

Parashah #15
(Updated 1.31.09)

Bo ~ **כי** ~ Go

Torah: Sh'mot/Exodus 10:1~13:16
Haftarah: Yirme'yahu/Jeremiah 46:13-28
B'rit Hadashah/Renewed Covenant: Luke 2:22-24
Yochanan/John 19:31-37; Acts 13:16-17; Revelation 8:6-9; 16:1-21

In last week's Parashah, we saw how Pharaoh hardened his own heart toward (B'nay Is-rah-el) **Bnei Isra'el/the Children of Israel** during the first five plagues but during the sixth plague of boils, HaShem was the one who hardened Pharaoh's heart. Then in the seventh plague of the hail, fire and thunder, Pharaoh hardened his own heart again. However, after that, the tide changes and we learn that HaShem causes Pharaoh's heart to be hardened in order to show the signs of the Mighty One of Israel.

CHAPTER 10

"And the L~rd said to Moses, "Go to Pharaoh, for **I have hardened his heart**, and the hearts of his servants, that I might show these my signs before him." (Verse 1) If you read verses 1 & 2 closely, you will find three reasons why HaShem hardened Pharaoh's heart. "... for I have made him and his servants hardhearted so ...

1. ... that I can demonstrate these signs of mine among them
2. ... so that you can tell your sons and grandson about what I did to Egypt and about my signs that I demonstrated among them
3. ... and so that you will all know that I am Adonai." (*emphasis mine*)

As a reminder, there is a progression going on with these plagues. Each set builds on the one before, and each plague gets worse until they culminate in the death of the first born males, both human and animal.

- **First set: I am Adonai**
 - Blood: warning at river (Pharaoh hardened own heart)
 - Frogs: warning in palace (Pharaoh hardened own heart)
 - Lice: no warning (Pharaoh hardened own heart)
- **Second set: I control the earth**
 - Swarms: warning at river (Pharaoh hardened own heart)
 - Pestilence: warning at palace (Pharaoh hardened own heart)
 - Boils/sores: no warning (HaShem hardened Pharaoh's heart)
- **Third set: I am G~d of all gods**
 - Hail: warning at river (Pharaoh hardened own heart)
 - Locusts: warning at palace (HaShem hardened Pharaoh's heart)
 - Darkness: no warning (HaShem hardened Pharaoh's heart)
- **Last Plague:**
 - Death of first-born: warning

8th Plague: Locusts (in Hebrew Arbeh, pronounced ahr-beh)

Personally, I find this plague one of the more interesting ones. Until a few years ago, I had read this but didn't "see" what I was reading. Those who follow the meteorologists, realize that most "weather" travels a "west-to-east" circuit. **Verse 13** very clearly states that "an east wind" blew on the land, all day and all night, which is what brought the locusts into the land. That in itself defies the very laws of "nature" and how HaShem spoke everything into existence in the first place!

Pharaoh said explicitly, "I have sinned ... please forgive my sin ... just this one time ... and intercede with your G~d to remove this deadly plague from me (**verses 16 and 17**). "But **the L~rd hardened Pharaoh's heart**, so that he would not let the People of Israel go." (**Verse 20**)

9th Plague: Darkness (in Hebrew Choshech, pronounced khoe-shehk)

Knowing this portion of this Parashah foreshadows of the death of our Messiah, Yeshua, caused **verse 22** to really jump off the page and into my very being. “There was a thick darkness in the entire land of Egypt for **three days**.” Would this not be a foreshadow of Yeshua being in the grave for three days? I think so! Although darkness covered the entire land of Egypt, according to **verse 23**, **B’nei Isra’el/the Children of Israel** had light in their homes.

Pharaoh did not ask Moshe to pray on his behalf. Instead, he told Moshe to go and worship but to leave his flocks behind. Don’tcha just love the “new” Moshe that is beginning to appear?! Moshe tells Pharaoh in no uncertain terms that they will not leave without their livestock.

“But **the L~rd hardened Pharaoh’s heart**, and he would not let them go.” (**Verse 27**) And I loved the interchange between Moshe and Pharaoh in **verses 28 and 29!** Our Moshe has come a long way in the last 10 months!!!!

CHAPTER 11

Here is another one of my favorite parts of this Parashah. At the direction of Adonai, Moshe tells the people, men and women, to ask their neighbors for gold and silver jewelry (**verse 2**). Again, in **Chapter 12:35 & 36**, it is reiterated that the Egyptians were so favorably disposed toward the Israelites; they let them have whatever they requested. No where do I see that the Children of Israel “borrowed” the jewelry and clothing. As I understand it, the Egyptians “**gave**” it to them, gladly!!! (Oops!!! In further research concerning this matter, only two translations out of nine rendered these verses as “borrowed”.) **Verse 3** goes on to say that Pharaoh’s servants and the people regarded Moshe as “a very great man in the land of Egypt.”

The ongoing saga of the flight from **Mitzrayim/Egypt** continues even in this century. If we have time, later on, I want to share a news article that appeared in WorldNetDaily on August 22, 2003.

In **verse 4**, Adonai sends Moshe to Pharaoh again, telling Pharaoh in no uncertain terms exactly what is going to happen to him, his people and his animals. In fact, let’s go there now and read **verses 4-10**. I know HaShem had a divine plan and the purpose was to prove that He is the L~rd of all to both the Egyptians AND to the Hebrew children. But gosh!!! Do you think that Pharaoh had some second thoughts? Scripture does say that Adonai made Pharaoh hardhearted.

CHAPTER 12

We know this chapter is an in depth teaching about (Pay-sahk) **Pesach/Passover** and how the month of (Nee-sahn) Nisan is to be observed as the first month of the Biblical year. We learn the details about the **Pesach/Passover** Lamb and how its blood is to be smeared on the two sides and top of the door-frame (**verse 7**).

A few years ago, during this Torah portion, I found NEW meaning and understanding about being “under the blood”. (**Verses 7, 13 & 22**) The blood was to be painted over the doorframe of each house of **B’nei Yisrael/Children of Israel** in the shape of the Hebrew letter (khet) **chet** (it looks some what like an upside-down U) which is the symbol of (Khi) **Chai/Life**. The “blood of the Lamb” painted the picture that real **chai/life** is to be found where ever the “blood of the Lamb” is applied. So, when Bnei Israel/Children of Israel left their homes “under the blood of the lamb”, they had new life!!!!

An interesting side note concerning the Hebrew word Chai is its numerical value. This word is written with the Hebrew letters . . .

- Chet, which has a numerical value of 8 and
- Yud, which has a numerical value of 10

. . . which equals 18. Are you aware that a baby in the womb begins making its own blood on the 18th day? It’s true! I’m tellin’ ya, the truths that are in Torah are unending. (“Life is in the blood” **Vayikra/Leviticus 17:11**)

Ivrim/Hebrews/Messianic Jews 2:14-15 states that by the death of **The Lamb** (Yeshua), He destroyed the power of death, sin, **HaSatan/the devil**, and freed us who were in bondage and gave us **Chai/Life**. We need to remember, not only WHO we are, but WHOSE we are and what our Abba, Father did for us when we came out of **Mitzrayim/Egypt**

(the world). As long as we remember this reality, we are not only free but redeemed and set free to worship **Adonai El Shaddai/G~d Almighty**.

I want to return to **verse 11** concerning the instructions of the First Exodus. The Passover Meal was to be eaten . . .

- With your belt fastened
- Your shoes on your feet
- Your staff in your hand
- You are to eat hurriedly

Rav Sha'ul/Rabbi Paul teaches in **1st Corinthians 10:11** "These things happened to them as prefigurative historical events, and they were written down as a warning to us who are living in the (ah-kha-reet hah-yah-meem) **acharit-hayamim/the end of the days**." Given this verse, I believe is an application for today, we should look to **verse 11** above for direction. When it is time for the Greater Exodus, we are to have . . .

- Our belt fastened ~ Preparations made and ready to go
- Shoes on our feet ~ To follow where He leads
- Staff in our hand ~ Ready to do His bidding wherever that may be
- Eat hurriedly ~ Be ready to leave abruptly, if necessary

Will we be prepared as our forefathers were?

There is SO much more in this chapter concerning **Pesach/Passover** but we will have to revisit this matter later in the Spring.

10th Plague: Death of Firstborn

(in Hebrew Makat Bechorot, pronounced Mah-kaht Beh-kore-oat)

One of our readers asked a very valid question. Her comment and question are: "Pharaoh was a "first born", so why is he not dead?" Bear with me as I try to walk through this . . .

Pharaoh's arrogant resistance finally broke down completely (**12:29-32**), "But bless me, too," he says. Can you imagine his arrogance? I just sit here and shake my head in amazement. On second thought he was probably scared spitless since he was a "first born". But HaShem had a plan! According to Rashi, "Pharaoh was the only first-born to be spared, so that he could tell all the world about G~d's greatness. The Egyptian firstborn died because they had persecuted the Jews; those of the captives died because they enjoyed Jewish suffering, or so that they would not be able to claim that their idols had protected them. The plague struck down not only those who were known to be the firstborn, but also the eldest children of men who lived with women other than their wives. In a country as licentious as Egypt, this meant that a woman could have had many firstborn, whose paternity was known only to G~d. In addition, if there were no firstborn in a house, the oldest member of the household died. This is why the next verse states that there was a dead person in every house, and why the Egyptians could think (**verse 33**) that they were all dying."

For whatever reason, I have totally missed this in previous years. In the previous nine plagues, HaShem had no trouble telling the difference between the **B'nei Israel/Children of Israel** and the people of **Mitzrayim/Egypt**. However in this final plague, it appears that a special sign was necessary. B'nei Israel was required to apply the blood of the lamb on their doorposts. I believe this was more for their benefit than it was necessary for HaShem. By their obedience they were demonstrating that they were worthy of redemption/salvation from slavery and that they trusted in Him.

I can't help but wonder . . . if some of the Egyptians had observed what the Israelites were doing and did the same thing . . . would/did the death angel pass over their door as well? We know that there were some who came out of Egypt with B'nei Israel, because the Word tells us there was a "mixed multitude" (**verse 38**).

CHAPTER 13

Adonai instructs Moshe to set aside all the firstborn, human and animal, for Him (**verse 2**). This isn't anything really new; just confirming instruction of what Adonai has always wanted. Then we have the instructions for observing the seven day festival of **HaMatzah Lechem/Feast of Unleavened Bread**, which commemorates this time in history.

Understanding Jewish tradition, I believe, goes a long way to help us understand the Word of HaShem. In **verses 9 & 16**, the words “a sign on your hand” and “a reminder between your eyes” are used in reference to the tefillin, a man wears during the times of prayer.

The Sages teach that the significance of the tefillin on the arm and head represents the following:

- the hand represents our deeds while
- the head represents our logic and thought.

Binding the tefillin on the hand and head reminds us that our thoughts, intellect and deeds are to be according to the will of HaShem.

The tefillin box for the head has the Hebrew letter (sheen) **SHIN** (**ש**) on each side of the box. One is a regular **shin** with three lines, while the other one has four lines. We are told the significance of that is:

- The three lines on one “shin” represent our three patriarchs (Avraham, Yitzchak and Ya’akov) while the one with . . .
- The four lines represents our four matriarchs (Sarah, Rivkah, Raquel and Leah)

By the way, YISRAEL, the country, the people, incorporates the Patriarchs and Matriarchs, as well. Write this down from top to bottom:

- **Y** ~ **Ya’akov (Jacob)**
- **I** ~ **Isaac (Yitz’chak)**
- **S** ~ **Sarah**
- **R** ~ **Rivkah & Raquel (Rebekah & Rachel)**
- **A** ~ **Avraham**
- **E** ~ **El (a bonus ~ one of the names of G~d)**
- **L** ~ **Leah**

Okay, back to the tefillin . . . the leather straps of the tefillin are wrapped seven times around the arm and three times around the finger. To a Torah Observant Believer, this represents our being bound to HaShem as a bride and groom are bound to each other. It represents the concept of marriage. The three rings around the finger represent the engagement ring and HaShem’s three expressions of engagement between Himself and Yisrael (**Hoshea/Hosea 2:21-22**):

- “I will betroth you to me forever and
- “I will betroth you to me with righteousness, justice, kindness and mercy.
- “I will betroth you to me with faithfulness and you shall know Adonai.

The seven straps on the arm represent the seven blessings, which are associated with marriage. The essence of each of the seven blessings is:

1. . . . who has created everything for his glory
2. . . . who fashioned the Man
3. . . . who fashioned the Man in His image
4. . . . who gladdens Zion through her children
5. . . . who gladdens groom and bride
6. . . . who created joy and gladness . . . who gladdens the groom with the bride
7. . . . and the standard prayer over wine.

Another explanation is that the seven wrappings are like the seven branches of the menorah, as the menorah lights the world, the daily wrappings of tefillin seven times, lights up our world.

Remember, earlier, when we talked about the gold and silver **B’nei Yisrael/the Children of Israel** took from **Mitzrayim/Egypt** when they left for the Promised Land? That happening was a fore shadow of what was to come. **D’varim/Deuteronomy 15:13-15**. Taking of the Egyptians’ valuables was a lesson in how we are to treat those who serve us. When their term of service is up, we are instructed to give them a “going away” present. I’m guessing what we call “severance pay” probably goes back to this Mitzvah.

Last but not least! There is SO much to be gleaned from this Torah portion as it is filled with rich symbolism concerning (Ha Mah-she-ahk) **Ha Mashiach/The Messiah**. Messiah Yeshua is the Lamb that takes away the sin of the world; He is the **Pesach/Passover** Lamb; He also embodies all of the sacrifices found in the Torah. We MUST remember we were bought with a price, the Blood of the Lamb, the Lamb of G~d, Messiah Yeshua. This means, of course, that we are very special; a special **person of treasure** (ahm Seh-g-you-lah ~ **am Segullah**, in Hebrew). Repeat after me:

**Ani segullah (I am a special treasure)
Ani segullah shel HaShem (I am a special treasure of Adonai)**

THE FLIGHT FROM EGYPT

Back to the WorldNetDaily article . . . sometime during 2003 an Egyptian lawsuit was brought against the nation of Israel to return with interest the amount of money equal to the gold and silver taken at the time of the exodus. It is interesting how history repeats itself because one of the defense council produced the following information

"When Alexander the Great conquered the Middle East, the people of Mitzrayim brought their case before him demanding that the gold and silver, which the Yisraelis "borrowed" from their ancestors upon leaving Mitzrayim many years earlier, be returned.

A Jew by the name of Geviha ben Pesisa, who was not a great scholar, asked the Sages for permission to plead the Yisraeli case before Alexander. "If I lose, you can argue that they triumphed over a mere amateur. If I win, you can justifiably say that it was the Torah that won!" He said. The Sages agreed.

At the trial, the people of Mitzrayim presented their claim before Alexander the Great. Geviha then asked the people of Mitzrayim, "Do you have proof to substantiate your claim?"

"Yes we do, from your Torah," they replied. They quoted the passage of the Torah: "Bnei Yisrael did as Moshe told them and they borrowed of the people of Mitzrayim jewels of silver and jewels of gold. And ADONAI gave the people favor in the eyes of the people of Mitzrayim and they lent them."

"In that case," Geviha replied, "I, too, will answer you with proof from our Torah. The Torah states that over 600,000 Yisraelis were enslaved by your ancestors. Pay us the wages owed to 600,000 Yisraelis for hundreds of years of hard labor and we will return the gold and silver we borrowed!"

Alexander told the people of Mitzrayim to reply. They requested three days to answer. In the end, when they realized that having to pay for the labor of 600,000 people for all those years would be a much greater amount, they dropped the case and fled."

The outcome to the lawsuit turned out to be the same as it was in the days of Alexander the Great.

Bo ~  ~ Go

Haftarah: Yirme'yahu/Jeremiah 46:13-28

Our Torah portion has described the annihilation of Egypt, both spiritually and physically from all the plagues. Here in the Haftarah we read about another defeat of Egypt that takes place approximately 800 years later. Egypt was competing with Babylon for world dominion but it will be swept away by the powerful forces of Babylon and its king Nebuchadnezzar. Did you catch it or read over it like I did, originally? In **verse 13**, the Prophet **Yirme'yahu/Jeremiah** calls him, Nebuchadnezzar, which the Chumash says was a derisive statement because of his eventual persecution and destruction of Israel.

Anyway the prophet describes Egypt's hopeless situation against Babylon, after making it clear that the reason for Babylon's domination is because HaShem will render the haughty nation of Egypt helpless against its conqueror from the north.

Tradition tells us that the Haftarah is to always end on a positive note for Israel. Therefore, in **verses 27 & 28** HaShem tells Ya'akov not to be afraid or frightened and that He will save them from faraway places where they are held captive. HaShem further tells them "For I am with you and I will finish off all the nations where I have scattered you." Lastly, He tells them that He will discipline them but He will not completely destroy them.

B'rit Hadashah/Renewed Covenant: Luke 2:22-24
Yochanan/John 19:31-37; Acts 13:16-17; Revelation 8:6-9; 16:1-21

Luke 2:22-24 I get so excited when I can clearly see Torah recorded in the B'rit Hadashah. These three verses record the observance of the (peed-yown hah-been) *pidyon-haben/ redemption of a firstborn son* and the purification of a mother after childbirth.

The ceremony of redeeming the firstborn male son reminds the Jewish people of their redemption from slavery in Egypt (**Sh'mot/Exodus 13:2-16**) and the avoiding of the last of the Ten Plagues that afflicted the Egyptians, the slaughter of their firstborn sons (**Sh'mot/Exodus 11:4 & 5 and 12:29-30**). Traditionally, churches have taught that the angel of death passed over the Israelite families (**Sh'mot/Exodus 12:3-14 and 21-28**) who had slaughtered a lamb, according to HaShem's command and placed its blood on their doorposts. However, as I read it, it appears that HaShem is the one who sat in judgment and slaughtered the first-born.

Yochanan/John 19:31-37 According to **verse 31** it was Preparation Day, the day before Shabbat. Actually, this Shabbat was a **Shabbat HaGadol/Great Sabbath**, preceding **Pesach** or **Passover week**. **Verse 36** fulfills several Torah passages. **Sh'mot/Exodus 12:46** specifies that no bone of the Passover lamb is to be broken; **B'midbar/Numbers 9:12** agrees and **Tehillim/Psalms 34:21(20)** essentially says the same thing.

Acts 13:16-17 "With a stretched-out arm" is a phrase the **Tanakh/Original Covenant** uses often to describe HaShem's judgment on those who rebel against Him and against His people, Israel.

- Sh'mot/Exodus 6:6
- D'varim/Deuteronomy 4:34
- D'varim/Deuteronomy 5:15
- D'varim/Deuteronomy 7:19
- D'varim/Deuteronomy 9:29
- D'varim/Deuteronomy 11:2
- M'lakhim Alef/1st Kings 8:42
- M'lakhim Bet/2nd Kings 17:36
- Yirme'yahu/Jeremiah 32:21
- Yechezk'el/Ezekiel 20:33-34
- Tehillim/Psalm 136:11-12
- Divrei-Hayamin Bet/2nd Chronicles 6:32

Revelation 8:6-9 In these verses, we see some comparisons of the shofar judgments to the plagues in our Torah portion. Initially, these judgments affect nature directly and the people indirectly and resemble the plagues of Egypt. The first shofar judgment parallels the first plague of turning the waters into blood as well as the seventh plague of hail. Isn't Torah Study interesting!!!!

Revelation 16:1-21 In Revelation, there are three sets of judgments . . .

- The seal judgments in Chapters 5:1-9; 6:1-17, & 8:1;
- The shofar judgments in Chapters 8:2-11:15 and
- The bowl judgments which are poured out in this chapter (16).

The parallel of the bowl judgments to the Egyptian plagues follow . . .

- | | |
|--|---------------------------------------|
| • 1 st bowl of sores | ...6 th plague of boils |
| • 2 nd bowl of blood | ...1 st plague of blood |
| • 3 rd bowl of blood | ...1 st plague of blood |
| • 4 th bowl of sun to burn people | |
| • 5 th bowl of darkness | ...9 th plague of darkness |
| • 6 th bowl to dry up the great river | |
| • 7 th bowl of hail | ...7 th plague of hail |

The “disgusting and painful sores” in **verse 2**, like the plague of boils which affected only the Egyptians (**Sh'mot/Exodus 9:8-11**) appear on the unbelievers only. Despite the pain of these sores, the hearts of the unbelievers, like Pharaoh's remain hard. The unbelievers continue to curse G~d, blaming Him instead of themselves and their amoral and materialistic lifestyles. They remain unrepentant until the end.

The corresponding Psalm for this week's Torah portion is: Psalm 77