

March 2013 PESACH



IT'S TIME TO REMEMBER! IT'S THE TIME OF PESACH!

Leviticus 23:4-8 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. [1 Cor. 5:7, 8.] 7 On the first day you shall have a holy "calling together;" you shall do no servile or laborious work on that day. 8 But you shall offer an offering made by fire to the Lord for seven days; on the seventh day is a holy convocation; you shall do no servile or laborious work on that day.

This verse tells us that we have to "keep" the Feast on the 14th day of the first month ... and that we should have the meal in the evening, and that we must **REMEMBER!**

If we revert back to the first Pesach (full account given in Exodus Chapter 12), we find the following:

- We need a lamb or a goat,
- We need to paint the blood on the doorpost,
- We need to make this sacrifice BEFORE the whole congregation,
- And we must eat the entire animal, or else we must burn the remainder up.

If we jump all the way into the "New Testament", we find that Y'shua (Jesus) has paid the full price. We no longer need the blood of an animal. In fact, an offering done in the physical today will be a declaration that the Messiah's work is incomplete.

The question that one can ask — why did the Israelites carry on with the sacrifices after the cross? Simply said ...

The Israelites thought that they could **still be forgiven** ... and we should remember that the Temple remained standing.

For all intent and purposes:

- We had a priesthood,
- We had a Tabernacle.

So why not carry on?

In fact, we know that the making of a sacrifice **did not change** the heart of the people ... and therefore the sacrifices were rejected/unacceptable to GOD.



HOWEVER, although we no longer sacrifice (in the physical), we still have the Commandment to keep a remembrance meal. Up to this day, the Passover meal has another message/principle.

To understand this, we must once again return to the “Old Testament”. We turn to the passage in:

Leviticus 7:11-15 11 And this is the law of the **sacrifice of peace offerings which shall be offered to the Lord:** 12 If one offers it for a thanksgiving, then he shall offer with the thank offering unleavened cakes mixed with oil, and unleavened wafers spread with oil, and cakes of fine flour mixed with oil. 13 With cakes of leavened bread he shall offer his sacrifice of thanksgiving with the sacrifice of his peace offerings. 14 And of it he shall offer one cake from each offering as an offering to the Lord; it shall belong to the priest who dashes the blood of the peace offerings. 15 **The flesh of the sacrifice of thanksgiving presented as a peace offering shall be eaten on the day that it is offered; none of it shall be left until morning.**

In this passage, we are told about a number of “offerings” that are to be made. These offering are made in the physical dimension.

1 Corinthians 15:45-49 45 Thus it is written, The first man Adam became a living being (an individual personality); the last Adam (Christ) became a life-giving Spirit [restoring the dead to life]. [Gen. 2:7.] 46 **But it is not the spiritual life which came first, but the physical and then the spiritual.** 47 The first man [was] from out of earth, made of dust (earthly-minded); the second Man [is] the Lord from out of heaven. [Gen. 2:7.] 48 Now those who are made of the dust are like him who was first made of the dust (earthly-minded); and as is [the Man] from heaven, so also [are those] who are of heaven (heavenly-minded). 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.**

HOWEVER, this passage tells us that we do not enter the spiritual domain, **unless** we walk in obedience in the physical domain. Therefore, we need to look at the PEACE offering in a new light.

We see in the Leviticus passage that:

- We come before GOD because we have been blessed.
- We come to express our thanksgiving for a miracle that has taken place (i.e., a healing, protection from danger etc.)
- Finally, we see that we have to eat, completely, on the day of the offering, the sacrificed animal.
- AND, we are told clearly, ***we shall not leave anything*** of the peace offering until the next day.

Clearly, the Commandment at the time of the very first Pesach offering ***and*** the peace offering speak of a COMMON PURPOSE and intent.

As we come to remember, at Pesach, we need to think about/recall the miracle of redemption — a process where we ***did nothing*** towards the accomplishment, and where we ***relied entirely*** on GOD's Mercy/Grace.



We can therefore ONLY join into the Pesach evening meal, if we can witness of the miracles in our lives ... the ***art of recalling*** what GOD has done for us, and our ***expressions of thanksgiving*** are the ***entry*** requirements to the meal.

I think that a look at the final Pesach which the Messiah attended, would reveal something of the Heart of GOD.

We see that Y'shua (Jesus) takes a walk past Bethany and Jericho, on the way to Jerusalem. On the way he will meet with and interact with three men — these three encounters reveal the Heart of GOD, and reveal an aspect of man that needs to be ***CLEANSED*** of the leaven in our lives.

A. ***THE MAN LAZARUS (JOHN 11:38-44).***

The story is set at the time when Caiaphas is planning the death of Y'shua (Jesus) (John 11:45). Y'shua (Jesus) arrives at the house of a dear friend, and the two woman Martha and Mary.

The man has been dead for four days ... his's buried — and he smells!

Y'shua (Jesus) asks the question ...

“Do you believe, just because I am here NOW? You started off the conversation with Me by saying, ‘If only YOU had been here’ ...”

Y’shua (Jesus) asks — do we believe only when we can SEE Him?

He says, “If you BELIEVE ... you we see GOD’s Glory!”

NUGGET! The lesson that we take from this is that many times we walk in the physical dimension, that we see the size of our problems, that we look at the crashing world money system, that we look at the corruption of man ... and then fail to lift up our eyes to the hills, from whence comes my help.

GOD says in the priestly blessing:

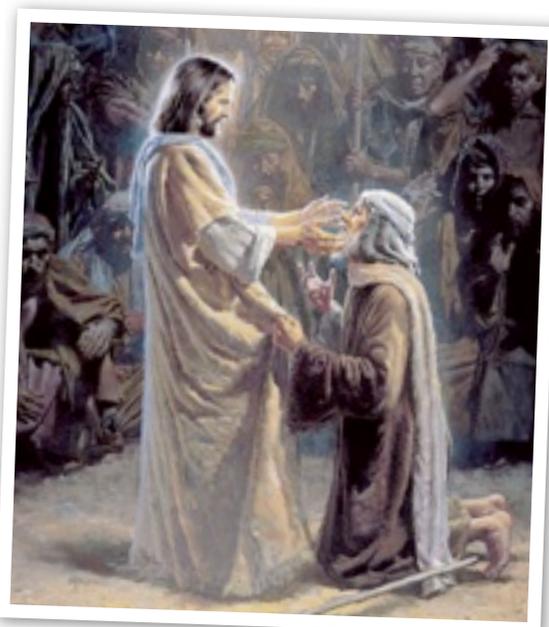
- YHVH (GOD the Father) makes HIS Face shine upon you, and is gracious to you,
- YHVH (GOD the Father) lifts up HIS Countenance upon you and gives you peace ...

Are you the man Lazarus, who stopped looking up?

B. *THE BLIND MAN BAR-TE-MAI (LUKE 18:35-43).*

To again give context, the story is set against the background of the final Pesach. We find a man sitting at the side of the road. Y’shua (Jesus) is on His way past Jericho (Luke 18:35-43), towards Jerusalem.

- The man sits and begs.
- Then he hears the sound of the crowd.
- He asks the question WHO IS THIS?
- He cries out — “Son of David, have mercy on me!”



Y’shua (Jesus) asks, “What do you want?”

NUGGET! The man is physically blind. He is asking for the gift of physical sight. Y’shua (Jesus) knows that he is also spiritually blind. He needs the Light of the WORD of GOD. More importantly, he needs to see the KING.

We speak of being “reborn” or returning to our original state where we have the Spirit of God living in our lives ...

Are you the man Bar-te-mai, who no longer sees with spiritual eyes?

C. THE MAN ZACCHAEUS (LUKE 19:1-10).



The context of this story is that Y’shua (Jesus) has just gone through Jericho — He is on the other side of the town. He has elected not to stay in town, but to move on to Jerusalem. Here Y’shua (Jesus) finds a man — Zacchaeus — whose name means “forgiveness/salvation has come to the house”. Zacchaeus is too small, insignificant, and hidden by the crowd ... but who is prevented from seeing the Messiah, but he’s not blind!

NUGGET! The man, by virtue of his name, is part of the Covenantal Promise — one can say he is saved. But we soon realize that he has:

- NO revelation as to the Greatness of GOD,
- NO idea how to walk in obedience to the Commandments,
- NO concept of the principle of living a HUMBLE lifestyle.

And so we see a impartation of the Attributes of GOD ... when Y’shua (Jesus) calls Zacchaeus down from the tree and reveals the Love of GOD to him, we see a changed man, who thinks of the community, and who cares for his fellowman.

Are you the man, Zacchaeus, who no longer reflects GOD’s Attributes?

1) JERICHO

This is also the story of TWO cities!

Nestled in between these events/stories, we have the city JERICHO. As we think back, we will recall the battle when Joshua came into the Land to conquer it. The Israelites walked around the city for seven days. They worshiped GOD, and approached this city first of all.

How can we apply this to our lives?

You and I have built walls — walls of hurts, prejudice, malice ...
You and I are to some extent, are part of each one of these men ...

We need to break down walls — BEFORE we can ascend to Jerusalem. We do this by walking round our own walls, by eating the UNLEAVENED bread as a prophetic act to deal with the “old man”.

**We worship GOD and we shout and
blow the shofar as an act of WAR!**

2) JERUSALEM

Only AFTER we have dealt with Jericho, we THEN can take the walk to the City of GOD. What happens when we get there?

We have a meal — one just like the “last supper”. We will be able to testify to the miracle of having the WORD written on our hearts ... we will be able to show the attributes of a renewed/changed man!

Conclusion ...



Exodus 23:30 30 Little by little I will drive them out from before you, until you have increased and are numerous enough to take possession of the land.

LITTLE by LITTLE we OVERCOME! As we do so, so too we take the Land that GOD gave us as a heritage ... another MIRACLE!

Blessings to you and your family this Pesach season — may you truly PASSOVER into the Land!

SHALOM!

Roly and Amanda