

Passover by Roly Buys

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Amanda Buys Introduction of Roly Buys

Roly is going to do it from a different angle than Jim Staley. Jim is a spirit-filled guy that understands warfare. I love his teachings. He gets into the word; he gets into the explaining of the word. You know you get some of those who follow the Hebrew way (the foundations) and they can get so religious that they can get into actually going into Judaism. Roly grew up atheist, so he is so anti-religion you cannot believe it; I mean if he smells it, he picks it up so quickly. God has given him a really a unique way of seeing things and he teaches Jewish people that have been in the Jewish way but became messianic, accepted Y'shua, but they got stuck and it got boring. Then he comes with a very fresh look. He spoke to a counselor support person in the Netherlands and taught / spoke on the first fruits. She said we've been celebrating this for 14 years and I've never heard it ... what he spoke. So, this is just fresh revelation of no religion whatsoever. This is absolutely your heart, so I think you're going to enjoy what he is going to share.

Audience

Thank you

Roly

Are you guys all right?

Audience

We are here ... we haven't left

Roly

Well, that's the first point of Passover, you should have left!!!

Good evening. I think it's important just to understand that God really has a plan. We have the written word, Torah which God gives us and then when Jesus, Y'shua comes on earth He gives us the Living Word; He shows us how to do it. When He leaves, He gives us the Holy Spirit and He gives us an empowering word. The reality is that we are supposed to be walking in the Living Word and the empowering word; in other words, living it and reflecting it in real life situations. But in order to do that, God gave us the written word.

That was for a reason because you and I are people that feel and touch and smell and taste, and that's how we remember; that's how we see; that's how we understand things, you know. When it becomes up in the air it's difficult to conceptualize, and it's very difficult then to turn it around. God understood that. So, you'll find that when He gets to Mount Sinai, He gives them a tabernacle in planks, wood, gold, and a covering of ram skins and all sorts of things which are physical – things you could touch, feel, you can hold onto. But he tells Moses this is not the real one, the real one is in heaven.

In Hebrews, Paul talks about it again, he says to us, you guys must understand the real one is in heaven, but you are given you this one so that you can see it, you can feel it, you can understand it.

*That is really the message that we need to understand. What is written in the Torah, written in the word is truth; so, when God says to us in **Leviticus 23**, “You must keep Sabbath. You must keep the Feasts.” He means it and He has a specific date. I often say it's like if you were in England and the Queen of England sent you, “I'm having a birthday party on the 10th of June, would you come?” Then that's the day she wants you to come. You can't come in August or in May, you come on that date, you know. If you don't want to, you say no; but the point is that's the date.*

This is what God says, He says to us, you keep the Feast of Passover and this is the time of the year you keep it. So, it's not to be pedantic, but it's about understanding that if you keep Passover on the right date, then what happens, is there's a portal open to heaven, there's a space which has become open for us; and this space is about salvation, it's about deliverance, it's about being set free.

So, it's very important to understand when God defines Feast and times; so, Passover is about salvation; Shavuot which is coming up now is about getting the Commands, understanding God wants to be intimate with us, He wants to have a Garden of Eden experience with us again. When we get to Shavuot at least through Sukkot, He wants us to be talking about the bride, about a marriage, about a relationship, about covenant. So, those are three (3) very important times God puts aside but they are very specific – they are portals to Him for this particular time: so, there's a time of salvation, a time of deliverance.

What's important about Passover is that it's set on a pattern that's already in the Bible. If you go back all the way to when Abraham leaves Ur, what does he do? God comes to him and says, “Look I don't want you to be here anymore. I want you to go somewhere else.” When he does, he leaves a place where there were idols. When the people are stuck in Egypt, they were stuck there as slaves not free men and when God says to them, “You leave”, they leave, and they leave idols.

And so, the message of Passover is about leaving. It's about leaving everything behind that doesn't belong to you. So, whatever is in the world, whatever is possession and pride, whatever is something of the kingdom of darkness, whatever is in a survivor's mind that has to do with the kingdom of darkness in one way or another, you leave it behind. You take everything that you have, and you go. They packed everything and they went. God gave them reward for having worked as slaves.

So, the beauty of Passover is that number one,

- ◆ *I leave behind what's not mine,*
- ◆ *I leave behind all the idols of Egypt,*
- ◆ *I leave all behind the hurt,*
- ◆ *I leave slavery behind, I leave the woundedness, all of that stuff behind;*
- ◆ *I move on this journey towards the land ... into the promised land.*

Interesting that God says to us, the time that you were slaves, the pain that you had, the hurt that you had, all of those years of bitterness, whippings, and whatever that you had, all of that stuff – there's a reward for it.

He says on the last day, "Go to these people that were there that held you captive, go to the Pharaohs and the other Egyptians that kept you captive and say to them, 'I want the gold and the silver and the stuff that is mine'", and they get rewarded. So, not only is the question of I'm leaving behind the hurts, I'm leaving behind the slavery, and leaving behind all those bad things, but what's also important is God gives you a reward to go forward. So, I'm dealing with the past, but I'm getting a blessing going forward and not only do I get the blessing going forward, but I also get this opportunity to walk into the land of promise. So, there's this huge deliverance message which is around about now.

Amanda said to you that I don't like religion much; I'm opposed to lots of the charismatic religion that I see as well, never mind the Jewish religion. I just don't like that kind of stuff; but I look at it and I look to see if there is a message for me.

You've got to stay teachable during many of these times when you visit with people. Specifically, if you go to a Jewish Seder tonight, you'll see something unbelievably incredible.

They will have this huge meal. Now, remember God says keep the Passover; He doesn't tell us much what to do, just keep the Day. He says you must remember the maror (the bitter herbs). He tells us a few things, but it's actually quite a short list of things to do, it's not a very complicated job; but in it He says keep the Feast. But they've taken their thought about what would God mean if I have to keep this Feast.

- ❖ *How will I do it?*
- ❖ *What would I do?*
- ❖ *How would I show God I understand what it's about?*

Because there's two things: one is I must remember that I was there.

God wants me to remember that I was there and that I'm in a better place now, you see. So, I must make sure when I get to a better place there's nothing in me that belongs there, because;

- *whatever is rubbish,*
- *whatever hurts,*
- *whatever woundedness,*
- *whatever was slavery,*
- *whatever was not free has to stay behind;*
- *and what must go forward is this freedom is this free man.*

Not freedom in the sense that I'm just free of oppression, I must be free to make the right choices going forward. The freedom is this ability to be free to serve God in in all manner of things.

The Jewish people have this thing; they have this huge meal; you have to have the capacity to eat a lot when you go with them. They have lots of food, but they have these four cups that you share, so you actually get quite a bit tipsy too, if you go through the evening. The second cup is this fantastic cup that you actually don't drink of, to be honest, but what you do is you sit there and then comes the second cup. You put your little pinky finger in the cup, in the wine and then you put it on the on the table, and you say, "I'm delivered from the frogs by the blood of the Lamb".

*In again, "I'm delivered from the flies by the blood of Lamb. I'm delivered from ... by the blood of the Lamb. I'm delivered from ... by the blood of the Lamb" and so on. Powerful, powerful symbol. **It's just a tradition.***

It doesn't say so in the Bible that we must do it, but it's such a powerful declaration because think for a moment: you know if

- *someone oppressed me,*
- *someone bullied me,*
- *someone hurt me,*
- *someone abused me,*

whatever it is, whatever the baggage that has formed for me, and has caused me to be not free, caused me not to be the fullness of who I really am, whatever that is, I can come and say, "I'm delivered from that bully by the blood of the Lamb. I'm delivered from that abuser by the blood. I'm delivered from..." It's such a powerful symbol and it's just a tradition. It's not said for us but it's so powerful, because you can imagine the release it brings, you know.

Let's say there's someone that was really abusive in your life. My mom was an incredibly tough woman, she was a really tough lady. I went to school once or twice with black eyes after she hammered me. When she didn't get her way, she would hit me. She was a real tough old lady. But the point is ... and because of that for many years, if I met a lady that was fairly strong then my hair would stand up and I would get ready for the fight, you know. It's not the spirit of Passover, see. So, the point is I supposedly moved on, you know; I supposedly moved on in this journey, but this feeling let's get ready, it's still there. So, in a sense a part of me remained in Egypt. I had to realize that and get to a place where I realized that some women are born to be strong, some women are born to be leaders.

It doesn't necessarily mean they're gonna hit me, etc. But I had to get that. So, I have to deal with Egypt, you understand what I'm trying to say to you? We all have this issue. So, some of us can think of it only as freedom to be able to vote, but it's not, it's freedom in many aspects of our lives.

And so, this is the beauty of it; if you start to understand Passover like this, then you realize that it's not about the meal, it's about this understanding, remembering...

- ❖ *What was it that kept me there?*
- ❖ *What were the painful things?*
- ❖ *What was the maror or the bitterness?*
- ❖ *What was the unhappy things that I had?*

And to put those into a place where God can deal with them, so I can move forward, and I can be free. The reality was that in all the years where I didn't do that, I was ready to fight, I was ready, and I wouldn't let anyone sit on my head anymore. But the point is, that's not how God wanted me to be. Although I had walked many years in this, I truly never had the full experience of what freedom really meant. And so, this is the idea of Passover, that you must remember. So, why we eat the maror, it's very bitter; it makes you remember, it makes you think about when you eat. This is where the beauty comes in.

Paul says to us in 1 Corinthians 15:45, that it is first the natural man then the spiritual man, first the natural things then the spiritual things. Unfortunately most of the church today, especially the charismatic church,

- *grab the spiritual things and want to have the spiritual things,*
- *want to fall in the Spirit, speak in the Spirit,*
- *run and do all the spiritual things,*

... but don't do the physical things. And so, they

- *don't want to do the Feasts,*
- *don't want to keep the Commandments,*
- *don't want to love their neighbor,*
- *don't want to love the stranger.*

They want all those things to be gone. They just want the nice things. But God says to us that it is the physical first.

So, when we keep Passover ... what we are doing is remembering things; we remember where we were and because you remember where you were, you get an idea of where I want to be. So, you get an idea of what was the picture that God meant for you. The sad thing in life was I started to understand the Bible this way maybe 15-18 years ago; so, there's like 45 years of wasted time you understand. So now, you start to realize and say God knew me when He formed me; He gave me gifts and He wanted me to do things. There's this picture of a legacy, a picture of a vision where He wants me to be.

*The point is, I only have these 10-15 years now plus whatever I've got left to get to there. Are you with me? I didn't learn it when I was 15 or 16 and I have 80 years to get to it. I've only got 30 years max to get there, you understand what I'm saying? So, I've got to make up time now in getting to this particular goal. I've really got to remember where I was, understand where I was and fundamentally change direction. So, **Passover is about changing direction; it's about going on a journey leaving behind and walking into where I should be.***

So, does Paul tell me I must keep the Commandments?

Yes.

Does Paul tell me I must keep the Feasts?

Yes.

Paul, when you read him, is very confusing. He says circumcise, then don't circumcise, you know. So, you go through and you wonder what is he actually saying. But if you read those letters, you will find that to some churches, he is saying don't get stuck on circumcision, because it's not about circumcision, it's about knowing God. If you read it, you understand he's answering questions to specific congregations about specific ways of doing things. It's not that he's against keeping the Law. In fact, he tells us to keep the Feasts. In 1 Corinthians 5:6-8, he says keep Passover. He tells you keep it, but now he says to you it's not about a lamb shank or about the maror.

He says the matza, which is the unleavened bread, take out the leaven in your life and go. He says to you that it's the bitterness, it's the wickedness, it's the unhappiness, it's the wrongful things, it's the lust he talks about. He says take out the things that are leaven out of your life because those belong to Egypt. Put in truth and sincerity and faithfulness and hope and patience and long suffering and those sorts of things. He's trying to make a divide here; he says if you've got things in your life that fit in the one then you've got leaven in your life.

He said you might tell me that you're born again but you're on a journey. You've got things that are in you that don't belong and while they're in you, why do you have something that comes from this kingdom that's part of you, that you haven't dealt with, that you haven't left behind, that you haven't taken with you? See, I have to take everything that is me, with me, I have to leave everything that belongs to them behind. OK? When I've got everything that's me, my full soul, my full spirit, my full humanity, I've got everything of me and I go forward, then I have the best chance of getting to the vision and the promise that God has for me.

*You see, the Promised Land that was for Israel a physical piece of land, it's a physical piece of land. But for us it's not; it's about a place where in **1 Peter 2**, he talks about a Living Stone Tabernacle. You see, today, the Jews because they're so stuck in the physical, want to build a new tabernacle, they want to build a new temple. It's not about that, **that's not God's plan**. He wants us to be the Tabernacle, **we've got to be the Tabernacle**.*

But you see, we cannot be the Tabernacle if

- *we aren't whole,*
- *if we aren't pure,*
- *if we haven't dealt with the past, you see.*

So, this is this message of Passover, he says for heaven's sake guys, there's things there that you've done, been involved in, that are part of your character, like I said, "Ready to fight", you know, which don't belong in the Tabernacle. See I can't become a plank, I can't become a stone in the Living Stone Tabernacle if there's that kind of junk in me, because I've got to be rooted in a foundation and I have to be hooked into you, and you have to be built into you and you have to be hooked into me; but to be that we have to be a living proper stone, you see. And while we are not a proper stone, what happens is we leave a hole and because there's a hole here, things can come through and we cause grief for ourselves.

*So, Abraham left and he made the journey. And the Israelites left but they didn't make the journey so well; you know they first had to stop along the way. One of the problems is, if you go to look up the story is, you'll see that 90% of the time God doesn't judge them; they don't miss the Promised Land because of adultery and idolatry and all those heavy things that everyone keeps talking about. **They miss it because they grumble, moan, and bitch, and they perform.***

They grumbled about the water, about the food, about the heat, that grumble about this, they grumble about that, stones in my shoes, they're grumbling, grumbling, grumbling ... It's a perpetual moan! Look at it. "Moses, there's no water, Moses there's no water ..." It's a complete moan and groan session all the time.

You know we tend to look at these things and we say, "She's a prostitute, terrible" or "She's an adulterer, terrible", all these huge things that we tend to look at, but the reality is they miss the Promised Land for something like grumbling, moaning, performing. So, this is why he shows you this is so important, that you have to go and deal with this stuff, that you get a grateful heart, but you start to see what I'm supposed to see.

So, God comes to us and He says we must eat the matza, it's a simple little thing but the matzah for seven days doesn't mean anything ... if it meant something, you should eat it 365 days a year. It doesn't mean that. It tells you to remind you, it tells you as I eat this matza, what's inside of me that doesn't belong to me, and what have I left behind that I should take with me. You see, if I was a slave and I left without going to ask for my gold and my silver, then I'm just plain stupid because God wants me to be blessed. So, I must take the blessings, I must take everything that belongs to me. I must take with me and I must go. I must go on this journey and I must accept that the journey is not necessarily going to be easy, there's going to be times when there is no water, when the sun is dry, when it's hot, etc., but let me give you this picture for you to have as a vision.

You know, most of us see Israel as this place with dry desert like experiences, but if you go to Israel in springtime and you were to walk from Egypt to Jerusalem in springtime, you'd walk in the most amazing place. Because what you find is everywhere where there is a little shallow, a little hole in the ground, a little bit of rain that has come and filled up that shallow, and you see these huge pans of water and you see hundreds of thousands of anemones, irises and all sorts of flowers that are buried in that sand that would come in bloom in the time that you leave.

So, understand what I'm saying, it sounds terrible, it sounds like we have this heavy journey ahead of us. It is, but there is this picture that God gives you as you go out, He gives you this picture of hope. And so, Passover for me is this unbelievably powerful thing of saying you know,

- ◆ *I can leave everything behind which belongs to Pharaoh,*
- ◆ *I can leave the idols behind, but what I can do is,*
- ◆ *I can take me and everything that God created me for.*
- ◆ *And I can take this journey that I'm on and I can spend this time.*

For me, like I said, it's probably only 30 years now ... my journey is going to be short. But to take this time and to look at it and say whatever trials and tribulations come my way these next few years, they're trials and tribulations that are going to form me towards the gold, the legacy, the picture that God wants for me, and that's more important. So, if I have to battle a bit now, if it's a little difficult to climb this mountain because my legs are old or whatever it is, it doesn't matter because I'm now on this on this journey towards this goal that God wants for me.

So, Passover is this wonderful thing. *It's a day, it's seven days of matzo and then this unbelievable idea of first fruits. You see, the reality is when we were delivered and we came into the land, we were given something. When they enter the land later on 40 years later, because they took too long to make up their minds to actually do it. This is the problem, we dilly and dawdle, we don't make up the mind to go, we talk of going, we think of going and then we go back, and this is what they do, they want the leeks and the lemons, they wanna go back.*

*They're think this might be difficult it might be slavery, but they want to go back and God says, "No, don't go back, go forward." But when they went forward, they found they had wheat and barley, wine, olives, pomegranates, etc., they had first fruits. God says when you leave, you bring a first fruits offering. Now the Jewish people, because they are so focused on the physical are worried about fruit. So, they tell you if you've got an orange tree in your yard you must give the first orange, if you've got a pear tree in your yard you must give the first pear. It's not about the physical thing, me taking that physical fruit that you've got in your garden and giving it to someone, is a physical manifestation. It's a reflection of the physical act that I'm doing. But it's not about the pear, it's not about the orange, it's not about the bananas, it's not about that thing. **It's about the fact that I understand that what I'm doing is I'm giving the first of the harvest and God will bless the rest.***

*The interesting thing is God says if I do that, My name is written on your forehead and you are known to Me. You know, we worry about the sign of the 666 and all sorts of other stuff, but the reality is if you keep Passover and you keep Shavuot and you keep Sukkot, **God says every time you keep it, He's writing His name on your forehead.** He is recording that you are His and you don't have to worry about all this other rubbish because you are recorded, you are there, you're Mine.*

So, you can make mistakes, but it doesn't change the fact that you are not his child, you're a son and a daughter of the King of Kings, a son and daughter of the of the Covenant, you're a son and daughter of Abraham, Isaac, and Jacob, you understand the principle of it. So, first fruit has got this unbelievable, powerful declaration that says if you were to give your first fruits now ... can you imagine a huge harvest of barley, a whole field of barley and you go and take two heads just to make a small piece of the harvest, that's really all it is, that's what you're giving. It's not the story like the pastors talk about the tithes all the time (that's also nonsense teaching) but it's such a small piece that you are giving. It's about saying but God this is what it is I'm giving and because you give it in the physical, in the spiritual you manifest. Remember you look at these things and these physical commandments are so interesting. God says give the first fruits which is His.

There's a little verse where He says you go to Him and you say to Him, YHWH, I am standing here today, and I have this first fruits offering of barley which is also Passover. I am giving You the first fruits offering. You took me out of Egypt, because You took me out of Egypt, I'm recording that I'm part of Your Kingdom, part of Your Covenant and it's this understanding that I'm making myself part of the Covenant all the time, I'm tying myself to the Covenant, I'm including myself in the Covenant all the time. You are getting deeper and deeper into the Covenant all the time.

*But because I make these declarations, I make it into the physical realm, but I'm making into the spiritual realm and in the spiritual realm those words keep going and five years from now there's a recording somewhere which says but YHWH stands, He says, "But you know, in 2009 Roly said here's my first fruits, and in 2013, I recorded him ... and in 2017 I recorded ... The words are there, they add up, they continue to add up, they're part of our deliverance. **Passover is about deliverance** and so the reality is it's a wonderful celebration, it's a wonderful Feast, it's a declaration that I'm free.*

Now, we might be still backing with things. Like I said to you, it comes to a place we have to recognize that you want to just come back and after you recognize that, it takes a while for you to learn how not to want to fight, and it takes another while for you to understand that instead of wanting to fight, our must rather, start to love.

That's a process of time, but the point is, once I've started, I'm on this road of deliverance. And so, for me to go from wanting to fight, to learning not to raise my hands, to a place where I can actually hold my hand out, I can give, is time – it's a journey. That's the journey which Passover starts and so Passover also says I'm on a journey; Abraham went on a journey the Israelites went on a journey. The important thing here is that you and I have freedom of choice today to make this journey.

I don't want to take too much more of your time but maybe to suggest to you that you read the part where Joshua, now they've gone through the wilderness for these 40 years, and they've wasted time. A new generation stood up. Moses dies but before he dies, he says to Joshua, "Listen my friend, you're the guy that's in charge now, you're the military man. I was a Prophet but you're the military man. You're going to go and conquer." Gives him a job to do. He says, "You must enter the land, you must defeat the enemy, you must take the land, allocate the land, you must appoint a king and you must build a tabernacle."

*It's interesting that you can only build the Tabernacle once **you've done the other things**, you understand. So, you've got to take the land. I've got to take back that which was stolen. I've got to appropriate the land and physically start to work in the land, plot the land etc. I've got to appoint a king, appointed Y'shua in my life, in real fashion in a real successful powerful fashion; and only then can I start to build a tabernacle. You can't build a tabernacle before you've done this. So, you're sitting there and he says, "Joshua, my friend, this is what you've got to do, this is what you got to live through. You're a warrior, you must go and fight now."*

*Go read the passage where it starts off in the **book of Joshua** where it says they come to the river of Jordan and God says to them, "OK you got to enter in" ... it doesn't talk about Passover. It doesn't talk about the seven days of matzo and first fruits; it doesn't talk about that. You've got to think about it carefully. It says you got to circumcise and he says in there in the writing that they were circumcised and it was Passover. On this side of the river, remember in Egypt they were circumcised; they were circumcised on this side of the river, it says they were circumcised and it was Passover. It doesn't mention anything further, it says they crossed over and then they rested. You'll see that the battle for the first town which was Jericho, they didn't pick up a stone, they didn't pick up a shield and they didn't pick up the sword ... they didn't pick up anything.*

*What did they do? They walked around the city for seven days – seven days of matzo and on the last day, they give a shout, and the city walls fall. The point is if you **keep Passover properly with the right heart** and you keep these seven days you can have an expectation that whatever is battering you or holding you down will fall down and break completely at the end of seven days. After that you go on, you have to fight a few fights still, but not long after that you get to own your piece of land in the promised land and not long after that you get to a place where in David's time where there was peace in the land. So, you've got something to look forward to.*

So, Passover has got this amazing message of dealing with the past, of a journey, of entering the land, of taking the land and being victorious. So, I think it's the most powerful Feast. But the interesting thing, is it's very clear to me that if you don't celebrate Passover, you'll never truly understand Shavuot, you'll never understand the 10 Commandments, you'll never understand the Tabernacle. If you don't understand the tabernacle, you cannot be a bride, you can't stand in front of Him at Yom Kippur and Sukkot and be a bride.

You can't say I'm a part of the bride because while your heart might be there, you don't have the understanding of what a bride is. So, it's part of the journey. You need to be there, you need to go through this process because as we cleanse ourselves and as we understand the commandments correctly, as we start to walk in that, we become the bride. The bride is someone that is spotless and clean.

Lots of us are going to be witnesses, lots of us are going to be at the table, lots of us are going to be at the wedding Feast because we've remained commitment to Him; we are children of God, we made the commitment.

But you know it's only those that have really pushed through this thing and really endeavor to get to the end to find the legacy that are going to be the ones that will say, "Well, I'm spotless" – well I'm not saying it, God's going to say whether you are spotless. There is a purpose and there's a goal in it, you know. So, you can say well I'm happy to be at the wedding Feast not I'd be happy to be there –maybe that's alright but it's not God's plan for you, it's not God's plan for you and so the reality is that I must try for God's plan.

So, Passover for me is this ability to say I'm delivered by the blood of the Lamb; whatever that is, its past. I'm going to walk through the next journey so, whatever I have to fix and change in me to be better, to be able to be a warrior to get into the land, I will do. That process I'm happy to take part and happy to take in as part of what I am, and what I have to be. But I want to be at that place where I stand in front of the River Jordan and I can cross over.

If you ever go to Israel, there is a place where, as you come out of Jerusalem and you go down towards the Dead Sea where all the hotels are. The road comes down and makes a complete T junction turn before you go down to the Dead Sea just about 100 meters back there's another little road that turns it up (I think it's the A-90 or R-90 or N-90, I can't remember the alpha number) but it's the main road that goes up to Galilee. About 10 kilometres up this way you can turn down to your right and actually go to the place where Joshua crossed over.

You can actually stand at the place at the Jordan where you can crossover. It's not long, it's not wide, it's not such a difficult job to crossover, but you can crossover. If you go there, you can stand and you can realize that I can be just on the other side there. If I make a little bit of effort, I can get across. So, we tend to think of this journey as something so totally impossible, such a big thing, such a huge job, such a big fight. it's such an incredibly difficult journey, my journey is worse than yours, yours is worse than mine. We have these feelings which tend to make us want to almost give up; but the reality is if you stood at the River and see that the River is really only about 10 meters wide and it's probably not too deep, I could probably walk through it or swim across, and I could be there. That actually gives you an understanding of the hope that is in Passover. Passover says I can be there.

The reality is that you and I must deal with the idols. We tend to see the idols as things that belong to some strange Pagan religion, but the reality is that there are idols in yours in my hearts when I think that I'm not good enough to go there. There is another idol in my heart when I think that the hurt that I have and the woundedness that I've got are so important for me that I must hold onto them. When I do that then I'm telling God that, you know in my case, my fight with my mom issues that I had with her was more important to me than crossing this wilderness and going into the promised land and that's an idol!! It's an idol!! We tend to think, well, I want you to say "Sorry". I tend to want you to forgive me, etc., etc. But we made an idol. God says for us to give up the idols.

At the end of the day, I must move on, I must decide that I'm going to walk across this thing. I don't want to walk 40 years when I could have been there in 10 days. I don't want to walk for 40 years but I want to be there. I also want to be in a place where I can walk across and go. I want to celebrate that first Passover on this side of the river, knowing that in a day or two I'm going to be walking around the city that's been holding me back from my benefit, from my deliverance, from my future, from everything I had. I want to claim my name. God has got a blessing for us and that blessing is that we will walk in his shalom. He says, "Lift up your face, lift up your eyes, lift up your head". As I lift up my head, He will give you shalom. That's that beautiful blessing in Deuteronomy that says, "I will up your head" – that gives me the future.

So now once I've understood Passover, suddenly the tabernacle becomes real. Because what is the tabernacle? It's this picture of the Garden of Eden. I can actually enter into the Garden of Eden. it's a replica of the garden of Eden. All I have to do is deal with this, then I can get there. If I get to the garden of Eden, I can get to intimacy with God. It's this transition that I can get into but while I sit here and I don't want to keep Passover, I don't want to deal with the past, I want to have all this other junk in my life, then I'm not going anywhere. And so, I might be born again, you know I might tell everyone "Hallelujah". Ach, I'm disillusioned with lots of the church these days. I think God's word is so clear, so simple. It's so simple.

And so, for me, Passover is a deliverance message for everyone: for those who have not had problems, for you guys who have had these specific issues, these problems where you've been in and for you it's worse, for you it's more of a battle and I understand that. But I want to tell you that the deliverance for me is the same for you, in fact it's a bigger deliverance for you. He says to you, go read that portion where it says, "I will take you out and I will take you and I'll put you in a new land." That's the promise He gives. That's where the four cups come from, it's those four declarations that He makes. And so, for me that didn't have the kind of pain you guys had, it was a deliverance, for you it's a bigger deliverance. But just imagine this, if my deliverance was 3 ingots of gold, 1 diamond, and two donkeys, and a camel maybe that I took out of out of Egypt, just imagine what yours will be. So, you should be looking to see how you can claim.

So, I trust that you will take this Passover and really apply it. Have the meal if you can. Go and watch a Jewish seder, you'll see fantastic symbolism but don't get stuck in the physical because it's not about that, it's about this spiritual reality that you and I have and a God who cares for us; Yahweh whose heart is for us, who's paid the full price, and Y'shua who came to make sure we understood it in a living real way and then gave us the empowering word for us to be able to do it and to stand. So that's my blessing for you. May you have a good Sabbath.

Audience

I have been trying my whole Christian life to find somebody to teach me this kind of stuff. What I find is people start it and end up believing Y'shuais not Messiah anymore. So, I've shied away from it. I really don't know how to learn this stuff. Ok, so, keep Passover and then there's the seven days you mentioned, I'm like but what does that mean? I understand the heart aspect that you're talking about I don't understand the practical. Are you talking about eat this, don't eat this, do this, don't do this – that, I don't understand, and I don't know where to go to learn it.

Roly

You can read the Bible. I said to you, be careful about the Jewish stuff. Go and look, watch it, see it, they've got beautiful traditions. I mean the one where they put their finger in and out and put it on the plate and so we do it by the blood, what a prophetic proclamation they make! Do you understand what I mean?

The Jewish people do it without understanding that prophetic proclamation, you understand what I'm saying. But don't get stuck in that. The Bible says eat the matzah – so, go buy matzah and for 7 days don't eat unleavened bread just leave the normal bread that you have for seven days and just eat matzah. But do it with this understanding, it's not about the matzah – it can't do anything for me, it's not going to change me at all.

The fact is why did God give me this piece of matzah? He gave it to me so I would have something I could hold onto. When I eat it, I realize that there is no leaven in here and then He says, Paul says to me, "Let me teach you now, leaven is wickedness, it's horrible actions, it's when I'm being deceitful." It's all those things and so for seven days you kind of get reminded. It's like a seven day fast or a seven-day period where you get drilled; What is horrible in your life?

What are the things you doing which don't really fit in God's kingdom which we think are not too bad I'm not really doing too bad, but I don't really fit in God's kingdom? For seven days because you are eating the matzah, you are thinking about it. If you stop eating the matzah after one day and you go back to eating leavened bread, you won't think about it.

*So, this is just a way of making you think, to say, "Gee, matzah. Ok, what's leaven today? Oh, I swore that ..." and you get to thinking about it. It's the process of thinking – there's nothing in the bread! So, the Jewish thing of running around trying to find Hamas and to burn it, **it's a tradition**, but it doesn't mean anything. Because it hasn't changed the heart yet.*

*So, if you eat the matzah for seven days and you truly understand that and what is leaven what is not leaven. **That's the answer.** Paul is saying to you in Galatians where it divides two: immorality, sexual perversion, etc., that is leaven.*

Is not leaven patience, long-suffering, kindness, etc.? So, you get a chance to ask yourself are those are things that happen in my life? Am I kind to everyone or am I not? Do I have patience, or don't I have patience?

Now you can build this thing and put a list up for seven days and say, "Gee, I was impatient today. I was I was horrible today. There was no long-suffering, there was no this, there was no that." I'm saying people tend to think of it always being the big sins like adultery, murder and we focus on that and say, "I didn't murder anyone so I'm fine." But the fact is that when I was walking out of that store, I was swearing at the guy ... you understand what I'm saying?

Eating the matzah helps me to think of this list and so if you put the list up on your fridge and on the back door of your house and you had to look at it every time ... so, am I doing this or am I doing this? Then you're eating the matzah.

You don't have to physically eat it, you understand. It's ways for you to understand this is matzah, this is leaven. It's just a way for you to think about it. Are you with me? How are you focusing?

At the end of the seven days are you going to think differently and are you going to act differently from now on? See, the problem is if we don't do something like that, we revert to old habits. The old habit for me was, for years, to think, "Oh, you're difficult, come let's have a fight", it's a normal reaction. And you have to say, "well that's leaven, that's not unleavened bread" – we must love one another it must change... How are you going to change? Am I going to look for peace or am I going to look for war? That's the process.

So, I say go to a seder if you can, because it's such a beautiful experience and you look at them and you think as I watch what you guys do, I'm actually shocked that you don't understand who Y'shua is. I'm actually amazed that you don't know what God says, that there's some plan. I don't understand how you can do these things and then tell me that you don't understand the New Testament. We're not supposed to go back into ritual. We are not called to go back into ritual.

*We are called to be what **1 Peter 2:4-6** talks about the Living Stone Tabernacle. That's what we're supposed to be doing, we're supposed to be living stones, not stones in a temple in Jerusalem. We are not supposed to be there. So, these people are stuck in the physical domain. That's also why they want to keep the Levitical priesthood going but Y'shua said when He came, "I'm the great high Priest in the order of Melchizedek". There's a new priesthood, are you with Me?*

So, there's been a change. The change hasn't changed the Commandment, it hasn't changed the Covenant; it's changed the focus so we can understand what it's all about. It's about are we reflecting God? Do we reflect His attributes?

You go all the way back to the Garden of Eden there was really only one Command, God and keep God. He's given you a God; He's given you a place. You're sitting somewhere in America; this is the community that you play in. He says, "Know God and keep My image, you keep My character that I put inside of you, I placed inside of you who I am. I made you in my image, now what do you reflect?"

Let me just end with this one final little thing. Moses comes and he's on his way to Egypt and he stops at the burning bush and looks at the bush and it's not that the fire was in the bush but what intrigued him was that the bush wasn't consumed by fire. He wondered why the bush wasn't consumed and this is a picture for you and me today. See, you and I are that bush – we are thorny, we've got roots all over the place in the ground, we push our branches out wherever we feel like it, etc.

But God says to us and he says to you and me, to each one of us he says, "I made you in My image and I placed My light, My fire inside of you. Now tell me something, how much of the bush of the old man is still visible to Moses and how big is the fire which is really Y'shua? You see when the fire of God consumes all of the old man and I'm truly reflecting God's character. And Passover is this process when I'm really trying to burn away some of this old man, some of this horrible stuff that is what I am and what I've grown up to be. Some of it we call culture, it doesn't really matter, it's the old man.

God says to us, "How much of the fire is there? There's fire. God put it there. He said you're made in My image. If you know Y'shua, there's a fire. The question is, is the fire big enough to consume that tree which is the old man? If you truly are looking at Passover, then you are trying to push that fire so there's more of the fire of God and less of the bush to be seen. So, it's about it's about a spiritual journey, not the physical journey. We do the physical part; we eat the matzah.

I ate matzah tonight with my grandchildren because that's the way I teach them, because they can't understand fire, they can't understand the bush, but they can see the matzah and they can taste the maror and they can make their faces. And I say, "Yes that's when you make horrible things that's what you do that's what people see." Then I put the honey and the apple on top of the maror and they eat it they say it's not so bad. I said, "So, when you wanted to fight with me, but you decided not to fight with me, you put Danny on top, it's much better isn't it?" In a simple illustration they can understand the message which they would never understand if I asked them about spiritual things. I can understand the maror, you can understand that bitter stuff and because I see it, I know it, I learned the lesson. We have an Afrikaans saying of a pig in your heart. We ask them, "Is the piggy is in your heart or is Y'shua in your heart?"

We tell them the maror is the pig; the pig is coming out, you're being a pig, you're being horrible, you're being nasty, you're fighting. But when you put the honey over the pig, suddenly people don't see the pig anymore, they see Y'shua because they see that you treat me differently; you have a right to be cross with me, I was horrible to you, but you didn't react like that. So, people think, "Ahhh, so that's God!" So, they are seeing the light, the fire more than the bush. So, Passover is about the fire in the bush.

So, I hope that it's worth it. I write a Torah piece every week. Maybe we should send it to you? I write it from the aspect of understanding the spiritual aspect, Living Stone Tabernacle and what it is. I wrote something for Passover maybe Amanda can send it to you. You'll see that my heart is not to be in ritual, not to be in religion. I wrote this year, "Are you Israel or are you Jacob? The question is how do I think? Am I thinking about the community, thinking about the future, or am I thinking about me?"

Blessings for you guys. If you have questions, because I spoke quickly now and covered a lot of ground. It was so you would get the principle of it. Just understand that it is a connection for you with God right now – it's an open portal for you to be with Him. And it's a portal that lets you experience fullness of deliverance which is really what we need. So, my blessings to you. Go well.

Audience

Thank you!!!

Amanda

Did you learn something?

Audience

Yes!! It was like drinking from a water hose / fire hydrant, but it was very, very good VERY rich, very powerful.