

John 1:29

“ ... Behold the Lamb
of God, which taketh
away the sin of the
world.”

Jeremiah 31:31-33

“31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: 32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: 33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my TORAH in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.”

**A Messianic perspective on
the Spring Feasts of ...**

**Pesach [Passover],
Chag Ha'Matzah
[Unleavened Bread],
and Bikkurim
[Firstfruits].**

The Priestly Blessing ...

Numbers 6:24-26

“²⁴ The LORD bless thee, and keep thee: ²⁵ The LORD make his face shine upon thee, and be gracious unto thee: ²⁶ The LORD lift up his countenance upon thee, and give thee peace.”

The Priestly Blessing ...

Hebraic Translation

"Yahweh will kneel before you presenting gifts,
and He will guard you with a hedge of protection,
Yahweh will illuminate the wholeness of His Being
toward you, bringing order, and He will provide
you with love, sustenance, and friendship,
Yahweh will lift up the wholeness of His Being and
look upon you, and He will set in place all you
need to be whole and complete."

Amanda Buys' Spiritual Covering

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Three hundred years ago a major event happened which changed the nations of Great Britain and the USA. The "Mayflower" set sail from the shores of England on its way to discover America.

Today, very few of today's American and English know:

- On what date the ship sailed;
- How many men were on board the ship;
- What type of bread did they eat.

The Jewish people "set sail" 3000 years ago from Egypt to Canaan.

They know

- On what date the "boat left".
- What bread they ate.

They remember;

*they recount the tale;
they have a hope – next year in Jerusalem.*



"Every Person in every generation must regard himself as having been personally freed from Egypt." Pesahlm 10.5

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PREFACE

This is the first of a number of books put together to try and assist the Body of Yeshua in their understanding of their Hebraic roots and of the significance of God's festivals for us as believers. In so doing we hope to bridge the gap between the physical experience of the feast and the spiritual significance thereof in the New Jerusalem (Revelation). This book will focus on Pesach (Passover) and the two associated feasts (the Feast of Unleavened Bread and the Feast of First Fruits).

The journey toward my Hebraic roots began a few years ago when I attended a *Bar mitzvah* in a local *synagogue*. After the service they told this story:

- Every young man at the age of 13 years goes through a process ending in the declaration of his entering manhood.
- He is given a new name.
- His name is engraved on a wooden carving of a tree – the tree of life.
- The rabbi sends a note to Jerusalem where his name is entered into the Book of Life.
- He doesn't need a visa if he should go to Israel and, because his name is recorded, he can stay there forever.

As they told this story I saw in it the New Testament truth of accepting Yeshua as your personal Saviour and of being accepted into the Kingdom of God. What was being done in the natural at a Bar mitzvah had a spiritual parallel in the Kingdom of God. I realized that if we observe the Hebraic festivals and celebrations in the natural we would uncover spiritual patterns and truths.

My thanks to a spiritual friend, Arthur Aaron, who started me (Roland) down this path, to Franzelle Petzer for the hours of typing.

Our suggestions for using this book are as follows:

1. Study our thoughts and the heart with which it was written.
2. Keep in mind the fact that we are looking for spiritual truths that are manifested in the natural and are not suggesting legalism.
3. Consider the strands and concepts that link the:

- Old and New Testament
- Jew and Christian

And consider what position you should take in relation to:

- The Jewish people
- Jerusalem
- The keeping of God's feasts

Remember, you need to count the cost:

If I should forget you

O Jerusalem

Let my right hand lose its skill

If I do not remember you

*Let my tongue cling to the roof
Of my mouth
If I do not exalt Jerusalem
Above my chief joy.
(Ps 137:5)*

4. Consider the process of Pesach (Passover) of personal deliverance, meeting with God face to face, the process of unleavened bread (dealing with the old man), followed by Shavuot (empowerment of the Torah and the Holy Spirit). The simple order of this process is clear but it also contains a Biblical truth, namely that one cannot pray for the cleansing of the city or nation before one has dealt with issues at a personal level. This order is validated in that the next major feast of Yom Kippur deals with the cleansing of the nation.
5. Why is it so important that we keep the feast of Pesach? It is the **first** Exodus and is celebrated by the Song of Moses in **Exodus 15:1-21**. Paul tells us not to be **ignorant**, that our fathers were **in** The Exodus (**1 Cor 10**). Why? Because there will be another exodus and its conclusion is celebrated with the Song of Moses in **Rev 15:3-4**:

Mighty and marvellous are Your works, O Lord God the Omnipotent! Righteous and true are Your ways, O Sovereign of the ages! Who shall not reverence and glorify Your name, O Lord [giving You honour and praise in worship]? For You Only are Holy. All the nations shall come and pay homage and adoration to You, for Your just judgments have been made known and displayed.

Paul calls on us to celebrate Passover with the unleavened bread of sincerity and truth.

1 Cor. 5:7-8 *“7 Purge (clean out) **the old leaven** that you may be fresh (new) dough, still uncontaminated [as you are], for Christ, **our Passover [Lamb]**, has been sacrificed.
8 Therefore, **let us keep the feast**, not with old leaven, nor with leaven of vice and malice and wickedness, **but with the unleavened [bread] of purity (nobility, honor) and sincerity and [unadulterated] truth.**”*

This is a further revision of the book on Pesach and we continue to welcome feedback from those of you who have made use of it. Suggestions for improvements, as well as any testimonies of the practical application of this feast as well as blessing experienced in your life would be particularly appreciated.

Yours in Christ

Roland & Amanda Buys

January 2008

INTRODUCTION

As we approach this study of the Messianic perspective of Pesach (Passover) and the two feasts associated with Pesach (Feast of Unleavened Bread and Feast of First Fruits) we need to keep in mind a key principle that God sets out in **Ps 133**:

*Behold, how good and how pleasant it is for brethren to dwell together in **unity!** It is like the **precious ointment** poured on the head, that ran down on the beard, even the beard of Aaron, that came down upon the collar and skirts of his garments [consecrating the whole body]. It is like the dew of [lofty] Mount Hermon and the dew that comes on the hills of Zion; **for there the Lord has commanded the blessing, even life forevermore** [upon the high and the lowly]. [1]*

*For the past 2000 years, the church has, for the most part worked to separate itself from its Hebraic roots. This is a violation of Paul's clear message that we are wild branches grafted into the olive tree (**Rom 11:13-24**). The olive tree represents God's covenants and promises made to Israel, which we become part of when we received our salvation (**Eph 2:12-13**). Paul warned us against separating and becoming arrogant (**Rom 11:20**), knowing that the root holds up the branches, not the other way around. Sadly, the Churches rejection of it's Jewish roots has led to heresies in the Church, the integration of pagan practices, and the persecution of the Jewish people by the Church throughout the centuries (Wagner, 1998:11).*

As we can see, there are at least two themes in the Bible which emphasize the coming together of the Israelites **and** the Gentiles. **Firstly, the wild olive.** In **Jer 11: 10-16** the Lord speaks through His prophet Jeremiah and talks of both houses of **Israel** and **Judah** as a "green" olive tree. Also in **Rom 11:17-24** Paul clearly says that the Israelites' rejection is not final and that the Gentiles (wild olives) would be *grafted into the natural* (green) olive (Israelites) (**Rom 11:24**). [2]

Secondly, One New Man. God has a purpose to create ONE NEW MAN (generic) out of both Israelite and Gentile, by bringing them both to the Cross – see **Eph 2:14-16**. The conflict between both groups is reconciled as we come into "one Spirit in the Father" (**Eph 2:18**). Paul goes on to say that "Consequently, you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household...with Christ Jesus Himself as the Chief Cornerstone. **In Him the whole building is joined together and rises to become a holy temple in the Lord (Eph 2:19-21).**

[1] Scriptures quoted are all taken from The Amplified Bible. Old Testament copyright © 1965, 1987 by the Zondervan Corporation. The Amplified New Testament copyright © 1958, 1987 by the Lockman Foundation.

[2] This grafting is contrary to current agricultural practice where the cultivated fruit tree branch is grafted into the wild tree.

[This division of Jew and Gentile] *is beginning to change ...the Church and Israel are [both] rediscovering each other. As God is restoring His land and people, Israel, in fulfilment of Bible prophecy and in preparation of the soon coming Messiah, Christians are rediscovering their Jewish roots, while Jews are meeting Christians who truly love and pray for them and the nation of Israel. In the past, Christians persecuted Jews in the Name of Jesus. Today, because of Jesus, “the dividing wall of hostility” is coming down, just as He had planned from the beginning (Eph 2:14-18) (Wagner, 1998:11).*

FEASTS OF YAHWEH

God has chosen to reveal the “things” of Heaven to us on earth in the natural, in the form of **patterns** or images, i.e. that on earth are a reflection or a mirror image of their real substance in Heaven. In **Heb 8:5** Moses is shown the Heavenly objects and then told to make these according to the **pattern** seen on the mountain (**Ex 25-31**). The furniture of the tabernacle has parallels in the spiritual realm. The following table is self-explanatory and gives the natural, physical and spiritual extension.

Furniture of Tabernacle (Old Testament)	Furniture in Revelation	Transfer from the natural to the spiritual
Brazen altar – Ex 27:18	Rev 5:6; 13:8	Prayer of sacrifice, repentance, fasting, dedication – Rom 12:1
Laver of washing – Ex 30: 17-21	Rev 22:1	Prayer of praise and worship – Ps 100:4; 30: 11-12
Menorah – Ex 25: 31-40	Rev 1:12; 4:5	Prayer in the Spirit – 1 Cor 1-12; Is 11; Jude
Table of shewbread – Ex 25: 23-30	Rev 19:13	Meditation – Jos 1:8; John 1:1; 1 John 2:27
Altar of incense – Ex 30: 1-10	Rev 8: 3-4; 9:13	Prayer of intercession – Rom 8:26; Heb 5:7; 1 Thes 5:17
Ark of the covenant – Ex 25: 10-22	Rev 11:19	Waiting on God – Eph 1: 18-19; 2 Tim 4-8
Shekinah Glory	Rev 4:2	Face to face and God speaks – Acts 7:55; Luke 9: 34, 35

Similarly, faith is real and tangible in Heaven, even though we may not yet have seen the evidence of it on earth (**Heb 11:1**).

In the same manner the feasts are given as an everlasting ordinance to remember what God has done, but also to speak prophetically into the New Jerusalem.

When we consider the feasts and the reasons for keeping them, we need to remember the central truth that **the feasts and the tabernacle are a pattern on earth of the real image in Heaven**. They are, as it were, a demonstration in the natural of an eternal / spiritual event or truth (see **Ex 25: 8-9, Heb 8: 1-23** and **1 Cor 15:46**).

*When we consider the New Testament references (see next page) we discover something quite different from what the early Church Fathers taught regarding the keeping of the Biblical feasts. We see that Yeshua and all the disciples kept the festivals, but it seems Yeshua Himself even kept the lesser non-biblical festivals like Hanukkah, or the Feast of Dedication (**John 10:22**). In the scripture, we learn that Yeshua “desired” to keep the Passover with His disciples (**Luke 22:15**). Later on in Christian tradition we hear the Apostle Paul charging Gentile Christians to “keep the feast” (**1 Cor 5:8**). Paul himself clearly kept the Jewish festivals and on one occasion sought to arrive in Jerusalem for the Feast of Pentecost (**Acts 20:16**) (Wagner 1998:52)*

Matt 5: 17-19 *Do not think that I have come to do away with or undo the Law or the Prophets; I have come not to do away with or undo but to complete and fulfil them. For truly I tell you, until the sky and earth pass away and perish, not one smallest letter nor one little hook identifying certain Hebrew letters will pass from the Law until all things it foreshadows are accomplished. Whoever then breaks or does away with or relaxes one of the least important of these commandments and teaches men so shall be called least important in the kingdom of heaven, but he who practices them and teaches to others to do so shall be called great in the kingdom of heaven.*

1 Pet 2:21 *[You are called to] follow in His footsteps.*

Heb 13:8 *...the same yesterday, today and tomorrow.*

John 15:10 *If you keep My commandments you abide in My love.*

Mark 7:9 *And He said to them, You have a fine way of rejecting the commandment of God in order to keep your tradition.*

Nahum 1:15 *Behold! Upon the mountains the feet of him who brings good tidings, who publishes peace! Celebrate your feasts, O Judah; perform your vows. For the wicked counsellor shall no more come against you or pass through your land; he is utterly cut off.*

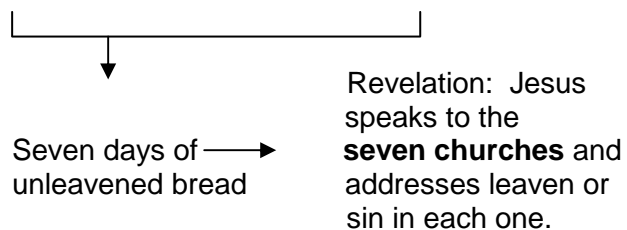
<p>In summary, we see that the spiritual is not the first, but the natural and then the spiritual – 1 Cor 15:46.</p>

This is illustrated in the two examples given below.

(a) Exodus 34:24	Feast in Jerusalem	Meaning	Yet to come
1. <i>“For I will cast out the nations before you and enlarge your borders;</i>	Pesach Passover	Deliverance / Reborn Canaan / Promised land	Final Peace Millennium
2. <i>neither shall any man desire your land</i>	Shavuot Pentecost	Torah & Holy Spirit	Living in God’s Presence
3. <i>when you go up to appear before the Lord your God three times in a year.”</i>	Sukkot Tabernacles	Joy	Everlasting Light

(b)

	PESACH	UNLEAVENED BREAD	FIRST FRUITS
OLD TESTAMENT	Every lintel is covered with blood, thus saved from death	Dealing with sin	But still slaves until the day they marched out and over
NEW TESTAMENT	Sacrifice of Jesus justifies us	Dealing with sin	We are still in bondage until we leave sin



Just as the Israelites had to **look for sin** in their **physical** homes, we see in **Revelation** (Chapters 2 & 3) that we need to **deal with sin** in the **spiritual body**. During each of the seven days of the Feast of Unleavened Bread we need to search ourselves for the **leaven** in the seven churches (i.e. the leaven of one church per day). After accepting Yeshua as Messiah we have to deal with the issues / bondages in our life until we meet Yeshua face to face and are restored completely.

The Book of Revelation is a map for living spiritually in tune and in line with the feasts.

Practical History of this Event:

The past few hundred years have seen mankind turn away from a foundational principle that everything that happens / is created / can be traced back to God as Creator to one where the only “facts” that are valued are those which can be supported by analytical thinking and scientific evidence.

One of the interesting patterns that emerged over time is that a proven “fact” is later accepted and superseded by a proven “fact” of a higher order, for example:

- every object falls due to the law of gravity.
- objects can fly due to a higher law of aerodynamics.

Over the past 100 years or so we have seen great interest in the theory of evolution, claiming that man has evolved from the ape.

Some of the latest “scientific” knowledge, now points to evidence within the DNA which traces man’s ancestry back to a single source. The Torah gives the source a name – Adam.

This Adam, this first creation, begins a generational line which over time fills the earth.

This first Adam enjoys a relationship with a living God – something which is unique and is an integral part of man from the minute that God breathed His Image into Him. To this day, we all yearn and search for a spiritual connection.

Two groups of people, the descendants of Abraham, Isaac and Jacob, **and** “believers” from other nations, find this connection with God. In the Old Testament this group is known as the **House of Israel** and the **House of Judah** (or Jews), while the New Testament calls the believers from all other nations – the Body of Yeshua.



The Jews and the Body of Yeshua have at least four things in common as a foundation:

- they share a belief in One God.
- they have a common book / Torah / Bible.
- they have an expectation that the Messiah will return.
- they believe that it is only by faith in the salvation provided by God that we are saved.

Both groups share a common thread of joy that goes back to the Passover / Pesach festival:

- by faith we will sacrifice a lamb and paint the Blood on the doorpost of our house.

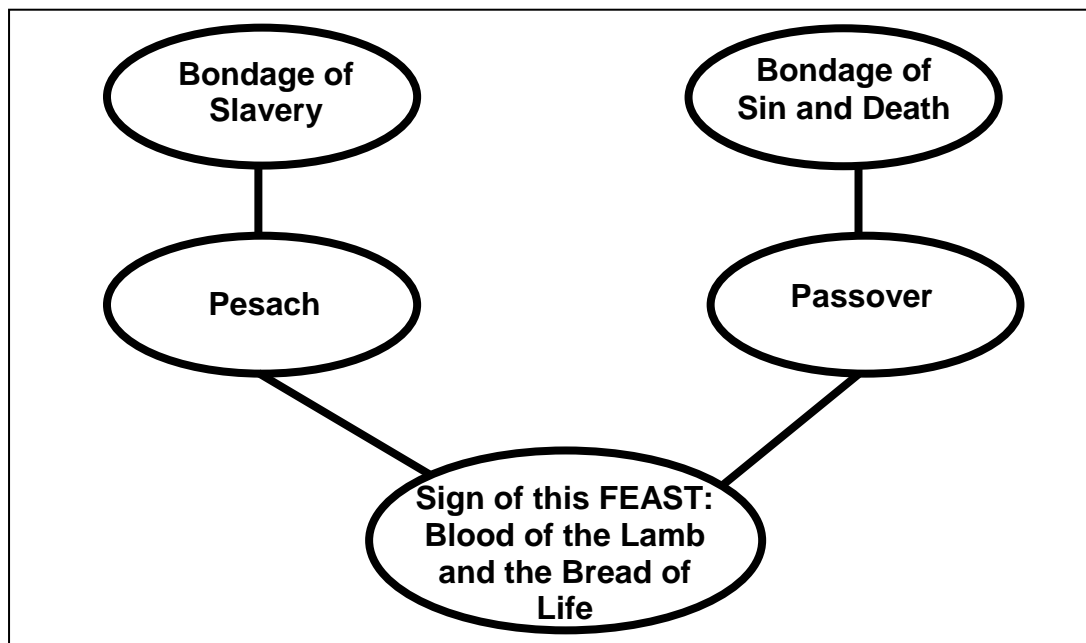
- by faith we will confess with our mouths that Yeshua's Blood was shed for us on the Cross at Calvary.

Some 3600 years ago, the Israelites left Egypt and slavery – a redeemed people, to go to the land of Canaan, a **free man**. Since then they have celebrated this feast as a memorial to honour God's **love** for them.

They recognize the fulfilment of a promise made to Abraham – that they would be a covenant-keeping nation of priests.

For the past ±2000 years the Body of Yeshua has celebrated this festival as they follow the commandment of Yeshua – “This is My Body and My Blood”. We recognize that God has indeed kept His Promise – all men are equal.

Deut. 6:4 *“4 Hear, O Israel: the Lord our God is one Lord [the only Lord].”*



Feast of Pesach / Passover and the minor feast of Unleavened Bread / First Fruits:

The Israelites are on the verge of leaving Egypt – nine plagues have been experienced throughout the land. The Israelites had felt the effects of the first three but had lived in a “shell of protection” in the land of Gershon for the other six plagues. They have seen, heard, and witnessed the result of Pharaoh's hardness of heart.



The Israelites are given a path of salvation – those who **move in faith and obedience will be saved**. The institution of this, even as a memorial is celebrated annually.

Commandment to Keep:

Ex. 12:1-2, 14, 24 “1 *THE LORD said to Moses and Aaron in the land of Egypt,*
2 *This month shall be to you the beginning of months, the first month of the year to you.*
14 *And this **day shall be to you for a memorial.** You shall **keep it as a feast to the Lord** throughout your generations, keep it as an ordinance forever.*
24 *You shall observe this rite for an ordinance to you and to your sons forever.”*

Question:

Have I come into the land that the Lord will give me?

Yes – when I become a son of the Living God, I step into the “land” of the Redeemed – a place in the world to come / Heaven.

Lev. 23:4-6, 10 “4 *These are the **set feasts** or appointed seasons of the Lord, holy convocations you shall proclaim at their stated times:*
5 *On the fourteenth day of the first month at twilight is the Lord’s Passover.*
6 *On the fifteenth day of the same month is the Feast of Unleavened Bread to the Lord; for seven days you shall eat unleavened bread.*
10 *Tell the Israelites, When **you have come into the land** I give you and reap its harvest, you shall bring the sheaf of the firstfruits of your harvest to the priest.”*

1 Cor. 5:7-8 “7 *Purge (clean out) the old leaven that you may be fresh (new) dough, still uncontaminated [as you are], for Christ, our Passover [Lamb], has been sacrificed.*
8 *Therefore, let us keep the feast, not with old leaven, nor with leaven of vice and malice and wickedness, but with the unleavened [bread] of purity (nobility, honor) and sincerity and [unadulterated] truth.”*

Elements of Pesach:

1. Pesach’s Sacrifice – we see that we need to bring a **pure sacrifice** – an offering that must be “eaten up”:



Ex. 12:3, 5, 8 “3 *Tell all the congregation of Israel, On the tenth day of this month they **shall take every man a lamb or kid**, according to [the size of] the family of which he is the father, a lamb or kid for each house.*
5 *Your lamb or kid shall be without blemish, a male of the first year; you shall take it from the sheep or the goats.*
8 *They shall **eat the flesh** that night roasted; with **unleavened bread** and bitter herbs they shall eat it.”*

2. Pesach Repentance / Peace Offering – each man **must choose** for himself and bring his family to a place of repentance. The symbol of this is the Blood on the doorpost.

Ex. 12:7, 13, 23 *“7 They shall **take of the blood** and put it on the two side posts and on the **lintel** [above the door space] of the houses in which they shall eat [the Passover lamb].*

13 The blood shall be for a token or sign to you upon [the doorposts of] the houses where you are, [that] when I see the blood, I will pass over you, and no plague shall be upon you to destroy you when I smite the land of Egypt.

23 For the Lord will pass through to slay the Egyptians; and when He sees the blood upon the lintel and the two side posts, the Lord will pass over the door and will not allow the destroyer to come into your houses to slay you.”



God makes a means of atonement, the blood of a pure lamb, then the Lamb of God.

Our repentance brings us to a place of right-standing, it's almost as if we are "under" the Blood of the Lamb. The Torah tells us that God's "Passes over" our sin that is covered under the blood.

The Hebrew word used for Pesach: Strongs 6453 means "exemption" and is **only** used in connection with this feast. Our repentance therefore brings us **an exemption** from the consequence of life outside of the covenant.

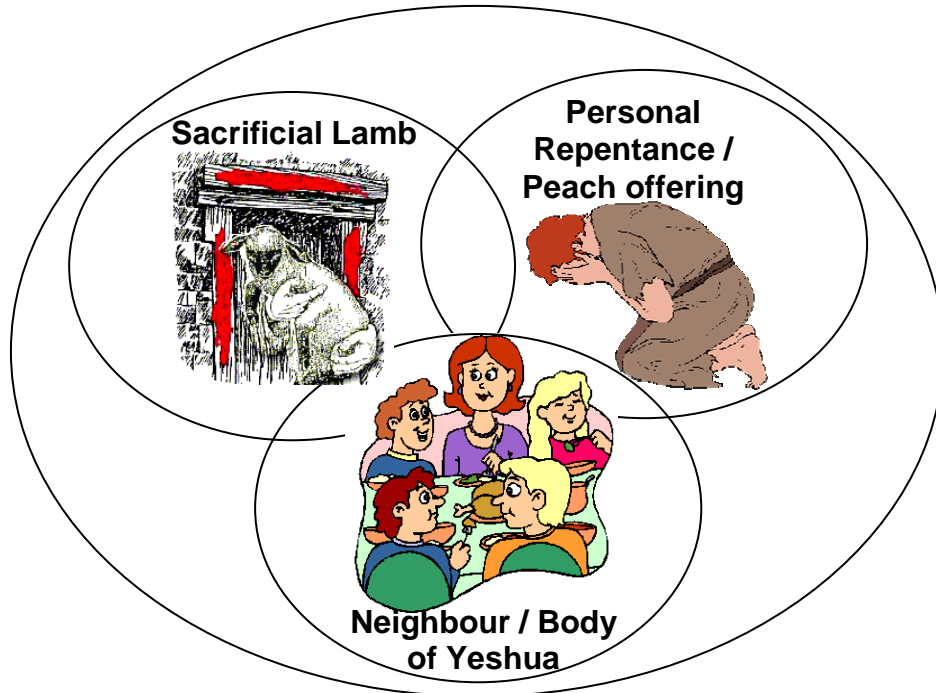
The Hebrew word: Strongs 6452 means to: "hop, skip, spare, dance" and reflects God's happiness at the return of His family.

3. Pesach – Unity of the Body / Congregation. Each man is instructed to **look out** for his neighbour – to join forces and eat up the lamb.

Ex. 12:3-4, 10 *“3 Tell all the congregation of Israel, On the tenth day of this month they shall take every man a lamb or kid, according to [the size of] the family of which he is the father, a lamb or kid for each house.*

*4 And if the household is too small to consume the lamb, **let him and his next door neighbor** take it according to the number of persons, every man according to what each can eat shall make your count for the lamb.*

10 You shall let nothing of the meat remain until the morning; and the bones and unedible bits which remain of it until morning you shall burn with fire.”



All three elements **together** make up the feast of Pesach.

4. Pesach – We go up into the city of Jerusalem.

Everyone needs to make an individual choice, those who do so **and** who go to Jerusalem are part of an exclusive Body of Yeshua. They are the ones who enter in the gates of the city.

From a New Testament perspective, it means that we can enter into the Holy of Holies of the Tabernacle – the very Presence of God.

SPIRITUAL SPACE AND SPIRITUAL TIME

In order for us to start on the process of understanding our purpose / calling and the role that we as parents have to play in raising a Godly generation of children, we first need to understand God's dimensions.

1. GOD'S DIMENSION OF SPACE:

God creates the earth and finds that everything He made is **good**:



Genesis 1:31-2:3 *“31 And God saw everything that He had made, and behold, it was **very good** (suitable, pleasant) and He **approved it completely**. And there was evening and there was morning, a sixth day. 1 **THUS THE heavens and the earth were finished**, and all the host of them. 2 And on the seventh day God ended His work which He had done; and He rested on the seventh day from all His work which He had done. 3 And God blessed (spoke good of) the seventh day, set it apart as His own, and hallowed it, because on it God rested from all His work which He had created and done.”*

God then plants a Garden in this Creation, we are told “eastward of Eden”:

Gen. 2:8-9 *“8 And the Lord God **planted a garden toward the east**, in Eden [delight]; and there He put the man whom He had formed (framed, constituted). 9 And out of the ground the Lord God made to grow every tree that is pleasant to the sight or to be desired—good (suitable, pleasant) for food; the tree of life also in the center of the garden, and the tree of the knowledge of [the difference between] good and evil and blessing and calamity.”*

God then puts **man into this garden** and gives him a job:

- to tend, i.e. to work, look after all of creation.
- to keep i.e. to protect, to ensure that nothing happens to the garden, i.e. to keep satan out.

Gen. 2:15 *“15 And the Lord God took the man and put him in the Garden of Eden to tend and **guard and keep it**.”*

We can call this place, the Garden of Eden, Holy Space. Why? Because this place was set with a **boundary**, with a set of **rivers** to define the place where God would walk **in intimacy** with Adam. It is also in this domain of purity and holiness that God **creates** a mate for Adam:

Gen. 2:21 “21 And the Lord God caused a deep sleep to fall upon Adam; and while he slept, He took one of his ribs or a part of his side and closed up the [place with] flesh.”

We can now see that the “place” where Adam and Eve were put (the Garden of Eden):

- 1) i.e. their **home** is also a sanctuary – a **meeting place** with God.



Gen. 3:8 “8 And they heard the sound of the Lord **God walking in the garden** in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden.”

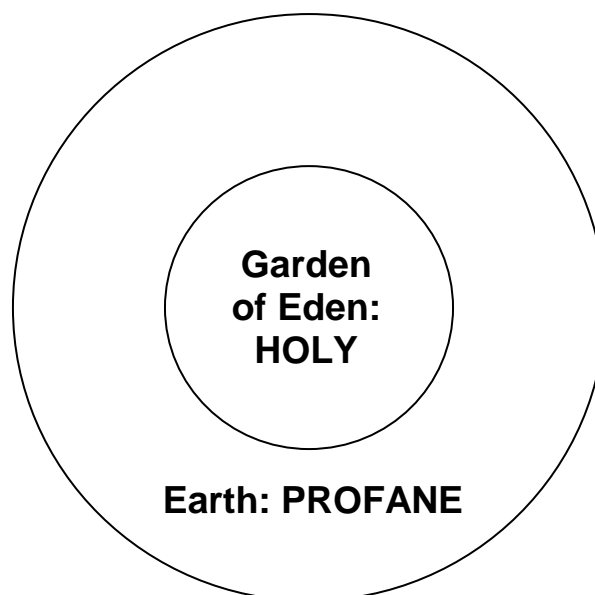
- 2) i.e. their home is a place of marriage, purity and love.

Gen. 2:23 “23 Then Adam said, This [creature] is now **bone of my bones and flesh of my flesh**; she shall be called **Woman**, because she was taken out of a man.”

- 3) their land was a place where their work was fruitful and blessed, he only sweated **after** the fall.

Gen. 3:19 “19 In the sweat of your face shall you eat bread until you return to the ground, for out of it you were taken; for dust you are and to dust you shall return.”

We can now see that the Garden of Eden, is in fact a place of **Covenantal** relationship between God and Adam and therefore Holy Space.



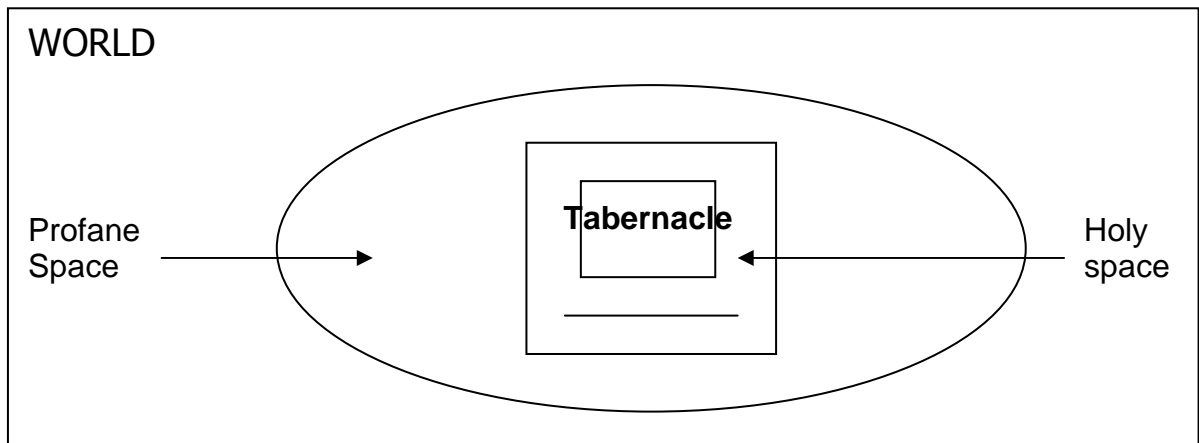
We know that when Adam and Eve are exiled from the Garden of Eden, they go into a world:

- which does **not have blessing**;
- where work is **hard**;
- where relationships are **difficult**.

Gen. 3:16-17 “16 To the woman He said, I will greatly **multiply your grief** and your suffering in pregnancy and the pangs of childbearing; with **spasms of distress** you will bring forth children. Yet your desire and craving will be for your husband, and **he will rule over you**.

17 And to Adam He said, Because you have listened and given heed to the voice of your wife and have eaten of the tree of which I commanded you, saying, You shall not eat of it, the **ground is under a curse because of you**; in **sorrow and toil** shall you eat [of the fruits] of it all the days of your life.”

The **second example** of Holy Space is the Tabernacle. While in the Wilderness Moses is given very specific dimensions of the tabernacle. This became the place where God’s Glory dwelled. Those who lived outside of the Tabernacle lived in the profane world of today, i.e. they could only see God’s Glory **by the reflection** on Moses’ face.



A third example of God’s dimension of space is the celebration of His feasts. Each feast has a physical boundary, and if the believer stays within that space, he is safe / secure. The boundary of Pesach is:

- the blood of a pure animal;
- the barley harvest;
- the city of Jerusalem (face to face with God);
- the circle of family and friends.

Those who accept God’s offer in faith, become part of the nation of Israel, such is the story of Ruth.

RUTH, THE MOABITE, BECOMES A JEW:

The New Testament “church” often uses the Book of Ruth as a means to prove that a gentile (Moabite) could be grafted into the Bloodline of Jesus.

We have a clear message in **Acts 15** that says that we do not have to **convert** to Judaism, **but** we are expected to **keep** God’s commandments.

The declaration of Ruth is so powerful!!!

Ruth moves from physical famine to a harvest when she accepts Boaz (type of Jesus) and gets **bread** near the town of Bethlehem.



We move from spiritual famine to spiritual harvest when we accept Yeshua as Messiah and get the Bread of Life from the Man from Bethlehem.

Ruth 1:16

.... your God will be my God

Ruth made a commitment to leave her Moabite ways, to accept and walk in the customs of Naomi and the new nation of choice.

We accept Jesus, **but** do we leave our gentile ways? How close are we to the Roman Church or to other Pagan ways? How close are we to the people of God and their ways? Are we a separate, holy priesthood?



Ruth 1:16

.... wherever you go I will go wherever you stay I will stay Your people will be my people

Have you turned your back on your spiritual relatives? Have you been grafted **into** the natural olive?

We need to walk in **obedience** to the Law, but not **under** the Law, as Yeshua has paid the full price.

Ruth does not live as a gentile (**Eph 4:17**), but as a fellow heir (**Eph 2:12**).

We need to:

- Live a life maintaining that salvation is by **faith** alone while
- Keeping the relevant Biblical customs set out for us in the Old Testament but within a setting and revelation of its New Testament meaning.

Then the love story of Ruth will become the love story of you and me with Jesus forever.

In the spiritual domain, those who accept Yeshua as Messiah become sons of God and are called “living stones”.

1 Pet. 2:4 “4 Come to Him [then, to that] **Living Stone** which men tried and threw away, but which is chosen [and] precious in God’s sight.”



This description is not used lightly. We are “living stones” in a “tabernacle”, i.e. within a very particular boundary.

We need to **stay part of the Body of Yeshua to stay in God’s dimension of space.**

Heb. 8:5 “5 [But these offer] service [merely] as a pattern and as a foreshadowing of [what has its true existence and reality in] the heavenly sanctuary. For when Moses was about to erect the tabernacle, he was warned by God, saying, See to it that you make it all [exactly] according to the copy (the model) which was shown to you on the mountain.”

Eph. 2:19-22 “19 Therefore you are **no longer outsiders** (exiles, migrants, and aliens, excluded from the rights of citizens), but you **now share citizenship** with the saints (God’s own people, consecrated and set apart for Himself); and you belong to God’s [own] household.
20 You are built upon the foundation of the apostles and prophets with Christ Jesus Himself the chief Cornerstone.
21 In Him the whole structure is joined (bound, welded) together harmoniously, and it **continues to rise** (grow, increase) **into a holy temple in the Lord** [a sanctuary dedicated, consecrated, and sacred to the presence of the Lord].
22 In Him [and in fellowship with one another] you yourselves also are being built up [into this structure] with the rest, to form a fixed abode (dwelling place) of God in (by, through) the Spirit.”

We have seen that God has determined:

- 1) a dimension of **space** – to indicate an area with a **boundary**;
- 2) and the dimension of time – to indicate a focus on **eternity**.

We have seen the physical as well as the spiritual application of this principle, i.e. from the Tabernacle of the wilderness **to** the Living Stone of the New Testament believer. In the spiritual domain, those who accept Yeshua as Messiah, become Sons of God, and are called “living stones”.

1 Pet. 2:4 “4 Come to Him [then, to that] Living Stone which men tried and threw away, but which is chosen [and] precious in God’s sight.”

We need to make this into a **practical** expression of everyday life. How do I apply this now? How do I turn the “Old” Testament examples into modern-day terminology?

I speak in more detail at a later stage of the difference between the Western / Greco-Roman mindset and the Hebraic mindset, but to illustrate this point now consider the following:

Greco-Roman Mindset:

I live for the moment / present, as **life affects me now!** My mindset about space and time will grow smaller – the typical expression of this is:

- Pray for **this** harvest.
- Pray for peace in **our** time.

Hebraic Mindset:

I **live for the future** and see the next generation’s potential in what I am doing now. I have learned from the past and I am concerned about the future.

- I will be concerned with the fact that God’s Creation, i.e. creatures is becoming extinct.
- I will be concerned that we are exploiting the natural resources and polluting this earth without a long-term plan.
- I would be increasingly concerned that the wealthy countries get richer and the poor countries get poorer in direct contrast to God’s Word that all men are equal.

This description is not used lightly. We are “living stones” in a “tabernacle”, i.e. within a very particular boundary. We need to stay in God’s dimension of space:



Heb. 8:5 “5 [But these offer] service [merely] as a pattern and as a foreshadowing of [what has its true existence and reality in] the heavenly sanctuary. For when Moses was about to erect the tabernacle, he was warned by God, saying, See to it **that you make it all [exactly] according to the copy** (the model) which was shown to you on the mountain.”

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2. GOD'S DIMENSION OF TIME

God's time (spiritual time) is not limited to current date lines, but includes the kairos times of events to come. The current indicators of God's time are:

- The feasts.
- The Jubilee year.
- The events prescribed by current prophecy.
- The seasons of the year

God is clearly not worried about time (Chronos) as defined in linear years. Rather, God looks at a cycle of events that are repeated annually and from time to time through periods of revival that are in relation to God's plan and purposes. God chooses to come and "**visit**" **the earth** at a particular time.

Ex. 33:7-9 *"7 Now Moses used to take [his own] tent and pitch it outside the camp, far off from the camp, and he called it the tent of meeting [of God with His own people]. And everyone who sought the Lord went out to [that temporary] tent of meeting which was outside the camp.
8 When Moses went out to the tent of meeting, all the people rose and stood, every man at his tent door, and looked after Moses until he had gone into the tent.
9 When Moses entered the tent, **the pillar of cloud would descend** and stand at the door of the tent, and **the Lord would talk with Moses.**"*

Ex. 40:34-38 *"34 Then the cloud [the Shekinah, God's visible presence] covered the Tent of Meeting, and the glory of the Lord filled the tabernacle!*

*35 And Moses was not able to enter the Tent of Meeting **because the cloud remained upon it**, and the glory of the Lord filled the tabernacle.*

36 In all their journeys, whenever the cloud was taken up from over the tabernacle, the Israelites went onward;

37 But if the cloud was not taken up, they did not journey on till the day that it was taken up.

38 For throughout all their journeys the cloud of the Lord was upon the tabernacle by day, and fire was in it by night, in the sight of all the house of Israel."

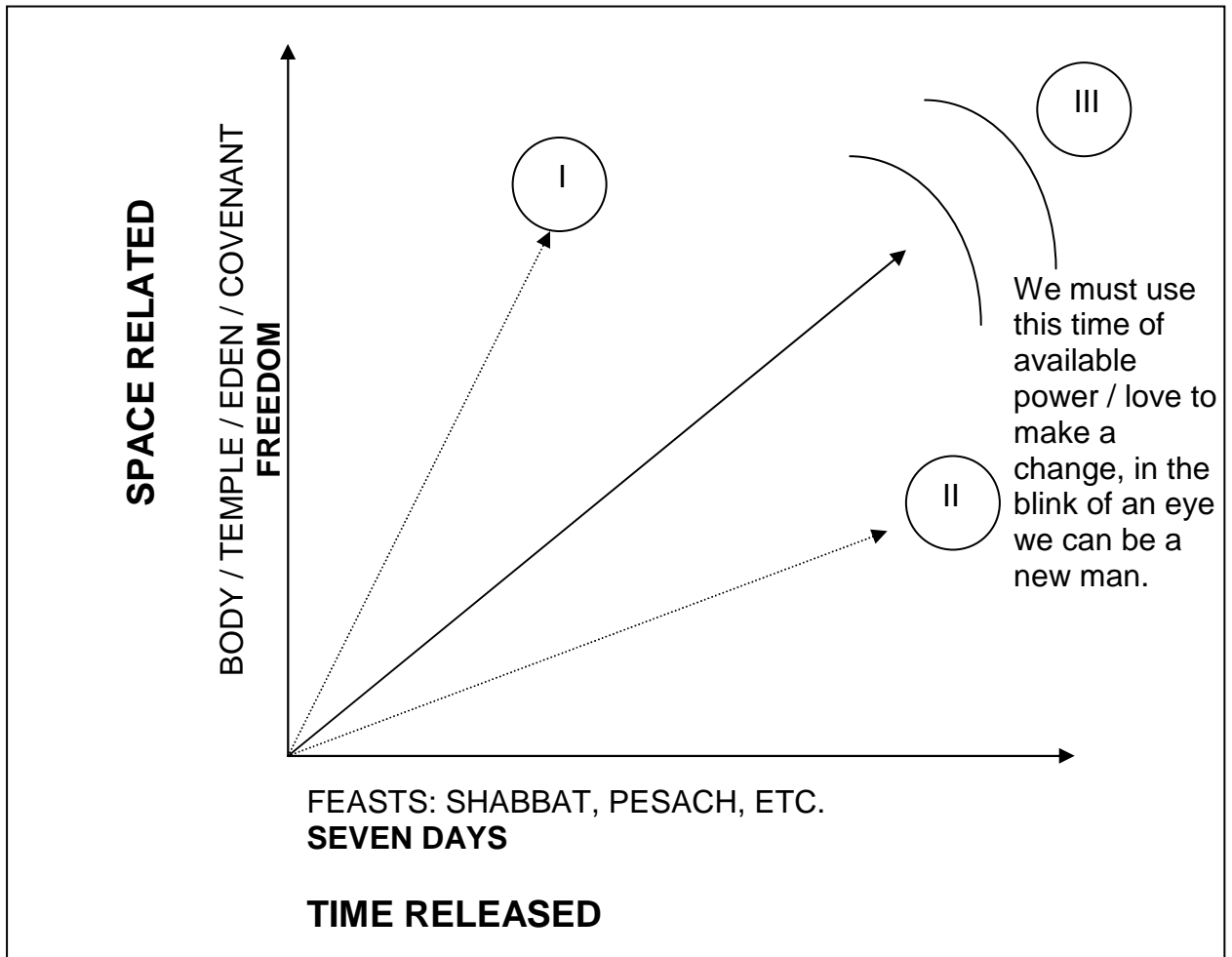


John 14:9 *"9 Jesus replied, Have I been with all of you for so long a time, and do you not recognize and know Me yet, Philip? Anyone who has seen Me has seen the Father. How can you say then, Show us the Father?"*

The cycle of feasts prophetically speak into God's plan and purpose and are therefore the redemptive declaration that God is Who He is and that He will do what He says.

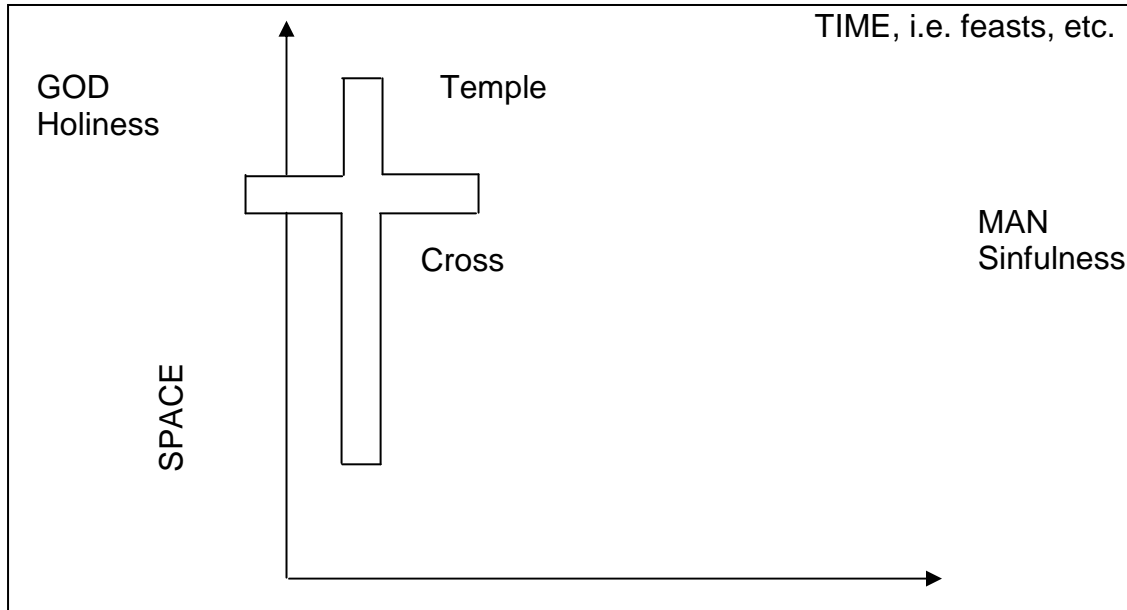
THE RELATIONSHIP BETWEEN GOD'S DIMENSION OF SPACE AND TIME

If we graphically present this then we can see the following facts:



- I. A believer who lives within the bounds of **God's Space** (Covenant, reborn, etc.) but does not keep the feasts, lacks the power of spiritual warfare in that no declarations of God's Supremacy are made in the physical and therefore also not in the spiritual.
- II. A believer who lives within the bounds of **God's Time** (feasts, prophetic word, etc.) but does not grow in the power of the Torah, Covenant, etc. lacks the *Spiritual Word and understanding* of God's *principles* to make a firm foundation of this faith.
- III. A believer who **walks** in **God's Space** (Covenant, Torah, etc.) **and who walks in God's Time** (feasts, prophetic word, etc.) will experience the power / energy of God's purposes when the Holy Spirit and the angels work to achieve the final redemptive plan.

God is Holy. Man retains his sinful nature as he strives to transform to God's Image. God's plan to bridge the gap is His **Holy Space** and **Holy Time**.



So, where are we going with this line of thought?

It is becoming clearer to me as time goes on that the general Body of believers in Yeshua as Messiah will have to take time out to determine a standpoint on the question of Israel, the **obeying of God's Commandments**, the keeping of the **times** of His feasts and the process of returning to our Hebraic roots.



Why is our understanding of God's Covenant (Space) and God's Time (Visitation) so important?

We tend to read the Old Testament as a set of stories – some even seem too incredible to believe. God however, is clear – we will only understand Heavenly “things” if we can see / comprehend / apply **the principle on earth in the physical**.

John 3:12 *“12 If I have told you of things that happen right here on the earth and yet none of you believes Me, how can you believe (trust Me, adhere to Me, rely on Me) if I tell you of heavenly things?”*

1 Cor. 15:49 *“49 And just as we have borne the image [of the man] of dust, so shall we and so let us also bear the image [of the Man] of heaven.”*

More importantly, the spiritual experience that we have are given for a purpose – that we use this to change the physical dimension / earth where we live. It is not without reason that Yeshua teaches us the prayer – “*Thy Kingdom come **on earth as it is** in Heaven.*”

Matt. 6:9 “9 Pray, therefore, like this: Our Father Who is in heaven, hallowed (kept holy) be Your name.”

Pesach Dimension of Time:

Pesach is given as a specific date – the 14th of Nissan. It is a date and time of enormous importance.

- God visited the Israelites in Egypt and delivered them:

Ex. 12:12-13 “12 For I will pass through the land of Egypt this night and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment [proving their helplessness]. I am the Lord.

13 The blood shall be for a token or sign to you upon [the doorposts of] the houses where you are, [that] when I see **the blood, I will pass over you**, and no plague shall be upon you to destroy you when I smite the land of Egypt.”



- God visits the World in Jerusalem and delivers each one of us:

Matt. 27:35, 46, 50-53 “35 And when they had crucified Him, they divided and distributed His garments [among them] by casting lots so that the prophet’s saying was fulfilled, They parted My garments among them and over My apparel they cast lots.

46 And about the ninth hour (three o’clock) **Jesus** cried with a loud voice, *Eli, Eli, lama sabachthani?*—that is, My God, My God, why have You abandoned Me [leaving Me helpless, forsaking and failing Me in My need]?

50 And Jesus cried again with a loud voice and gave up His spirit.

51 And at once the curtain of the sanctuary of the temple was torn in two from top to bottom; the earth shook and the rocks were split.

52 The tombs were opened and many bodies of the saints who had fallen asleep in death were raised [to life];

53 And coming out of the tombs **after His resurrection**, they went into the holy city and appeared to many people.”

- You need to be sensitive to the Kairos time of God:

God comes to dwell on earth (**Luke 19:41-44**).

- We can miss the Kairos time:

The Jews did not see Yeshua for who He was (**Matt. 34-39**).

We need to react to God's Purpose when it's Kairos time:

Jesus ministered to many people during the three years of His ministry. Many times the miracles were personal.

- people touched Him:

Matt. 14:36 *"36 And begged Him to let them merely touch the fringe of His garment; and as many as touched it were perfectly restored."*

- gentiles received the blessing:

Matt. 15:28 *"28 Then Jesus answered her, O woman, great is your faith! Be it done for you as you wish. And her daughter was cured from that moment."*

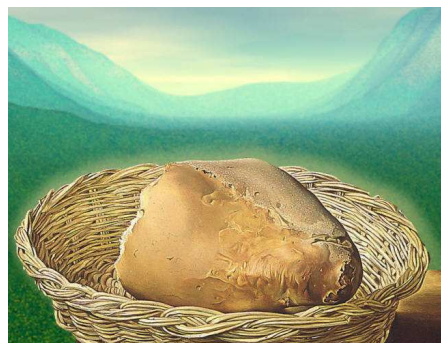
Some of the miracles were to bless the multitudes. It was the time of Passover (note this is not the final Passover):

John 6:4 *"4 Now the Passover, the feast of the Jews, was approaching."*

When Yeshua goes out to feed the masses...

John 6:11 *"11 Jesus took the loaves, and when He had given thanks, He distributed to the disciples and the disciples to the reclining people; so also [He did] with the fish, as much as they wanted."*

...but He does this with a purpose – so that they would realize that this is a spiritual Kairos moment – if they **eat of the Bread of Life**, of the manna from Heaven, they **will have eternal life**:



John 6:26, 32, 35-40 *"26 Jesus answered them, I assure you, most solemnly I tell you, you have been searching for Me, not because you saw the miracles and signs but because you were fed with the loaves and were filled and satisfied.
32 Jesus then said to them, I assure you, most solemnly I tell you, Moses did not give you the Bread from heaven [what Moses gave you was not the Bread from heaven], **but it is My Father** Who gives you the **true heavenly Bread**.
35 Jesus replied, I am the Bread of Life. He who comes to Me **will never be hungry**, and he who believes in and cleaves to and trusts in and relies on Me will never thirst any more (at any time).
36 But [as] I told you, although you have seen Me, still you do not believe and trust and have faith.*

37 All whom My Father gives (entrusts) to Me will come to Me; and the one who comes to Me I will most certainly not cast out [I will never, no never, reject one of them who comes to Me].
 38 For I have come down from heaven not to do My own will and purpose but to do the will and purpose of Him Who sent Me.
 39 And this is the will of Him Who sent Me, that I should not lose any of all that He has given Me, but that I should give new life and raise [them all] up at the last day.
 40 For this is My Father's will and His purpose, **that everyone who sees the Son and believes** in and cleaves to and trusts in and relies on Him should have **eternal life**, and I will raise him up [from the dead] at the last day."

We need to be obedient and faithful to act in humility at the Kairos moment:

- Zaccharius the priest is busy in the temple when God's Kairos moment appears, to bring him **joy**, the birth of a son.



Luke 1:13-14 "13 But the angel said to him, Do not be afraid, Zachariah, because your petition was heard, and your wife Elizabeth will bear you a son, and you must call his name John [God is favorable].
 14 And you shall have joy and exultant delight, and many will rejoice over his birth,"

- Mary, Yeshua's mother, accepts her role in God's Creation in a Kairos moment:

Luke 1:28, 38 "28 And he came to her and said, Hail, O favored one [endued with grace]! The Lord is with you! Blessed (favored of God) are you before all other women!
 38 Then Mary said, Behold, I am the handmaiden of the Lord; let it be done to me according to what you have said. And the angel left her."

God's Kairos Time is evidence by his Glory:

We will know that God is with us – we will see the supernatural – we still have to make the choice to receive the blessing that God is about to release:

- Moses – Burning bush;
- Disciples – Tongues of fire.



The Moment of Inception

We are born in a moment – at a specific time. In the spiritual this is also true. At a specific second in time the people gathered at Mount Sinai, accepted God and were born into the nation of Jews.

In New Testament time we are born again in a moment when we accept the Messiah as our source of life. This experience takes place instantaneously and forms a point of reference in God's Holy time line.

The spiritual principle underlying this is that God's power is released at this point to drive one into the spiritual dimension.

Just as we are “born” in a moment, so we have a calling / talents, etc. given to us by God to enable us to continue giving “birth” to moments of creativity all of our lives.

Pesach's Message of Time

Pesach is bound by **time** – the time to make matzah or break (chametz) is **18 minutes**.

We therefore only have a limited amount of time. God is telling us to move fast – to maximise the potential we have – to deal with the old man (yetzer hara) and race forward to grab the opportunity that arises.

We have to shake off the constraints which have been put up around us and stand in faith on God's promise of deliverance.

We are worthy if we “awake like a lion to do the service of Hashem”.

The timing of Pesach is **now!**



Pesach in the Time of Yeshua:

Most of the adults in this era have grown accustomed to life in the fast lane. It is not really about whether you are the lowest employee in a firm or the managing director, we tend to think in terms of our ability to react.

We only travel by car, train or aeroplane; as a result, vast distance are reduced to a matter of hours. We communicate with cell phones, internet and computers. Access to people is a few numbers on some screen. Consequently our world has become a lot smaller.

It is extremely difficult to conceptualize what it is like to move back in time, even more so if you have to travel back some 2000 years. I need to illustrate this point more clearly and will use a practical example of an experience which we as a family went through on a recent trip to Israel.

We stayed in Jerusalem for most of our visit. At some stage we decided to make a two-day trip to Galilee. Driving in a motor vehicle and using the highway, we covered the $\pm 150/200$ km's in about two / three hours with a few detours on the way. It is **only then** that the reality of "that" time struck me as significant. If you consider that there were no real roads and that a man walked most of the way, then at 30km per day, it would take five to six days to cover that distance.

Now put this into context within the Torah:

- Yeshua is crucified, buried and resurrected **in Jerusalem**. He appears to the apostles on the first day of the week.

John 20:19-20 "19 Then on that **same first day** of the week, when it was evening, though the disciples were behind closed doors for fear of the Jews, Jesus **came and stood among them** and said, Peace to you! 20 So saying, He showed them His hands and His side. And when the disciples saw the Lord, they were filled with joy (delight, exultation, ecstasy, rapture)."



- Yeshua appear to the apostles at the Sea of Galilee and makes them breakfast.

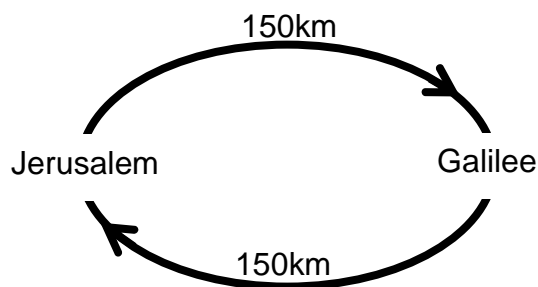
150 km ↓

John 21:12 “12 Jesus said to them, Come [and] **have breakfast**. But none of the disciples ventured or dared to ask Him, Who are You? because they [well] knew that it was the Lord.”

- Yeshua commands the disciples not to leave Jerusalem until they have been empowered by the Holy Spirit.

150 km ↑

Acts 1:4 “4 And while being in their company and eating with them, He commanded them not to leave Jerusalem but to wait for what the Father had promised, Of which [He said] you have heard Me speak.”



In ±30 days they had spent 5 / 6 days going to Galilee and the same time going back!!!

Without the modern inventions of travel, hotels, etc., we want to see how it could have been in those times.

Proclamations of the Time of God’s Visitation:

The Sanhedrin would determine the probable date for the Pesach feast. No telephone / internet existed. The court messenger is dispatched to go throughout the land and make a proclamation to inform all of the people. His shout: “Arise, let us go to Zion to the House of God”.

Prepare the city for the visitors:

Jerusalem is a relatively small city situated on the Judean Hills. The population of this city is relatively small – remember each tribe had been given its own land and cities. So this was the home of the King, the Levites and some traders.



Jerusalem is not part of the inheritance of one tribe. Remember, each tribe gave / offered toward the cost of building the temple.

Purification for the Priest:

The priest is required to go through the ritual purification baths / mikveh before he can make the sacrifice. Part of this requires that water has to be fetched from Siloam and mixed with the ash of the Red heifer.

Pilgrims are offered hospitality:

People from all tribes will start to arrive for the purpose of keeping God's Commandment.

This is now a time for the inhabitants of Jerusalem to fill the rooms, put up the prices, and make a fortune. Interested residents would be required to extend hospitality. As you walk past a house – a towel in the window says: "You're welcome – peace be unto you." No towel says "don't enter".



As a guest, you do not pay a daily rate – you give an offering of everything that you have left over when you leave to go home. Yeshua chooses "His" place of residence:

Mark 14:14-15 *"14 And whatever [house] he enters, say to the master of the house, The Teacher says: **Where is My guest room**, where I may eat the Passover [supper] with My disciples?"*

15 And he will [himself] show you a large upper room, furnished [with carpets and with dining couches properly spread] and ready; there prepare for us."

Matt. 26:18 *"18 He said, Go into the city to a certain man and say to him, The Master says: My time is near; I will keep the Passover at your house with My disciples."*

The city fathers know that the population will go from say 100 000 to 1,000 000 overnight and stay that way for almost a month.

Approximately one month before Pesach the city fathers commission repairs and maintenance to the infrastructure:

- Roads in and around the city are repaired.
- Wells are dug out or cleaned to have sufficient drinking water.
- the ritual baths are all repaired to meet the needs of pilgrims who want to be purified.
- Clay ovens are constructed to meet the need – after all, they were going to roast **many** lambs.

Prepare for the temple offer:

Every man is equal before God – each person is required to give a temple tax of ½ shekel to buy a sacrifice. Doves are brought to the city for this purpose.

Priests examine the Levitical calling to express joy through praise and worship:

Multitudes of priests gather and lead the assembly in praise. Priests stand in order, a group with each of the following instruments raising sounds of joy:

- trumpets,
- harps and lyres
- cymbals
- flutes.

They sanctify the harvest on the 16th of Nissan in a ceremony where a portion of the barley harvest crushed by hand, put through a sieve, and burnt on the fire as an offering. The process of grinding the kernels with olive oil and frankincense is described in:

Lev. 2:15 *“15 And you shall put oil on it and lay frankincense on it; it is a cereal offering.”*

Each family brings a first-fruit offering, a symbol of that with which God has blessed them.

Plagues of Gold on Display:

People come from all over to worship the God of Abraham, Isaac and Jacob. The priest would take out the gold-plated:

- tablets,
- menorah,
- and showbread

so that the people could see and identify with the objects that were an internal part of the beauty and intimacy of a relationship with God.

People – Ordinary folks – make a Personal Offering:

A scene which is difficult to imagine is one where the outer court is filled to capacity with fathers / heads of homes and the sons of the family who are, assisted by a Priest, but **personally** sacrificing / killing a lamb. Thousands of men, thousands of lambs, at each site; the father kills the offering knowing that the lamb has nothing wrong with it; but most of all the realization that my personal sin / failures are being paid for by an innocent party, a lamb.



1. PESACH (PASSEVER) – THE FESTIVAL OF FREEDOM

Although Passover is the main feast we need to see and understand the underlying principles of the minor feasts associated with Passover as well so that the full value of the feasts and New Testament truths can be experienced in the NATURAL as well as in the **spiritual**. These feasts are therefore presented in this book as an integrated unit.

FEAST	HISTORY	TEACHING ABOUT THE MESSIAH	PROPHETIC SIGNIFICANCE (until each individual appropriates it personally)
PESACH (Passover)	Deliverance from bondage	Death of Yeshua on the Cross	Repent, trust in faith in the Blood of Yeshua
HAG HAMATZAH (Feast of Unleavened bread)	Exit from Egypt	Burial of Yeshua	Sanctification and separation from evil, represented by water baptism
BIKKURIM (Feast of First fruits)	Crossing the Red Sea	Resurrection of Yeshua	Walking in holiness; being renewed

From: Chumney E. The seven festivals of the Messiah. 1st ed. Shippensburg, PA: Treasure House; 1994. p. 21.

The feasts have not come to their fullness until we have a life of completeness which only happens in the New Millennium and therefore we look forward to the Second Coming of the Messiah.

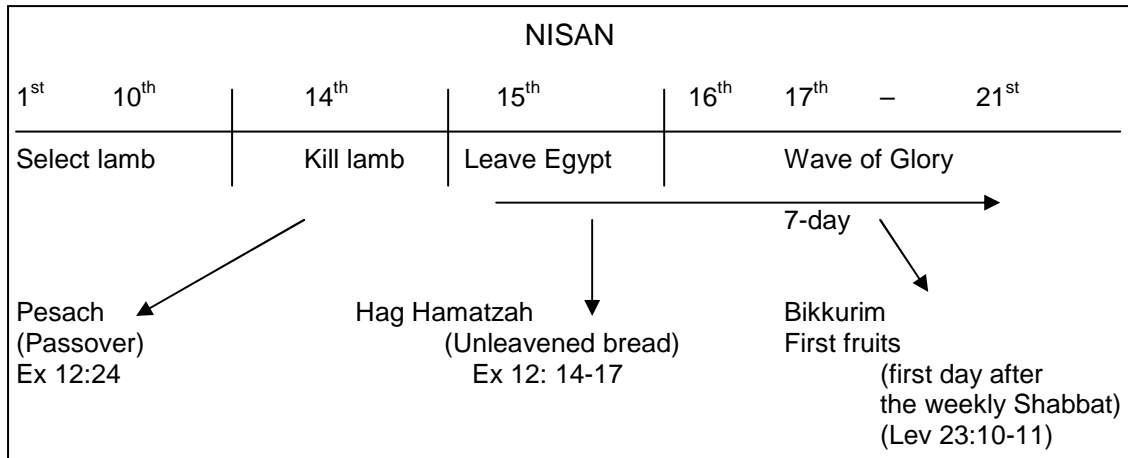
Agricultural background

This is the time of the **barley harvest**. The people of Israel can see the provision of God in a harvest in the land that God gave them where they live as free men.



Religious calendar

The 1st Nisan is the first day of the religious calendar.



NB: Please remember that the Jewish day begins the evening before (6 pm).
And there was evening and there was morning... (**Genesis 1**).

The Father's Crown

God, Hashem, is the Creator of the Universe, the Alpha and the Omega.
 God, as King, has a crown.

In this crown there are 3 jewels of utmost magnificence – stones which reflect His power, glory and majesty.



**One of these Jewels is the Jewel of Pesach /
 Passover:**

What is the essence of Pesach?

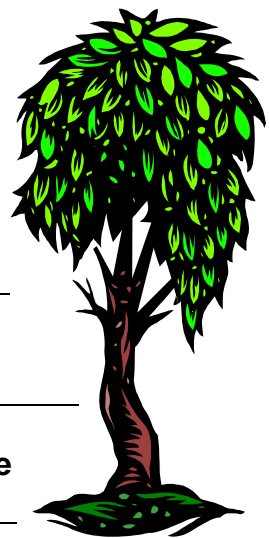
**God created man to be a free and is to oppose all forms
 of slavery – this is the time for our redemption.**

What is the essence of Unleavened Bread?

**Man created in the image of God is now in the process of
 being conformed to the image of God by sanctification (the
 purging of sin).**

What is the essence of First Fruits?

**Man, created in the image of God recognizes that he is in partnership
 (junior) with God and brings the first fruits of the ripened harvest in his
 home to the True Owner.**



TURNING POINT IN MY LIFE:

God finds in Abraham, a man who is able to take on and execute the vision of implementing God's plan to undo / reverse the effects of sin introduced into the world by Adam.

This man Abraham is truly shaped in the image of God with a desire to serve one God only and to do this well.

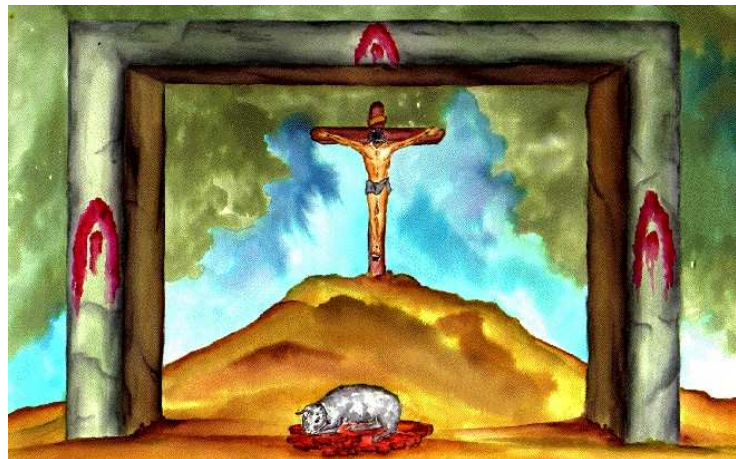
God makes a promise to Abraham – “from your seed will come nations and the Deliverer of the World”. Abraham's **family** knows that they will be slaves in Egypt, but they are given a promise of redemption **as a nation**. They go into Egypt as a family **but** it is Pharaoh who declares the **turning point** has come – he determines that they are a **nation**.

Ex. 1:9-10 “9 He said to his people, Behold, the Israelites are **too many and too mighty for us** [and they outnumber us both in people and in strength]. 10 Come, let us deal shrewdly with them, lest they multiply more and, should war befall us, they join our enemies, fight against us, and escape out of the land.”

At a point in time, they are told to paint the blood of the lamb on their doorposts. **Faith** in God's promise **and obedience** to His Commandment results in a dramatic turnaround.

The second phase of this turning point in history is **when I personally come** to the realisation that Yeshua has become the Passover Lamb for me.

1 Cor. 5:7 “7 Purge (clean out) the old leaven that you may be fresh (new) dough, still uncontaminated [as you are], **for Christ, our Passover [Lamb], has been sacrificed.**”



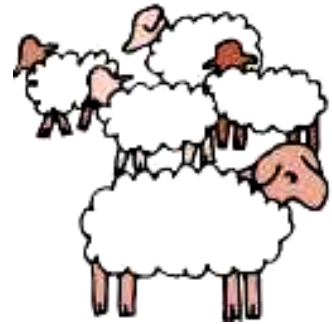
2 Cor. 5:19 “19 It was God [personally present] in Christ, reconciling and restoring the world to favor with Himself, not counting up and holding against [men] their **trespasses [but cancelling them]**¹, and committing to us the message of reconciliation (of the restoration to favor).”

¹ It is time to recall the Hebrew word for Passover – Strongs 6453 – which means “exemption”.

Turning point in the Body of Yeshua:

This point comes when the growing majority of believers understand that the Body of Yeshua was bought with His Blood.

Acts 20:28 *“28 Take care and be on guard for yourselves and **the whole flock** over which the Holy Spirit has appointed you bishops and guardians, to shepherd (tend and feed and guide) the church of the Lord or of God which He obtained for Himself [buying it and saving it for Himself] **with His own blood.**”*



The third phase of this turning point is when the Body of Yeshua begins to **operate in obedience** to the Spirit of God that has been placed inside of us:

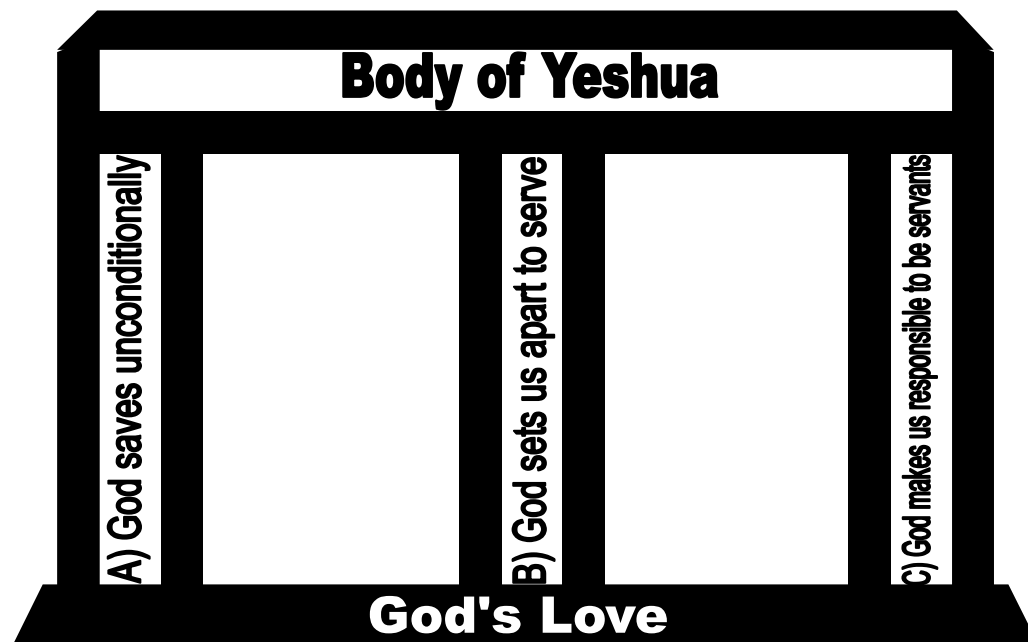
Ezek. 36:27 *“27 And I will put my Spirit within you and cause you to walk in My statutes, and **you shall heed My ordinances and do them.**”*

At this stage I recognize that life is not about me, it's about **my contribution as a living stone** in a living tabernacle that is holy enough to cause God's Presence to dwell on earth again.

It is time to recall the Hebrew word for Passover: Strongs 6453: **Exemption!!!**

1. Reflections of Pesach in the Covenant:

The Kingdom of God is built on a foundation of the **love of God for His people**. Three pillars rise up to carry the righteous Bride of Yeshua in this time.



A) God saves **unconditionally**:

Every man has an opportunity to accept Yeshua as Messiah. This gift of Salvation must be accepted **by faith**.

We see that God first **saves** the Israelites who are obedient to His Word and then declares that if they follow Him, they would be a kingdom of priests:

Ex. 19:4-6 *“4 You have seen what I did to the Egyptians, and how I bore you on eagles’ wings and brought you to Myself.
5 Now therefore, if you **will obey My voice in truth and keep My covenant**, then you shall be My own peculiar possession and treasure from among and above all peoples; for all the earth is Mine.
6 And **you shall be to Me a kingdom of priests**, a holy nation [consecrated, set apart to the worship of God]. These are the words you shall speak to the Israelites.”*

Note this **promise is coupled** to the fact that God brought them out of the burdens of Egypt.

B) God sets us apart to serve:

We see that our purpose is to be a nation of Priests, we who are believers, will be a special treasure – not to be boastful of this relationship but to **serve** and to **reach out** to others around us.



Ex. 19:5b *“... you shall be My own **peculiar possession and treasure** from among and above all peoples; **for all the earth is Mine.**”*

We who have been saved supernaturally have the purpose to be servant of the King to reach others.

C) God makes us responsible to be Servants:

A priest has a responsibility to the nation, but a **holy nation has a responsibility to the world** – to reflect the goodness / Glory of God.

Gal. 5:1 *“1 IN [this] freedom Christ has made us free [and completely liberated us]; stand fast then, and do not be hampered and held ensnared and submit again to a yoke of slavery [which you have once put off].”*

1 John 3:16-23 *“16 By this we come to know (progressively to recognize, to perceive, to understand) the [essential] love: that He laid down His [own] life for us; and **we ought to lay [our] lives down for [those who are our] brothers [in Him].***

17 But if anyone has this world's goods (resources for sustaining life) and sees his brother and fellow believer in need, yet closes his heart of compassion against him, how can the love of God live and remain in him?

18 Little children, **let us not love [merely] in theory or in speech but in deed and in truth (in practice and in sincerity).**

19 By this we shall come to know (perceive, recognize, and understand) that we are of the Truth, and can reassure (quiet, conciliate, and pacify) our hearts in His presence,

20 Whenever our hearts in [tormenting] self-accusation make us feel guilty and condemn us. [For we are in God's hands.] For He is above and greater than our consciences (our hearts), and He knows (perceives and understands) everything [nothing is hidden from Him].

21 And, beloved, if our consciences (our hearts) do not accuse us [if they do not make us feel guilty and condemn us], we have confidence (complete assurance and boldness) before God,

22 And we **receive from Him whatever we ask, because we [watchfully] obey His orders [observe His suggestions and injunctions, follow His plan for us] and [habitually] practice what is pleasing to Him.**

23 And this is His order (His command, His injunction): that we should believe in (put our faith and trust in and adhere to and rely on) the name of His Son Jesus Christ (the Messiah), and that we should love one another, just as He has commanded us.”

Christ has set us free so that we can put our freedom to its **proper** use.

2. Relationship in the Feast of Pesach:

It is only someone who is free that is able to build relationships with others. To the extent that we are slaves / bound in areas of our lives, we remain unable to be truly transparent and safe in relationships. The result / blessing of this freedom experienced is that we can enter into relationship with others who are still broken / hurt and are able to shoulder the load, carry our neighbour towards his healing.

The First-born / Born-again:

There is a unique, special relationship between God and the **firstborn**. While the exodus firstborn only happened to the Israelites, we gentile believers in the God of Abraham, Isaac and Jacob are in fact all **firstborn** when we accept Yeshua as Messiah and are adopted in the family of God.

God wants a father to **consecrate** his firstborn.

God declares “**you are Mine**”.

Ex. 13:1, 12 “1 THE LORD said to Moses,
12 You shall **set apart** to the Lord all that **first opens the womb**. All the firstlings of your livestock that are males shall be the Lord's.”

God tells us that it is with **His** strength that we are saved, just as the Blood of Yeshua, His offering is our final salvation.

Ex. 13:14 “14 And when, in time to come, your son asks you, What does this mean? You shall say to him, **By strength of hand the Lord brought us out from Egypt, from the house of bondage and bondmen.**”

2 Cor. 5:19 “19 It was God [personally present] in Christ, reconciling and restoring the world to favor with Himself, not counting up and holding against [men] their trespasses [but cancelling them], and **committing to us the message of reconciliation** (of the restoration to favor).”

We are **sanctified** to do the will of God.

Ex. 13:15-16 “15 For when Pharaoh stubbornly refused to let us go, the Lord slew all the firstborn in the land of Egypt, both the firstborn of man and of livestock. Therefore **I sacrifice to the Lord all the males that first open the womb; but all the firstborn of my sons I redeem.**
16 And it shall be as a reminder upon your hand or as frontlets between your eyes, for by a strong hand the Lord brought us out of Egypt.”

There is clearly a very unique relationship between a firstborn / born-again believer and our faith in God.

We must never doubt our worth or our lineage again – after all, God **redeemed me, I am His!**

The Word of Song of Songs now starts to have a new meaning:

“I am my Beloved’s and He is mine” is a declaration of God’s absolute love for me. The question is now, how can I show my love for Him? I will keep His ordinance – the feast of Pesach.



Ex. 13:8-10 “8 You shall **explain to your son on that day, This is done because of what the Lord did for me** when I came out of Egypt.
9 It shall be as a sign to you upon your hand and **as a memorial** between your eyes, that the law of the Lord may be in your mouth; for with a strong hand the Lord has brought you out of Egypt.
10 You shall therefore keep this ordinance at this time from year to year.”

If I am a true son of God, I will be able to shout out:

Song of Songs 1:4 “4 **Draw me! We will run after you!** The king brings me into his apartments! We will be glad and rejoice in you! We will recall [when we were favored with] your love, more fragrant than wine. The upright [are not offended at your choice, but sincerely] love you.”

A true son knows that a son is always welcome in the Father's House. Even the prodigal son experienced this!



Know the Father:

As individuals we have been given the assuredness that God has chosen us. We need to get to know the Father so that we can gain the:

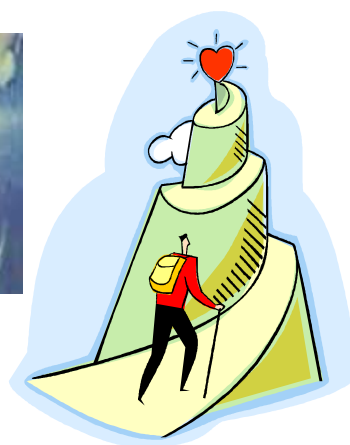
- fullness of our freedom;
- victory over this worldly kingdom.

Each firstborn / born-again believer will have to work through a **two-root experience** in our relationship with God:

First Root: A Red Sea Experience
Second Root: A Sinai experience



The first revelation will mean a cleansing by Divine **deliverance** while the second revelation is an **anointing to walk** as a priest and a holy nation.



1. Face Myself:

As an adult I now stand in this world **but** my world-view has been moulded by:

- my life experience in my family;
- the “tribal” culture that I was exposed to;
- the religious background that formed my value system.

The challenge that each one of us has is to identify:

- the Pharaoh of my life – the forces that form an **external** perspective, keep me in one or other form of bondage.
- the **internal** doubts / disbeliefs that have become strongholds in my life, which keeps me from reaching my full potential.

2. Meet God Face to Face:

I will live in fear of both of these forces until I get to a place where I can truly say: “I have seen Yeshua” – and therefore the Father.

Only then will I shift from a position of my power (gifts of the Holy Spirit) and my strength (wisdom and intellectual insight of the Torah) to a place where I rely on the Holy Spirit (fruit of the Holy Spirit).

Zech. 4:6 “6 Then he said to me, This [addition of the bowl to the candlestick, causing it to yield a ceaseless supply of oil from the olive trees] is the word of the Lord to Zerubbabel, saying, Not by might, nor by power, **but by My Spirit** [of Whom the oil is a symbol], says the Lord of hosts.”

Father and Son:

My relationships with my children and their relationship with me are important where I have:

1. the privilege to release the yoke of the Kingdom on them, i.e. to declare them mature believers in Yeshua,
2. the responsibility to role model a lifestyle of respect and honour for others, will form the foundation of a strong generational family bloodline of blessings.

Being a parent means that I will establish boundaries for their behaviours outside of which there are consequences. These “laws” are a means for them to grow in wisdom and understanding. My love is such that, although they are sometimes **wrong**, my compassion will **cause me to “passover”²** my laws / consequences, so that I can save my child.

Just as nothing stands between God’s love for me, so too I must role model the same principle to my child.

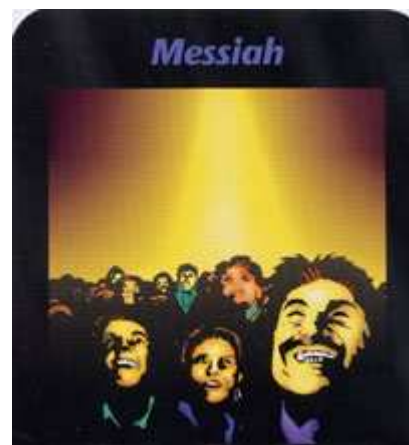
Song of Songs: “Behold the Voice of my Beloved **who came skipping over the mountains**, hopping over the hills.”

God truly “**passes over**” my sin – do you reveal the same heart to your son / daughter?

Body of Yeshua:

It is clear that everyone has an **individual gifting**, but somehow that gifting, when joined together with other believers who have the same gift, must flow with a greater intensity. We also see that we are commanded to be at a **specific place** in the wall – Paul talks about this as joints or parts of the human body.

Rom. 12:4-8 “4 For as in one physical body we have many parts (organs, members) and all of these parts do not have the same function or use,
5 So we, numerous as we are, are one body in Christ (the Messiah) and individually we are parts one of another [mutually dependent on one another].”



² Note: the Hebrew word for Passover: Strongs 6453, means “exemption”.

6 Having gifts (faculties, talents, qualities) that differ according to the grace given us, let us use them: [He whose gift is] prophecy, [let him prophesy] according to the proportion of his faith;
 7 [He whose gift is] practical **service**, let him give himself to serving; he who **teaches**, to his teaching;
 8 He who **exhorts** (encourages), to his exhortation; he who **contributes**, let him do it in simplicity and liberality; he who gives aid and **superintends**, with zeal and singleness of mind; he who does acts of **mercy**, with genuine cheerfulness and joyful eagerness.”

We see that the Levites are dedicated **in the place** of the Firstborn, i.e. they become a firstfruit and example of that which is to come.

Num. 3:40-45 “40 And the Lord said to Moses, Number all the firstborn of the males of the Israelites from a month old and upward, and take the number of their names.
 41 You shall take the Levites for Me instead of all the firstborn among the Israelites. I am the Lord; and you shall take the cattle of the Levites for Me instead of all the firstlings among the cattle of the Israelites.
 42 So Moses numbered, as the Lord commanded him, all the firstborn Israelites.
 43 But all the firstborn males from a month old and upward as numbered were 22,273 [273 more than the Levites].
 44 And the Lord said to Moses,
 45 Take the Levites [for Me] instead of all the firstborn Israelites, and the Levites’ cattle instead of their cattle; and the Levites shall be Mine. I am the Lord.”

We see that the various groups of the Levites, i.e. a type of the various parts of the Body, are all allocated **specific** tasks in relation to the tabernacle.

Remember, we are living stones in a living tabernacle – in the same way, we will have been given **specific areas** of responsibility.

- 1) **Aaron and his sons** take care of the most holy things:

Num. 4:4-5, 15 “4 This shall be the responsibility of the sons of Kohath in the Tent of Meeting: the **most holy things**.
 5 When the camp prepares to set forward, **Aaron and his sons** shall take down the veil [screening the Holy of Holies] **and cover the ark of the Testimony with it**,
 15 When Aaron and his sons have finished covering the sanctuary and all its furniture, as the camp sets out, after all that [is done but not before], the sons of Kohath shall come to carry them. But they shall not touch the holy things, lest they die. These are the things of the Tent of Meeting which the sons of Kohath are to carry.”



Num. 4:19b “19 But deal thus with them, that they may live and not die when they approach the most holy things: Aaron and his sons shall go in and appoint them each to his work and to his burden [to be carried on the march].”

2) **Sons of Kohath** – they carry the most holy things:

Num. 4:15, 18-19b “15 When Aaron and his sons have finished covering the sanctuary and all its furniture, as the camp sets out, after all that [is done but not before], **the sons of Kohath shall come to carry them.** But they shall not touch the holy things, lest they die. These are the things of the Tent of Meeting which the sons of Kohath are to carry.

18 [Since] the tribe of the families of the Kohathites [are only Levites and not priests], do not [by exposing them to the sin of touching the most holy things] cut them off from among the Levites.

19 But deal thus with them, that they may live and not die when they approach the most holy things: Aaron and his sons shall go in and appoint them each to his work and to his burden [to be carried on the march].”



3) **Sons of Gershon** – they shall **serve** and carry the curtain, screen of the tabernacle, etc:

Num. 4:24-25, 26-27 “24 This is the service of the families of the **Gershonites, in serving and in bearing burdens** [when on the march]:
25 And they shall carry the curtains of the tabernacle, and the Tent of Meeting, its covering, and the covering of dolphin or porpoise skin that is on top of it, and the hanging or screen for the door of the Tent of Meeting,
26 And the hangings of the court, and the hanging or screen for the entrance of the gate of the court which is around the tabernacle and the altar [of burnt offering], and their cords, and all the equipment for their service; whatever needs to be done with them, that they shall do.
27 Under the direction of Aaron and his sons shall be all the service of the sons of the Gershonites, in all they have to carry and in all they have to do; and you shall assign to their charge all that they are to carry [on the march].”

4) **Sons of Merari** – they carry the framework:

Num. 4:29, 31-32 “29 As for the **sons of Merari**, you shall number them by their families and their fathers’ houses;
31 And this is what they are assigned **to carry and to guard** [on the march], according to all their service in the Tent of Meeting: the **boards or frames of the tabernacle**, and its bars, and its pillars, and its sockets or bases,

32 And the pillars of the court round about with their sockets or bases, and pegs, and cords, with all their equipment and all their accessories for service; and you shall assign to them by name the articles which they are to carry [on the march].”

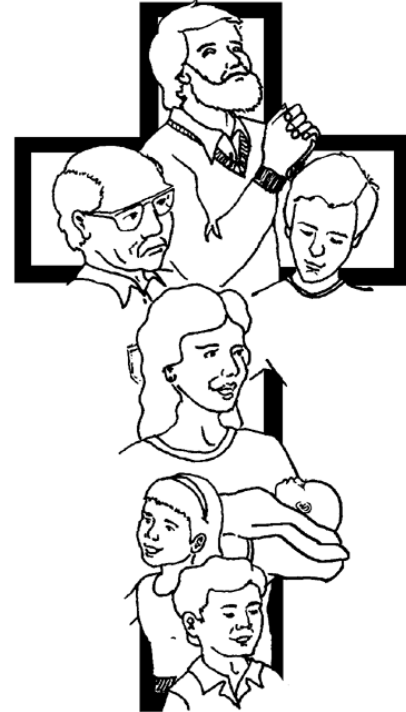
Paul describes this **same principle** in the New Testament.

1 Cor. 12:12, 20, 24, 26 “12 For just as the **body is a unity and yet has many parts, and all the parts, though many, form [only] one body**, so it is with Christ (the Messiah, the Anointed One).

20 And now there are [certainly] **many limbs and organs**, but a single body.

24 Which our more presentable parts do not require. But God has so adjusted (mingled, harmonized, and subtly proportioned the parts of) the whole body, giving the greater honor and richer endowment to the inferior parts which lack [apparent importance],

26 And if one member suffers, all the parts [share] the suffering; if one member is honored, all the members [share in] the enjoyment of it.”



We see clearly that the **principle** of Pesach / Passover is that we are to be free of personal ambition, goals, plans and that we willingly submit **to a greater plan of God**. This is the place where our sensitivity, compassion and commitment to relationship will be revealed.

3. Renewal as a Principle of Pesach:

Renewal is possibly one of the most difficult steps in the path of a believer's journey to his God-given purpose. We have become accustomed / used to:

- our way of life;
- the way we think;
- our attitudes to others;

that we find it difficult to focus long enough to establish a new “belief” system.

A) Renewing the Mind:

Man is Created in God's Image:

Creation begins with a fact – namely that God **breathed His Life** into Adam.

Gen. 2:7 “7 Then the Lord God formed man from the dust of the ground and breathed into his nostrils the breath or spirit of life, and **man became a living being.**”

God declares that man is made in His Image:

Gen. 1:26 "26 God said, Let Us [Father, Son, and Holy Spirit] **make mankind in Our image**, after Our likeness, and let them have complete authority over the fish of the sea, the birds of the air, the [tame] beasts, and over all of the earth, and over everything that creeps upon the earth."

Because we are created in His Image, we **belong** to Him.

Adam sins and sets in motion this **process of generational sin**, a process where:

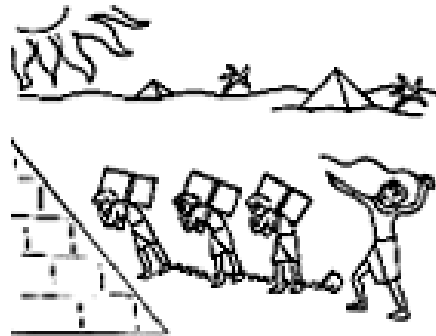
- i) we role model wrong behaviour values, etc to our children (idol worship);
- ii) we actively sin in our own lives (adultery, murder, etc.)
- iii) we give away or have taken away the rights of citizenship of other persons / tribes or nations (slavery).

Truth: We, when something or someone takes a person into slavery of any kind, he / they move out of their delegated authority into God's domain, i.e. God's rights of ownership have been usurped.

We tend to think of slavery only in terms of "belonging" to someone else and thereby not having a personal choice. This is only one facet of slavery:

1. Physical slavery is an action which causes people to become the property of another. In the days of Pharaoh, a slave belonged to the state.

At the temple of Edfu you can see a relief (drawing), which shows that the "gods" are registering slaves into the hands of Pharaoh.



At the heart of this process is the principle to keep the slave down-trodden and disadvantaged.

2. Spiritual Slavery:

- Willful sin and unconfessed acts against my fellow man is a form of slavery / bondage which is often only known to the individual himself. Theft, murder, etc. may be brought to the light, but thoughts of lust, envy, jealousy, etc. are **only** in the heart of man. Gossip / slander is often covered under a "Godly umbrella" but remains an action that causes a believer to be bound to the kingdom of darkness.
- Our "old man" / old nature reflects the shortcomings of the flesh. These feelings and ideas are not necessarily bad but can become idols in our lives which draws us further and further away from God.

- the Greco-Roman concept of **independence**, “I am my own boss”;
 - the **illusions of power** and prestige that come with wealth;
 - the seemingly advanced “thinking” of the new cultures which makes God’s Word seem “old” fashioned.
- The Israelites go down to Egypt as a tribe of herdsmen who live a nomadic life in tents. They come to see a nation with:
 - wealth
 - intellectual ability, i.e. they built pyramids 146,6 metres (481 feet) high and 5,2 hectares (13 acres) in area.
 - The Jews go into Europe as a dispersed people and begin to work in new countries like Germany.

They too see a nation with success, wealth, political security, scientific growth, etc.

- We believers go into the day to day world around us.

We too see the signs / symbols of success, monuments to individual people’s glory, financial blessing in huge properties, etc.

In most cases we get **caught in this identity crisis**. Are we a holy nation of priests or do we want to enjoy the “wonderful” successes of the new world. Many times we begin to be assimilated into the Greco-Roman system and soon find that we no longer only worship one God.

The Greco-Roman / Egyptian world has no concept of man’s spirit being separate from his body. This system reduces human beings to the level of animals. The tomb of Pharaoh shows us that without a body, we are nothing.

The fires of the cremation oven during the **holocaust** show us that certain people were considered better than others, therefore the Jews could be destroyed if their bodies were removed.

The current world economic system shows us that it is acceptable for rich countries (first world) to ever grow wealthier and poor countries to grow poorer. These humanistic views show how far we have moved from God’s standard.



What is more disconcerting is that many believers worship these monuments of technological, economical and religious progress but do not understand that the “buildings” are more than likely based on exploitation of some fellow human beings.

This process of renewal is not only to focus on:

- the going out of Egypt;

BUT the emerging of:

- the purpose spirit-filled man of God.

Ex. 1:11 *“11 So they set over [the Israelites] taskmasters to afflict and oppress them with [increased] burdens. And [the Israelites] built Pithom and Rameses as store cities for Pharaoh.”*

There are two Hebrew words for “work”:

- “Avodah” – has the meaning that the work is **purposeless** – without any real achievement – i.e. I work but can see no results.
- “Malacha” – has the understanding that we have proclaimed a **finished product** – something of value.

We therefore remember that God has **taken us out** of a life **without purpose** or value or meaning to one where **every action is causing God’s Glory to grow from strength to strength**.

From slavery to a nation

- When a man is a slave his time is not his own. Everything he does is done to please the slave master.

How do you identify the process of enslavement?

Pharaoh consulted with his wise men and realised that Israel would find a “redeemer”. In **Ex 1:10** we hear Pharaoh say:

“Let us be clever concerning the redeemer of Israel.”

He puts a **four-point plan** into action and attacks their:

- Money** – He sets heavy taxes to build cities (v11).
- Bodies** – He makes them do hard work as labourers, building (v14).
- Soul** – He makes them do pointless labour.
- Spirit** – He goes out to kill the first-born Jewish babies.

The lesson driven into the heart of a Jew during the stay in Egypt and the wilderness has become the basis of the story told every Pesach, **Ex 13:8** *“And you shall tell your children **on that day**”*, and as they remained **obedient**, their actions produce the **result** which God wanted. Although the Israelites had lost their physical freedom and the land that He gave them until 1948, His people held onto something far more precious, the Light and Wisdom of the Torah – spiritual freedom.

Have we established similar patterns and disciples in our descendants? Can we show “generations” of **God-fearing families**?

The Pesach was a sign to the Israelites of their **freedom from slavery in Egypt** and pointed to the cross when the Messiah would make greater freedom available to the world. We will see an end to all slavery and bondage at the Messiah's Second Coming.

The Passover supper or Seder has elements that attack your senses SO THAT YOU **REMEMBER**. In today's terms for South Africans, once you have smelt 'wors' at a 'braai' you will recognize that smell anywhere.



B) Renewal – People of Destiny

God's plans on earth are realized by men and women who are prepared to do what others believe are impossible. There are many examples of such people in the Torah – Abraham, Noah, David, etc.

I am going to focus on the life of two people with regards to Pesach's purpose and time – Moses and Yeshua.

Moses:

What unique characteristics did he have? Why did God choose him?

This is the answer in a nutshell. We will see his progress as we study a number of incidents in his life:

- Moses **“grows up”** in a position of privilege:
 - o he is taught that he is superior;
 - o he is taught all knowledge, he grows up as the “son” of Pharaoh.

Ex. 2:10a *“10 And the child grew, and she brought him to Pharaoh's daughter and he became her son...”*

- Moses **“went out”**.

Many individuals have been given opportunities for education, a home where they are exposed to Godly values, gifts of the Spirit from God, and natural talents **but** never step up to make the choice to live out their God-given purpose in life. Each one of us must make a free-will choice to **“go out”** as Moses did.

Ex. 2:11a *“11 One day, after Moses was grown, it happened that **he went out** to his brethren and looked at their burdens...”*

Heb. 11:24-25 *“24 [Aroused] by faith Moses, when he had grown to maturity and become great, refused to be called the son of Pharaoh’s daughter, 25 Because he preferred to share the oppression [suffer the hardships] and bear the shame of the people of God rather than to have the fleeting enjoyment of a sinful life.”*

A man who has tasted privilege / position and gives this up to serve others will be a great leader. **Those who become King from a position of slavery will abuse power.** The life lesson is that those who do not accept leadership with humility, who reject power / prestige / position, are the ones who reject the “image” of Yeshua.

Prov. 30:21-22 *“21 Under three things the earth is disquieted, and under four it cannot bear up: 22 Under a **servant when he reigns**, a [empty-headed] fool when he is filled with food,”*

- Moses “**saw**” – he identified with his brethren and their burden.

The world is filled with pain, hurting people and situations. We often “see” without looking, by that I mean that we excuse the choice not to become involved to **change** the situation. Ample evidence had been released of the horrors of the holocaust, yet the world did not respond. This continued in Sudan, the Congo and many other places today.

Moses’ Leadership Progression:

Story No. 1:

Moses sees an Egyptian man hitting his brethren:

Ex. 2:11-12 *“11 One day, after Moses **was grown**, it happened that **he went out to his brethren and looked at their burdens**; and he saw an Egyptian beating a Hebrew, one of [Moses’] brethren. 12 He looked this way and that way, and when he saw no one, he killed the Egyptian and hid him in the sand.”*

Let’s analyze this verse and apply a different translation:

- “*when Moses **had grown***” implies that he was now a mature adult who had “completed” his studies and was recognized as a scholar.
- “*that he **went out***” to his brethren, implies that in a sense he makes a choice to leave this behind and go to associate with brethren, i.e. he identifies with them.
- “*and **looked / saw***” – Hebrew “ya-ya” meaning “their burdens” implies that he was deeply distressed by what he saw.
- “*and he **saw an Egyptian beating a Hebrew***” implies with this second “saw” that this time he perceived the **added injustice** of the beating.

- “he looked this way and that way and when he **saw** no one...” implies that he was looking to see if there was a man (“ish” in Hebrew) who would stand up and take action but he saw no-one.

Is. 41:28 “28 For I look [upon the heathen prophets and the priests of pagan practices] and there is **no man among them** [who could predict these events], and among these [idols] there is no counselor who, when I ask of him, can answer a word.”

Moses reacts – his **good deed** is mixed with **anger**, almost as if Moses **continues with the generational curse** passed down through the sons of Levi.

Gen. 49:5-6 “5 Simeon and Levi are brothers [equally headstrong, deceitful, vindictive, and cruel]; their swords are weapons of violence. 6 O my soul, come not into their secret council; unto their assembly let not my honor be united [for I knew nothing of their plot], because in their **anger they slew men** [an honored man, Shechem, and the Shechemites], and in their self-will they disabled oxen.”

First step: Good deed – **with force**.

Story No. 2:

Moses goes out and sees two Hebrew men fighting.

Ex. 2:13-14 “13 He **went out the second day** and **saw two Hebrew men quarreling and fighting**; and he said to the unjust aggressor, *Why are you striking your comrade?*
14 And the man said, *Who made you a prince and a judge over us? Do you intend to kill me as you killed the Egyptian? Then Moses was afraid and thought, Surely this thing is known.*”

- “Moses **went out** a second day” implies that he went out with the same attitude as before, i.e. he was **prepared to stand up** against any injustice and do something.
- “**who made** you prince and ruler” implies that it seems to be public knowledge by now that Moses had killed the Egyptian – what could this question mean? Within the context of the previous story, we have two questions:
 - o who appointed you ruler – you are too young!
 - o who taught you the concept of being a man who defend others against injustice.
- “Do you intend to kill me” is not therefore an expectation but a question of whether Moses’ previous escapade was made with the right motive!!

Many individuals have been given an opportunity for education, a home where they are exposed to Godly values, gifts of the Spirit from God, and natural talents, **BUT** never step up to make the choice to live out their God-given purpose in life. Each one of us must make a free-will choice to “go out” as Moses did.

Second step: Good deed – **mixed with words.**

Story No. 3:

Moses goes to Midian where he sits down at a well until the seven daughters arrive.

Ex. 2:15-19 *“15 When Pharaoh heard of it, he sought to slay Moses. But Moses fled from Pharaoh’s presence and took refuge in the land of Midian, where he sat down by a well.
16 Now the priest of Midian had seven daughters, and they came and drew water and filled the troughs to water their father’s flock.
17 The **shepherds came and drove them away**; but **Moses stood up and helped them and watered their flock.**
18 And when they came to Reuel [Jethro] their father, he said, How is it that you have come so soon today?
19 They said, An Egyptian delivered us from the shepherds; also he drew water for us and watered the flock.”*

*“The **shepherds came and drove them away**; but **Moses stood up and helped them and watered their flock...**”* implies that Moses had risen to the occasion to help others to the extent that he was prepared to switch roles, i.e. **to do what the daughter’s role was.**

Third good deed – **non-violent interaction.**

Story No. 4:

Moses comes to the mountain and sees the burning bush:

Ex. 3:1-4 *"1 NOW MOSES kept the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the back or west side of the wilderness and came to Horeb or Sinai, the mountain of God.
2 The Angel of the Lord appeared to him in a flame of fire out of the midst of a bush; and he looked, and **behold, the bush burned with fire**, yet was not consumed.
3 And Moses said, I will now turn aside and see this great sight, why the bush is not burned.
4 And when the Lord saw that he turned aside to see, God called to him out of the midst of the bush and said, Moses, Moses! And he said, Here am I."*

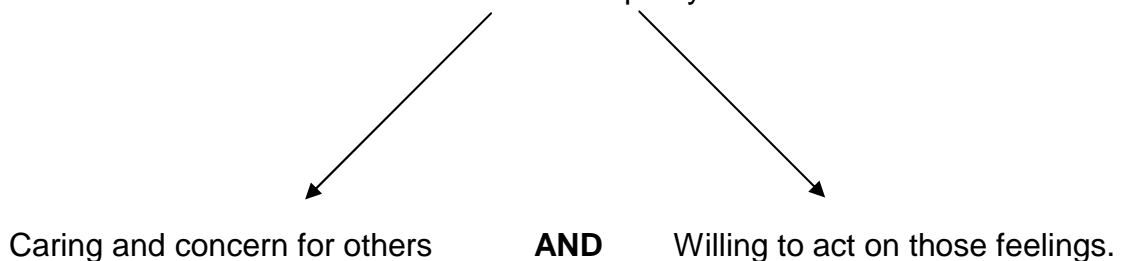
Again we find that Moses **looks** and decides to **turn aside** to find out what this means.

This is the story of a **calling** to be shepherd to a people. Someone who answers God's **call to do something**.

Is. 59:14-16a *"14 Justice is turned away backward, and righteousness (uprightness and right standing with God) stands far off; for truth has fallen in the street (the city's forum), and uprightness cannot enter [the courts of justice].
15 Yes, truth is lacking, and he who departs from evil makes himself a prey. And the Lord saw it, and it displeased Him that there was no justice.
16 And He saw that **there was no man** and wondered that **there was no intercessor [no one to intervene on behalf of truth and right]**; therefore His own arm brought Him victory, and His own righteousness [having the Spirit without measure] sustained Him."*

The character of Moses had been moulded by the events of the past until a time comes where he could be trusted with a nation.

He **saw** what others did not see.
He **felt** the pain that others did not see.
He **turned aside** to make a difference.
He had learnt to do this with **grace**.
Moses had empathy.



Ps. 69:24 *“24 Pour out Your indignation upon them, and let the fierceness of Your burning anger catch up with them.”*

Ps. 107:41 *“41 Yet He raises the poor and needy from affliction and makes their families like a flock.”*

Moses goes on to lead his people through the Red Sea. When God creates the earth (Gen. 1), He **separated the waters from the land**.

Moses' name means “he who draws out of”. As the people go through the Red Sea, **it is as if** the world has returned to that “in-the-beginning-moment.”

Is. 63:11 *“11 Then His people [seriously] **remembered the days of old**, of Moses and his people [and they said], Where is He Who brought [our fathers] up out of the [Red] Sea, with [Moses and the other] shepherds of His flock? Where is He Who put His Holy Spirit within their midst,”*

Ps. 18:17 *“17 He delivered me from my strong enemy and from those who hated and abhorred me, for they were too strong for me.”*

Yeshua:

Yeshua comes to walk on earth, to spend three years in full-time ministry. If we want to see how/what He looked at in **terms of the renewal of His people**, we must follow the Pesach / Passovers that are recorded in the Bible.

A) Commitment to the Study of the Torah / Bible and obedience to God's Word will renew our Minds:

We see that Joseph had been diligent in bringing his son, Yeshua, up in Godly ways.

- He was taught the Torah;
- He was trained as a craftsman.

Yeshua grows in wisdom and favour – this story is the first Passover that we see Yeshua at:

Luke 2:41-47, 52 *“41 Now His parents went to Jerusalem every year to the Passover Feast.
42 And when He was twelve years [old], they went up, as was their custom.
43 And when the Feast was ended, as they were returning, the boy Jesus remained behind in Jerusalem. Now His parents did not know this,
44 But, supposing Him to be in the caravan, they traveled on a day's journey; and [then] they sought Him [diligently, looking up and down for Him] among their kinsfolk and acquaintances.
45 And when they failed to find Him, they went back to Jerusalem, looking for Him [up and down] all the way.*

46 After three days they found Him [came upon Him] in the [court of the] temple, sitting among the teachers, listening to them and asking them questions.

47 And all who heard Him were astonished and overwhelmed with bewildered wonder at His intelligence and understanding and His replies.

52 And Jesus increased in wisdom (in broad and full understanding) and in stature and years, and in favor with God and man.”

B) Yeshua teaches people that the eternal is of greater significance than the earthly life.

We see Yeshua just before a feast of Pesach up in the Galilee where He feeds the 5000. He goes on to make them understand that it's not about the miracles but about the **Bread of Life**. In a way the people saw signs as something similar to the miracles of the ten plagues and wanted military success.

John 6:4, 14, 26, 32, 35 “4 Now **the Passover**, the feast of the Jews, was approaching.

14 When the people saw the sign (miracle) that Jesus had performed, they began saying, Surely and beyond a doubt this is the Prophet Who is to come into the world!

26 Jesus answered them, I assure you, most solemnly I tell you, you have been searching for Me, not because you saw the miracles and signs but because you were fed with the loaves and were filled and satisfied.

32 Jesus then said to them, I assure you, most solemnly I tell you, **Moses did not give you the Bread from heaven [what Moses gave you was not the Bread from heaven], but it is My Father Who gives you the true heavenly Bread.**

35 Jesus replied, I am the Bread of Life. He who comes to Me will never be hungry, and he who believes in and cleaves to and trusts in and relies on Me will never thirst any more (at any time).”

We also see that John the Baptist has to ask Yeshua for confirmation of His role just before he is to die.

Matt. 11:1-6 “1 WHEN JESUS had finished His charge to His twelve disciples, He left there to teach and to preach in their [Galilean] cities.

2 Now when John in prison heard about the activities of Christ, he sent a message by his disciples

3 And asked Him, Are You the One Who was to come, or should we keep on expecting a different one?

4 And Jesus replied to them, Go and report to John what you hear and see:

5 The blind receive their sight and the lame walk, lepers are cleansed (by healing) and the deaf hear, the dead are raised up and the poor have good news (the Gospel) preached to them.

6 And blessed (happy, fortunate, and to be envied) is he who takes no offense at Me and finds no cause for stumbling in or through Me and is not hindered from seeing the Truth.”

C) Yeshua attends the final Pesach / Passover in Jerusalem.

Knowing that He is about to die, we should study His final words to see what was the most important thing that He wants us to hear.

Just before the crucifixion in **Matt. 26** and **Mark 14**, He records the following:

- 1) Make sure that you focus on that **which is vital to your life** in the eternity:
 - a. parable of the wise and foolish virgins;
 - b. parable of the talents;
 - c. parable of the fig tree.

- 2) Become watchmen on the wall – **be alert at all times, but remember to reserve your energy** for those long dark hour of the night when we face tribulation:

Mark 14:37-38 *“37 And He came back and found them sleeping, and He said to Peter, Simon, are you asleep? Have you not the strength to keep awake and watch [with Me for] one hour?
38 Keep awake **and watch and pray** [constantly], that you may not enter into temptation; the spirit indeed is willing, but the flesh is weak.”*

Reconciliation in the Feast of Pesach:

We don't always understand why we are forced to go through some of the trials and tribulations that come our way. Some of us have spent years in full-time ministry, have given hours and hours to help others, have walked in obedience with the knowledge that we have. And yet, "bad" things happen to us. We cry out to God for help and direction and in time we find our way back into the sunshine of a less stressful time.

Even then, the question remains unanswered – why did we have to go through this, what was the purpose?

Fortunately, the Israelites had something to hold onto – a promise to Abraham from God that some day they would be:

- 1) a nation;
- 2) living in a land of their own.

Only those who had diligently studied His Word would know this – only they would have had the faith to hold on. Only those who study God's Word will be aware of His promises to us – we all need to have a revelation of the promise so that our faith will hold in difficult times.

Reconciliation starts with a Sacrifice:

Sacrifices were made for sin, but also to cleanse, sanctify areas or places to make them holy so that God could come to dwell there.

The Hebrew word for offering is "**Korban**" which is derived from the verb *karav* which means "to draw near".

These offerings were always made of the **finest** grains, fruits, animals.

The offering of the lamb of Passover is a means to cleanse the area so that **God can come and we can draw near**.

Eph. 5:2 *"2 And walk in love, [esteeming and delighting in one another] as Christ loved us and gave Himself up for us, a slain offering and sacrifice to God [for you, so that it became] a sweet fragrance."*

Reconciliation ends with Reward:

When the Israelites had kept God's commandments and in faith moved out of the land of Egypt, God makes sure that they leave / are loaded down with gifts.

Ex. 12:35-36 *"35 The Israelites did according to the word of Moses; and they [urgently] asked of the Egyptians jewels of silver and of gold, and clothing."*

36 *The Lord gave the people favor in the sight of the Egyptians, so that they gave them what they asked. And they stripped the Egyptians [of those things]."*

Freedom is such a big Gift, it's worth taking time out to remain there.

The Israelites were taken to Mount Sinai. After the time of wandering in the desert, a **new** generation of Israelites followed Joshua into Canaan. Before they could do so, they needed to be circumcised. The circumcision was a visible sign that the disgrace, discredit, rebuke and disapproval which were on their **parents**, had **also** been taken off / away from them.

Josh 5:9 *"9 And the Lord said to Joshua, This day have I **rolled away** the reproach of Egypt from you. So the name of the place is called Gilgal [rolling] to this day."*

The **generational pain**, shame and rejection of the years of slavery were removed in the physical. We have to renew our minds / soul to remove the generational pain from the lifecycle that we have grown accustomed to, to bring our own sense of self-esteem in line with God's view of oneself.

The Long Walk to Freedom:

We live in a fast fix-it world.
God **lives** in eternity.

We want to see the beginning and the end of a thing.
God is only **interested** in eternity.

We want to close off chapters of our lives so that we can feel a sense of accomplishment.
God **waits** for us to get to eternity.

Remembrance in Pesach:

It is an opportunity to remember

At every Pesach the youngest child asks – *What has made this night different from other nights?* And then the whole Exodus story is told (**Exodus 12**). What an opportunity for a family to sit around the table and tell this story AND THEN TELL OF THE FULFILMENT THROUGH YESHUA.

"Pe-sach" also means "a speaking mouth". During Pesach the main objective is to TELL the people. Let us use this Passover to TELL people about the ultimate sacrifice Jesus had made for us when He died on the cross for our sins. We remember that once we were also in slavery (in "Egypt"), but by the grace of God we were set free. We remember a night in our lives that is different from any other night, the difference came the moment that we counted the cost and repented and accepted Jesus as Lord and Saviour.

A price has been paid for me at Calvary - a very expensive price. Hallelujah for the Blood of the Lamb!

Jesus offered Himself as an unblemished sacrifice to God. With His own Blood. He went into the Holy of Holies and we can enter with confidence covered with the Blood of Jesus (Heb 9 &10; 10:19).

What is important is that every person must see this feast as if he **personally** came out of Egypt!

Egypt in Hebrew “Mitzrayim” means a place of narrowness, i.e. a focus on the physical with no spiritual values.

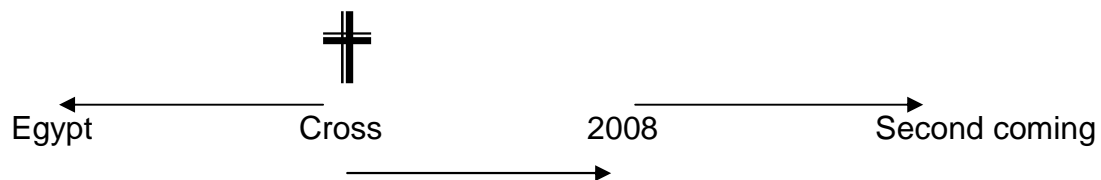
What do we remember?

- Our deliverance
- What “separates” you from the world, i.e. the things that God has done for you since you acknowledged Him by faith.

A prerequisite for this feast is that only those who are **circumcised** and who are **set apart** can hold the feast, i.e. it’s for God’s people. No alien can eat thereof.

Ex 12:43: As a Messianic congregation, we are a holy people, separated to God and can therefore partake of this feast.

Two phases of remembering and one phase of anticipation



- We remember the exit from slavery.
- We remember what Christ died for at Calvary and repent for any slavery caused by myself since the Cross.
- Finally, we search with anticipation for the Second Coming of the Messiah.



Passover pointed to the Cross; the Cross points to the Second Coming.

(**Note:** See Appendix B for the practical connection between the Passover lamb and Jesus as the Lamb of God. Learn how Jesus fulfilled all the requirements to be **Priest, Prophet** and **King**.)

It is an opportunity for a reality check

- **Am I** in Egypt?
- **Am I** at the place where my Beloved can say

"O my love, how beautiful you are. There is no flaw in you." (Song of Songs 4:7)

Remember that God Loves us!

God gets the Israelites to paint the blood of the lamb on the doorpost! Is this really needed? Surely God knows whose heart is true? God knows that man needs something tangible as evidence to record the choice of the heart.

God and Yeshua comes to the Cross of Calvary for the Blood of the Lamb to flow for one final time. Once again, man needs the evidence of the physical "bowing of the knee" to reflect the decisions of the heart.



God really loves us – He gives the freedom of choice to believe that He loves us.

How do we show this acceptance of His Love? By making a visible sign to the world – by **keeping the feast!**

The exodus tells us that freedom is a process that is **only starting now.**

We will go through a process, bends, dead-ends, and long boring straight roads. During this time we will see that freedom has **boundaries** so that we can remain accountable to one another.

God **loves us** as a **child!**

Hos. 11:1 *"1 WHEN ISRAEL was a child, then I loved him and called My son out of Egypt."*

God calls **every** generation to stand still:

Ex. 13:8 *"8 You shall explain to your son on that day, This is done because of what the Lord did for me when I came out of Egypt."*

The promise of true freedom is **irrevocable** – the **time table is not yet defined.**

We will be somewhere on the road:

- 1) Liberation
- 2) Salvation
- 3) Compassion
- 4) Love
- 5) Revelation

Where are you?

Have you thought more about the Manna? It was a daily test of freedom.

- Do you take just enough – Temperance.
- Do you look out / have solidarity for you neighbour – equality for all.
- Do you have confidence in God, after all – you don't plough, sow or reap – you just wait.

RESULTS OF THE LIFESTYLE OF PESACH:

God calls us to a lifestyle of obedience – the fruit of the Holy Spirit:

Although Passover is the main feast we need to see and understand the underlying principles of the minor feasts associated with Passover as well so that the full value of the feast and New Testament truths can be experienced in the NATURAL as well as in the **spiritual**.

Every one of us is a “living stone” in a new and wonderful sanctuary – the Body of Yeshua.

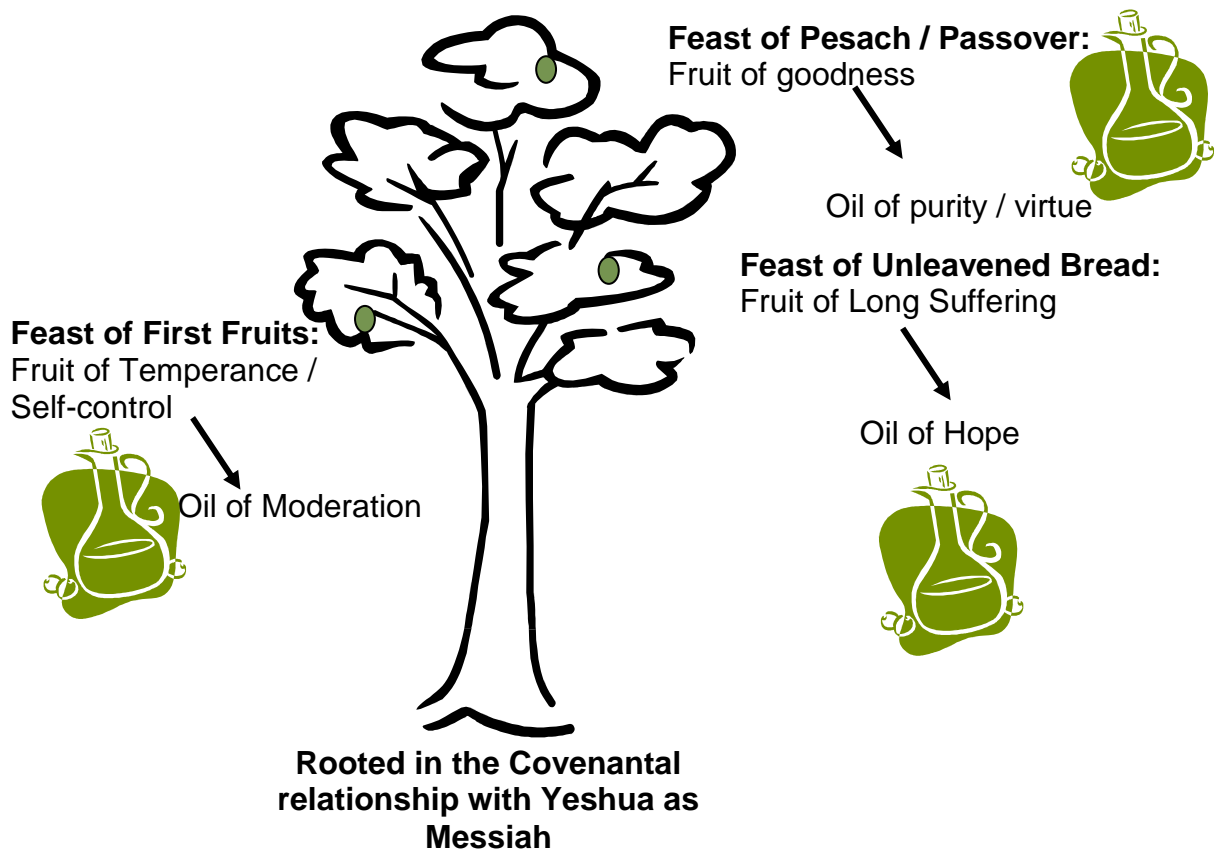
<p>1 Pet. 2:4 <i>“4 Come to Him [then, to that] Living Stone which men tried and threw away, but which is chosen [and] precious in God's sight.”</i></p>
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“I” need to work on:

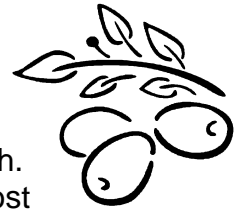
- the **shape** of my stone;
- the **value** of my stone to the community;
- whether my branch is **grafted** into the Living Tree which passes height visibility and a capability for taking firm root, i.e. Tree of Yeshua;
- the **fruit** that my stone produces;
- the **oil that burns** in the Menorah that I am making.

FEAST	HISTORY	TEACHING ABOUT THE MESSIAH	PROPHETIC SIGNIFICANCE (until each individual appropriates it personally)
PESACH (Passover)	Deliverance from bondage	Death of Jesus on Cross	Repent, trust in faith in the Blood of Jesus
HAG HAMATZAH (Feast of Unleavened bread)	Exit from Egypt	Burial of Jesus	Sanctification and separation from evil, represented by water baptism
BIKKURIM (Feast of First fruits)	Crossing the Red Sea	Resurrection of Jesus	Walking in holiness; being renewed

The feasts have not come to their fullness until we have a life of completeness which only happens in the New Millennium and therefore we look forward to the Second Coming of the Messiah.



**FEAST OF PESACH:
Fruit of Goodness**



God has given us a “miracle” release from the world of sin and death. Just as the Jews escaped from slavery with the blood on the doorpost so too we escape with the power of the Blood of Jesus as atonement. Just as we have been made **free men** so too we must set a standard / a plumbline / of goodness / virtue to continue to measure the degree of freedom of all of God’s creation.

From the fruit of Goodness comes the oil of purity / virtue

The oil of Purity / virtue pours out of our hearts when we have compassion for those who are in slavery. The oil flows when we can declare:



- God is good
- God is revealed

**FEAST OF UNLEAVENED BREAD:
The Fruit of Long Suffering**



We face trials and tribulation from the external world everyday. Many of these can be seen / experienced and can be defeated because of the fact that the attack comes from outside. However, we face a far more difficult attack – that form of adversity that comes from within – from **the old man**.

The ability to persevere / to ensure in the face of provocation to sin is called **Long Suffering**.

As we **renew our minds** and **set a standard of longsuffering grace** in the face of trials we will show others that it is possible to overcome and live a life of victory.

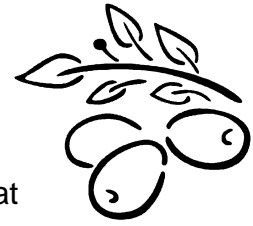


From the Fruit of Longsuffering comes the Oil of Hope.

As we come before a trial / tribulation, and through a process of faith, prayer, intercession and fasting, find a way to climb over and finally stand on top of it, the oil of hope will start to flow. We build one memorial upon another where we can witness that God was faithful, so the flask of **the oil of hope** is filled. Having experienced despair – hope – victory we find our olive of longsuffering turned into the oil of hope – **words of hope** that we share with others.

FEAST OF FIRST FRUITS: Fruit of Temperance / Self-control

God calls us to exercise **self-control** and **restraint** in the choices which we make from day to day. God understands that we are easily tempted to experience the excesses of life.



God tells us that we will not be tempted beyond our ability to withstand.

This means that we **have** the ability to say **YES** or **NO** at the right time.



From the Fruit of Self-Control comes the Oil of Moderation

The world that we live in swings from one end of the scale (poverty) to the other (excess wealth) all the time. Not only is this applicable to money but also to health, food, entertainment, etc. It is either too much or too little. Not only does it apply to the external but also to that which comes from within – i.e. our words – either we do not talk at all or else we brag. A life where we take control of the choices, which we make, will manifest the fruit of self-control. The fruit from this natural olive will distill into **the oil of moderation**.

In a nutshell:

The essence of the Cross was that the **Goodness** of Jeshua was poured out so that each one of us could have the **Hope** of salvation and live a **lifestyle of loving (moderation)** one another.



Collective responsibility: Stone of the Living Stones in the Body of Yeshua

One of the fundamental principles of Pesach is that salvation is not a “one-man-band thing”, but carries with it the understanding that it requires the **collective efforts** of the nation / Body of Yeshua. While we each have to make an individual choice to serve God, we are responsible for the broader family through shared values, goals, etc.

Feast / Fruit / Oil / Tabernacle / Glory for the Nation

God commands His people to keep the Feasts – His Word draws a parallel of our **lives of fruitfulness** to that of a **righteous tree**.

The Old Testament gives us an indication that the **Law of First Fruit of Trees** is instituted by God to be an **acceptable sacrifice** unto Him.

Lev 19:23-25 “23 And when you come into the land and **have planted all kinds of trees for food**, then you shall count the fruit of them as inedible and forbidden to you for three years; it shall not be eaten.
24 In the fourth year all **their fruit shall be holy for giving praise to the Lord**.
25 But in the fifth year you may eat of the fruit [of the trees], that their produce may enrich you; I am the Lord your God.”

God promises on His return that He will stand on the Mount of Olives.

John 8:1 “1 **BUT JESUS** went to the Mount of Olives.”

And we are assured that we will enjoy a **Feast of good things** with Him.

In this Feast we see an abundance of good things and that is combined with the presence of Jesus the Messiah when He comes to reign, after gaining victory over all His enemies. God in His fullness will **dwel amongst us** and will enjoy the fruit of our harvest.

Is 25:6 “6 And on this Mount [Zion] shall the Lord of hosts make for all peoples a **feast of rich things** [symbolic of His coronation festival inaugurating the reign of the Lord on earth, in the wake of a background of gloom, judgment, and terror], a **feast of wines on the lees—of fat things full of marrow**, of wines on the lees well refined.”

Relationship:

Just as the fruit is a product / result of the branch, the sap in the stem, the root in the ground, so too are we believers, if we are to produce the **fruit of the Spirit**, so that we can **give oil of anointing** to those who need it, we need to be **grafted into the natural olive tree** and into a relationship with Jesus the Messiah and the Body of Christ.

Release of Praise:

Some way through the Seder meal, we have a time to bring a **praise offering** to God. This is a time to sit down, let the haste of the world come to a standstill so that we can consider God’s Gift to us.

When believers go out from the kingdom of darkness,
The Body of Yeshua becomes categorized by our strange speech:
I am a holy priest and
The world is my dominion
You command the sea to flee before me
for the earth to give up
the water of life.
Your Name gets the glory
My God is the Creator of the Heaven and the earth

In contrast to those who serve idols who can't hear, see or speak,
You, oh God, hear my prayers, my pleas whenever I call;
How can I repay you, oh God?
Only by proclaiming Your Faithfulness.
Raise my cup of deliverance in the presence of Your people
in the midst of Jerusalem.
I declare that Your love is eternal!
I should not die
but proclaim Your works
Oh God, open the gates of victory
that I may enter in!
(Ps. 114-118)

You have declared that my area of dominion should be a place of peace.

Is. 33:20-21 *"20 Look upon Zion, the city of our set feasts and solemnities!
Your eyes shall see Jerusalem, a quiet habitation, a tent that shall not be
taken down; not one of its stakes shall ever be pulled up, neither shall any of
its cords be broken.
21 But there the Lord will be for us in majesty and splendor a place of broad
rivers and streams, where no oar-propelled boat can go, and no mighty and
stately ship can pass."*

Prayer:

I petition that the violence, war, strife, unhappiness, anger and envy that has
been raised up against my Jerusalem will be cancelled by the Blood of the
Lamb on this Pesach / Passover.

THE PESACH / SEDER FESTIVAL:

Background

Jacob leaves Canaan and goes to Egypt. Initially he lives a very comfortable life before things change very dramatically for the worse. Was this God's purpose – was there a reason for this?

We see that God instructs Moses to tell Pharaoh after every test to:

Ex. 7:16, 7:21 *“Send my people out, in order that they may serve me.”*

God plans the Jews plight in order that the Jewish people would:

1. Learn that human intelligence will always corrupt.

Later they would say **“We will do and will hear”**, i.e. they would be willing to accept the Torah.

2. Learn to maintain their integrity and identity – they would always be unique.

Should the New Testament Christian also not be the same? **Mal 1:4** is another scripture which shows how the nations, who opposed Israel, think. An interpretation for this verse is:

We, the gentiles, were defeated by God who frustrates all our plans and schemes which we have plotted and planned against the Israelites. We the gentiles will however return and rebuild those schemes and act on them.

What was the reaction of the other nations, the neighbours of Egypt? They said nothing and rejoiced to see someone else suffer (**Ex 11:5**).

While many plot against Israel, God watches and judges according to the age-old principle that you will reap that which you sow.

Just as the Egyptians tried to use water as a means of getting rid of the Israelites (by drowning) God returns the “curse” by drowning Pharaoh in the Red Sea.

Summary

The root of all future redemption has as foundation the **deliverance from Egypt**.

The root of all future oppression has as foundation the **bondage in Egypt**.

Two foundational ideas:

1. The unleavened bread symbolizes our belief in God.
2. Pesach symbolizes the uniqueness of the children of Israel.

Two Goals

1. **Time of Deliverance** – Pesach (Passover) is a time of deliverance, through the defeat of the evil forces. The Exodus from Egypt also represents from deliverance exile and the beginning of a reunion with God.

God destroys **all** the gods of Egypt. Only the one outside of Egypt is left – this gives Pharaoh the idea that there is some hope so he sends his army (**Ex. 12 & 14**).

2. **The victory over Death** – Pesach is also associated with victory over death, as those Hebrews in Egypt who marked their door posts with the blood of the Passover lamb, were “passed over” by the angel of death.

Paul wrote about this victory over death, quoting from **Isaiah 25:8** and **Hosea 13:14**:

1 Cor. 15:54-55 *“54 And when this perishable puts on the imperishable and this that was capable of dying puts on freedom from death, then shall be fulfilled the Scripture that says, Death is swallowed up (utterly vanquished forever) in and unto victory.
55 O death, where is your victory? O death, where is your sting?”*

The victory over death by the resurrection of Yeshua, was the beginning of a process that will find it’s completion when He returns.

In the Week before Pesach:

Search for leaven (Hamitz) (Look for sin) (13th Nissan)

In the days before Pesach

The wife of the house has had the privilege to clean the house completely, i.e. we **spring clean** the house. This is symbolic of the removal of all leaven (sin). The wife **lights candles** and declares that we are the light of the world. Ten pieces of leaven have been hidden. The whole family now takes a paper bag, a feather and a spoon and starts the search for leaven. We scoop the leaven into the spoon with the feather and then place them all in a paper bag.

This is a physical manifestation. We must **remove all the selfish / materialistic desires**. Only when we do this can we experience the power of the spiritual dimension and be free.

The next day the father will go to the centre of town to burn the bag on a bonfire, i.e. the morning of the 14th before the lamb is killed. This whole process takes place on the day and night of Pesach.

Jesus became sin on the cross and was placed in a tomb. The tomb could not hold Him and He rose from the dead and went up to Heaven.

The leaven on the spoon represents Christ on the Cross and the bonfire represents the overcoming of sin as Jesus arose.

THIS IS THE BLESSING WE SAY ON PESACH: Any leaven which we have not seen will be as if it no longer exists. We can also say this today as born-again believers, **that which we have dealt with, is over** and belongs to our past.

Fast of the Firstborn

We should all fast on the day before Pesach – This is a minor fast for all firstborn males to commemorate the fact that all **firstborn** were not killed during the last plague before Pesach. In essence these were the first fruit offerings of the nation who would have been old enough to go into Canaan to fight for the land. (Their parents would have died in the wilderness.)

Ex. 13:1-2, 11-16 *“1 THE LORD said to Moses,
2 Sanctify (consecrate, set apart) to Me all the firstborn [males]; whatever is first to open the womb among the Israelites, both of man and of beast, is Mine.
11 And when the Lord brings you into the land of the Canaanites, as He promised and swore to you and your fathers, and shall give it to you,
12 You shall set apart to the Lord all that first opens the womb. All the firstlings of your livestock that are males shall be the Lord's.
13 Every firstborn of a donkey you shall redeem by [substituting for it] a lamb, or if you will not redeem it, then you shall break its neck; and every firstborn among your sons shall you redeem.
14 And when, in time to come, your son asks you, What does this mean? You shall say to him, By strength of hand the Lord brought us out from Egypt, from the house of bondage and bondmen.
15 For when Pharaoh stubbornly refused to let us go, the Lord slew all the firstborn in the land of Egypt, both the firstborn of man and of livestock. Therefore I sacrifice to the Lord all the males that first open the womb; but all the firstborn of my sons I redeem.
16 And it shall be as a reminder upon your hand or as frontlets between your eyes, for by a strong hand the Lord brought us out of Egypt.”*

Pesach – the Seder service (order of service)

The order of the service and supper follows. It may be valuable to find a Messianic congregation and attend the feasts with them. (We have found it valuable to make this an informal family gathering and to talk about the times when God helped us out of difficult times. We also use this as a time to pray for each other and call for the Second Coming.)

Haggadah (Story of Passover)

We tell the story of how God set **us** free from Egypt, from bondage. In today's terms we have been set free from the world of sin by the Blood of Jesus.

Pesach: Means to hop/skip over. This is what happened on the night when the first-born of the Egyptians died. Those (Hebrews) who had blood on the doorpost were saved.



The Pesach Festival/Feast – from Moses until the Messianic Community of God today

Part 1: The First Exodus

Israel is the sons of God. God comes down to earth in person to rescue them.

We can summarize the story of the exodus into a few major points:

- God's chosen vessel to be a deliverer: Moses.
- The adversary who would represent the kingdom of darkness: Pharaoh.
How does he manifest? Through slavery, the drowning of the first-born (**Ex 1:15-22**).
What is the evidence of God's victory? The river parts.
- God's chosen season – Pesach.



Freedom is the capacity to exercise our God-given right of freedom of choice / free will, to live out the values and ideals which we hold dear. Freedom is also the responsibility to do what we believe.

- 1) Time is in my hands;
- 2) I must renew myself (like the moon is renewed every month).

Plate of Passover

Haroseth: Mixture of apples, nuts and honey – brown in colour.
Maror: Radish
Karpas: Parsley
Shank bone
Egg

Egg: Deep purple after 25 – 30 hours of boiling.
No beginning = no end.
Blue/red/purple.
Shell/white/yoke = three in one.



Shank bone: It represents the temple – **Is 53:1** – Arm of the Lord.



Jews who don't believe in Jesus still use an unbroken shank bone.

On the table you will find *Haroseth*, which is a reminder of the **bricks and clay** which the children of Israel had to make for Pharaoh's pyramids and cities. The word comes from the word Heres, which means 'clay'. The Haroseth is a paste prepared from *apples and nuts, mixed with wine*, all of which are symbolic of our people; its colour is that of bricks or clay.

The **karpas** is usually **parsley** or any green vegetable, dipped into **salt water**, and is a reminder of the **hard labour**, which our ancestors had to do in Egypt. The word contains the Hebrew word 'pereich' (back-breaking work) and the letter 'samech' (60) refers to the 60 ten thousand (600 000) Jewish adult males that were freed from Egypt. That is found in **Ex. 12: 36, 37**.

Maror (bitter herbs, usually **horseradish**) on the Seder plate reminds us of the **bitter time** which our ancestors had in Egypt.

The Seder table:

You will find three pieces of Matzah. For the Jew these three pieces symbolise Abraham, Isaac and Jacob. For us, as Christians, the three pieces symbolise God the Father, God the Son, and God the Holy Spirit. Interestingly, during the Passover meal, **the middle piece of Matzah is broken**, which is a reminder to the Jew of Abraham's instruction from God to sacrifice his son Isaac, but for the Christian, the middle Matzah is the Body of Jesus, which was broken for us.

As there are three pieces of Matzah, and God is a **triune God**, so there are also three promises that God made with Abraham:

- that he would have many descendants;
- that he would possess the land and
- that one would come as a descendant who would be a blessing to the whole world.

'Hachatz' is the part of the service where the middle Matzah is broken in half, one side being bigger than the other. The larger half is put aside, to be eaten at the end of the meal, and the smaller part is put back between the other Matzot.

After the meal is completed, the **Afikoman (the larger of the broken piece) should be eaten by each one**.

Chair / throne – Place setting for Elijah.

A single chair, representing a **throne**, is placed in the room for the **father** who is the priest of the household.

Lean to the left – it is a time of relaxing, why we are free men and this sign of a free man is one who has the ability to relax. Since Father God has offered

His Son, those who have accepted Him as Messiah can move into the rest which God has planned for us.

PESACH – 14TH NISSAN ON THE FIRST FULL MOON

In the past the Jewish people had to establish the time of the year for the feast by the physical sighting of the moon. With the new technology we can predict the full moon with certainty. The family gathers to celebrate Pesach.

1. We light the Candles

KARDESH PRAYER

We praise You, Adonai our God, King of the Universe, who has chosen us and has distinguished us by making us holy and by giving us Your commandments. In Your love You have given us Shabbat to rest, and holy days for joy, festivals and seasons for happiness, among them this Shabbat and this day of Pesach, the time of our liberation, a holy time in which we recall the exodus from Mitzrayim (Egypt).

You chose us and made us holy among all the peoples by giving us Shabbat and Your holy festivals. We praise You, Adonai, who makes the Shabbat, the people Israel, and the festivals, holy.

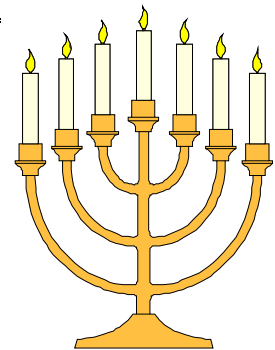
Ps 18:28 “*Light the candle to enlighten and push back the darkness.*”

MENORAH

The wife then lights the seven candles from the outside inwards until all are burning.

PRAYER

*“Baruch ata Adonai
Elohenu melech ha-olam
Ha-sheer gid-shanu
Barmitz vo-tav
Vetsi-vanu le-had-glik
Ner shel Yom Tov.”*



The English meaning is:

Blessed art Thou, Lord our God, King of the universe, who has sanctified us with Thy commandments, and commanded us to light the Sabbath and the festival lights. Blessed art Thou, Lord our God, King of the universe, who hast granted us life and sustenance and permitted us to reach this season.

The wife then extinguishes six candles and leaves the centre one burning. This is the sign that the Jews wait for the Messiah to come; a reminder for us that **Jesus has come and will come again.**

The seder will contain **four cups of wine** as stated below. There is an interesting connection between the women lighting the candles and the next step of the taking of the wine.

Ex 6: 6, 7 – The four “I will’s”:	CUP OF...
• I will bring you out from the burden	Sanctification- Purpose
• I will deliver you from bondage	Judgement - Past
• I will redeem you (bread)	Redemption - Present
• I will take you for My people	Kingdom - Future

Another reason for the four cups of wine is that the children of Israel, even while in Egyptian exile, had four great merits;

- they did not change their Hebrew names;
- they did not change their Hebrew tongue;
- they remained highly moral and
- the remained loyal to one another.

Another interesting passage that deals with the four cups in relation to wine is found in **Gen 40: 9-13** where the chief butler tells his dream to Joseph. The word “cup” is mentioned four times:

1. Budding and blossoming	Purpose
2. Grape is ripe, squeezed	Past
3. In Pharaoh’s hand, drinking	Present
4. Free man in three days	Future

2. First cup: Sanctification

Since God, in **Ex 12:14**, makes this an everlasting ordinance, i.e. a holy day, we can say that with the **drinking of this cup we proclaim our purpose**. In taking the cup I am accepting my God-given purpose at individual, family and congregational level. I need to recognise that **God has given me specific talents and skills to make a difference where I go from a life of no meaning or accomplishments** to one where I know:

1. What my community’s needs are.
2. What am I going to do about it?



Deliverance from the burdens of slavery.

NB: The tribes ate the Passover lamb, the matzah bread and the bitter herb, Maror while / before the firstborn had died, **while in Egypt**. The Jews ate the bitter herbs in faith (while in the concentration camp), they had to believe that they would be redeemed.

Lift the first cup and say: *“Baruch ata Adonai, Eloheinu melech ha-olam, borei p-ri hagafen.”* Meaning, **We praise You, Adonai our God, King of the universe, who creates the fruit of the vine.**

Drink a quarter cup wine, the rest water.

3. U-r'chatz

Wash hands – based on **Ps 24:3-4** – *He who has clean hands and a pure heart.*

Why do we wash hands now – every act is designed to challenge us to think about the real meaning of life?

It must be **living, flowing water**, therefore pour the water over your hands.

Jesus → John: After he poured water He washed the feet of the disciples – a sign of servanthood.

Servanthood – the ability to wash someone else's feet.

4. Karpas

Parsley: Represents **spring time**; represents the **hyssop**, which was used to put the blood on the door posts in Egypt.

We dip the **parsley into salt water**, which represents the **tears of the people** and the sacrifice of the Messiah and then we eat the parsley after the prayer.

PRAYER

Dip green parsley in salt water and say: *“Baruch ata Adonai, Eloheinu melech ha-olam, borei p-ri ha-adamah.”*

Meaning: *We praise You, Adonai our God, King of the universe, who creates the fruit of the earth.*

Are we truly grateful – do we see life as a wonderful gift? Do we accept that “bad” things that happen to us are really for the best in the end – God’s got a surprise for us!

Gratitude is an attitude – it requires constant focus to keep it that way.

As said, “Your ... is like a fruitful vine in the innermost recesses of your home, your children, like olive shoots round your table...” Tehillim 28:3-4.

5. Yachatz - AFIKOMAN

We come to the time for the **dividing of the bread** (three in one). Why do we break the bread now when we only use it later on?



The benefit of a sacrifice now is for the **long term benefit of true freedom in God.**

On Pesach leavened foods are strictly forbidden. Bread is replaced by Matzah, which are flat baked wafers made only of flour and water. Jews should take scrupulous care to avoid eating even the smallest particle of Chametz (leaven). Chametz dough rises (because of the yeast added) but the dough of the Matzah remains flat, as it was before baking.

Bag of Unity	Father	Cohen (High Priest)	Abraham
Three separately divided portions	Son	Levite	Isaac
Three separate breads	Holy Spirit	Israel	Jacob

We have a **napkin** that has **three pockets** with a piece of Matzah in each pocket. The centre portion is taken out. It is called the *Bread of affliction* (Isaac).

Take note: The bread is flat (no leaven); it has stripes (symbol of the whipping) and holes (symbol of the place the nails were driven in).

The Jews called this afikoman, which means "I came."

The smaller piece is left on the plate – representing "this world" with its tribulations.

The larger piece afikoman is eaten at the end of the evening – we eat of the world to come – we take into ourselves the "life of the future redemption."

We break the centre piece into two, put one back into the bag and the other is wrapped in a linen napkin, put into a container and hidden until later.

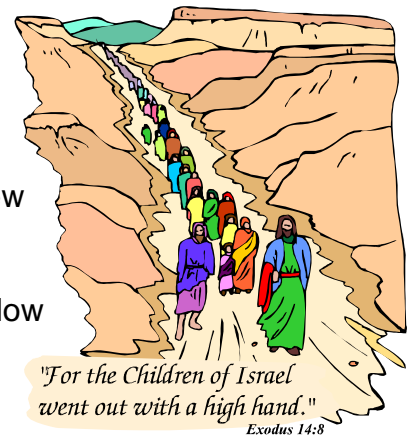
"The beauty of the Torah lies in its multi-leveled meanings. From a deeper perspective therefore, the Seder begins with the creation of the afikoman. We take a matzah – the bread symbolizing our spiritual salvation – and **break it**. Part of it remains before us and part of it is **hidden** and becomes the afikoman. The revealed Matzah, because it is broken in half, represents human incompleteness – we have not yet realized our potential. The **hidden part**, the afikoman, symbolizes our **future**, our potential. It must be sought and found." (Rabbi Beryl Gershenfield – Innermost Magazine July 1998)

6. The Pesach Festival/Feast – from Moses until the Messianic Community of God today

Part 2: The Second Exodus

We can summarize the story of this “exodus” into a few major points:

- God’s chosen vessel to be the deliverer: Yeshua.
- The adversary who would stand up: Herod. How does he manifest? Oppression, slavery and the killing of all first-born (**Matt 2:7-12**). What is the evidence of God’s victory? The veil parts (**Matt 2:13-21**).
- God’s chosen season: Pesach.



1.4.6 Maggid (the opportunity to exercise the power of speech)

Story: “God overcomes evil”; first month of the year. We tell the story every year. By telling our children we make sure that they know who they are and who their God is.

“So that you can tell your children.” Ex 13:8

Ex. 12:24-27 *“24 You shall observe this rite for an ordinance to you and to your sons forever.
25 When you come to the land which the Lord will give you, as He has promised, you shall keep this service.
26 When your children shall say to you, What do you mean by this service?
27 You shall say, It is the sacrifice of the Lord’s Passover, for He passed over the houses of the Israelites in Egypt when He slew the Egyptians but spared our houses. And the people bowed their heads and worshiped.”*

Ex. 13:8-9, 14 *“8 You shall explain to your son on that day, This is done because of what the Lord did for me when I came out of Egypt.
9 It shall be as a sign to you upon your hand and as a memorial between your eyes, that the law of the Lord may be in your mouth; for with a strong hand the Lord has brought you out of Egypt.
14 And when, in time to come, your son asks you, What does this mean? You shall say to him, By strength of hand the Lord brought us out from Egypt, from the house of bondage and bondmen.”*

Deut. 6:20-21 *“20 When your son asks you in time to come, What is the meaning of the testimonies and statutes and precepts which the Lord our God has commanded you?
21 Then you shall say to your son, We were Pharaoh’s bondmen in Egypt, and the Lord brought us out of Egypt with a mighty hand.”*

There are different kinds of sons – Cain and Abel came from the same parents and yet were very different from one another. Although we are all made in the image of God we can safely say that no two humans are the same.

A father should exercise his wisdom and knowledge of the character of his children to change the manner of asking and the “content” of the question to ensure that he creates interest and builds the knowledge of each child.

The four types of sons:

- a) **Wise son** – alert, keen on detail.
- b) **Simple son** – only responds or asks simple questions ie. Does not bother with detail.
- c) **Wicked son** – acts as if he knows everything already
- d) **Silent son** – who sits on the side and chooses not to participate.

The questions, the answers, the images used etc must combine to “transport” the child back in time so that they sense/feel the pain of Egypt and the freedom of the Wilderness.

One of the greatest problems of our present day life is that we live in a time of great opulence and provision. In an atmosphere where warmth, wealth and glitz are present, it is difficult to imagine an “exodus” experience.

Recently our family was invited to visit Robben Island on a day when the corporate church repented about the deeds and results of apartheid. The island really represents the **evil of Egypt** – people who were sent there from the lepers to the political prisoners were exposed to the four-point plan of Pharaoh. The final step of isolation and rejection by being banished to this island shows the worst slavery.

As we returned by boat across the ±15 km of sea it seemed to me that this was a “type” of the Red Sea. **Slavery lay behind us and freedom lay ahead.**

If we look at life in these terms then it becomes easier to identify with the “feeling” of the **exodus**.

Freedom is evident in a man’s life when it is clear that exercising choice under the authority of the will of God to do what is right irrespective of the results achieved.

***“We were slaves of Pharaoh in Mitzrayim (Egypt) but Adonai our God brought us out from there with a mighty hand and with an outstretched arm. If the Holy One had not taken our ancestors out of Mitzrayim, then we, and our children, and our children’s children, would still be enslaved to Pharaoh in Mitzrayim.*”**

Even if all of us were learned, even if all of us were wise, even if all of us were elders, even if all of us knew the Torah thoroughly, it would still be our duty to tell the story of Exodus from Mitzrayim. Whoever discusses the story of Exodus further, deserves praise.

If you have hardened your heart so often in the past that you no longer have to excuse your mind, i.e. it's already as hard as rock so that you can't choose to do differently, then you are the slave.

[In the same way, if Yeshua had not rescued US from our lives of sin, WE would still be in bondage to the pharaohs in our lives.]

*"In the beginning our ancestors served idols, but then God embraced us so that we would serve Him. As it is written in **Joshua 24: 2-4**, "And Joshua said to the people, 'This is what Adonai the God of Israel has said: Long ago there lived on the other side of the River Euphrates, your ancestors, Terah, the father of Abraham and the father of Nahor. They worshipped other gods. But I took your father, Abraham, beyond the river, and led him throughout all the land of Canaan. I made him numerous descendants. I gave him Isaac, and to Isaac I gave Jacob and Esau, and to Esau I gave Mount Seir as his inheritance. But Jacob and his children went down to Mitzrayim.'"*

Raise the cup of wine in thanksgiving and say:

"It has been this promise that has sustained our forefathers and us, for not just one enemy has tried to destroy us, but in every generation there are those who try to destroy us. But the Holy One, praised be He, saves us from their hands." [This is true in our Christian lives as well today. We have an enemy who seeks to defeat us, but our Holy God saves us from his hand too.]

Then we read the Exodus story...how the lamb is chosen on the 10th of Nisan, kept for four days to check for blemishes and offered on the evening of the 14th. We see how Jesus followed this same pattern with Palm Sunday: Four days of questions by Jews, Herod and Romans and He was then offered on the cross.

Read Exodus 12: 31 - 42.

The lamb was taken, cut open, kept whole and was pinned on a cross of *pomegranate* wood. The arms were fastened to open the chest. The entrails were wrapped around the head. The lamb is then roasted upright with the coals of fire all around it. [pomegranate = love]

This is an incredible image of the cross, even to the detail where Christ carried a *crown of thorns*.

QUESTIONS (sung by one of the children)

- On all other nights we eat either chametz (leaven) or matzah. Why, on this night, do we eat only matzah?
- On all other nights we eat all kinds of vegetables. Why, on this night, must we eat bitter herbs?
- On all other nights we do not dip vegetables even once. Why, on this night, do we dip twice?
- On all other nights we eat either sitting upright or leaning. Why, on this night, do we eat leaning? Free men.

Ex 12:13 – Blood is a sign.

Shank bone: No lamb is served at this meal today as the bone represents the destroyed temple to the Jewish people.

Final sacrifice: Jesus is the Passover Lamb.

7. Second cup: cup of judgement

During this cup **we stand with a security in our purpose** and can tell of the **past**. All of the things that we do remind us of that which we have left behind.



Second cup of wine (free men). We all remember God promised that He will deliver us from bondage. We remember that God used the judgment of the ten plagues to change Pharaoh's heart.

The ten plagues were not just a demonstration of God's power on route to their deliverance. It was a public acknowledgement by Pharaoh that he could not live **unless God** determined it.

That is why Moses demanded a blessing when Pharaoh said that he was prepared to let the Israelites go **provided** they let the animals stay behind. What Pharaoh really was saying was, "God and I made a deal – I kept the sheep and I gave him the people." The real lesson of this is therefore that **God is Sovereign**.

Moses has to trust in God completely as Pharaoh tries to get him to compromise:

- Stay in my territory (**Ex 8:25**).
- Do not go far (**Ex 8:28**).
- Leave your little ones (**Ex 10:9-10**).
- Leave your flocks and herds (**Ex 10:24**).

It is clear that the **plagues** came in **three groups** with a clear purpose, to break down and to show the Egyptians the consequences of their actions. The nature of the grouping of plagues represents **that aspect** of the suffering afflicted on the Israelites.

Group 1
Blood
Beasts
Hail



Alienated

Group 2
Frogs
Pestilence
Locusts



Enslavement

Group 3
Vermin
Boils
Darkness



Affliction



Alienation – an alien is someone who lives in a land which is not his own and stays only with the consent of the others. The Egyptians considered it their land and their river (**Ezekiel 29:3**).

Enslavement – The Egyptians in their opinion felt “superior”, felt that they were the only ones who count and their pride arising from their power and wealth would justify their right to make slaves of this inferior people.

NB: The Jews **could have left** at any time during one of the plagues: God wanted Pharaoh to “send them out”.

Affliction – The harsh stroke of the master’s whip, the work without means.

The grouping of plagues ① blood, beast, hail came to show the Egyptians that they themselves are **aliens** for as **long** as God **decides**.

The grouping of ② frogs, pestilence and locusts showed the Egyptians that not even the smallest animal was **intimidated** by them.

The grouping ③ lice, boils and darkness showed the Egyptians that God would **imprison** them in darkness until he decided that the light needed to be restored.

God gave advance notice of the first two plagues, but the third one came without notice – punishment for not responding to the first two - the Egyptians had an opportunity to repent before disaster struck.

The **tenth and final plague** was needed to accomplish the **redemption**.

The pattern of God’s **Sovereignty: Pharaoh in this world? Pharaoh in us?**

1 st Three Plagues	Establish the existence of God “You shall know that I am God.” Ex7:17	Aaron and Moses with Staff	Power over water and land
2 nd Three Plagues	Demonstrate God’s providence “You shall know that I am God” Ex 8:18	Moses without Staff	Power over all living creatures

3 rd Three Plagues	Show the truth of prophecy “who would not listen to God’s Word” Ex 9:21	Moses with Staff	Power over the air
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Lift cup: Thank God with a new song. We do not drink from this cup.

We remember each plague in order: Blood, frogs, vermin, beasts, cattle disease, boils, hail, locusts, darkness, death for the firstborn.

For each plague we dip the finger in wine, put three drops on the plate and declare: “I am saved by the Blood of the Lamb”.

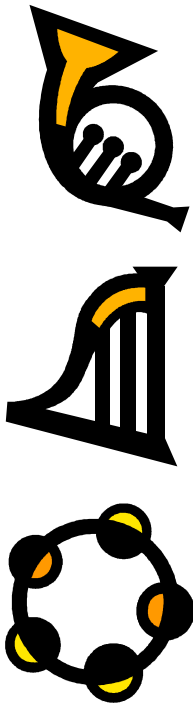
We also give thanks to God, Who gave us the Torah – a way of life. (Sometimes we choose the “cows” so that we can deny God), i.e. we fool ourselves.

PRAYER

We praise You, Adonai our God, King of the Universe, who creates the fruit of the vine.

We sing a new song, proclaiming God’s goodness to us. The chorus is:

Di-e-no (“It would have been enough”). Pronounced: Di-Di ano Di-Di ano.



*He (God) took us out of Mitzrayim; but if He didn’t, it would have been more than enough.
 He punished the people of Mitzrayim;
 He destroyed their gods;
 He killed their firstborn;*

*He gave us their wealth;
 He divided the sea for us;
 He led us across on dry land;
 He drowned our oppressors;
 He took care of us for forty years in the desert;
 He fed us with manna;
 He has given us Shabbat;
 He brought us to Mount Sinai;
 He gave us the Torah;
 He led us to the land of Israel;
 He built us the Temple where we could atone for our sins.
 He sent His Son Jesus to atone for all our sin.
 He sent the Holy Spirit to be our guide and comforter.*

Ps. 136



In each generation, every individual should feel as though he or she has actually been redeemed from Mitzrayim, as it is written:

*“You shall tell your children on **that** day, saying, ‘It is because of what Adonai did for me when I went free out of Mitzrayim’.” For the Holy One did not redeem our ancestors; He redeemed us with them, as it is said, “He brought us out of there so that he might bring us to the land He promised our ancestors.”*

[We too, as the wild olive grafted into the natural olive, need to pass the message of salvation on to OUR children, and then onto future generations.]

Lift the wine cup and recite:

Therefore, we must acknowledge, praise, acclaim, glorify, exalt and extol Him who did all these miracles for our ancestors and for us. He took us from slavery to freedom, from despair to joy, from mourning to celebration, from darkness to light, from slavery to freedom, and we sing before Him a new song. Halleluyah!

[Hasn't Jesus done all these things for us as well?]

We praise you, Adonai our God, King of the universe, who has redeemed us and our ancestors from Mitzrayim, who has brought us to this night when we eat matzah and maror. Adonai, our God and God of our ancestors, enable us to celebrate in peace other holy days and festivals, joyful in the rebuilding of Your city Jerusalem and joyful in Your service. May we partake of the sacrifices and the Pesach offering in Your service. May we partake of the sacrifices and the Pesach offering whose blood will be sprinkled upon the sides of your alter for Your gracious acceptance. We will sing a new song of thank for our redemption and for our spiritual liberation. We praise You, Redeemer of Israel.

8. The Pesach in Bergen Belsen

In every generation a dictator (enemy) rises up to destroy G-d's purpose for that time.

Such was the case with Hitler, a man involved in the strongest of occult and witchcraft. It was almost self-prophetic that he would come against the Jews.

In one of the German concentration camps a handful of spiritual Jews decided to keep Pesach. At some risk to themselves, they got permission to exchange the daily ration for flour to bake a matzah. They had no other items for the Pesach, except enough bitterness in place of the bitter herbs. This persecution, this type of Egypt, was darker than all others. There was no hope, no chance for the Jews to experience a moment of creativity and light – there was only hopelessness, hunger, despair and fear. But as they ate the matzah they moved in faith, by way of a physical spiritual manifestation, to declare that their redemption was near.

The word for slave is “avadim” and its acronym stands for “David, the son of Jesse, your servant the Messiah”. What a declaration! Those who lived after the Holocaust say that they heard the Messiah’s footsteps walk back to the barracks with them on that Pesach night.

We need to remember that no matter what the circumstances and no matter how people joke and declare that our God has forsaken us, we need to declare: not totally, not forever!

9. Rachtzah

We “wash our hands” to cleanse ourselves from worldly/wrong influences. This aspect of freedom is where we take on the ability to elevate ourselves above the “things” of the world – **where I say I choose to follow God.** This time we have **a basin of water plus a drop of wine in it, which represents immersion in the life of Jesus.**

PRAYER

We praise You, Adonai our God, King of the Universe, Who make us holy by His commandments.

The washing of the hands was symbolized by John who saw Jesus when He came to be baptized and is an indicator of our need to be baptized to declare our death with the past and sin.

10. Motzi matzah

Motzi is the blessing where we thank God for the Bread. Matzah is the actual bread (baked quickly).

We lift the bread.

PRAYER:

We have **a piece of Matzah on the plate for use** - uncover the Matzot (this is plural for Matzah) and read the following passage:

“Our ancestors ate this bread of the poor in the land of Mitzrayim (Egypt). All who are hungry, come in and eat! All who are in need, come and celebrate Pesach! This year we are here; next year in the land of Israel. Now we are enslaved; next year we will be free.

[The spiritual application for us is that we too were slaves to sin, but Jesus has set us free. The bread which **we eat is a symbol of Jesus’ Body** – the Communion of the New Testament.]

We praise You, Adonai our God, King of the Universe, Who brings forth bread from the earth.

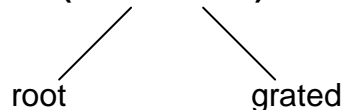
Break a piece of Matzah.

PRAYER

We praise You, Adonai our God, King of the universe, who has made our lives holy through His commandments, commanding us to eat matzah.

Eat the matzah.

11. Maror (horseradish)



Sometimes we become bitter. Even if we suffer a double portion of hurt, we must make sure that a root of bitterness does not take hold of our lives.

When you eat the matzo and radish it must bring tears to your eyes – it's theme is that you **feel the hurts and deal with these**.

This is also the probable time that Jesus is betrayed by Judas as he leaves.

PRAYER

As we taste the bitterness of the horseradish, we are reminded of the bitterness of our lives before Christ. *When Adonai brought us back from exile to Zion, it was like a dream. Our mouths were filled with laughter, and joyous songs were on our tongues. Then it was said among the nations: "Adonai has done great things for them."*

Let this be the prayer of our hearts that people will look at OUR lives and see the great things God has done for us.

"Great things indeed He did for us; therefore we rejoiced. Bring us back, Adonai, as You bring the streams back to the desert soil. Those who sow in tears shall reap in joy. He who goes his way weeping as he carries his sack of seed, will yet come home in gladness, bearing his sheaves of grain."

Read Ps 41:9.

"9 Even my own familiar friend, in whom I trusted (relied on and was confident), who ate of my bread, has lifted up his heel against me."

12. Korech Harosha

This is a sandwich of broken Matzah filled with brown mixture made from apples, honey, nuts mixed with red wine, cinnamon and spices.

Matzo + mixture + horseradish (the sweet overrides the bitter). The Jews see this as a sign that **the blessings of God are more than the trials and tribulations** which come our way in life. What would keep a people together

is the Torah and Holy Spirit and our unity as a congregation of believers. The sandwich glued with the “Charoset” restores the unity of the Bread (Matzah).

Dip some *maror* in *haroseth* and recite:

We praise You, Adonai our God, King of the universe, who has made our lives holy through His commandments, commanding us to eat maror.

Eat the maror. This is a **sandwich of broken Matzah** filled with **harosha (brown mixture)** also known as “Charoset” Korech.

As Jesus comes into our lives, we only taste the sweet even though the bitter is still there, especially as we let the Holy Spirit move to help us to live a life of forgiveness.

13. Shulchan orech

At this time we sit down and the meal is eaten – roasted chicken. The Jews are not allowed to eat lamb because the temple has been destroyed. Since Jesus has built a New Temple made up of Living Stones we can eat lamb.



Why don't we bless the food?

Barech: The blessing at the end of every meal is said (**Deut 8:10**).

Eat, and THEN bless God for the land.

Behold how good it is to dwell together.

Does having a meal reduce our level of holiness? If we enjoy flavour/spices etc are we sinning? No, God wanted us to sanctify life **not run** from it.

14. The strength of the family unit

The torah teaches us that **we must have a lamb for each household.**

Ex 12:4

And if the household is too small to consume the lamb, let him and his next door neighbour take it according to the number of persons, every man according to what each can eat shall make your count for the lamb.

One can't eat **alone**, and if the family is not big enough we must combine with a neighbour. This group of people is a **unit**.

The lessons from this is:

- Don't do anything alone.
- Stay in unity with family and community.
- You can depend on your family.

- You must honour your parents.

Unity is the strength of family to ensure that the values and principles of God are pursued from generation to generation.

15. Close of the seder (Tzafun)

Jesus says, “I wanted to share this with you”, before He dies.

We then start a search to find the Afikomen (I came), which was hidden earlier the evening. **We hear shouts of “Who stole it!”** when finally one of the children bring it forward.

The father pays silver to those who find it, i.e. we redeem it. The same is true spiritually, we search for the Godly thing deep inside of us, find it and enjoy the prize of true freedom.

This is a symbol of Jesus, who, when **He rose from the dead, left an empty tomb**. The woman Mary Magdalene – on the third day – enters the tomb and cries **“Who has stolen my Lord?”**

Break a piece of the afikomen off and share it with those around you. Eat it. [The Orthodox hide a piece and if later on in the year they are sick they eat it and claim healing.]

The Bread of Affliction becomes the Bread of Redemption.

Jesus says, “Baruch...who brings forth life from the earth and bread from heaven”.

Barech: The blessing at the end of every meal is said.

One Last Chance

An ancient Jewish custom has that the head of the home would indicate to all the guests present which persona was the **most honoured** by offering them (at Passover) a piece of bread which had been dipped in the wine as a gesture of respect.

John 13:21-27 *“21 After Jesus had said these things, He was troubled (disturbed, agitated) in spirit and said, I assure you, most solemnly I tell you, one of you will deliver Me up [one of you will be false to Me and betray Me]! 22 The disciples kept looking at one another, puzzled as to whom He could mean. 23 One of His disciples, whom Jesus loved [whom He esteemed and delighted in], was reclining [next to Him] on Jesus’ bosom. 24 So Simon Peter motioned to him to ask of whom He was speaking. 25 Then leaning back against Jesus’ breast, he asked Him, Lord, who is it?”*

26 Jesus answered, It is the one to whom I am going to give this morsel (bit) of food after I have dipped it. So when He had dipped the morsel of bread [into the dish], He gave it to Judas, Simon Iscariot's son.
 27 Then after [he had taken] the bit of food, Satan entered into and took possession of [Judas]. Jesus said to him, What you are going to do, do more swiftly than you seem to intend and make quick work of it."

All of heaven, the multitude of angels watched with bated breath. Judas had been offered one **last chance**. Jesus reached out with the **love** that we have been given.

Matt. 5:44-48 "44 But I tell you, Love your enemies and pray for those who persecute you,
 45 To show that you are the children of your Father Who is in heaven; for He makes His sun rise on the wicked and on the good, and makes the rain fall upon the upright and the wrongdoers [alike].
 46 For if you love those who love you, what reward can you have? Do not even the tax collectors do that?
 47 And if you greet only your brethren, what more than others are you doing? Do not even the Gentiles (the heathen) do that?
 48 You, therefore, must be perfect [growing into complete maturity of godliness in mind and character, having reached the proper height of virtue and integrity], as your heavenly Father is perfect."

Even as we share this Passover we need to:

1. Accept God's unlimited love for us.
2. Renew our commitment to love our neighbour as God loves us.

16. The Pesach Festival/Feast – from Moses until the Messianic Community of God today

Part 3: The Third Exodus

We can summarize the story of this exodus into a few major points:

- God's chosen vessel: The Messianic Community.
- The adversary: Satan/Red Dragon (**Rev 12:1-5**).
- God's chosen season: Pesach. Clean the Bride and thus pursue holiness.
- God's blessing/provision: Rule for 1000 years.



17. Third cup: cup of redemption

As we drink of this cup we can stand with a security in our purpose and can tell of the past and demonstrate **our present freedom**.

During this cup all of the things that we do remind us of that which we have left behind.

After supper Jesus took the CUP – the third cup (cup of redemption).

This is a picture of a wedding feast; the man approaches the father; the father has spent much money on the girl and needs to be repaid by means of a dowry – three camels, five sheep and maybe one camel more. The girl sees the man who has come, sees that the father is happy with the price. A cup of wine set before her; if she agrees to the marriage, she drinks of the cup = betrothed = acceptance of the bridegroom. In the father's house the daughter sleeps on the second floor; the bridegroom has to put a ladder against the wall and the bride gets "stolen" away.

Just as Abraham (Hebrew – the one who stood on the other side) stood for what he believed so we are freed we stand for justice / freedom.

He takes the cup of redemption – third – "**I will redeem**".

This cup in the New Covenant represents Jesus' Blood.

This is a picture of Jesus who comes to rapture us when the father says it's *time*.

PRAYER

Lift the cup of wine and recite:

We praise You, Adonai our God, King of the Universe, who creates the fruit of the vine.

We drink of the wine – the full cup – this is just before *high praise!*

NB: **Cup of overflowing** – Ps 116: 13.

Ps 116: 13 *"13 I will lift up the cup of salvation and deliverance and call on the name of the Lord."*

18. Hallel

This is a song of great joy – we see the destruction of evil (Red Sea) and we experience freedom in the same way as Joseph – from prison to parliament in one day.

We can Praise His Name forever – **Ps 115 – 118**. His kindness endures forever.

We can easily count our blessings! Our heart should be filled to capacity with the goodness and blessing received from God. For this reason **we sing songs of worship, praise and thanksgiving** – a feature found only at Pesach.

Victory of the Passover

Jewish custom in the days of Jesus had that you would redefine on some cushions in front of a long table on which all the food was placed. You would eat with your **fingers** (i.e. no plates, knives, or forks).

You were given a large linen napkin to wipe your hands and face when needed.

Common custom to indicate your appreciation or displeasure with the food, company, etc. was:

1. to rumple the napkin and leave it casually where you had sat to say that you were satisfied

OR

2. to fold or roll up the napkin in the exact manner in which it had been given to you and set it carefully on the table to tell everyone in the house that you would **never** return.

John 20:6-8 *“6 Then Simon Peter came up, following him, and went into the tomb and saw the linen cloths lying there;
7 But the burial napkin (kerchief) which had been around Jesus’ head, was not lying with the other linen cloths, but was [still] rolled up (wrapped round and round) in a place by itself.
8 Then the other disciple, who had reached the tomb first, went in too; and he saw and was convinced and believed.”*

Jesus mad a statement for his disciple to see – He did not like the company in hell – he would **never** go back there again.

19. Fourth cup: cup of the kingdom

As we **drink of this cup we can stand with a security in our purpose**, having told of the past, demonstrated our present freedom while having an expectation of a **future**.

The fourth cup is a cup of praise for it speaks of a **New Kingdom**.

Matt 26:28-29 *“28 For this is My blood of the new covenant, which [ratifies the agreement and] is being poured out for many for the forgiveness of sins.
29 I say to you, I shall not drink again of this fruit of the vine until that day when I drink it with you new and of superior quality in My Father’s kingdom.”*

Jesus said, I will not drink again of the fruit of the vine UNTIL...

Jesus **never** drank of this cup because He can only do so when he comes again when there will be the New Kingdom. This is what Jesus will share as one day we meet Messiah.

We pour wine into Elijah's cup. We expect Him to come. Jesus will never surprise us. **He always sends a warning in the symbol of the wedding.** The friends of the bridegroom shout "**The Bridegroom cometh!**". Jesus will send the spirit of Elijah before he comes again. "I will take you for me as a people; I will be your God."



ELIJAH

At every table we set a place of Elijah – place and plate. At the end of the meal, we open the door in the hope that Elijah is there.

We must be expecting Jesus every day! **Fill Elijah's cup and the fourth cup (communion cup).** We then open the door for Elijah (usually a child is given this privilege).

What is the relevance of the Message of Elijah?

1. **Firstly**, it is a message that personal involvement / sacrifice is required of every believer. Elijah stood up to the evil king Ahab. It took courage and the decision to speak out against oppression. We are required to make a moral stand based on our individual conscience that the rights of an individual can never be overruled irrespective of your position in the society. Elijah's greatest message was the **power of speech** – not the omission of silence.
2. **Secondly**, the Old Testament ends with a message of reconciliation, where the spirit of Elijah declares that the hearts of the Father and sons will be joined in unity.

*Give thanks to Adonai for He is good; His love endures forever. Let the House of Israel declare: His love endures forever. Let those who revere Adonai: His love endures forever.
I praise You for having answered me; You have become my deliverance. The stone that the builders rejected has become the cornerstone. This is Adonai's doing; it is marvellous in our sight. This is the day Adonai has made; let us celebrate and rejoice on it.*

The fourth cup: Lift the cup of wine and recite:

PRAYER

We praise You, Adonai our God, King of the Universe, who creates the fruit of the vine.

20. Nirtzah (next year in Jerusalem)

Mark 14:26. The last words the Jewish people say to one another at the **Pesach** is, "Hoshanah ha zot bi Yerushalayim", which means Next year in Jerusalem. They **shout it out – We were in exile in Babylon; now we are free to come to Israel.**

Our Seder has now ended with all its ceremonies.

Just as we were able to celebrate in this year, may we be spared to celebrate together in the future years.

“Pure one in heaven, rejuvenate the people of Israel in Your love. Lead your redeemed people soon to Zion in joy. Next year in rebuilt Jerusalem.”

“...and we can all lift our glasses here and say, LACHAIM (to life)”

Moses leaves a small flock of sheep at Mount Sinai and comes back with a flock (nation) of people.

Just as Jesus’ ministry **started in Jerusalem** and **radiated outward** so we **focus** back to the **final redemption in Jerusalem** as **John describes a Revelation**.

PERACH SHERI

Many people think that the holding of feasts and the setting aside of holy days is a burden – something to be avoided. Consequently these activities are **written off as religious works**.

Any one who sees this activity as an obligation will look for and find reasons to avoid having to do them.

On the other hand, if you see the very act as an **offering of love** and **appreciation to** God for what he has done for you, then you would be unhappy if you were placed in a position where you could not take part.

Such is the story recounted in **Numbers 9:6-11**. Some men who were unclean at the time of the feast approached Moses with the argument that:

1. They desired to keep the commandments.
2. They felt that they could be included in the offering but would not eat of the lamb as this is what was specifically prohibited.

Let's not miss out on the opportunity to serve God.

These men saw the feast / offering as an opportunity to serve God and that they did not want to miss out.

CONCLUSION

I hope that, as you have worked through the order of the seder, that you would have seen the obvious parallel for the spiritual man. I trust that you have seen the connection between the Old and the New Testaments and are satisfied that God is the same yesterday, today and tomorrow. If you decide to keep this commandment and feast, do so with liberty.

A final thought, Jesus kept the Pesach / Passover.

Four consecutive Passovers in the Gospel of John

1.	John 2: 13-17 My house will be a house of Prayer.	Cleanse temple, spiritual temple is physical body of believer.	BODY Physical
2.	John 5: 1-15 Jesus as Healer of souls	Health of body and soul	SOUL
3.	John 6: 1-13 Israel eat flesh of lamb	Bread of Life	SPIRIT
4.	John	Jesus on Cross – Lamb of God	

The Haftorah (the track reading at the end of the day) for the Shabbat during Pesach is **Ezek 37:3**, the vision of the valley with the dry bones.

Ezek 37:3

And He said to me, Son of man, can these bones live? And I answered, O Lord God, You know!

It is a story of hope, of life and resurrection. What is important to see is that this piece speaks of the reawakening of the dead, not rebirth. This is a story of those who are **part** of the promise (reborn) but who have gone astray, who are brought back to life. The old bones (the principles and commandments) of the Old Testament need to be brought back to life so that we can live in freedom and redemption.

2. HAG HAMATZAH – Feast of Unleavened Bread

This feast shows us how to deal with the “old man” by taking on the full work and blessing of Jesus as the Bread of Life, Who had no sin, but took all our sin with Him into the grave.

Goal / Purpose

Sactification is **focused on the purging of sin**, with “leaven” representing sin. This speaks to the process of “being conformed to the image of God”.

Paul referred to purging sin from our lives in the context of properly keeping the Feast of Unleavened Bread and removing sin from our lives:

1 Cor. 5:6-8 “6 [About the condition of your church] your boasting is not good [indeed, it is most unseemly and entirely out of place]. Do you not know that [just] a little leaven will ferment the whole lump [of dough]?
7 Purge (clean out) the old leaven that you may be fresh (new) dough, still uncontaminated [as you are], for Christ, our Passover [Lamb], has been sacrificed.
8 Therefore, let us keep the feast, not with old leaven, nor with leaven of vice and malice and wickedness, but with the unleavened [bread] of purity (nobility, honor) and sincerity and [unadulterated] truth.”

2.1 A COMMANDMENT TO KEEP – Ex 12: 14-17

“Now this day is a memorial ... throughout your **generation** you are to celebrate it as a **permanent** ordinance. Seven day ...”

2.2 TIMING IN THE RELIGIOUS CALENDAR

14th 15th ——— seven days —————▶ 21st
Pesach/
Passover

The first day is a holy
assembly -
assembly - a Shabbat

The last day is a holy
a Shabbat

NB: It is possible that this first day and therefore the seventh will fall on the weekly Shabbat. If it does not we will have an extra sabbath day in this week, i.e. a no-work day.

2.3 **BEDIKAT HAMITZ (the ceremony of searching for and the removing of leaven from the house)**

The spring-cleaning and the finding of all leaven/sin from the house commenced **before** Pesach/Passover and was completed on the night before Passover.

2.4 **A MEMORIAL**

We eat bread without leaven for seven days. We remember the time when we had to bake bread without leaven in our **haste** to leave Egypt.

The New Testament spiritual connection is:

- a) This is the first day that Jesus was in the tomb. It is a symbol of our **baptism in water** where we lay down the old life.
- b) The manner in which we must identify sin and make haste to leave it behind.

This is therefore a process of **sanctification** and **regeneration** to be separated from sin. If we are making so much haste to leave sin behind we will not have time to become puffed up with pride.

John 6: 32-38

Jesus then said to them, I assure you, most solemnly I tell you, Moses did not give you the Bread from heaven, but it is My Father Who gives you the true heavenly Bread. For the Bread of God is He Who comes down out of heaven and gives life to the world. Then they said to Him, Lord, give us this bread always! Jesus replied, I am the Bread of Life. He who comes to Me will never be hungry, and he who believes in and cleaves to and trusts in and relies on Me will never thirst any more. But as I told you, although you have seen Me, still you do not believe and trust and have faith. All whom My Father gives to Me will come to Me; and the one who comes to Me I will most certainly not cast out. For I have come down from heaven not to do My own will and purpose but to do the will and purpose of Him Who sent Me.

2.5 UNLEAVENED BREAD / NEW TESTAMENT PARALLEL

Seven days we eat bread without leaven to remind us of the haste to leave sin behind.

Jesus rises from the tomb having truly dealt with sin and death, thus truly unleavened.

1. Purge out the leaven...so that we keep the feast...with the unleavened bread of sincerity and truth – **1 Cor 5: 7-8**.
2. Victory over sin can only be successful with Christ inside of us – **Eph 4: 17-32; 5: 1-21; 1 Cor 4: 17-21**. The Body / Church should be doing the same – **Eph 5: 25-27**

During the seven days we only eat unleavened bread (matzah). We cover the bread with oil.

If we cover our sin by the Blood of Jesus and with the anointing of the oil of the Holy Spirit we will be able to obey the entire Word of God – the Torah.

2.6 FESTIVAL

- A. There are another 7 days to the Pesach Festival. These intermediate days should be enjoyed / celebrated with:
 - Some private meditation.
 - The sharing of communion, i.e. a glass of wine and some matzah to remember the leaven physically.
- B. On the last day of this Festival of Pesach we can share a meal – to welcome the coming Messiah.

2.7 “LEAVENED” BREAD IN REVELATION

It's interesting to see that the Feast of Unleavened Bread lasts for seven days. In the final book of the Bible we get the Revelation of Jesus Christ. We see in chapter 1 verse 11 that Jesus is announced as the Alpha and the Omega, the First and the Last and then He tells John to look and see and write **letters to the seven churches**.

These letters are strategically placed BEFORE the process of the final harvest and are a warning to the churches to deal with leaven / sin.

Just as we take the **seven days** (eating matzos) to remind us to deal with personal sin, we also have a responsibility to repent and pray for the **leaven within the Church**. Our responsibility during this feast is to intercede for the Body to be sanctified.

- DAY 1:** Rev 2: 1-7 – The loveless church.
DAY 2: Rev 2: 8-11 – The fearing church.
DAY 3: Rev 2: 12-17 – The compromising church.
DAY 4: Rev 2: 18-29 – The corrupt church.
DAY 5: Rev 3: 1-6 – The dead church.
DAY 6: Rev 3: 7-13 – Those who persevere.
DAY 7: Rev 3: 14-22 – The luke warm church.

Father, Your Words tells us that “the heart is deceitful above all things... who can know it?” And so You show us clearly the leaven that we need to be aware of. Help us to pursue, to choose life, to fear you, to and to root out corruption and, most of all, to love with real compassion.

2.8 SUMMARY

We have two main mitzvahs (deeds):

3. To eat matzah (unleavened bread).
4. Not to possess chaneitz (leaven/yeast/sin).

The purpose of this commandment is to teach us the lesson of abstinence, to be able to leave evil behind.

Elijah raised this point when he said **1 Kings 18:21**:

How long will you halt and limp between two opinions? If the Lord is God, follow Him! But if Baal, then follow him.

One cannot hold onto Egypt and stand in from of Mt Sinai at the same time.

3. BIKKURIM – Feast of First Fruits

The Feast of First Fruits teach us about consecration, about dedicating our lives to holiness. The wave offering of the harvest represent the first of the entire harvest of God's purpose for our lives. The fruit of the talents, gifts, etc. need to be offered to God with an expectation of the full harvest and our acknowledgement that we belong to Him.



Goal

1. **Acceptable Offering** – If God accepted the offering of First Fruits, it would be revealed by a good harvest and Shavuot.
2. **Yeshua the “Firstfruits”** – God's acceptance of Yeshua's work as the suffering, righteous servant, was shown by His resurrection, **Isaiah 53:11**:

Isaiah 53:11 *“11 He shall see [the fruit] of the travail of His soul and be satisfied; by His knowledge of Himself [which He possesses and imparts to others] shall My [uncompromisingly] righteous One, My Servant, justify many and make many righteous (upright and in right standing with God), for He shall bear their iniquities and their guilt [with the consequences, says the Lord].”*

Yeshua's acceptable work is spoken of in:

1 Cor. 15:20-23 *“20 But the fact is that Christ (the **Messiah**) has been raised from the dead, and He became **the firstfruits** of those who have fallen asleep [in death].
21 For since [it was] through a man that death [came into the world, it is] also through a Man that the resurrection of the dead [has come].
22 For just as [because of their union of nature] in Adam all people die, so also [by virtue of their union of nature] shall all in Christ be made alive.
23 But each in his own rank and turn: Christ (the Messiah) [is] the firstfruits, then those who are Christ's [own will be resurrected] at His coming.”*

3.1 A COMMANDMENT TO KEEP – Lev 23: 9-14

*The Lord spoke to Moses – Speak to the sons of Israel...when you enter the land which I am going to **give** you and **reap** the harvest – sheaf of the first fruits ...to the priest and he shall wave it **for** you to be acceptable – it shall be a **perpetual** statute throughout your generation in **all** your dwelling places.*

3.2 AGRICULTURAL TIMING

This is the time of the **barley harvest**. The Hebrew word for *sheaf* is “omer” – a measure of dry things containing a tenth part of an ephah.

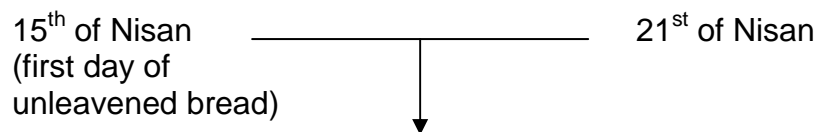
First fruit represents the **choicest**, the foremost, the first, **the best** of all that was to follow and was therefore **holy**.

Ex 23: 16, 19.

Mal 3: 8-14.

Heb 6:20; 7: 1-8.

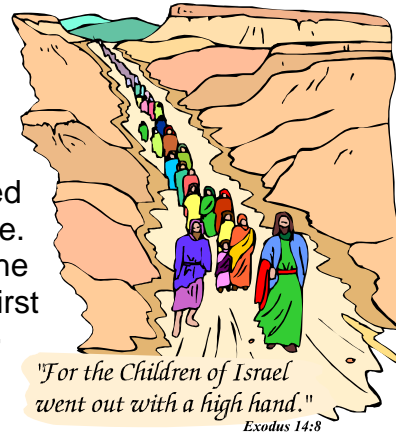
3.3 TIMING IN THE RELIGIOUS CALENDAR



- Is observed during the week of Unleavened Bread (Hag Hamatzah).
- Is the day after the weekly Sabbath, which falls within this week – **Lev 23**.

3.4 THEME OF THIS FESTIVAL

The theme of this festival is to proclaim **resurrection** and **salvation**. The Hebrew people lived this out physically when they crossed over the Red Sea and came out on the other side. Jesus fulfilled this when he walked on earth as the resurrected Saviour and offered Himself as a First Fruit for future generations. (See **1 Cor 15: 16-20** and **Matt 27: 52-53**.)



3.5 WHAT HAPPENED ON THIS DAY?

- a) Noah's ark rested on Ararat – **Gen 8:4**.
- b) Israel crossed the Red Sea – **Ex 3:18; 5: 3, 14**.
- c) Israel ate the first fruit in Canaan – **Jos 5: 10-12**.
- d) Haman is defeated – **Esther 3: 1-6**.
- e) Jesus is a First Fruit wave offering – **Matt 27: 52-53**.

3.6 FESTIVAL

The individual would take one sheaf from the standing harvest. This sheaf would be accompanied with a free will offer. The priest would wave it before God. This sheaf would represent the result of their faith, trust and confidence in God for providing a harvest and acknowledges the harvest to come.

3.7 OLD TESTAMENT / NEW TESTAMENT

Hebrews cross the Red Sea.

Hebrews take a harvest of crops they never planted as they take over Canaan.

Jesus, Paul and Peter preach.

1 Cor 15: 20, 22, 23.

Luke 24: 44-46.

Acts 17: 2-23; 26: 22, 23.

3.8 BIKKURIM / FIRST FRUITS IN REVELATION

Jesus will bring a first fruit of people when He returns a second time – **Gen 37: 5-11; Zech 14:4; Matt 13: 37-39; Heb 12:1; Rev 1:7.**

God's first fruits are the 144 000 Jews from the tribulation period – **Rev 14: 1-4.**

3.9 UNDERSTANDING THE “THIRD NIGHT AND THIRD DAY”

Jesus entered Jerusalem on what we call Palm Sunday the 10th.

He was inspected for four days and crucified on Wednesday, 14th.

He was in the tomb by the start of Passover, i.e. the evening.

Evening of Wednesday ⇔ day Thursday ⇔

Evening of Thursday ⇔ day Friday ⇔

Evening of Friday ⇔ day Saturday (weekly Shabbat)

On the Sunday morning the grave was **empty**.

Father, we thank You for every gift, talent, etc. that we have. We thank You for intellect, wisdom and opportunity to live out our full potential, physically, mentally and spiritually. This wave offering is the acknowledgement of Your purpose for our lives and the harvest yet to come.

CONCLUSION:

The purpose of this book was to pave a way to **reconciliation** between **Jew** and **Christian**.

One final thought in this regard:

Abraham: Has a meeting with God.
Receives revelation.
Accepts by faith.
Is obedient and moves to the Promised Land.



As a result he becomes the first “Hebrew” person. Hebrew means “one who crossed over”.

Both Judaism and Christianity therefore have the **same** spiritual root, i.e. **to have crossed over to God’s Kingdom**. Therefore we are both “Hebrews”.

Both have reverted to legalism and paganism that is not from God. As we remove this from our “belief system” we move nearer to God and to each other.

A final reminder – we cannot have the feasts if we do not...

- Repent towards the Jews for every act of war, terror, anti-Semitism, etc. which we or our forefathers have committed (personal and national sins).
- Pray for the veil to be lifted from their eyes to see Jeshua – a veil of suspicion and distrust caused by a people who call on the God of Israel, but don’t keep His feasts.
- Pray for the peace of Jerusalem.
- Pray for every Jew who is not in Israel to make Aliyah – to go back home to Jerusalem.
- Pray for reconciliation between the Jews and the Arabs.



SUMMARY:

Historically the Israelites look back at a time when they were granted freedom from slavery – the sign of which is the blood of the lamb on the doorpost of the dwelling. Prophetically this speaks of the choice each individual must make to accept Jesus as Messiah at which time the Blood of Jesus is painted on the doorway of our hearts as we become Living Stones in a new Tabernacle.

1.2.1 Commandment to keep – Ex 12:24, 26-27.

*You shall observe this rite for an **ordinance** to you and to your sons **forever** (Ex 12:24).*



Luke 22: 1-20 - Jesus keeps the Passover.

1. Trust in God – each one had to become a part of the congregation – they had to **eat** the “Lamb”, i.e. while each make his **own** commitment they are also **part of one** body.
2. Family values – the cornerstone of a successful community and congregation is a strong family value structure in which love, purity, protection and a home are provided.
3. We have to “love our neighbour”. We have a responsibility to those who live close to us - “he and his neighbour”.

1.2.2 Table

The following table shows the continuous flow of principles / actions we need to follow, from the original commandment, into the time of Jesus the Messiah and onwards prophetically for each individual up until the time when the Messiah returns.

	Commandment	Prophetic voice for each individual	Messianic fulfilment
1.	At the beginning of months Ex 12:2	Beginning of a New Covenant Rom 6: 1-4	
2.	Lamb hidden for four days Ex 12: 3, 6		Jesus on display Matt 21: 1-12
3.	Without blemish Ex 12:5		Jesus 1 Peter
4.	Of the first year Ex 11: 4-7	First born, believers to be set aside Rom 9: 8-13, 1 Cor 15:22	Jesus, first born of God Rom 8:29
5.	Male Ex 13:5	Through Adam's sin came death; through another male, Jesus, came atonement. Rom 5: 17-19	
6.	Lamb for a house Ex 12: 3-4	God's plan that all households experience salvation	Lamb for house (Ex 12) Lamb for nation (John 11: 49-52) Lamb for world (John 1:29)
7.	Killed in evening Ex 12:6		Jesus dies at 9 th hour Matt 27: 45-50
8.	Whole assembly must kill it Ex 12:6	Everyone has sinned and all have to repent	Whole congregation of people – Jew, Gentile, Pharisees – were present, i.e. He died for all. Rom 3: 10-13
9.	Blood on the door Ex 12: 7, 13, 22	Jesus: I am the Way 1 Tim 3:15	
10.	Body must be eaten Ex 12: 8-10	We eat Jesus' Body in the bread of communion. It must be: <ul style="list-style-type: none"> • eaten the same night. • with unleavened bread • with bitter herbs • roasted on fire. 	Jesus took all sin.
11.	All must be eaten in haste.	Loins girded (service). Shoes (walking with God). Staff in hand (authority).	
12.	Place where God would put His name Deut 16: 2-6		God chose Jerusalem 2 Kings 21:4
13.	No bone broken Ex 12: 43-46		Jesus' body was whole after the crucifixion
14.	Explanation of the service Ex 12: 25-28	We have to "tell" our children	Jesus explained the communion. 1 Cor 11: 23-26
15.	Egyptian spoiled Ex 12: 31-36	Pharaoh was the "owner" of the slaves. Only by his death were they released.	Satan spoiled. Col 2:15, but until you accept Jesus, Satan has legal ownership over you
16.	Must be circumcised Ex 12:48	Circumcision of the heart Deut 10:12-16, Eph 2:11-13	
17.	Holy Day Ex 12-16	Believers find rest	
18.	Song of rejoicing Ex 15	Joy in deliverance Next year in Jerusalem Mark 14:26	

FUTURE

An opportunity to anticipate the future

Satan's defeat at Calvary can be compared to the stage when Pharaoh had said it's enough and allowed the Israelites to leave. The Pharaoh **OWNED** the slaves – therefore it's only when he drowned, that they were truly set free.

We look forward to a time, at the Second Coming of the Messiah, when we will be totally "freed" to live and reign in absolute victory in that glorious millennium. (See **Rev 19** and **Rev 20 – 22:20.**)



Evere-che-cha Adonai v'ish-me-re-cha
Yair Adonai Panav elecha
V'chu-ne-cha
Esa Adonai Panav elecha
V'ya-sim le-cha
Shalom

The LORD bless you, and keep you
The LORD make His face to shine upon you
and be gracious to you;
The LORD lift up His countenance upon you
and give you peace.

Amen.

Numbers 6:24-26

Whatever place of success which we might attain here on earth we should make special efforts never to forget the place of slavery for which we have come. King David made a coin **Shepard Staff and satchel** on one side and a **strong tower** on the other. Mordecai made a coin with **sackcloth** and ashes on one side and a **gold crown** on the other.

Pesach has a **feast on one** side and the **bread of affliction** on the other.

APPENDIX A: THE LOVE SONG OF PASSOVER / PESACH

Moses is given a Commandment to keep this feast **forever**:

Ex. 12:1-2, 12, 14 *"1 THE LORD said to Moses and Aaron in the land of Egypt, 2 This month shall be to you the beginning of months, the first month of the year to you.
12 For I will pass through the land of Egypt this night and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment [proving their helplessness]. I am the Lord.
14 And this day shall be to you for a memorial. You shall keep it as a feast to the Lord **throughout your generations**, keep it as an ordinance forever."*

Paul reaffirms this commandment to "keep the feast".

1 Cor. 5:7-8 *"7 Purge (clean out) the old leaven that you may be fresh (new) dough, still uncontaminated [as you are], for Christ, our Passover [Lamb], has been sacrificed.
8 Therefore, **let us keep the feast**, not with old leaven, nor with leaven of vice and malice and wickedness, but with the unleavened [bread] of purity (nobility, honor) and sincerity and [unadulterated] truth."*

Abraham teaches us to "sh'ma" God's Voice – to change my life in response and to teach my family the path.

Isaac teaches us to "atar" – to plead from a place of brokenness and to surrender to God's Will.

Jacob teaches us to "abaq" – to wrestle with God until He blesses us and to repent when we stray.

At the time of Pesach – "silence" – we learn to hold onto God's Prophetic Word – such is the "dream" in Joseph's time:

Gen. 40:8-11 *"8 And they said to him, We have dreamed dreams, and there is no one to interpret them. And Joseph said to them, Do not interpretations belong to God? Tell me [your dreams], I pray you.
9 And the chief butler told his dream to Joseph and said to him, In my dream I saw **a vine** before me.
10 And on **the vine were three branches**. Then it was as though it **budded**; its **blossoms** burst forth and the **clusters** of them brought forth **ripe grapes** [almost at once].
11 And **Pharaoh's cup was in my hand**, and I took the grapes and pressed **them** into Pharaoh's cup; then I gave the cup into Pharaoh's hand."*

Seven separate elements:

1. There is a vine:

Ps. 80:8 *“You brought a vine [Israel] out of Egypt; You drove out the [heathen] nations and planted it [in Canaan].”*

2. There are three branches:

- Prophet, Priest and King.

3. There are a number of **buds, blossoms and grapes**:

- Spiritual leadership.

4. This is the **cup of the king**:

Zech. 12:2 *“Behold, I am about to **make Jerusalem a cup or bowl of reeling to all the peoples round about**, and in the siege against Jerusalem will there also be a siege against and upon Judah.”*

5. There is a **partial harvesting and squeezing**:

- Trail and tribulation.

6. There is the **juice**.

- The blood of the Passover lamb.

7. There is the **placing of the cup in the king’s hand**:

- Restoration of man’s status covered by the Blood of the Lamb.

So why is our obedience to this commandment so important?

1) Be not afraid:

Deut. 7:18-19 *“18 You **shall not be afraid of them**, but remember [earnestly] what the Lord your God did to Pharaoh and to all Egypt,
19 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. So shall the Lord your God do to all the people of whom you are afraid.”*

2) As it is in heaven, so it will be on earth:

Lev. 8:1-3 *“1 AND THE Lord said to Moses,
2 Take Aaron and his sons with him, and the garments [symbols of their office],
and the anointing oil, and the bull of the sin offering, and the two rams, and the
basket of unleavened bread;
3 And assemble all the congregation at the door of the Tent of Meeting.”*

3) God wants intimacy with you!!

Song of Solomon 1:4 *“4 Draw me! **We will run after you!** The king brings me
into his apartments! We will be glad and rejoice in you! **We will recall** [when we
were favored with] **your love**, more fragrant than wine. The upright [are not
offended at your choice, but sincerely] love you.”*

Ps. 112:1 *“1 PRAISE THE Lord! (Hallelujah!) Blessed (happy, fortunate, to be
envied) is the man who fears (reveres and worships) the Lord, who delights
greatly in His commandments.”*

4) God wants you to be His ambassadors, by taking dominion.

5) God wants you to proclaim a “reversal” of Judah’s promise:

Gen. 44:16b *“16 And Judah said, What shall we say to my lord? What shall we
reply? Or how shall we clear ourselves, since God has found out and exposed
the iniquity of your servants? Behold, we are my lord’s slaves, the rest of us as
well as he with whom the cup is found.”*

Where did it begin?

God creates all things and then breathed His breath into man to make him in
“their” image:

Gen. 1:26 *“26 God said, Let Us [Father, Son, and Holy Spirit] make mankind in
Our image, after Our likeness, and let them have complete authority over the
fish of the sea, the birds of the air, the [tame] beasts, and over all of the earth,
and over everything that creeps upon the earth.”*

God sets up the boundary of a **covenant** with Adam.

Gen. 2:15-16 *“15 And the Lord God took the man and put him in the Garden of
Eden to tend and guard and keep it.
16 And the Lord God commanded the man, saying, You may freely eat of every
tree of the garden;”*

God comes to have an **intimate** relationship with Adam.

Gen. 3:8 *“8 And they heard the sound of the Lord God walking in the garden in the cool of the day, and Adam and his wife **hid themselves** from the presence of the Lord God among the trees of the garden.”*

Adam disobeys God, but as the “bigger / stronger” partner of the covenant, God **makes a way** of restoration.

Man is put out of the Garden of Eden, i.e. out of the place of total intimacy. God puts an angel “to stand” at the entrance with a flaming sword.

Gen. 3:24 *“24 So [God] drove out the man; and He placed at the east of the Garden of Eden the cherubim and a flaming sword which turned every way, to keep and guard the way to the tree of life.”*

Gen. 3:21 *“21 For Adam also and for his wife the Lord God made long coats (tunics) of skins and clothed them.”*

We need to see the “promise of redemption” contained in this verse.

Skins in Hebrew: Strongs 5785 `owr ore

from 5783; skin (as naked); by implication, hide, leather:--hide, leather, skin.

It has the meaning “skin or hide”.

We see that the blood of an **innocent** animal **hides** our sin.

The same Hebrew letters are found in the spelling of the Name Yeshua.

We have to bring a sacrifice of our bodies, so that we satisfy the sword of flame:

Rom 12:1-2 *“1 I APPEAL to you therefore, brethren, and beg of you in view of [all] the mercies of God, to make a decisive dedication of your bodies [presenting all your members and faculties] as a living sacrifice, holy (devoted, consecrated) and well pleasing to God, which is your reasonable (rational, intelligent) service and spiritual worship.
2 Do not be conformed to this world (this age), [fashioned after and adapted to its external, superficial customs], but be transformed (changed) by the [entire] renewal of your mind [by its new ideals and its new attitude], so that you may prove [for yourselves] what is the good and acceptable and perfect will of God, even the thing which is good and acceptable and perfect [in His sight for you].”*



Nugget of Truth: The skin given to Adam was a picture of the ultimate Salvation covering of the Lamb of God.

The plan of redemption restores the intimacy between God and Adam.

This cycle is repeated over again at the time of the Exodus.

John the Baptist says:

Matt. 3:2 *“2 And saying, Repent (think differently; change your mind, regretting your sins and changing your conduct), for the kingdom of heaven is at hand.”*

Song of Songs 1:6b *“6 [Please] do not look at me, [she said, for] I am swarthy. [I have worked out] in the sun and it has left its mark upon me. My stepbrothers were angry with me, and they made me keeper of the vineyards; but my own vineyard [my complexion] I have not kept.”*

What opens the door to this plan of redemption?
The prayer of repentance from a humble heart.

God’s Love song records it like this:

A. Repentance:

Song of Songs 1:8 *“8 If you do not know [where your lover is], O you fairest among women, run along, follow the tracks of the flock, and [amuse yourself by] pasturing your kids beside the shepherds’ tents.”*

Jer. 31:21 *“21 Set up for yourselves highway markers [back to Canaan], make for yourselves guideposts; turn your thoughts and attention to the way by which you went [into exile]. Retrace your steps, O Virgin Israel, return to these your cities.”*

B. Then:

- a festival of freedom
- winter is past;
- the rain is over.

C. Then:

- The time of singing has come;
- the voice of the turtle dove is heard in the land.

Song of Songs 2:11-12 *“11 For, behold, the winter is past; the rain is over and gone.
12 The flowers appear on the earth; the time of the singing [of birds] has come, and the voice of the turtledove is heard in our land.”*

In a nutshell: Must we celebrate this feasts? Yes!



<p>You have been given salvation by the Blood of the Lamb, i.e. a free man.</p>	<p>You accept the terms of marriage and become a King / Priest.</p>	<p>You move into permanent intimacy with the Bride Groom.</p>
<p>Song of Songs 2:10 <i>“10 My beloved speaks and says to me, Rise up, my love, my fair one, and come away.”</i></p>	<p>Song of Songs 1:4b “4 <i>Draw me! We will run after you! The king brings me into his apartments! We will be glad and rejoice in you!”</i></p> <p>Song of Songs 2:4 “4 <i>He brought me to the banqueting house, and his banner over me was love [for love waved as a protecting and comforting banner over my head when I was near him].”</i></p>	<p>Song of Songs 8:5, 13 <i>“5 Who is this who comes up from the wilderness leaning upon her beloved? [And as they sighted the home of her childhood, the bride said] Under the apple tree I awakened you; there your mother gave you birth, there she was in travail and bore you. 13 O you who dwell in the gardens, your companions have been listening to your voice—now cause me to hear it.”</i></p>

God knows your Name!

Many people come to accept Yeshua as Messiah, BUT...

...we sometime **WONDER** whether we really are a **son of God** (someone who is set apart).

BECAUSE we are uncertain / have doubts, we don't want to celebrate God's feasts.

The English title is Exodus – the Jews call it Sh'mot which means “Names”.

Exodus is not about coming **out of Egypt**, it's about coming **INTO** intimacy / purpose / covenantal relationship.

So, what does the Hebrew-titled book of **Names** tell us?

Some people don't have names in God's Eyes:

- 1) Pharaoh:
 - wealth,
 - power,
 - influence amongst men,does not qualify to have your name in God's Book.
- 2) Pharaoh's daughter:
 - does good deeds to others,but it does not qualify to have your name in God's Book.
- 3) Taskmaster:
 - position of responsibility;
 - role of shepherd over people;does not qualify to have your name in God's Book.

Whose Name is written in God's Book?

From under a group of people who:

- lack identity,
- lack leadership,
- are powerless,
- are slaves.

God came to declare:

Song of Songs 2:8 *"8 [Vividly she pictured it] The voice of my beloved [shepherd]! Behold, he comes, leaping upon the mountains, bounding over the hills."*

- each one is unique / special.
- each one is part of a covenantal promise.
- each one's name is recorded in the Heavens.

God calls them:

Song of Songs 2:10 *"10 My beloved speaks and says to me, **Rise up, my love, my fair one, and come away.**"*

- as a special people.
- as a kingdom of Priests (set apart).

Song of Songs 2:3 *"3 Like an apple tree among the trees of the wood, so is my beloved [shepherd] among the sons [cried the girl]! Under his shadow I delighted to sit, and his fruit was sweet to my taste."*

- as a Holy nation

YOU are special!

That's how God sees you!!

And what's more – God sounds the shofar to call each one of us back to Him.

Is. 27:13 “13 And it shall be in that day that a **great trumpet** will be blown; and they will come who were lost and ready to perish in the land of Assyria and those who were driven out to the land of Egypt, and they will worship the Lord on the holy mountain at Jerusalem.”

Song of Songs 3:3b “3 The **watchmen who go about the city found me**, to whom I said, *Have you seen him whom my soul loves?*”

God tells us that wherever we are, if we truly repent, He sees us as a “holy rose” amongst the thorns.

Song of Songs 2:1-2 “1 [SHE SAID] I am only a **little rose** or autumn crocus of the plain of Sharon, or a [humble] lily of the valleys [that grows in deep and difficult places].
2 But Solomon replied, Like **the lily (rose) among thorns**, so are you, my love, among the daughters.”

Song of Songs 6:13 “13 [I began to flee, but they called to me] Return, return, O Shulammitte; return, return, that we may look upon you! [I replied] What is there for you to see in the [poor little] Shulammitte? [And they answered] As upon a dance before two armies or a dance of Mahanaim.”



Nugget of Truth: You mean something to God, therefore, celebrate and praise God!
Show the pagan world that you are blessed!

It does not Matter Where you Come from!

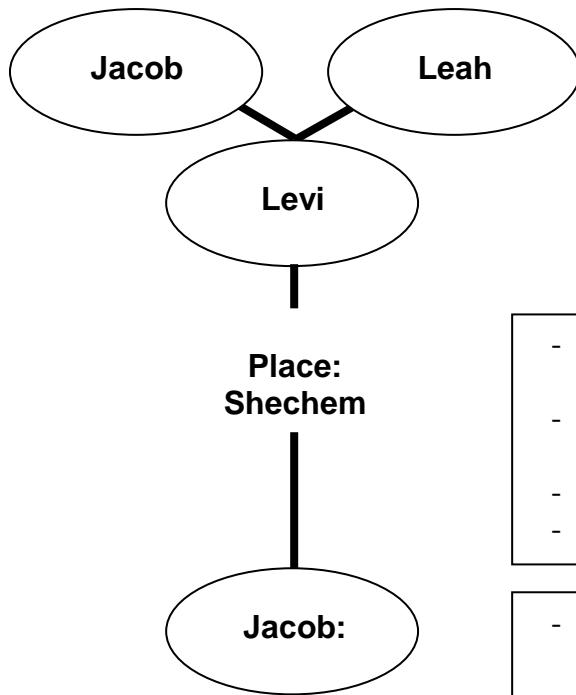
We are told that **Moses** was from the tribe of **Levi**.

Ex. 2:1-2a “1 NOW [Amram] a man of the **house of Levi** [the priestly tribe] went and took as his wife [Jochebed] a daughter of Levi.
2 And the woman became pregnant and **bore a son**; and when she saw that he was [exceedingly] beautiful, she hid him three months.”

BUT, the Torah records that this **tribe** does not **do much right**.

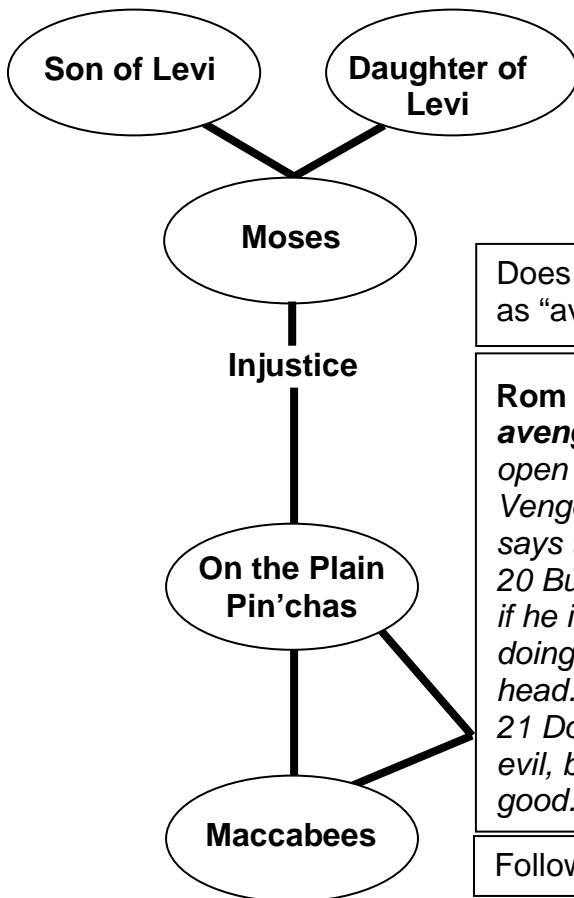


Nugget of Truth: God uses the **most** imperfect of man / tribe.



- Avenger of his sister / blood.
- took God's Role of vengeance.
- streak of cruelty.
- open to violence.

- Chooses to "bless" this son with a word that they will **not** inherit land – that they would serve the other tribes.



Does not pray / take legal steps but goes as "avenger" of his people.

Rom 12:19-21 "19 Beloved, **never** **avenge yourselves**, but leave the way open for [God's] wrath; for it is written, *Vengeance is Mine, I will repay (requite), says the Lord.*
 20 *But if your enemy is hungry, feed him; if he is thirsty, give him drink; for by so doing you will heap burning coals upon his head.*
 21 *Do not let yourself be overcome by evil, but overcome (master) evil with good."*

Follows the same path

God uses the most imperfect of men. He takes someone from the tribe (who can't wait for God to come) and gives him a **name** – Moses – spelt: M o sh u h.

Mem = flowing wave of water
Shem = ascending flame of fire
Hey = window / source of light / revelation.

How's this for a name?

One who receives and releases revelation after being carried on a wave of water, through the fiery manifestation of God.

What really matters at Passover is what the level of light is that you reflect!!

- I am a garden of purity / holiness.
- I am a wall and a fortress of faith.
- I am a tall palm tree reflecting a commitment to study and obedience.
- I am the oil of salvation.

Song of Songs 1:3 *“3 [And she continues] The odor of your ointments is fragrant; your **name is like perfume poured out**. Therefore do the maidens love you.”*

Oil poured forth means that we reflect God through the activity of man – our fragrance is our study of God's Word and obedience to the commandments. What does a “Spirit-driven” man look like?

We are **ALL** to bring olive oil “shemen”:

Ex. 27:20 *“20 You shall command the Israelites to provide you with pure oil of crushed olives for the light, to cause it to burn continually [every night].”*

A lifestyle of Torah consistent behaviours:

Prov. 20:27 *“27 The spirit of man [that factor in human personality which proceeds immediately from God] is the lamp of the Lord, searching all his innermost parts.”*

We All have a Calling – an Irrevocable Gift from God:

God makes Adam and Eve and gives them purpose – to take dominion.

Paul tells us that we have gifts / a purpose / a life-long mission and define this for us in:

Rom. 12:4-8 *“4 For as in one physical body we have many parts (organs, members) and all of these parts do not have the same function or use,
5 So we, numerous as we are, are **one body in Christ** (the Messiah) and individually we are **parts one of another** [mutually dependent on one another].
6 Having gifts (faculties, talents, qualities) that differ according to the grace given us, let us use them: [He whose gift is] prophecy, [let him prophesy] according to the proportion of his faith;
7 [He whose gift is] practical service, let him give himself to serving; he who teaches, to his teaching;
8 He who exhorts (encourages), to his exhortation; he who contributes, let him do it in simplicity and liberality; he who gives aid and superintends, with zeal and singleness of mind; he who does acts of mercy, with genuine cheerfulness and joyful eagerness.”*

Rom. 11:29 *“29 For God’s gifts and His call are **irrevocable**. [He never withdraws them when once they are given, and He does not change His mind about those to whom He gives His grace or to whom He sends His call.]”*

Moses meets with God and tries to get out of His calling:

- Who am I?
- Who are You?
- They will not believe me!

BUT GOD!!

God comes to Moses in a burning bush!

bush = Hebrew: s'neh (she-nay) and means:

- Sanai
- my bush, from an unused root meaning: “to prick”!!

It is a bush with sharp thorns, that can draw blood:

- a crown of thorns or
- a thorn in the flesh.

The ultimate symbol of the curse, filled with the Presence of God reflects the promise that in the midst of all our problems, God has **not abandoned** us AND has promised to **bear the pain** of the curse on **our behalf**.

God sees you:

- as you are;
- as you have been;

- with all the potential in you;
- fulfilling your destiny;
- communicating with you;
- reflecting his message of Covenant to the World.

Song of Songs 1:8-10, 15 *“8 If you do not know [where your lover is], O you fairest among women, run along, follow the tracks of the flock, and [amuse yourself by] pasturing your kids beside the shepherds’ tents.
9 O my love [he said as he saw her], you remind me of my [favorite] mare in the chariot spans of Pharaoh.
10 Your cheeks are comely with ornaments, your neck with strings of jewels.
15 Behold, you are beautiful, my love! Behold, you are beautiful! You have doves’ eyes.”*

What are your ornaments?

For the Israelites it was the blood on the doorpost!

God gives us **signs**:

Gen. 1:14 *“14 And God said, Let there be lights in the expanse of the heavens to separate the day from the night, and let them be **signs** and tokens [of God’s provident care], and [to mark] seasons, days, and years,”*

The feast of Passover / Pesach is a **sign**.

Hebrew word for sign: = ot (alef tav):

alef – Hebraic pictograph representing God, source of everything created.

tav – Hebraic pictograph representing fulfilment, finishing, covenant.

Rev. 1:8 *“8 I am the **Alpha and the Omega**, the Beginning and the End, says the Lord God, He Who is and Who was and Who is to come, the Almighty (the Ruler of all).”*

I am the **alef** and the **tav**, the beginning and the end.

Passover – sign – ot: a picture of a cycle of eternity to eternity, something eternal is super-imposed onto something of this world, something touched by God so that it contains:

- the quality,
- the characteristics of God.

Are you the Bride of Messiah reflecting God to the world in the **sign of Passover**?

Why not?

A Distinct / Set Apart People:

God puts a **calendar of feasts** in place and commands us to observe them.

- He wants to inscribe these details on our spirit and soul.
- He wants us to relive the experience, describing it as i.e., fig, something that grows in Spring:

Song of Solomon 2:13 *“13 The **fig tree puts forth and ripens her green figs**, and the vines are in blossom and give forth their fragrance. Arise, my love, my fair one, and come away.”*

- He never stops performing the same miracle for those He loves:

Eph. 6:8-11 *“8 Knowing that for whatever good anyone does, **he will receive his reward from the Lord**, whether he is slave or free.
9 You masters, act on the same [principle] toward them and give up threatening and using violent and abusive words, knowing that He Who is both their Master and yours is in heaven, and **that there is no respect of persons (no partiality) with Him**.
10 In conclusion, be strong in the Lord [be empowered through your union with Him]; draw your strength from Him [that strength which His boundless might provides].”*

- He wants to see us walking away from everything that **contains** the spirit of Egypt. We have to deal with the little foxes:

Song of Songs 2:15 *“15 [My heart was touched and I fervently sang to him my desire] Take for **us the foxes, the little foxes that spoil the vineyards** [of our love], for our vineyards are in blossom.”*

- He wants us to “connect exodus” to the seal, trumpet, bowl judgment of Revelation.



Nugget of Truth: It is my responsibility to personally experience the deliverance as our ancestors did under the Mighty Hand of God.

We sing the song of **war**. We sing the song of **peace**.

Song of Songs 3:11 *“11 Go forth, O you daughters of Zion, and gaze upon King Solomon wearing the crown with which his mother [Bathsheba] crowned him on the day of his wedding, on the day of his **gladness of heart**.”*

Warning: The lives of Jacob and his family **reveals a pattern** for us today.

Abraham gets called to “Lech Lecha” – **Go forth!**

Jacob brings his family to Joseph as a result of the famine – it only lasts 5/7 years. Why did they **stay**, i.e. why did they not “Lech Lecha” – go forth – as soon as they were able to?!

The Death Spiral of Assimilation:

Ex. 1:7 *“7 But the descendants of Israel were fruitful and increased **abundantly**; they multiplied and grew exceedingly strong, and the land was full of them.”*

Israel’s children bore fruit, were fertile / **increased abundantly**.

This translation is **misleading**.

The Hebrew word is “yesharitzu” from the root word “sharatz” – Strongs 8317 and it means:

- to swarm,
- to intermix,
- to intermingle.

This word is first used in **Gen. 1:20-21** when God speaks over the water and creates the “fish”.

Fish:

- intermingle;
- share the same feeding grounds;
- live off each other;
- stay in one fish tank, i.e. one world order.

God tells us that the Israelites:

- **filled** the land of Egypt;
- **infiltrating** the society;

Ps. 106:35-39 *“35 But **mingled themselves** with the **[idolatrous]** nations and learned their ways and works
36 And served their idols, which were a snare to them.
37 Yes, they sacrificed their sons and their daughters to demons
38 And shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed to the idols of Canaan; and the land was polluted with their blood.
39 Thus were they defiled by their own works, and they played the harlot and practiced idolatry with their own deeds [of idolatrous rites].”*

- **blended** with the people of the land;

- surrendered their identity, forsook their destiny;

Song of Songs 1:6 “6 [Please] do not look at me, [she said, for] I am swarthy. [I have worked out] **in the sun and it has left its mark upon me.** My stepbrothers were angry with me, and they made me keeper of the vineyards; but my own vineyard [my complexion] I have not kept.”

- wanted to be part of the most powerful nation.

What happens when we blend with the world?

We make “strange / profane” fire like Aaron’s sons did acts that look like worship but are from the head and not the heart.



Nugget of Truth: Even if you talk the language, keep their customs, give them honour, they **know** that you **represent** another Kingdom **and in time they will spit you out!**

We are called **as a rose amongst the thorns:**

Song of Solomon 2:2 “2 But Solomon replied, Like the ***lily among thorns***, so are you, my love, among the daughters.”

If we get too **close** to the thorns, they will prick us **and** hurt us!

The World / Pharaoh’s Tribulation:

- forced labour
- injustice – abortion / River Nile
- death.

Only when we cry out, does God **see, hear** and **remember:**

Ex. 3:9 “9 Now behold, ***the cry of the Israelites has come to Me***, and I have also seen how the Egyptians oppress them.”



Song of Songs 1:4 “4 ***Draw me!*** We will run after you! The king brings me into his apartments! We will be glad and rejoice in you! We will recall [when we were favored with] your love, more fragrant than wine. The upright [are not offended at your choice, but sincerely] love you.”

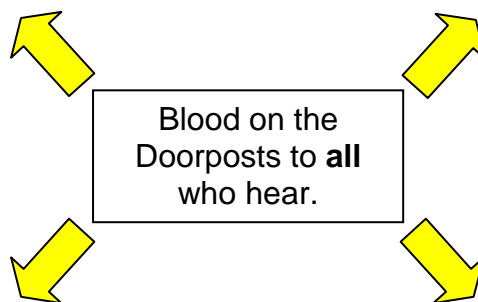
Nugget of Truth: God brings judgment on Egypt with a purpose.



PLAGUE	CURE
EGYPTIANS	ISRAELITES
- To be a plague in judgment against the curse of rebellion.	- to be a cure to restore the spiritman of Israel back to their purpose.

1. The Sign (Ot): River Nile turns to Blood:

EGYPTIANS	ISRAELITES
Blood of the innocent cry out – has a voice: Gen. 4:10-11 <i>“10 And [the Lord] said, What have you done? The voice of your brother’s blood is crying to Me from the ground. 11 And now you are cursed by reason of the earth, which has opened its mouth to receive your brother’s [shed] blood from your hand.</i>	Blood of an innocent Lamb will be the sign (Old Testament) of redemption.
	
Egypt / World feels , experiences the consequence of their rebellion	Israel “hears” the response of God’s vengeance to quieten the “cries” for innocent blood.



MIXED MULTITUDE	NOT ALL ISRAELITES WENT OUT
Deliverer to those who chose to be obedient: Ex. 12:38a <i>“38 And a mixed multitude went also with them...”</i>	“Sign” of the betrothal / marriage: Ex. 6:6-8 <i>“6 Accordingly, say to the Israelites, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will free you from their bondage,</i>

and I will rescue you with an outstretched arm [with special and vigorous action] and by mighty acts of judgment.

*7 And I will **take you to Me** for a people, and I will be to you a God; and you shall know that it is I, the Lord your God, Who brings you out from under the burdens of the Egyptians.*

*8 And I will **bring you** into the land concerning which I lifted up My hand and swore that I would give it to Abraham, Isaac, and Jacob; and I will give it to you for a heritage. I am the Lord [you have the pledge of My changeless omnipotence and faithfulness].”*

*Ex. 13:18 “18 But God led the people around by way of the wilderness toward the Red Sea. And the Israelites **went up marshaled [in ranks]** out of the land of Egypt.”*

Sons of Israel went up and **orderly ranks / armed** from the land of Egypt.

It can be translated as:

- armed
- carrying weapons

OR

- 1/5th

BUT:

God tells the Israelites to take their staff, sandals, dough for matzah.

It means that not every Israelite came out, only a remnant. The same thing happened in the time of Esther.

FUTURE: Rev. 16:4-6 *“4 Then the third [angel] emptied out his bowl into the rivers and the springs of water, and they turned into (became) blood.*

	<p>5 And I also heard the angel of the waters say, Righteous (just) are You in these Your decisions and judgments, You Who are and were, O Holy One!</p> <p>6 Because they have poured out the blood of Your people (the saints) and the prophets, and You have given them blood to drink. Such is their due [they deserve it]!”</p>
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2. The Sign (OT): Frogs / Lice:

PLAGUE	CURE
EGYPTIANS	ISRAELITES
Judgment against the world of occult / self-effort	<p>Cure to cause Israel to think about where they are!</p> <p>FUTURE: Rev. 16:13-14 “13 And I saw three loathsome spirits like frogs, [leaping] from the mouth of the dragon and from the mouth of the beast and from the mouth of the false prophet.</p> <p>14 For really they are the spirits of demons that perform signs (wonders, miracles). And they go forth to the rulers and leaders all over the world, to gather them together for war on the great day of God the Almighty.”</p>



Nugget of Truth: For those who know who God is – the rest of the plagues will not affect you!

The Finger of God:

The Magicians say: “Etsaba Elohim – It is the Finger of God”.

Most unusual expression / revelation spoken by people who continue to oppose God.

These words are only used one other place:

Ex. 31:18 “18 And He gave to Moses, when He had ceased communing with him on Mount Sinai, the two tables of the Testimony, tables of stone, written with the **finger of God.**”



Nugget of Truth: The Holy Spirit will even use an unbeliever to declare and speak forth God's Will!

3. The Sign (OT): Boils:

EGYPTIANS	ISRAELITES
<p>Ex. 9:10-11 "10 So they took ashes or soot of the kiln and stood before Pharaoh; and Moses threw them toward the sky, and it became boils erupting in sores on man and beast. 11 And the magicians could not stand before Moses because of their boils; for the boils were on the magicians and all the Egyptians."</p>	
<p>PAST: Sodom and Gomorrah Once again in 1939 – 1945 – Nazi furnace of Auschwitz. FUTURE</p>	

END-TIME REVELATION

Boils in Hebrew Strongs 7822: shchiytah means: the revelation of God's seal of Light is hovering before you so that you can see the Flame of God.

Rev. 16:2 "2 So the first [angel] went and emptied his bowl on the earth, and **foul and painful ulcers (sores)** came on the people who were marked with the stamp of the beast and who did homage to his image."

Ex. 9:11 "11 And the magicians could not stand before Moses because of their boils; for the boils were on the magicians and all the Egyptians."



Nugget of Truth: The believer will be able to identify the men who have the mark of the beast.

4. The Sign (Ot): HAIL

Ex. 9:8-19 *“18 Behold, tomorrow about this time I will cause it to rain a very heavy and dreadful **fall of hail**, such as has not been in Egypt from its founding until now.*

19 Send therefore now and gather your cattle in hastily, and all that you have in the field; for every man and beast that is in the field and is not brought home shall be struck by the hail and shall die.”

Hail: Hebrew (1259) bârâd means that “a door is opened for the humble person to draw down from God that destroy which is included in this filling.

EGYPTIANS:	ISRAELITES
Total destruction of the Egyptian property.	<p>The hail did not fall on those (Israelites) who believe.</p> <p>Rev. 16:17-21 <i>“17 Then the seventh [angel] emptied out his bowl into the air...</i></p> <p><i>18 And there followed lightning flashes, loud rumblings, peals of thunder, and a tremendous earthquake...</i></p> <p><i>19...And God kept in mind mighty Babylon, to make her drain the cup of His furious wrath and indignation.</i></p> <p><i>21 And great (excessively oppressive) hailstones, as heavy as a talent [between fifty and sixty pounds], of immense size, fell from the sky on the people; and men blasphemed God for the plague of the hail, so very great was [the torture] of that plague.”</i></p>

The Sign (Ot): DARKNESS:

EGYPTIANS	ISRAELITES
<p>When God creates, even the darkness contains Hope.</p> <p>Gen. 1:2 <i>“2 The earth was without form and an empty waste, and darkness was upon the face of the very great deep. The Spirit of God was moving (hovering, brooding) over the face of the waters.”</i></p>	

Ex. 10:22-23a “22 So Moses stretched out his hand toward the sky, and for three days a **thick darkness** was all over the land of Egypt.
23 The Egyptians could not see one another, nor did anyone rise from his place for three days; but all the Israelites had natural light in their dwellings.”

- Oppressive
- Fearful
- No man can rise from his place

Ex. 10:23 “23 The **Egyptians** could not see one another, nor did anyone rise from his place for three days; but **all the Israelites had natural light in their dwellings.**”

BUT:

Where there is deep darkness, the Holy Spirit can react when God speaks: “Light, be!”
Out of this darkness comes the promise of the revelation of the Messiah.

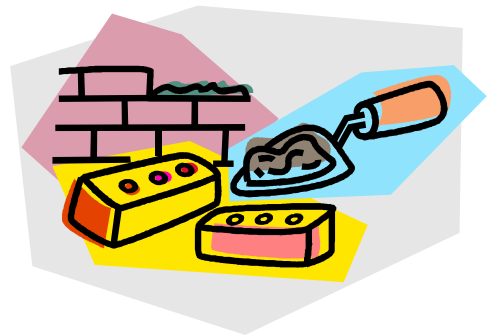
While darkness covers the world, we dwell in light!

Rev. 16:10-11 “10 Then the fifth [angel] emptied his bowl on the throne of the beast, and his kingdom was [plunged] in darkness; and people gnawed their tongues for the torment [of their excruciating distress and severe pain]
11 And blasphemed the God of heaven because of their anguish and their ulcers (sores), and they did not deplore their wicked deeds or repent [for what they had done].”

We have spoken about the way in which the children of Jacob were assimilated into the Egyptian culture. It’s no different today. Our world is defined by the Greco-Roman standard, competitiveness of performance and personal glory.

Our benchmark of success is so easily defined in power, position, prestige, possessions, not only in the business / sport world, but sadly also within the Body of Messiah.

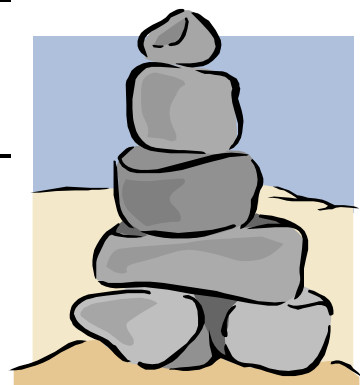
This Greco-Roman model results in us becoming conformed, shaped, coloured-in so that we “look” the same, much like a brick – the same size, weight and colour.



God works with stones, uniquely shaped and formed!!



Nugget of Truth: Instead of making **bricks**, the Holy Spirit is fitting “living stones” together in the form of a forerunner to the Body of Messiah, stone by stone.



The message of Passover has **not changed**.

My Beloved,
My special one, my nation of priests...
Arise,
Come away.
(Song of Songs 4:8).

Song of Songs 2:10-12, 16 *“10 My beloved speaks and says to me, Rise up, my love, my fair one, and come away.
11 For, behold, the **winter is past; the rain is over** and gone.
12 The **flowers appear** on the earth; the time of the singing [of birds] has come, and the **voice of the turtledove** is heard in our land.
16 [She said distinctly] My beloved is mine and I am his! He pastures his flocks among the lilies.”*

2 Sam. 7:23 *“23 What [other] one nation on earth is like Your people Israel, whom God went to redeem to be a people for Himself and to make for Himself a name? You have done great and terrible things for Yourself and for Your land, before Your people, whom You redeemed and delivered for Yourself from Egypt, from the nations and their gods.”*

See His Glory...
Sense His Presence...
Sing His Praise...
God waits to hear **YOUR voice** sing – the song of the Redeemed.

Rom. 12:2 *“2 **Do not be conformed to this world** (this age), [fashioned after and adapted to its external, superficial customs], but be transformed (changed) by the [entire] **renewal** of your mind [by its new ideals and its new attitude], so that you may prove [for yourselves] what is the good and acceptable and perfect will of God, even the thing which is good and acceptable and perfect [in His sight for you].”*

Ps. 40:8 *“8 I delight to do Your **will**, O my God; yes, Your law is within my heart.”*

Keep the feast!

Nugget of Truth: After deliverance, we must know to stand.



Pharaoh / satan issues a decree: “Get out, go!”

Freedom is:

- intoxicating,
- an emotional high,
- sweet

BUT:

Satan always come back to steal, maim and destroy.

When we **don't know**:

- WHO Yeshua is in us, who we are in Messiah;
- WHAT our calling is;
- that God is the STRONGER PARTNER of the Covenant...

1. We ask: "Aren't there enough graves in Egypt?"

Ex. 14:11 "11 And they said to Moses, Is it because there are **no graves in Egypt** that you have taken us away to **die in the wilderness**? Why have you treated us this way and brought us out of Egypt?"

Egypt:

- is full of graves;
- full of death;
- worships death.

Joseph knows the answer and insists – **take my bones out of here!**

Gen. 50:24-25 "24 And Joseph said to his brethren, I am going to die. But God will surely visit you and bring you out of this land to the land He swore to Abraham, to Isaac, and to Jacob [to give you].
25 And Joseph took an oath from the sons of Israel, saying, God will surely visit you, and you will **carry up my bones from here.**"

Moses carries Joseph's bones:

Ex. 13:19 "19 And **Moses took the bones of Joseph** with him, for [Joseph] had strictly sworn the Israelites, saying, Surely God will be with you, and you must carry my bones away from here with you."

Even my bones don't belong: God has a plan with "dry bones".

2. We ask: Why did you bring us here?

- Do I have a future?
- Is there real meaning to my life?
- Do I have a purpose?
- Is there something better?

Song of Songs 8:12a "12 You, O Solomon, can have your thousand [pieces of silver], and those who tend the fruit of it two hundred; **but my vineyard, which is mine [with all its radiant joy], is before me!**"

3. We ask: Why did God bring us out of Egypt?

- What is the nature of our relationship?
- What do you want from me?

Song of Songs 8:5 *“5 Who is this who **comes up from the wilderness leaning upon her beloved?** [And as they sighted the home of her childhood, the bride said] Under the apple tree I awakened you; there your mother gave you birth, there she was in travail and bore you.”*

Jer. 2:2 *“2 Go and cry in the ears of Jerusalem, saying, Thus says the Lord: I [earnestly] remember the kindness and devotion of your youth, **your love after your betrothal and marriage [at Sinai]** when you followed Me in the wilderness, in a land not sown.”*

We **know** that we are a kingdom of Priests walking toward the intimacy of marriage with the Lamb of God.

These have to be “fruit”.

Moses says, “STAND!”

Ex. 14:13-14 *“13 Moses told the people, Fear not; **stand still** (firm, confident, undismayed) and **see the salvation** of the Lord which He will work for you today. For the Egyptians you have seen today you shall never see again. 14 The Lord will fight for you, and you shall hold your peace and remain at rest.”*



Nugget of Truth: God wants for the world to ask in fear – who are these people?

Song of Songs 3:6 *“6 Who or what is this [she asked] that comes gliding out of the wilderness like stately pillars of smoke perfumed with myrrh, frankincense, and all the fragrant powders of the merchant?”*

A redeemed people whose impact is a lingering fragrance of myrrh and frankincense – people will be blessed.

MARRIAGE PROPOSAL: GOD'S COURTSHIP WITH YOU

Paul tells us in Ephesians that Yeshua is the Bridegroom and we are the Bride of Messiah.

The feast of Pentecost / Shavuot reflects our engagement to Yeshua: "We will do and we will hear."

The feast of Rosh Hashanah / Yom Kippur / Tabernacles reflects our marriage and intimacy with Yeshua.

Dry Bones:

We come to accept Yeshua as Messiah and **often** go on to live a life of compromise.

Ezekiel issues a prophecy: Calling the dry bones to be reassembled into a living Bride of Messiah.

God sends that message out over **Egypt**.

Deut. 6:4 "4 Hear, O Israel: the Lord our God is one Lord [the only Lord]."

The wind blows from East to West, North to South until it rattles the Sea of Reeds.

The dry bones have come together.

Rom. 12:1 "1 I APPEAL to you therefore, brethren, and **beg of you** in view of [all] the mercies of God, to **make a decisive dedication of your bodies** [presenting all your members and faculties] as a living sacrifice, holy (devoted, consecrated) and well pleasing to God, which is your reasonable (rational, intelligent) service and spiritual worship."

Ps. 18:39-42 "39 For You have girded me with **strength for the battle**; You have subdued under me and caused to bow down those who rose up against me.
40 You have also made my enemies turn their backs to me, that I might cut off those who hate me.
41 They cried [for help], but there was none to deliver—even unto the Lord, but He answered them not.
42 Then I beat them small as the dust before the wind; I emptied them out as the dirt and mire of the streets."

We are to be Distinct, Set-Apart and Holy:

Our lives have been wrapped up in this world, in position, power, performance.

From “this day” – Passover – our lives will **be different**.

God tells Moses to **tell** Pharaoh this:

Ex. 8:23 “23 And I will put a **division (distinction)** and a sign of deliverance between My people and your people. By tomorrow shall this sign be in evidence.”

The English word – division (distinction) is the Hebrew word Strongs 6304 – peduth:

- to redeem
- to rescue
- to deliver
- covenantal fulfilment.

6395 palah paw-law'

a primitive root;

- to distinguish (literally or figuratively):

- put a difference,
- show marvellous,
- separate,
- set apart,
- sever,
- make wonderfully.

pey = Hebrew picture: outer portion of a man – mouth, lips, tongue.

dalet = Hebrew picture: doorway or portal

tav = Hebrew picture: a covenantal sign.

hey = understand : revelation.



Nugget of Truth: The outer structure (mouth / door) is a covenantal sign.

Song of Songs 3:6 “6 Who or what is this [she asked] that **comes gliding out of the wilderness** like stately pillars of smoke perfumed with myrrh, frankincense, and all the fragrant powders of the merchant?”

God goes so far to make sure that we understand the sign (Ot) of the first-born son.

EGYPT	ISRAEL
Will die due to the hardening of the heart of Pharaoh.	Will be dedicated to God.

Ex. 11:6-7 *“6 There shall be a great cry in all the land of Egypt, such as has never been nor ever shall be again.
7 But against any of the Israelites shall not so much as a dog move his tongue against man or beast, that you may know that the **Lord makes a distinction** between the Egyptians and Israel.”*



Nugget of Truth: It is not about race / location, but about **obedience** – those who have the Blood on the Doorposts will be part of the covenant.

Nugget of Truth: What is the “distinction” - Sh'ma – obedience to God's Commandment to show marvellously how good it is to be a son of God.

Where will you be when it happens again?

Rev. 9:13-21 *“13 Then the sixth angel blew [his] trumpet...
14 ...Liberate the four angels who are bound at the great river Euphrates.
15 So the four angels who had been in readiness... were liberated to **destroy a third of mankind**.
16 The number of their troops of cavalry was twice ten thousand times ten thousand (200,000,000)...
17 And in [my] vision the **horses and their riders appeared to me like this:** the riders wore breastplates the color of fiery red and sapphire blue and sulphur (brimstone) yellow. The heads of the horses looked like lions' heads, and from their mouths there poured fire and smoke and sulphur (brimstone).
18 **A third of mankind was killed by these three plagues—by the fire and the smoke and the sulphur (brimstone) that poured from the mouths of the horses.**
19 For the power of the horses to do harm is in their mouths and also in their tails. Their tails are like serpents, for they have heads, and it is by means of them that they wound people.”*

We must make sure that everywhere we meet / intersect with the world, every deed in public, every opening to the world, must **reflect** our obedience / our light of redemption.

God uses a number of images to demonstrate the distinction of the Body of Messiah:

- 1) We are a **“pleasant fruit, an enclosed garden”** – speaks of modesty, purity and is reflected in the sweetness and quality of the pomegranate seeds whose fragrance stay for a long time.

Song of Songs 4:13-14 (Gal. 5:22-23) *“13 Your shoots are an **orchard of pomegranates** or a paradise with precious fruits, henna with spikenard plants,
14 Spikenard and saffron, calamus and cinnamon, with all trees of frankincense, myrrh, and aloes, with all the chief spices.”*

- 2) We are a nation **ready for war**, God’s banner flies over us.

Song of Songs 6:4 *“4 [He said] You are as beautiful as Tirzah [capital of the northern kingdom’s first king], my love, and as comely as Jerusalem, [but you are] as terrible as a **bannered host!**”*

- 3) We **walk with purpose** / direction always following the footsteps of Yeshua.

Song of Songs 7:1 *“1 [THEN HER companions began noticing and commenting on the attractiveness of her person] How **beautiful are your feet in sandals**, O queenly maiden! Your rounded limbs are like jeweled chains, the work of a master hand.”*

Ps. 122:1 *“1 I WAS glad when they said to me, **Let us go to the house of the Lord!**”*

Ps. 102:2 *“2 Hide not Your face from me in the day when I am in distress! Incline Your ear to me; in the day when I call, answer me speedily.”*

We set a standard of being separate.

The Brazen Altar – Holy of Holies:

We are busy with the **truth** of Pesach. We celebrate this time of sacrifice at the altar.

As priest you have to:

- keep the approach to the “altar” pure.
- keep the fires burning.
- keep the altar of holiness in tact.
- cleanse the altar when you make atonement for it; and anoint it, to sanctify it.

Ex. 29:36-37, 43-44 *“For seven days make atonement for the altar, and sanctify it: and the altar shall be k’dosh k’doshim (Holy of Holies); whatever touches the altar shall be holy.*

There I will meet with the children of Yisra’el; and the place shall be made holy by My Glory. I will make the tent of meeting and the altar holy. “

Nugget of Truth: We can come **daily** to the altar to meet with God through the Blood of Yeshua, if you **reach in** you can touch Him and be holy.



Lev. 6:14-18 *“14 And this is the law of the cereal offering: The sons of Aaron shall offer it before the Lord, in front of the altar.
15 One of them shall take his handful of the fine flour of the cereal offering, the oil of it, and all the frankincense which is upon the cereal offering, and burn it on the altar as the memorial of it, a sweet and satisfying fragrance to the Lord.
16 And the remainder of it shall Aaron and his sons eat, without leaven in a holy place; in the court of the Tent of Meeting shall they eat it.
17 It shall not be baked with leaven. I have given it as their portion of My offerings made by fire; it is most holy, like the sin offering and the guilt offering.
18 Every male among the children of Aaron may eat of it, as his portion forever throughout your generations, from the Lord’s offerings made by fire; whoever touches them shall [first] be holy (consecrated and ceremonially clean).”*

So this is the picture the world needs to see!

3. You are a Priest.
4. You reach out through obedience to God's commands.

What does this mean?

- a) You take a handful of the offering and place it on the fire.

Lev. 6:15a *“15 One of them shall take his handful of the fine flour of the cereal offering, the oil of it...”*

In today's terms you serve the Body of Messiah with your gifts (Rom. 12).

- b) You take a handful of frankincense and put it on the fire.

Lev. 6:15a *“... and all the frankincense which is upon the cereal offering, and burn it on the altar as the memorial of it, a sweet and satisfying fragrance to the Lord.”*

In today's terms you reveal God in the fruit of the Spirit.

Gal. 5:22-23 *“22 But the fruit of the [Holy] Spirit is love, joy, peace, patience, kindness, goodness, faithfulness,
23 Gentleness, self-control...”*

God's promises to meet you in a cloud of Glory.

c) The priest eats a covenantal meal on behalf of the bridegroom.

Lev. 6:16 *“16 And the remainder of it shall Aaron and his sons eat, without leaven in a holy place; in the court of the Tent of Meeting shall they eat it.”*

In today’s terms you let others eat of the unleavened bread of your life.

1 Cor. 5:7 *“7 Purge (clean out) the old leaven that you may be fresh (new) dough, still uncontaminated [as you are], for Christ, our Passover [Lamb], has been sacrificed.”*

5. God anoints you with oil (OT) and the covering of the Holy Spirit (NT).
6. When someone else steps up to worship God and is **touched by your walk of holiness**, he gets impacted / challenged to repent and return to God.

THE MARRIAGE PROPOSAL:

God desires intimacy with His people. He will later tell Israel to build a tabernacle so that He can come to dwell with them.

Song of Songs 1:2 *“2 Let him **kiss me** with the kisses of his mouth! [she cries. Then, realizing that Solomon has arrived and has heard her speech, she turns to him and adds] **For your love is better than wine!**”*

Prov. 2:6 *“6 For the Lord gives skillful and godly Wisdom; from His mouth come knowledge and understanding.”*

Ps. 119:16, 93, 111, 129 *“16 I will **delight myself** in Your statutes; I will not forget Your word.
93 I will **never forget Your precepts**, [how can I?] for it is by them You have quickened me (granted me life).
111 Your testimonies have I taken as a heritage forever, for they are the rejoicing of my heart.
129 Your testimonies are wonderful [far exceeding anything conceived by man]; therefore my [penitent] self keeps them [hearing, receiving, loving, and obeying them].”*

BUT, this is the courtship phase and it starts at the burning bush:

- 1) God introduces Himself to His people through the “friend of the Bridegroom”.

God never approaches His beloved directly, but through a friend of the Bridegroom:

- He uses Moses / Aaron.

God does not want to awaken love before the desirable time.

Song of Songs 2:7 “7 [He said] I charge you, O you daughters of Jerusalem, by the gazelles or by the hinds of the field [which are free to follow their own instincts] that you **not try to stir up or awaken [my] love until it pleases.**”

Song of Songs 8:4 “4 I adjure you, O daughters of Jerusalem, that you never [again attempt to] stir up or awaken love until it pleases.”

He wants you to accept Him for Himself without considering the benefits.

Moses and Aaron:

“The friends” pass on God’s declaration of intimacy to the people. They tell the people that they (the friends) approve the Bridegroom.

They tell the people that this will be in the best interest of the people.

Ex. 4:29, 31 “29 Moses and Aaron went and gathered together [in Egypt] all the elders of the Israelites.
31 And the people believed; and when they heard that the Lord had visited the Israelites, and that He had looked [in compassion] upon their affliction, they bowed their heads and worshiped.”

2) God reveals Himself to us.

God goes to the father / the owner of the slaves – Pharaoh – to **ask** him to give his “blessing” to take the bride out into the desert for a “meeting”.

Ex. 5:1 “1 AFTERWARD MOSES and Aaron went in and told Pharaoh, Thus says the Lord, the God of Israel, **Let My people go**, that they may hold a feast to Me in the wilderness.”

Ex. 6:1 “1 THEN THE Lord said to Moses, Now you shall see what I will do to Pharaoh; for [compelled] by a strong hand he will [not only] let them go, but he will drive them out of his land with a strong hand.”

God wants you to come to the feast – are you ready?

3) God proves Himself worthy as a Bridegroom:

- a nurturer,
- a provider,

Song of Songs 4:12 “12 A garden enclosed and barred is my sister, my [promised] bride—a **spring shut up**, a fountain sealed.”

- a protector,

Song of Songs 2:14 “14 [So I went with him, and when we were climbing the rocky steps up the hillside, my beloved shepherd said to me] O my dove, [while you are here] **in the seclusion of the clefts** in the solid rock, in the sheltered and secret place of the cliff, let me see your face, let me hear your voice; for your voice is sweet, and your face is lovely.”

Have you found a place to hide in the Rock?

- Crown of thorns – head
- Nails – hand / feet
- Spear – side

Ex. 24:7 “7 Then he took the **Book of the Covenant** and read in the hearing of the people; and they said, All that the Lord has said we will do, and we will be obedient.”

2 Sam. 22:2 “2 He said: The Lord is my Rock [of escape from Saul] and my Fortress [in the wilderness] and my Deliverer;”

- one who cherishes the bride,

Song of Songs 4:10, 12, 15 “10 How beautiful is your love, my sister, my [promised] bride! How much better is your love than wine! And the fragrance of your ointments than all spices!
12 A garden enclosed and barred is my sister, my [promised] bride—a spring shut up, a fountain sealed.
15 You are a fountain [springing up] in a garden, a well of living waters, and flowing streams from Lebanon.”

Ps. 119:4, 96, 120 “4 You have commanded us to keep Your precepts, that we should observe them diligently.
96 I have seen that everything [human] has its limits and end [no matter how extensive, noble, and excellent]; but Your commandment is exceedingly broad and extends without limits [into eternity].
120 My flesh trembles and shudders for fear and reverential, worshipful awe of You, and I am afraid and in dread of Your judgments.”

- one who honours the bride,

Song of Songs 4:9 “9 You have **ravished my heart** and **given me courage**, my sister, my [promised] bride; you have ravished my heart and given me courage with one look from your eyes, with one jewel of your necklace.”

The bridegroom walks with the Israelites through the desert (pillars of fire and cloud).

The bride proclaims:

Song of Songs 5:10-16, 6:3 *“10 [She said] My beloved is fair and ruddy, the chief among ten thousand!
11 His head is [as precious as] the finest gold; his locks are curly and bushy and black as a raven.
12 His eyes are like doves beside the water brooks, bathed in milk and fitly set.
13 His cheeks are like a bed of spices or balsam, like banks of sweet herbs yielding fragrance. His lips are like bloodred anemones or lilies distilling liquid [sweet-scented] myrrh.
14 His hands are like rods of gold set with [nails of] beryl or topaz. His body is a figure of bright ivory overlaid with [veins of] sapphires.
15 His legs are like strong and steady pillars of marble set upon bases of fine gold. His appearance is like Lebanon, excellent, stately, and majestic as the cedars.
16 His voice and speech are exceedingly sweet; yes, he is altogether lovely [the whole of him delights and is precious]. This is my beloved, and this is my friend, O daughters of Jerusalem!”*

Song of Solomon 6:3 *“3 I am my beloved’s [garden] and my beloved is mine! He feeds among the lilies [which grow there].”*

- 4) God demonstrates His ability to be the Father:

The Bride see and hears God commit to the marriage and sees evidence of the **marriage certificate** – the Ten Commandments.

Ex. 24:7 *“7 Then he took the Book of the Covenant and read in the hearing of the people; and they said, All that the Lord has said we will do, and we will be obedient.”*

- 5) God makes a commitment **to help you** and lead you towards the place / time when you will **reach your full potential**.

God blesses us with a covenant, a land, a legacy and a purpose.

Song of Songs 1:3 *“3 [And she continues] The odor of your ointments is fragrant; your name is like **perfume poured out**. Therefore do the maidens love you.”*

The fragrance of the oil must reach throughout the world.

This is the Miracles we have to duplicate:

Draw me – deeds on our behalf out of Egypt



His Truth / Word



Oil poured forth.

We must run after!

We are called to be oil:

- pounded – superior quality,
- does not mix with other liquids,
- brings light,
- stays on top of other liquids,
- can heal,
- causes face to shine.

WALKING TO THE CHUPPAH!

No longer slaves

The Israelites were slaves / owned by Pharaoh. They have a slave mentality.

Suddenly, they hear the “expulsion” order: “Get out!!”

Ex. 12:31-32 “31 He called for Moses and Aaron **by night**, and said, **Rise up, get out from among my people, both you and the Israelites; and go, serve the Lord, as you said.**
32 Also take your flocks and your herds, as you have said, **and be gone!** And [ask your God to] bless me also.”

But this is in the middle of the night and now the Egyptian people also say: “Get out!”

Ex. 12:32-33 “32 Also take your flocks and your herds, as you have said, and be gone! And [ask your God to] bless me also.
33 The Egyptians were **urgent with the people to depart**, that they might send them out of the land in haste; for they said, We are all dead men.”

BUT

God says “**when I say so**”, and so they **wait** until the next morning:

- they obey,
- they renew their minds,
- they keep vigil.

Ex. 12:22 “22 And you shall take a bunch of hyssop, dip it in the blood in the basin, and touch the lintel above the door and the two side posts with the blood; and none of you **shall go out of his house until morning.**”

We don't leave because Pharaoh says so, we leave because God has set us free!



Nugget of Truth: We celebrate this feast so that we can experience:
1. What it's like to be free;
2. what we were created to be.

God Chooses to Bless:

As soon as Adam and Eve are created, God chooses to **bless them** even before he gave their purpose, i.e. to take **dominion**.

The Hebrew word for Egypt is “Mitzrayim”, and means:

- limitation,
- constraint,
- restriction,

i.e. multiple layers of curses.

It is derived from the root “*matzar*” (mem, tzaddi, resh) that means: shut in, restrain, limit.

Another word from this root is “*metzar*”, meaning: distress, confined place.

Jonah describes his entrapment in the belly of the whale: “*In my **distress** I called to the Lord*” (**Jonah 2:2**).

David writes: “*From my **distress** I called upon the Lord, the Lord answered me and set me in a free, wide place.*” (**Ps. 118:5**).

God chooses to bless:

- He takes the people to a place called **Sukkot** – a picture of the end-time bride celebration, i.e. He declares that all restriction / constraints have been removed and in place thereof we are empowered to move to generational blessing.

We are on a Journey:

The destination has been determined – what is important is:

How much will we learn from the lesson that God teaches us in this walk?

A Process of Transformation, i.e. a Renewed Mind:

As free men, we are called to change to reflect God's Light.

From:

- doing what is right in our own eyes,
- following culture norms,
- following worldly philosophy.

To:

- One where we only respond to a Word spoken by the Holy Spirit to you.

We call this process "**Sh'ma**".

This word gets translated as:

- hear,
- obey,
- listen.

i.e. all "external" reactions.

Sh'ma is in reality the reaction of God's Word on my **spiritman / my inner man** where I have an irrevocable reconfiguration of my mind and soul – where I am **changed** in direct response to God's words.

God speaks to the earth – "bring forth the seed of the trees". So it is when we are changed internally, i.e. your DNA is different.

How Do I Reflect this Internal Change?

1. I react / worship in relation to a **new calendar**, my life now flows in line with God's time and seasons.

Ex. 12:3 *"3 Tell all the congregation of Israel, On the **tenth day** of this month they shall take every man a lamb or kid, according to [the size of] the family of which he is the father, a lamb or kid for each house."*

When you look up and see the sliver of a new moon – then I know that I must remember that this is God's time-table.

- We reject the cycle of the sun,
- We reject the cycle of the stars.

Egyptians worship the sun and stars. Sirius – from the Constellation of Orion. When the star appeared, the Nile flooded.

What other idols have we made?

2. We **sanctify time** by:

- living a lifestyle of responding to God's calling when He calls.
- reflecting God's level of holiness without ritual.
- being the fruit of the Holy Spirit

Gal. 5:22-23 "22 But the fruit of the [Holy] Spirit [the work which His presence within accomplishes] is love, joy (gladness), peace, patience (an even temper, forbearance), kindness, goodness (benevolence), faithfulness, 23 Gentleness (meekness, humility), self-control (self-restraint, continence). Against such things there is no law [that can bring a charge]."

Constantly responding to God to the rhythm of the Holy Spirit.

- preparing the lamb on the evening of the fourteenth day of the month.

4. We accept the **concept of obedience** (mizvah to do what God commands):

- select a lamb,
- put the blood on the doorpost,
- eat the whole lamb,
- carry the staff
- we bring an offering of our lives (**korban olah**).

Song of Solomon 8:2 "2 I would **lead you** and **bring you** into the house of my mother, **who would instruct me**. I would cause you to drink spiced wine and of the juice of my pomegranates."

God extends His sceptre to us. We need to approach this "portal"

We are called to be distinct / separate from the world:

Importantly, the priest – God's mandated friend of the bridegroom – is called to set a standard.

Lev. 10:10-11 "10 You shall ❶ make a distinction and recognize a **difference** between the holy and the common or unholy, and between the unclean and the clean;
11 And you are to ❷ teach the Israelites all the statutes which the Lord has spoken to them by Moses."

This commandment will be carried out during the millennium reign:

Ezek. 44:23-24 "23 The priests shall ❶ teach My people the difference between the holy and the common or profane, and cause them to distinguish between the unclean and the clean.
24 And in a controversy they shall act as judges, and they shall judge according to My judgments; and they shall keep My laws and My statutes in all My appointed feasts, and they shall keep My Sabbaths holy."

1) We are to “make a difference”.

The Hebrew word is “l’hav’del” and comes from the root verb “badal” (Strong’s 914) which means: “to divide / establish boundaries **between two dissimilar realms.**”

2) How do we do this? By setting a standard of righteous living.

K’desh – holy chol – common.
T’hor – clean tamei - unclean

Let’s investigate this “job” further!

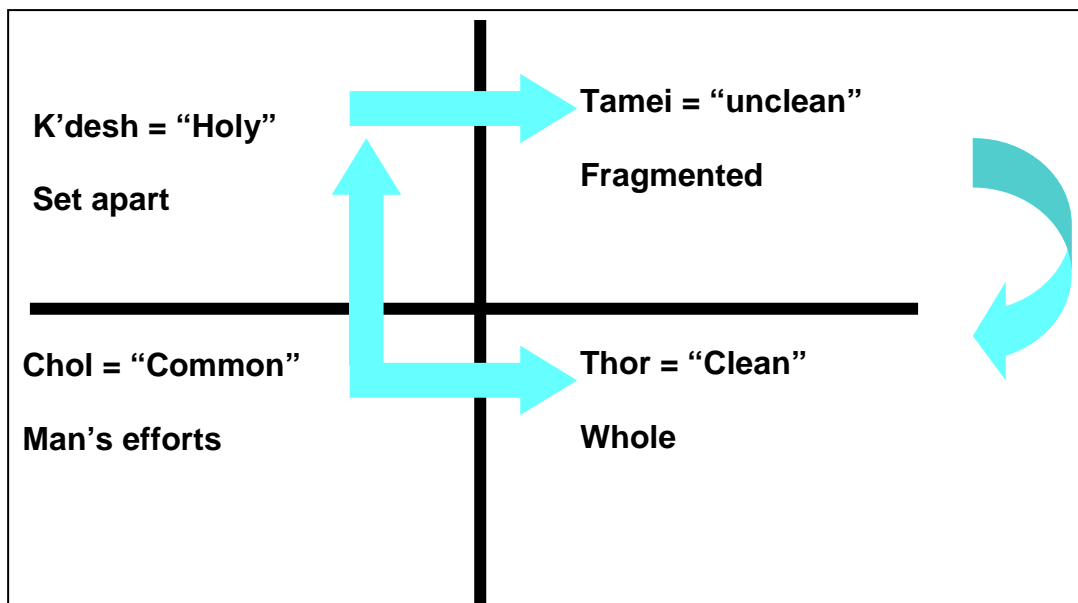
K’desh – means set aside, moving in response to the Holy Spirit.

chol – anything man-made, pleasing, self-effort, position.

tamei – usually translated as defiled – but really means fragmented, incapable of perfection, incomplete, broken (not sinful).

T’hor – made whole, having one’s fragmentation restored by God’s divine work.

So how do we establish and keep the boundary?



If you are totally submitted to God, your offer (korban olah), is a statement that we are willing to walk through the flame to God.

Rom. 12:1-2 *“I APPEAL to you therefore, brethren, and beg of you in view of [all] the mercies of God, to make a **decisive dedication of your bodies as a living sacrifice, holy and well pleasing to God, which is your reasonable service and spiritual worship.**”*

2 Do not be conformed to this world, but be transformed by the [entire] renewal of your mind [, so that you may prove what is the good and acceptable and perfect will of God, even the thing which is good and acceptable and perfect [in His sight for you].”

Korban from the word Korab means to “surround / encircle the King’s dwelling”.

If we add the “N” which means son / heir, we get:

“We approach or draw near, in the merit of the son / Messiah.”

The Word mitzah comes from the verb tzavah:

ts – pictorially representing a man bowing in submission to God.

v – pictorial representation of a nail or peg.

h – pictorially representing an open window symbolic of revelation.

I.e. a man living in submission to God by being connected to His True Revelation.

If we add the:

m – pictorially representing a wave in motion.

I.e. a man living in submission to God by being connected to His True Revelation **in an ongoing, progressive way that represent a wave of continuous blessing.**

Mitzot are therefore divine pronouncement from God that a submissive man will willingly do to reflect God’s Love to the rest of the world.

Every mitzah is a “window / portal” – a connection to God. As we willingly walk in obedience, we pass through into the spiritual realm to better understand the working of the Holy Spirit.

Song of Songs gives us a picture of what the Bride of Messiah will look like. We see the Shulamite / a picture of the Bride go out to do inspection.

If you keep the feast in heavenly holiness, we step in a deeper realm – it is like having a second **chance!**

Song of Songs 6:11-12 *“11 [The Shulammite replied] I went down into the nut orchard [one day] to look at the green plants of the valley, to see whether the grapevine had budded and the pomegranates were in flower.
12 Before I was aware [of what was happening], my desire [to roam about] had brought me into the area of the princes of my people [the king’s retinue].”*

1) We are compared to a **garden of “nuts”**:

This analogy is powerful – the nut has hard core shell on the outside – it does not let the “bad” of this world inside – it protects at all times. On the inside we find layers of food / nourishment.

2) She looks to see if the **vine has budded**.

This analogy is asking whether He will find scholars of the Word / Torah who are submitted to and flowing in time to the Holy Spirit.

3) She looks to see if the **pomegranates have bloomed**.

The pomegranate came from a Hebrew root word: Strongs 7426 ramam raw-mam' which means to:

- rise up;
- exalt;
- lift oneself up.

How do we reflect the essence of the pomegranate? The fruit of the pomegranate has **many** succulent, sweet seeds that are good to eat.

We represent this fruit when as a Bride of Messiah, we exhibit a lifestyle of doing **deeds** of loving kindness.

Gal. 5:22 *"22 But the fruit of the [Holy] Spirit [the work which His presence within accomplishes] is love, joy (gladness), peace, patience (an even temper, forbearance), kindness, goodness (benevolence), faithfulness,"*

We must Keep and Do:

The process of being obedient to God's Commandment is called: "Sh'ma" and "Asah".

Sh'ma – keep / observe, cherish, treasure, value, keep 'guard over', keep pure.

Asah – take **from** the realm of theory and word into the realm of functional reality (like a glassmaker blows a glass).

The Mitzvah of the Passover Lamb:

Principle 1: How we Worship God

- We **walk in** step to God's (Jewish) Calendar.

Ex. 12:1-2 *"1 THE LORD said to Moses and Aaron in the land of Egypt, 2 This month shall be to you the beginning of months, the first month of the year to you."*

- We eat **matzah** for seven days.

Ex. 13:6-7 “6 **Seven days you shall eat unleavened bread** and the seventh day shall be a feast to the Lord.
7 Unleavened bread shall be eaten for seven days; no leavened bread shall be seen with you, neither shall there be leaven in all your territory.”

- We **remove** all the leaven.

Ex. 12:15 “15 [In celebration of the Passover in future years] seven days shall you eat unleavened bread; even the **first day you shall put away leaven [symbolic of corruption] out of your houses**; for whoever eats leavened bread from the first day until the seventh day, that person shall be cut off from Israel.”

1 Cor. 5:8 “8 Therefore, **let us keep the feast, not with old leaven, nor with leaven of vice and malice and wickedness, but with the unleavened [bread] of purity (nobility, honor) and sincerity and [unadulterated] truth.**”

- We congregate as a **family** (individual homes).

Ex. 12:4 “4 And if the **household** is too small to consume the lamb, let him and his next door neighbor take it according to the number of persons, every man according to what each can eat shall make your count for the lamb.”

- We are to keep the first and seventh day as a Shabbat – man meeting with God.

Ex. 12:16 “16 On the first day you shall hold a solemn and holy assembly, and on the **seventh day there shall be a solemn and holy assembly; no kind of work shall be done in them, save [preparation of] that which every person must eat—that only may be done by you.**”

Principle 2: The male of a Pure Lamb is the Sign of Covenant Participation.

- Select a lamb and inspect it for four days.

Ex. 12:3, 5 “3 Tell all the congregation of Israel, On the tenth day of this month they **shall take every man a lamb or kid**, according to [the size of] the family of which he is the father, a lamb or kid for each house.
5 Your lamb or kid shall be **without blemish**, a male of the first year; you shall take it from the sheep or the goats.”

Luke 21:37-38 “37 Now in the daytime **Jesus was teaching** in [the porches and courts of] the temple, but at night He would go out and stay on the mount called Olivet.

38 And early in the morning all the people came to Him in the temple [porches or courts] **to listen to Him.**"

Matt. 22:46 "46 And **no one was able to answer Him a word, nor from that day did anyone venture or dare to question Him.**"

- Take your time; look carefully at the Lamb of God, Yeshua. Establish that there is no blemish, so that when you select Him as Messiah, you will be grounded in faith.
- Make a proclamation that this innocent lamb's blood on the lintel of the doorpost is atonement for **my** sin – to show that you have "sh'maed" God's instructions.



hey = picture of inspiration / revelation coming through an open window.

Principle 3: Leave Egypt for a reason "v'ya'av' duni", i.e. a purpose.

- And they will attend / worship me.

Ex. 7:16, 8:27 "16 And say to him, *The Lord, the God of the Hebrews has sent me to you, saying, **Let My people go, that they may serve Me in the wilderness;** and behold, heretofore you have not listened.*
27 *We will go a three days' journey into the wilderness and sacrifice to the Lord our God, as He will command us.*"

The Father's Crown

God, Hashem, is the Creator of the Universe, the Alpha and the Omega. God, as King, has a crown.

In this crown there are 3 jewels of utmost magnificence – stones which reflect His power, glory and majesty.



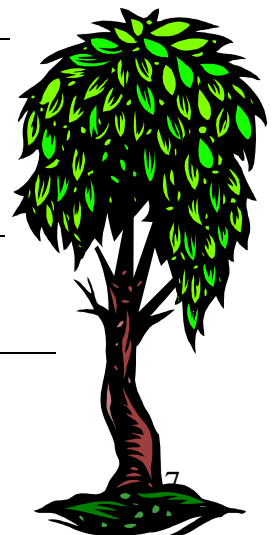
One of these Jewels is the Jewel of Pesach / Passover:

What is the essence of Pesach?

God created man to be a free and is to oppose all forms of slavery – this is the time for our redemption.

What is the essence of Unleavened Bread?

Man created in the image of God is now in the process of being conformed to the image of God by sanctification (the purging of sin).

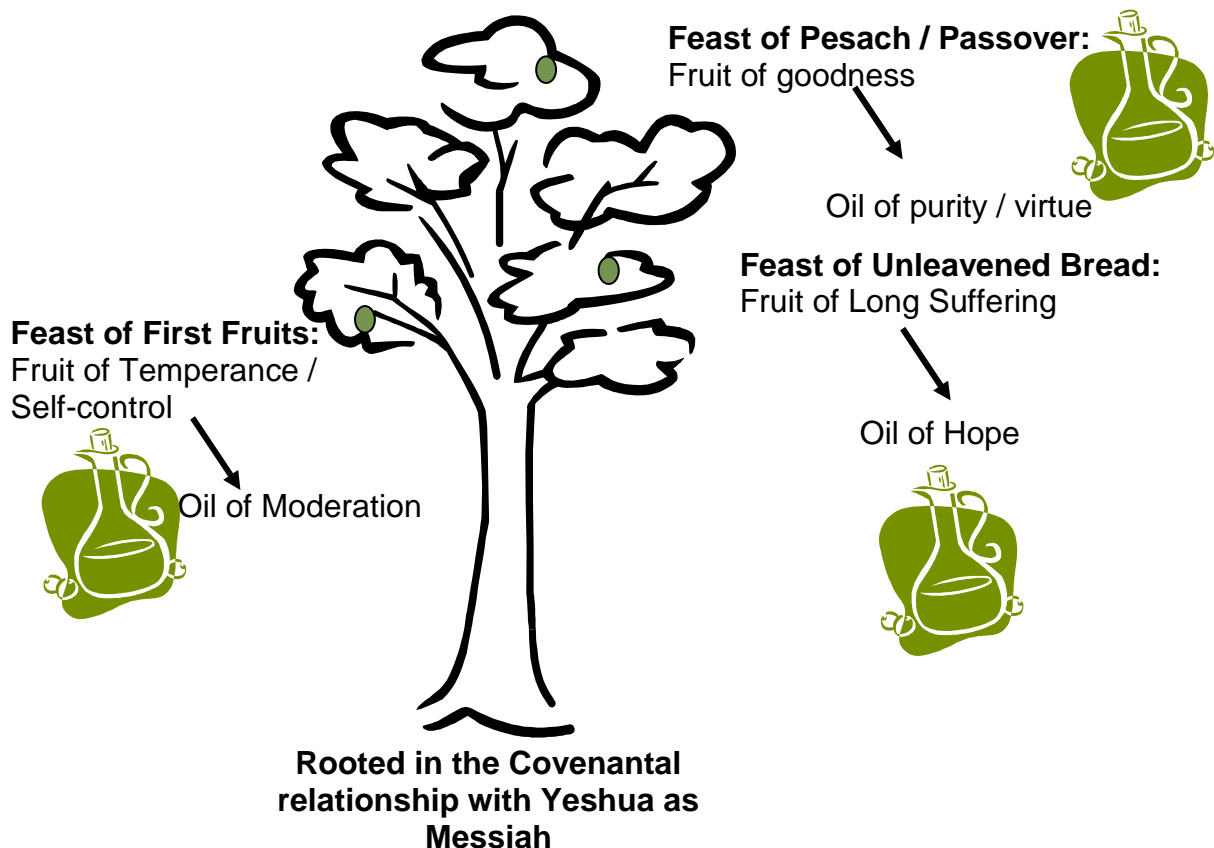


What is the essence of First Fruits?

Man, created in the image of God recognizes that he is in partnership (junior) with God and brings the first fruits of the ripened harvest in his home to the True Owner.

FEAST	HISTORY	TEACHING ABOUT THE MESSIAH	PROPHETIC SIGNIFICANCE (until each individual appropriates it personally)
PESACH (Passover)	Deliverance from bondage	Death of Jesus on Cross	Repent, trust in faith in the Blood of Jesus
HAG HAMATZAH (Feast of Unleavened bread)	Exit from Egypt	Burial of Jesus	Sanctification and separation from evil, represented by water baptism
BIKKURIM (Feast of First fruits)	Crossing the Red Sea	Resurrection of Jesus	Walking in holiness; being renewed

The feasts have not come to their fullness until we have a life of completeness which only happens in the New Millennium and therefore we look forward to the Second Coming of the Messiah.



**FEAST OF PESACH:
Fruit of Goodness**



God has given us a “miracle” release from the world of sin and death. Just as the Jews escaped from slavery with the blood on the doorpost so too we escape with the power of the Blood of Jesus as atonement. Just as we have been made **free men** so too we must set a standard / a plumbline / of goodness / virtue to continue to measure the degree of freedom of all of God’s creation.

From the fruit of Goodness comes the oil of purity / virtue

The oil of Purity / virtue pours out of our hearts when we have compassion for those who are in slavery. The oil flows when we can declare:



- God is good
- God is revealed

**FEAST OF UNLEAVENED BREAD:
The Fruit of Long Suffering**



We face trials and tribulation from the external world everyday. Many of these can be seen / experienced and can be defeated because of the fact that the attack comes from outside. However, we face a far more difficult attack – that form of adversity that comes from within – from **the old man**.

The ability to persevere / to ensure in the face of provocation to sin is called **Long Suffering**.

As we **renew our minds** and **set a standard of longsuffering grace** in the face of trials we will show others that it is possible to overcome and live a life of victory.



From the Fruit of Longsuffering comes the Oil of Hope.

As we come before a trial / tribulation, and through a process of faith, prayer, intercession and fasting, find a way to climb over and finally stand on top of it, the oil of hope will start to flow. We build one memorial upon another where we can witness that God was faithful, so the flask of **the oil of hope** is filled. Having experienced despair – hope – victory we find our olive of longsuffering turned into the oil of hope – **words of hope** that we share with others.

Principle 4: God comes to Your House:

- When I see the blood, I will pass over!!

God is the same yesterday, today and tomorrow. Abraham goes with Isaac to make the sacrifice on the mountain.

Isaac asks “where is the lamb (seh)”. Abraham answers “God will provide a lamb (seh)”. When God does, we read:

Gen. 22:13 *“13 Then Abraham looked up and glanced around, and behold, **behind him was a ram** caught in a thicket by his horns. And **Abraham went and took the ram** and offered it up for a burnt offering and an ascending sacrifice instead of his son!”*

*“Abraham... behind him was a **Ram** (ayil)...”*

Hebrew word ayil – Strongs 352 – means:

- ram, but also:
 - **doorpost**
 - **leader.**

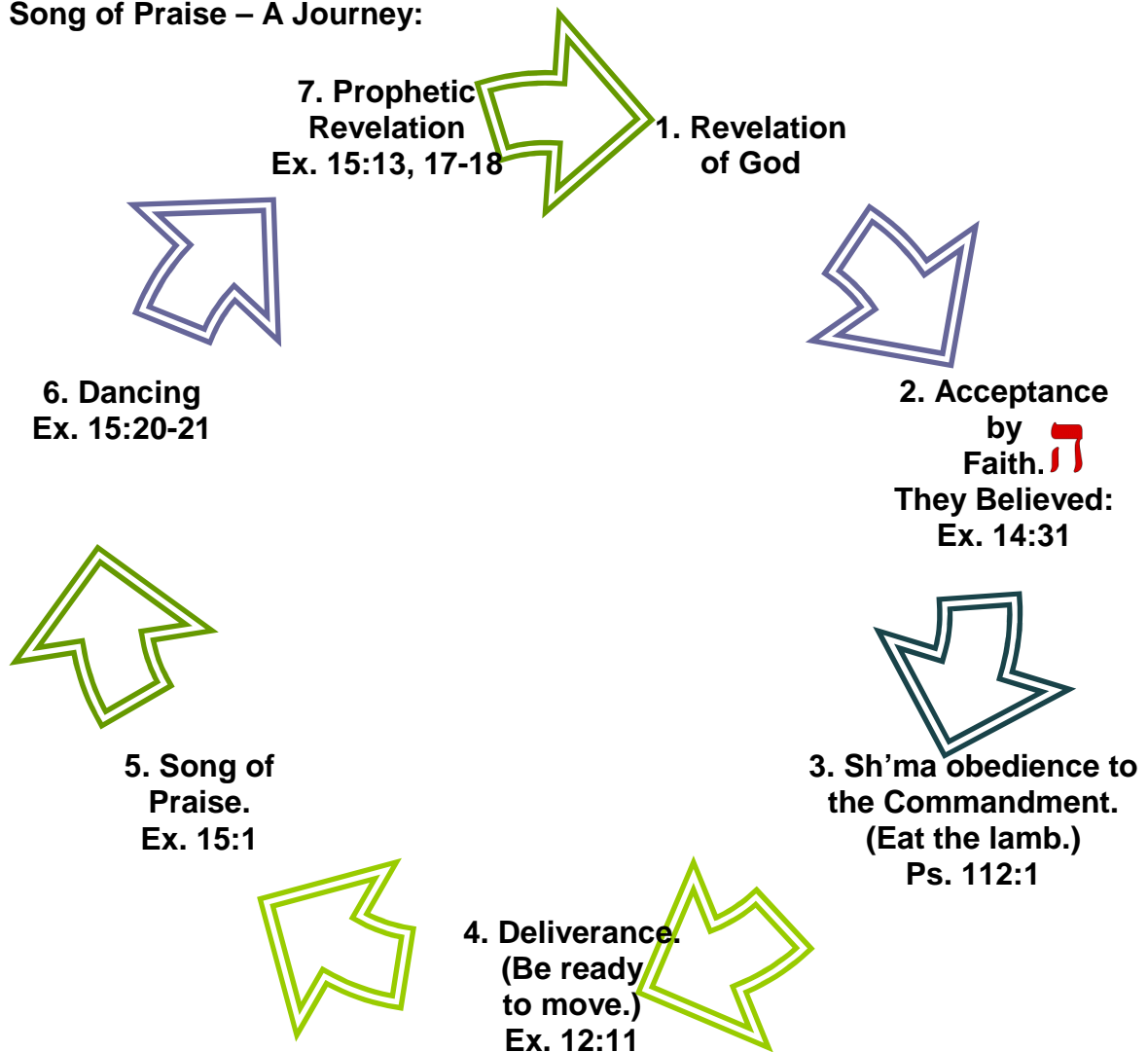
*“...And Abraham **took** the ram...”*

Took – Hebrew Strongs 3947 – laqach and means:

- to personally appropriate for oneself.

Abraham personally appropriated for himself the offer of atonement.

Song of Praise – A Journey:



2. Ex. 14:31 “31 And Israel saw that great work which the Lord did against the Egyptians, and the **people [reverently] feared the Lord and trusted in (relied on, remained steadfast to) the Lord and to His servant Moses.**”

3. Ps. 112:1 “1 PRAISE THE Lord! (Hallelujah!) Blessed (happy, fortunate, to be envied) is the man who fears (reveres and worships) the Lord, **who delights greatly in His commandments.**”

4. Ex. 12:11 “11 And you shall eat it thus: **[as fully prepared for a journey]** your loins girded, your shoes on your feet, and your staff in your hand; and you shall eat it in haste. It is the Lord’s Passover.”

5. Ex. 15:1 “1 THEN MOSES and the Israelites **sang this song** to the Lord, saying, I will sing to the Lord, for He has triumphed gloriously; the horse and his rider or its chariot has He thrown into the sea.”

6. Ex. 15:20-21 “20 Then Miriam the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her with timbrels and dancing.
21 And Miriam responded to them, Sing to the Lord, for He has triumphed gloriously and is highly exalted; the horse and his rider He has thrown into the sea.”

7. Ex. 15:13, 17-18 “13 You in Your mercy and loving-kindness have led forth the people whom You have redeemed; You have guided them in Your strength to Your holy habitation.
17 You **will bring them in** [to the land] and **plant them** on Your own mountain, the place, O Lord, You have made for Your dwelling, the sanctuary, O Lord, which Your hands have established.
18 The Lord **will reign** forever and ever.”

The praise is not about the past. It’s about the future – about our purpose.

End-time:

Are you wearing your outer garment / Robe of Righteousness?
Do you have the waist belt / belt of Truth?
Are your sandals on your feet / at peace?
Are you carrying your staff / your spiritual authority?

Are you ready to move?

Song of Songs 3:6 “6 Who or what is this [she asked] that comes **gliding out of the wilderness** like stately pillars of smoke perfumed with myrrh, frankincense, and all the fragrant powders of the merchant?”

Who is this?

Ps. 106:4b-12 “4 [Earnestly] remember me, O Lord, when You favor Your people! O visit me also when You deliver them, and grant me Your salvation!—
5 That I may **see** and **share** the welfare of Your chosen ones, that I may rejoice in the gladness of Your nation, that I may glory with Your heritage.
6 We have sinned, as did also our fathers; we have committed iniquity, we have done wickedly.
7 Our fathers in Egypt understood not nor appreciated Your miracles; they did not [earnestly] remember the multitude of Your mercies nor imprint Your loving-kindness [on their hearts], but they were rebellious and provoked the Lord at the sea, even at the Red Sea.
8 Nevertheless **He saved them** for His name’s sake [to prove the righteousness of the divine character], that He might make His mighty power known.

9 He rebuked the Red Sea also, and it dried up; so He led them through the depths as through a pastureland.

10 And He saved them from the hand of him that hated them, and redeemed them from the hand of the [Egyptian] enemy.

11 And the waters covered their adversaries; not one of them was left.

12 Then [Israel] **believed His words** [trusting in, relying on them]; they **sang His praise.**”

APPENDIX B:

Found in Red Sea – PARTING OF THE RED SEA

Chariot Wheels found at the bottom of the Red Sea -- See pictures below and the route



You will be surprised to see proof of Pharaoh's chariot and bones of horses and men found in the Red Sea. Evidence of the crossing of the Red Sea...Pharaoh's drowned army.



Confirmation of the actual Exodus route has come from divers finding coral-encrusted bones and chariot remains in the Gulf of Aqaba. ONE of the most dramatic records of Divine intervention in history is the account of the Hebrews' exodus from Egypt

The subsequent drowning of the entire Egyptian army in the Red Sea was not an insignificant event, and confirmation of this event is compelling evidence that the Biblical narrative is truly authentic.

Over the years, many divers have searched the Gulf of Suez in vain for artifacts to verify the Biblical account. But carefully following the Biblical and historical records of the Exodus brings you to Nuweiba, a large beach in the Gulf of Aqaba, as Ron Wyatt discovered in 1978.

Repeated dives in depths ranging from 60 to 200 feet deep (18m to 60m), over a stretch of almost 2.5 km, has shown that the chariot parts are scattered across the sea bed. Artifacts found include wheels, chariot bodies, as well as human and horse bones. Divers have located on the Saudi coastline opposite Nuweiba as well.

Since 1987, Ron Wyatt found three four-spoke gilded chariot wheels. Coral does not grow on gold, hence the shape has remained very distinct, although the wood inside the gold veneer has disintegrated making them too fragile to move.



The hope for future expeditions is to explore the deeper waters with remote cameras or mini subs. (ABOVE GILDED CHARIOT WHEEL - Mute witness to the miracle of the crossing of the Red Sea by the Hebrews 3,500 years ago. Found with a metal detector. Coral-encrusted chariot wheel, filmed off the Saudi coastline, matches chariot wheels found in Tutankhamen's tomb.



Mineralized bone, one of many found at the crossing site (above center). This one tested by the Department of Osteology at Stockholm University, was found to be a human femur, from the right leg of a 165-170cm tall man. It is essentially 'fossilized,' i.e., replaced by minerals and coral, hence cannot be dated by radiocarbon methods, although this specimen was obviously from antiquity.

Chariot wheel and axle covered with coral and up-ended. Exodus 14:25 'And took off their chariot wheels, that they drave them heavily...'

Solomon's memorial pillars.

When Ron Wyatt first visited Nuweiba in 1978, he found a Phoenician style column lying in the water. Unfortunately the inscriptions had been eroded away, hence the column's importance was not understood until 1984 when a second granite column was found on the Saudi coastline opposite -- identical to the first, except on this one the inscription was still intact!

In Phoenician letters (Archaic Hebrew), it contained the words: Mizraim (Egypt); Solomon; Edom; death; Pharaoh; Moses; and Yahweh, indicating that King Solomon had set up these columns as a memorial to the miracle of the crossing of the sea. Saudi Arabia does not admit tourists, and perhaps fearing unauthorized visitors, the Saudi Authorities have since removed this column, and replaced it with a flag marker where it once stood.



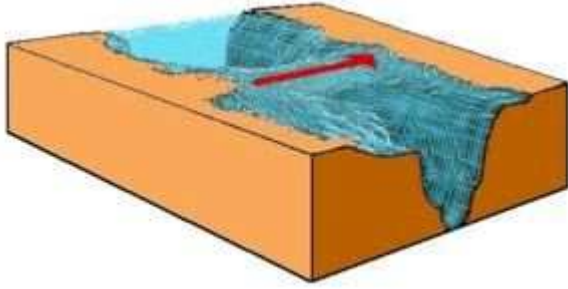
How deep is the water? The Gulf of Aqabais very deep, in places over a mile (1,600m) deep. Even with the sea dried up, walking across would be difficult due to the steep grade down the sides. But there is one spot where if the water were removed, it would be an easy descent for people and animals. This is the line between Nuweiba and the opposite shore in Saudi Arabia.



Depth-sounding expeditions have revealed a smooth, gentle slope descending from Nuweiba out into the Gulf. This shows up almost like a pathway on depth-recording equipment, confirming its Biblical description, ' . . . a way in the sea, and a path in the mighty waters' (Isaiah 43:16). The Bible writers frequently refer to the miracle of the Red Seacrossing, for it was an event which finds no equal in history. The Hebrew prophets describe the sea at the crossing site as ' . . . the waters of the great deep . . . the depths of the sea . . . ' (Isaiah 51:10).

Knowing the exact spot to which the Bible writers were referring, what is the depth there? The distance between Nuweiba and where artifacts have been found on Saudi coast is about 18km (11 miles).





Along this line, the deepest point is about 800m (2,600 feet). No wonder that inspired writers of the Bible described it as the mighty waters. And no wonder that not a single Egyptian survived when the water collapsed in upon them. (Above right NUWEIBA BEACH – the spot where the crossing began).

GREAT DISCOVERY!!

APPENDIX C:

JEWISH HOLIDAYS

HOLIDAY	2008	2009	2010	2011	2012	2013	2014
PURIM	21 Mar	10 Mar	28 Feb	20 Mar	8 Mar	24 Feb	16 Mar
*PASSOVER	20 Apr	9 Apr	30 Mar	19 Apr	7 Apr	26 Mar	15 Apr
First day							
Second day	21 Apr	10 Apr	31 Mar	20 Apr	8 Apr	27 Mar	16 Apr
Third day	26 Apr	15 Apr	5 Apr	25 Apr	13 Apr	1 Apr	21 Apr
Fourth day	27 Apr	16 Apr	6 Apr	26 Apr	14 Apr	2 Apr	22 Apr
*SHAVUOT	9 June	29 May	19 May	8 June	27 May	15 May	4 June
First day							
Second day	10 June	30 May	20 May	9 June	28 May	16 May	5 June
*ROSH HOSHANAH	30 Sept	19 Sept	9 Sept	29 Sept	17 Sept	5 Sept	25 Sept
First day							
Second day	1 Oct	20 Sept	10 Sept	30 Sept	18 Sept	6 Sept	26 Sept
*YOM KIPPUR	9 Oct	28 Sept	18 Sept	8 Oct	26 Sept	14 Sept	4 Oct
*SUCCOT	14 Oct	3 Oct	23 Sept	13 Oct	1 Oct	19 Sept	9 Oct
First day							
Second day	15 Oct	4 Oct	24 Sept	14 Oct	2 Oct	20 Sept	10 Oct
*SHEMINI ATZERET	21 Oct	10 Oct	30 Sept	20 Oct	8 Oct	26 Sept	16 Oct
*SIMCHAT TORAH	22 Oct	11 Oct	1 Oct	21 Oct	9 Oct	27 Sept	17 Oct
CHANNUKAH (8 days)	22 Dec	12 Dec	2 Dec	21 Dec	9 Dec	28 Nov	17 Dec

*RELIGIOUS HOLIDAYS – NO WORK ON THESE DAYS

APPENDIX D:

JESUS AS PRIEST, PROPHET AND KING

The practical connection between the Passover lamb and Jesus as the Lamb of God is found in this description of Jewish procedure:

Jesus came to be **King, Prophet** and **Priest**.

You cannot be:

- **King** - without a kingdom (Jesus sat at the Right Hand of the Father).
- **Prophet** - without a message (Jesus taught).
- **Priest** - without an altar and sacrifice.

BUT NOW The tribe of Levi were priests and High Priests!!
Jesus came to the river Jordan for His baptism.
John the Baptist was a descendant of Aaron (**Luke 1:5**)

Transfer of Authority:

As one priest exits the priesthood, he goes down into the Mikvah bath. When the new priest comes up the other side, we have transferred AUTHORITY. The mantle is passed on by immersion in the Mikvah.

Similarly, the priesthood passed from Levi to Melchizedek at the Jordan (**Matt 3:13**)

So we know that Jesus was Priest, and sacrifice, but did He have an altar?

In **Matt 26: 57-63** Jesus is brought before the Sanhedrin where the high priest of the time (not the correct lineage) calls on Jesus to swear by an oath (**v 63**). Jesus replied: "It is as you said...", which refers back to **John 11:51** where he, the high priest, prophesied not of his own authority (i.e. the gift flowed notwithstanding the man) that Jesus would die for the nation.

The high priest got so mad that he tore his clothes and therefore, in terms of **Lev 21:10**, is now unclean and needs to go through a ritual cleansing lasting seven days. All the Sanhedrin knew that they could not have Passover on the next day - but God has provided a new Lamb and a new Priest. But did He have an altar?

The Old Testament describes the altar as wood overlaid with bronze. The cross was wood and the nails were made of bronze. The High Priest would stand (**Heb 10:11**) from 9 am until 3 pm with his arms outstretched, and he could not sit down. When it was over he would pronounce "Nicmar", meaning "it is finished". Jesus fulfils this process exactly. Surely this gives us certainty that the promise of a New Jerusalem will come to pass.

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