

## The Second Hebrew Month of IYYAR

Rosh Chodesh **IYYAR**

The Hebrew letters of Iyyar - **אייך** - form a powerful acronym: **אני יי רופך**  
*Ani Adonai Rofeicha! I Am the Lord your Healer!*

Historically and Biblically during this month the Israelite slaves, who were delivered and redeemed from Egypt, are now on their journey through the wilderness. We see, during the 7 weeks after the Exodus, how God's is preparing them to stand before His Presence at Mount Sinai, where they will hear and receive His Word. It is a liminal space...moving from one phase of life to another. An essential component of the transition, from the status of slave to a member of the "kingdom of priests" and the "holy nation," is healing - physically, mentally, and spiritually. Their bodies needed to be strengthened and healed from the effects of cruel labor and poor nutrition. God provides the perfect food - manna, bread from Heaven, and at the waters of Marah the bitter waters were turned into sweet, healing water.

Messiah Yeshua, was a type of manna, or Bread of Life sent from Heaven for our healing. He appeared to his disciples, after God raised him from the grave, in a body made perfect and filled with resurrection life. He broke bread, ate and talked with them, and gave them deeper understanding of the will and heart of the Father. This, too, occurred during the month of Iyyar.

The whole month of **IYYAR** falls during *Sefirat ha'Omer*, the Counting of the Omer - seven weeks of careful watching, preparation, and anticipation. It is a liminal month that bridges the Redemption at Passover (*Nissan*), when the Kingship of God is announced, with the Revelation of God and His Word at Shavuot (*Sivan*) and the establishment of His Kingdom with its laws, statutes and ordinances.

It is a time of connection. Passover marks the time of the Bridegroom's choosing of His beloved and their betrothal (*kiddushin*) when they are set apart uniquely, one unto the other. Shavuot marks the occasion of their marriage (*nissuin*) when the relationship is noted with a marriage document, *ketubah*, of God's Word, and sealed by the *Ruach HaKodesh*, the Holy Spirit. The interim period serves an important purpose; it provides the time to bring to completion what was begun. The betrothal is brought to completion by the marriage; redemption is brought to fullness by revelation and transformation.

Another connection to consider is that of sight and sound. At the exodus from Egypt, the Israelites witnessed the mighty miracles of God. They **saw** the wonders with their own eyes, and Moses instructed them,

"...you shall remember what the Lord your God did to Pharaoh and to all Egypt, the great trials which your eyes saw, the signs, the wonders, the mighty hand, and the outstretched arm, by which the Lord your God brought you out..." (Exodus 7:18-19).

At Mount Sinai, however, at Pentecost the emphasis is on **hearing** God. The people are rallied by the loud, piercing sound of a divine *shofar*. When they are assembled at the base of the mountain the Presence of God, concealed in a thick cloud that covers the peak, is signaled by the increasing volume of the sound. When the Word of God is transmitted to them by Moses, their response is: "We will do and we will hear!"

Yeshua: "My mother and my brothers are those who hear the word of God and do it." (Luke 8:21)

As His people, we are called to "be holy as He is holy." How do we define holiness?

A definition by Hannah Harrington: "Holiness is a dedication to perform God's will in the world... to benefit not only ourselves but humanity."

Mary Douglas (late British anthropologist & author) says: "To be holy is to be whole, to be one [*echad*]; holiness is unity, integrity, perfection of the individual and of mankind."

Our Father in Heaven has called to “be holy as He is holy.” (Leviticus 11:45)

*May He bless us to live in ways that bring true wholeness and holiness into our lives.  
And, through us into the world, for His glory, as is our purpose.*



**At the Threshold** - KHP (March 2011) A poem written when I was in a challenging liminal space.

Pause -  
wait and pray, in faith believe  
as you look toward the next phase and level of life,  
Trust that it will be a step higher  
and closer to the Beloved of our souls.  
Reach out for the joy of challenging service  
rather than purposeless idleness.  
Joy in His service involves both opportunity and commitment.

Go forward -  
with praise and thanks for the gift of being alive,  
each step, each day, each moment.  
Continue to grow in understanding and in the calling to be holy.  
In the holiness of Yeshua, be Father focussed and Spirit filled,  
and walking in the reality of God's Kingdom.

Appreciate -  
the beauty of life and learn how to live it more consciously,  
deeply, fully,  
beyond the visible to the higher.  
Be aware of the unity and harmony between matter and spirit,  
time and timelessness, the natural and eternal.

Life -  
is a narrow bridge; walk it with a sense of meaning, confidence  
and anticipation - with no fear,  
in a state of 'Already - but not yet!'  
Be prepared to give up some things as we aim higher  
For the things that are even more meaningful and enduring.