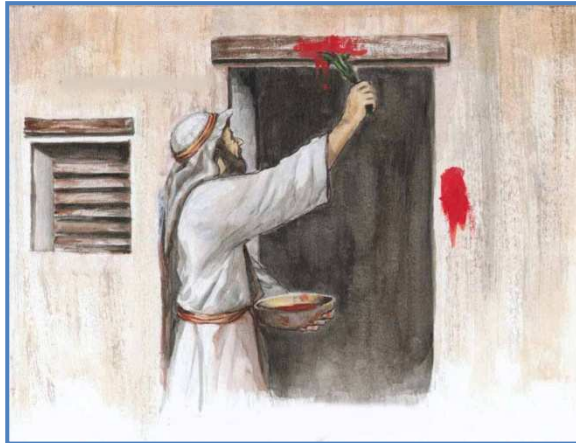


# Expounding Our Hebraic Roots

## Pesach – April 2009

Roly Buys

### The Pesach Story – Is The Blood of Yeshua Painted On The Door of Your Heart?



God creates the earth and the heavens and all that we see today, for a reason; namely, that we (even unbelievers in Yeshua) can look at the Creation and know that God exists through all times.

On the Fourth Day of Creation God puts the sun, moon, planets, and stars in place – not primarily to provide light, but to be a marker of the “**Moadim**” – the Festivals and Seasons which **define** God’s Calendar.

**Genesis 1:14** <sup>“14</sup> *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,”*

We are coming up to the 14<sup>th</sup> day of Nissan ...

**Exodus 12:6** <sup>“6</sup> *And you shall keep it until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall [each] kill [his] lamb in the evening.”*

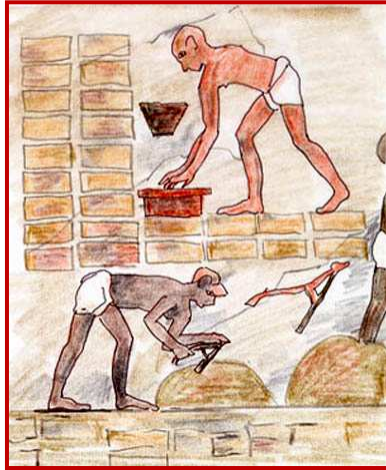
... the day of Pesach – the Passover Lamb.

### Matzah

It’s time to eat **matzah** – unleavened bread – for the next seven days. This seems strange! What can this do for one’s experience with God?

In today’s world of competition, fast cars and aeroplanes, time has become one’s enemy. All too often we end up racing against the clock, and most often lose the race. The sign (**ot**) of stopping to eat a matzah bread brings us **to standstill**. We are seemingly forced to stop, to reconsider the value and purpose of that which we are chasing, and all too often we end up with the realization that we are “chasing the wind”.





## A Pesach Parallel

To many of us, the story of Passover is just that – a story. In our modern times of intellectual freedom, human rights, and materialization, it seems hard to come to grips with the concepts of:

- Kings and Pharaohs
- Slavery and oppression
- A complete hatred of a people without any provocation

Paul's words to the Corinthians therefore seem to make little sense. After all, if we have **not** experienced the slavery, bondage, captivity – how can we possibly be aware (physically feel, see, touch, and smell) the fact that our ancestors passed through the Red Sea?

**1 Corinthians 10:1-3** *“<sup>1</sup> FOR I do not want you to be ignorant, brethren, that our forefathers were all under and protected by the cloud [in which God's Presence went before them], and every one of them passed safely through the [Red] Sea, <sup>2</sup> And each one of them [allowed himself also] to be baptized into Moses in the cloud and in the sea [they were thus brought under obligation to the Law, to Moses, and to the covenant, consecrated and set apart to the service of God]; <sup>3</sup> And all [of them] ate the same spiritual (supernaturally given) food,”*

And if we cannot really “connect” to this experience physically or spiritually, how will we be able to keep the feast?

**1 Corinthians 6:7-8** *“<sup>7</sup> Why, the very fact of your having lawsuits with one another at all is a defect (a defeat, an evidence of positive moral loss for you). Why not rather let yourselves suffer wrong and be deprived of what is your due? Why not rather be cheated (defrauded and robbed)? <sup>8</sup> But [instead it is you] yourselves who wrong and defraud, and that even your own brethren [by so treating them]!”*

It therefore seems quite clear that the degree to which one can connect to God through the Holy Spirit and to open one's spiritual sight in order to discern the reality of the Pesach deliverance, will determine our ability to experience the prophetic reality of the future deliverance.

The fact that we are tied into the corporate and material world of the Greco-Roman system and appear to be free, appear to be well rewarded (salary and profits), make it extremely difficult to contextualize our current lifestyle with that of the children of Israel in the land of Egypt.





## Jacob's Pattern Of The Pesach Story

The Torah sets out many patterns of a similar type in order that we may come to understand God's Will which has been clearly set out for us. Those who spend time to study the Word and discern these patterns will be able to recognize the signs of the times that we live in. Let us ask God to help us shake off the cobwebs of complacency so that our spirit man can be awake to the circumstances around us.

### Step One – “Wrong Place”

Jacob departs **from** the Promised Land, the place of Covenantal Promise, and goes to **Padan Aram**. Kindly note, that just in the case of Jacob and his sons later on when they go to Egypt – this is a “man-made” decision – they don't wait to hear from God. In both cases the children of Israel are in the wrong place, in the wrong land, at the wrong time. In both cases, at Beersheba and Bethel, God meets with Jacob to make a promise of a deliverance.

### Step Two – “Initially Treated Well”

Jacob arrives at Laban's house and is treated **as part** of the family

**Genesis 29:13-14** <sup>13</sup> *When Laban heard of the arrival of Jacob his sister's son, he ran to meet him, and embraced and kissed him and brought him to his house. And [Jacob] told Laban all these things. <sup>14</sup> Then Laban said to him, Surely you are my bone and my flesh. And [Jacob] stayed with him a month.”*

Jacob and his sons are **welcomed** into Egypt and go to settle in Goshen.

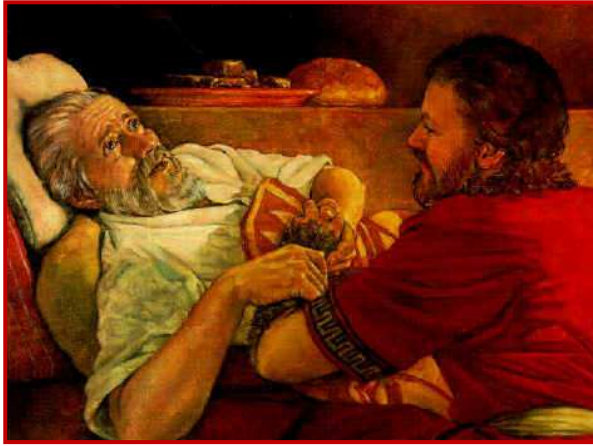
**Genesis 46:28** <sup>28</sup> *And he sent Judah before him to Joseph, to direct him to Goshen and meet him there; and they came into the land of Goshen.”*

It seemingly goes well for Jacob under Laban.

### Step Three – “Laban the Pharaoh”

Laban soon takes on the attributes and demeanour of the Pharaoh that will later enslave Jacob's children. He initially agrees to a reasonable price for his daughter Rachel, but with deception, puts Jacob into slavery. When Jacob asks for a wage, Laban's heart is hardened and agrees to what he thinks is a physical impossibility.





**Genesis 28:34-36** <sup>1</sup> **SO** ISAAC called Jacob and blessed him and commanded him, You shall not marry one of the women of Canaan.<sup>2</sup> Arise, go to Padan-aram, to the house of Bethuel your mother's father, and take from there as a wife one of the daughters of Laban your mother's brother.<sup>3</sup> May God Almighty bless you and make you fruitful and multiply you until you become a group of peoples.<sup>4</sup> May He give the blessing [He gave to] Abraham to you and your

descendants with you, that you may inherit the land He gave to Abraham, in which you are a sojourner.<sup>5</sup> Thus Isaac sent Jacob away. He went to Padan-aram, to Laban son of Bethuel the Aramean, the brother of Rebekah, Jacob and Esau's mother.<sup>6</sup> Now Esau saw that Isaac had blessed Jacob and sent him to Padan-aram to take him a wife from there, and that as he blessed him, he gave him a charge, saying, You shall not take a wife of the daughters of Canaan;<sup>7</sup> And that Jacob obeyed his father and his mother and had gone to Padan-aram.<sup>8</sup> Also Esau saw that the daughters of Canaan did not please Isaac his father.<sup>9</sup> So Esau went to Ishmael and took to be his wife, [in addition] to the wives he [already] had, Mahalath daughter of Ishmael, Abraham's son, the sister of Nebaioth.<sup>10</sup> And Jacob left Beersheba and went toward Haran.<sup>11</sup> And he came to a certain place and stayed there overnight, because the sun was set. Taking one of the stones of the place, he put it under his head and lay down there to sleep.<sup>12</sup> And he dreamed that there was a ladder set up on the earth, and the top of it reached to heaven; and the angels of God were ascending and descending on it!<sup>13</sup> And behold, the Lord stood over and beside him and said, I am the Lord, the God of Abraham your father [forefather] and the God of Isaac; I will give to you and to your descendants the land on which you are lying.<sup>14</sup> And your offspring shall be as [countless as] the dust or sand of the ground, and you shall spread abroad to the west and the east and the north and the south; and by you and your Offspring shall all the families of the earth be blessed and bless themselves.<sup>15</sup> And behold, I am with you and will keep (watch over you with care, take notice of) you wherever you may go, and I will bring you back to this land; for I will not leave you until I have done all of which I have told you.<sup>16</sup> And Jacob awoke from his sleep and he said, Surely the Lord is in this place and I did not know it.<sup>17</sup> He was afraid and said, How to be feared and revered is this place! This is none other than the house of God, and this is the gateway to heaven!<sup>18</sup> And Jacob rose early in the morning and took the stone he had put under his head, and he set it up for a pillar (a monument to the vision in his dream), and he poured oil on its top [in dedication].<sup>19</sup> And he named that place Bethel [the house of God]; but the name of that city was Luz at first.<sup>20</sup> Then Jacob made a vow, saying, If God will be with me and will keep me in this way that I go and will give me food to eat and clothing to wear,<sup>21</sup> So that I may come again to my father's house in peace, then the Lord shall be my God,<sup>22</sup> And this stone which I have set up as a pillar (monument) shall be God's house [a sacred place to me], and of all [the increase of possessions] that You give me I will give the tenth to You."

Jacob decides that he wants to return home – to the place of Covenant.



**Genesis 30:25** <sup>25</sup> *When Rachel had borne Joseph, Jacob said to Laban, Send me away, that I may go to my own place and country.”*

Later, Laban looks at Jacob “in a less favourable way as before”.

**Genesis 31:2** <sup>2</sup> *And Jacob noticed that Laban looked at him less favorably than before.”*

## Step Four – “Jacob Has a Moses Experience”

Moses needed to stand before the burning bush before he was able to fully accept the fact that God had a **purpose** for him and was on his side. Similarly, Jacob also needs to build his faith. Notwithstanding the ladder dream, Jacob still is not living a life of confidence that God will be there for him. Jacob’s experiment with the sheep and goats is of great significance.

**Genesis 30:37-39** <sup>37</sup> *But Jacob took fresh rods of poplar and almond and plane trees and peeled white streaks in them, exposing the white in the rods. <sup>38</sup> Then he set the rods which he had peeled in front of the flocks in the watering troughs where the flocks came to drink. And since they bred and conceived when they came to drink, <sup>39</sup> The flocks bred and conceived in sight of the rods and brought forth lambs and kids streaked, speckled, and spotted.”*

We learn the valuable lesson that whatever you focus on, whatever becomes your vision in life, is achievable. The question is: are you following the world and its patterns, or are you following God’s End Time destiny for your life?

## Step Five – “Lech Lecha – Come Out!”

In a similar fashion as in the case when God appears to Abraham and calls him to leave, so too Jacob gets the Word to leave and “a promise that all will be well with him”.

**Genesis 31:3** <sup>3</sup> *Then the Lord said to Jacob, Return to the land of your fathers and to your people, and I will be with you.”*

In like fashion Moses is told by God that their time in Egypt is almost over. He promises them that they will leave on the 14<sup>th</sup> day of the first month.



**Exodus 11:1** *“**THEN THE** Lord said to Moses, Yet will I bring one plague more on Pharaoh and on Egypt; afterwards he will let you go. When he lets you go from here, he will thrust you out altogether.”*



## Step Six – “The Pharaoh-Laban Pursues Us”

Jacob receives on a clear word from God – go home. He talks to his wife and family and everyone packs up to leave.

**Genesis 31:17** *“<sup>17</sup> Then Jacob rose up and set his sons and his wives upon the camels;”*

Laban is told that Jacob has gone.

**Genesis 31:22** *“<sup>22</sup> But on the third day Laban was told that Jacob had fled.”*

Jacob and his family travel for three days before Laban pursues him. Jacob has not done anything wrong – but Laban can't live with the idea that Jacob is **not his slave**. Following the pattern, Pharaoh is told that the Israelites have fled.

**Exodus 14:5** *“<sup>5</sup> It was told the king of Egypt that the people had fled; and the heart of Pharaoh and of his servants was changed toward the people, and they said, What is this we have done? We have let Israel go from serving us!”*

Both Pharaoh and Laban have a similar spirit – notwithstanding the lifestyle and acts of a righteous man or people that do not match their worldview – they still want the power of control.

## Step Seven – “We Leave With Wealth”

Both Moses and Jacob leave with the wealth that belonged to the one whom they had been under slavery to. The question to be asked here is this, do you work for your own wealth or do you have an expectation that God will provide and that you will not leave empty handed?



## Step Eight – “We All Walk Through The Wilderness”



Jacob, on his way to Bethel – the place where he experienced God in the dream of the ladder, and where he will meet with God again for a life-changing encounter – has to **go through the wilderness**. Encounters with God and the place of Covenant are always preceded by trials and tribulations. Jacob finally deals with Esau.

Pesach (Passover), revealed in the pattern of Jacob's life, the rehearsal with the Pesach lamb in the time of

Moses and the final revelation of Yeshua on the Cross, all point to God's plan to restore the fullness of **the liberty** that Adam and Eve so easily gave away.

A final question – you may have difficulty trying to associate with the reality of Passover, but can you truly say you are **a free man / woman**?

### Feast of Remembrance

Fathers, call your household together, share a meal and praise God for what He has done for you.

Shalom!

