we are to retain, so that we do not fall back to wrong ways, but walk in the good way that has been prepared for us!

May we not be like our forefathers who have said, by their lawless traditions, “**we do not walk in it**”, but rather, let us be a people who respond to this call our Master and Elohim, who has cleansed us from all defilement of the flesh, so that we can walk in, and stay in, Him, the GOOD WAY!

The Hebrew phrase that is translated as ‘**the old paths**’ is written as follows:

לְנִתְבוֹת עוֹלָם – lin’tiḇoth olam

This phrase is constructed from the 2 root words:

1) נָתַיַב nathiyb- Strong’s H5410 which means, ‘**path, pathway, byway**’.

We do not follow the crooked byways and paths of the unrighteous and we called to guard ourselves from allowing our feet to follow their paths! Our feet must be on the narrow path of Messiah which leads to life, and not on the broad path of sinners and lawlessness that leads to destruction!

This word is also used in:

Tehillah/Psalm 119:35 “**Make me walk in the path of Your commands, for I have delighted in it.**”

Tehillah/Psalm 119:105 “**Your word is a lamp to my feet and a light to my path.**”

2) עולם olam – Strong’s H5769 which means, *‘long duration, antiquity, continual, all successive, everlasting, forever, permanent, unending, perpetual’*, and clearly represents for us that which pertains to an unlimited duration of time, with a focus of no anticipated end!

This word is often translated as ancient, and highlights for us the clear idea of the ancient way being the eternal way!

The Good Way is our path to eternity!

This is The Good Eternal Way that we are to walk in, as we stay in our Master and guard His Word that lights our path, as we meditate on His Torah day and night, not looking to the left or to the right!

For then, we can truly be the light of our Master and be His cleansed, set-apart and royal priesthood that knows how to count and how to stay clean, by possessing our lives with endurance, having the full assurance that as long as we walk in the Good Way and stay on that way, we will walk with Him in eternity... for the good Way is the Eternal Way – there is no other!

This day is a day of Good News... let us rejoice and celebrate the Good Way and remain steadfast as a Bride who has been made clean!

I will end with...

Romiyim/Romans 16:24-27 “The favour of our Master יהושע Messiah be with you all. Aměn. 25 And to Him who is able to establish you according to my Good News and the preaching of יהושע Messiah, according to the revelation of the secret which was kept silent since times of old, 26 but now has been made manifest, and by the prophetic Scriptures has been made known to all nations, according to the command of the everlasting Elohim, for belief-obedience. 27 To Elohim, wise alone, be the esteem, through יהושע Messiah forever. Aměn.”

יהוה bless you and guard you; יהוה make His face shine upon you and show favour to you; יהוה lift up His face to and give you shalom!