

Bo בא (enter/go) **Torah Portion 15 Exodus 10:1 - 13:16**

Background: This Torah portion begins after Moses had stretched out his hands and prayed that **יהוה** would stop the hail. Pharaoh again changed his mind and did not keep his word and would not release Israel to go and worship **יהוה**. Note that the name of this portion is Bo, which means to enter, come or go. The numerical sum, referred to as Gamatra, of this word is three (3) (**ב** = 2) + (**א** = 1) = 3, the number of redemption. This is the **third** (3rd) Torah Portion in Exodus and it is the account of the last three (3) plagues on Egypt. Also we see that Moses and his brother and sister were born on three year intervals. The number three is related to redemption. A typical picture of redemption is a situation where someone or a number of people are in danger of being killed by their enemies. If Elohim does not do something they will certainly die and their enemies will be victorious over them. **יהוה** however does intervene and they are saved and their enemies are destroyed and the number three is often found in the passage. This is just what happens in this portion. This Torah portion parallels Revelations chapter 9. The three last plagues in this Torah portion are **Locust, Darkness** and the **Death of the Firstborn**. Joel chapter two and Revelations chapter nine speak of the three Woes. These Woes are Locust, Darkness and the death of one third of mankind. Ishmael and Esau are both firstborn sons that were not acceptable to **יהוה**. We know that Messiah will come back and destroy those who hate Him and the people of Israel. The death of the firstborn in our Torah portion, I believe foreshadows the death of one third of all men in the world. The descendants of Esau and Ishmael number around two billion people which is a third of all mankind. The men of the earth did not repent of their evil or turn from worshiping false gods (Islam).

Bo (בא) = Enter/go

Events in this Torah portion:

- **יהוה** said go (bo) to Pharaoh I will make a mockery of Egypt, your sons will know My power
- Moses and Aaron went to Pharaoh and related **יהוה**'s words about the plague of locust that He would send on Egypt if Pharaoh did not let Israel go.
- Pharaoh's servants said Egypt was destroyed and Pharaoh should let the people go.
- Moses and Aaron returned to Pharaoh and he agreed to let some of them to go.
- Moses said they would all go and Pharaoh refused and drove out Moses and Aaron
- **יהוה** told Moses to stretch out his hand over the land and the wind brought locust
- Pharaoh said I sinned, please forgive, entreat **יהוה** to remove this death (locust)
- Moses entreated **יהוה** and He turned back a powerful west wind that removed the locust
- **יהוה** strengthened the heart of Pharaoh and he did not allow the Children of Israel to leave
- **יהוה** said stretch forth your hand toward the heavens and there shall be tangible darkness.
- Moses stretched forth his hand and darkness was throughout the land for three days, but the Children of Israel had light in their dwellings
- Pharaoh summoned Moses and said go serve **יהוה** but leave your livestock
- Moses said even you will place offerings in our hands, we will not leave a hoof behind
- **יהוה** strengthened the heart of Pharaoh, and he said do not see my face again for on that day you shall die.

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- Moses said you have spoken correctly you shall never see my face again, but your servants will come to me to beg me to leave Egypt.
- **יהוה** said one more plague and Pharaoh will drive you out of this land, have the people request gold and silver vessels from the Egyptians
- Moses told the Children of Israel that about midnight all the firstborn of Egypt would die from the firstborn of Pharaoh to the firstborn of beasts.
- **יהוה** would differentiate between Egypt and Israel
- Moses left Pharaoh's presence in burning anger
- **יהוה** said to Moses and Aaron that this shall be the beginning of months to you
- **יהוה** told Moses to tell the people to take a lamb on the tenth of this month and keep it till the fourteenth when they shall slaughter it in the afternoon and place the blood on the door post and lintel of their houses. They shall roast it and eat it with matzah and bitter herbs. You shall eat it with your staff in your hand ready to travel
- **יהוה** said when I see the blood I will passover you
- **יהוה** said they are to eat unleavened bread for seven days. You shall observe this time as an eternal decree
- Moses told the people to take a lamb as **יהוה** commanded and use hyssop to place the blood on the door posts and lintel
- Moses explained that when they came into the land they were to keep this service and explain to your children what **יהוה** did to the Egyptians
- **יהוה** struck every firstborn in the land of Egypt at midnight
- Pharaoh rose at midnight and told his servants to tell Moses to go and serve **יהוה**
- The Egyptians urged Israel to leave and gave them gold and silver vessels
- Israel left Ramses and went to Succoth with a mixed multitude. They left 430 years to the very day (from the Covenant **יהוה** made with Abraham)
- **יהוה** told Moses and Aaron that an alien may not eat the Passover lamb.
- There shall be one law for the native born and the proselyte
- **יהוה** told Moses to sanctify every firstborn of Israel and of animals You shall redeem your sons

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Torah Portion Bo and the number three and four

Three, number for redemption and four, number for the return of Messiah This is the **3rd** Torah portion of Exodus, These are the last **3** plagues

Exodus 10:1--- בא (come or go) (א = 1, ב = 2) has a gamatra of three (3)

Exodus 10:2--- בנך ובן בנך (of your son and the son of your son) (3)

Exodus 10:6--- בתוך ובתי כל-זבתי (houses, houses, houses) (3)

Exodus 10:6--- אבתוך ואבות אבתוך (fathers, fathers, fathers) (3)

Exodus 10:12-- אדך אדך ארץ (land, land, land) (3)

Exodus 10:15-- ארץ ארץ אדך אדך (land, land, land, land) (4)

Exodus 10:22-- שלשת שלשת (darkness for three days) (3)

Exodus 10:23-- לא-ראו לשת (could not see a for period of three) (3)

Exodus 11:3--- בעיני (in the eyes, in the eyes, in the eyes) (3)

Exodus 11:5--- בכור (firstborn, firstborn, firstborn, firstborn) (4)

Exodus 12:2--- חדש (month, months, months) (3)

Exodus 12:7--- שתי המזוזת ועל-המשקוף (2 door posts & lintel) (3)*

Exodus 12:8--- הבשר ומצות מררים (flesh, matzot, bitter herbs) (3)

Exodus 12:11-- מתניכם ברגליכם בידכם (waist, feet, hand) (3)

Exodus 12:11-- חגרים נעליכם מקלכם (belted, shoes, staff) (3)

Exodus 12:23-- המשקוף המזוזת (lintel, & 2 door posts) (3)* **opposite order**

Exodus 12:29-- בכור (firstborn, firstborn, firstborn, firstborn) (4)

Exodus 12:35-- כלי-כסף וכלי זהב ושמלת (silver, gold vessels, garments)(3)

Exodus 12:38-- וצאן ובקר מקנה (flocks, cattle, livestock) (3)

יהוה told Moses to go to Pharaoh

Exodus 10:1-2 And יהוה said to Moses, Go to Pharaoh: for I have hardened his heart, and the heart of his servants, that I might show these My signs before him: 2 And that you may tell in the ears of your son, and of your son's son, what things I have done in Egypt, and My signs which I have done among them; that you may know how that I *am* יהוה.

Moses = drawn (s# 4872 משה) (mo-sheh)

Son = child son young (s# 1121 בן) (ben)

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Let the people go or Locust will come

Exodus 10:3-6 And Moses and Aaron came to Pharaoh, and said to him, This says יהוה Elohim of the Hebrews, How long will you refuse to humble yourself before Me? let My people go, that they may serve Me. 4 Else, if you refuse to let My people go, behold, tomorrow will I bring the **locusts** to your coast: 5 And they shall cover the face of the earth, that one can not be able to see the earth: and they shall eat the residue of that which has escaped, which remains to you from the hail, and shall eat every tree which grows for you out of the field: 6 And they shall fill your houses, and the houses of all your servants, and the houses of all the Egyptians; which neither your fathers, nor your fathers' fathers have seen, since the day that they were on the earth to this day. And he turned himself, and went out from Pharaoh.

Locust = locust (from its rapid increase), grasshoppers (s# 697 ארבה (ar-beh'))

Comment: יהוה tells Moses that He intends to make a **mockery** of Egypt. He is doing this so that Hebrew fathers will be able to **tell this story to their sons** for all time so that they will know the greatness of יהוה and will have a basis for their faith. This shows that יהוה is in control of nature and that even the most powerful nation or the work of hasatan can not stand against Him. The Name יהוה shows His eternal nature because these same Hebrew letters are in the words "He was, He is, He will be" (יה הוה יהיה). Elohim spoke to Moses and told him to come/go (בא) to Pharaoh (in the private part of the Palace) and say that "**tomorrow**" יהוה would send a Locust-swarm that would cover the face of the earth. He would not be able to see the ground because the Locusts would be so thick.

until when - you have seen My power over all the things that you need to live, You should be able to understand that your life is in My hand and I can end it quickly, so when are you going obey My will while you still have life.

Pharaoh's servants say Egypt is destroyed

Exodus 10:7 And Pharaoh's servants said to him, How long shall this man be a snare to us? let the men go, that they may serve יהוה their Elohim: don't you know yet that Egypt is destroyed?.

Comment: The swarm of Locusts will destroy all the trees. - Ramban said that since the flax and barley were fully grown at the time of the hail, it had to be during the month of Adar (February - March). Not all the branches of the trees were broken off so these branches could have produced leaves and fruit in a few weeks if the Locusts had not completely destroyed them. Moses and Aaron left without waiting for an answer.

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The last three Judgments and the Judgments of Revelations:

Stone Edition Chumash (page 341) The last three plagues, **locusts, darkness and death of the firstborn** took place in quick succession in Nissan the month of the exodus according to Ramban. This lines up with Judgments in Revelations.

Related Scripture: Death

Revelations 6:8 And I looked, and behold a pale horse: and his name that sat on him was **Death**, and Hell followed with him. And power was given to them over **the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.**

Related Scripture: Locusts

Revelations 9:1-11 And the fifth angel sounded, and I saw a star fall from heaven to the earth: and to him was given the key of the bottomless pit. 2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the **sun and the air were darkened by reason of the smoke of the pit.** 3 And there came out of the smoke **locusts on the earth:** and to them was given power, as the scorpions of the earth have power. 4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of Elohim in their foreheads. 5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he strikes a man. 6 And in those days men shall seek death, and shall not find it; and shall desire to die, and death shall flee from them. 7 And the shapes of the locusts *were* like horses prepared for battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men. 8 And they had hair as the hair of women, and their teeth were as *the teeth* of lions. 9 And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battle. 10 And they had tails like scorpions, and there were stings in their tails: and their power *was* to hurt men five months. 11 And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue *his* name is Apollyon.

Related Scripture: Darkness

Revelations 16:10-11 And the fifth angel poured out his vial on the seat of the beast; and his **kingdom was full of darkness;** and they gnawed their tongues for pain, 11 And blasphemed the Elohim of heaven because of their pains and their sores, and repented not of their deeds.

Comment: We are given even more information about the time of judgment spoken of in Joel chapter two and the Torah portion Bo. We are told that the army of Locust will come out of the earth when a star (asteroid?) falls from heaven. The smoke and the army of Locust will darken the sun. Men will seek death but will not find it. These demonic beings will torment men for five months. They will be ruled by a king whose name is **Abaddon**, but in the Greek **Apollyon**. Both names mean **destroyer**. The same thing happens then as happened in our Torah portion. The death of the first born that takes place on Passover, this is referred to as the **plague of destruction** in Exodus 12:13. All that Moses had said had come to pass, but they did not repent of their evil or turn away from worshiping idols.

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Pharaoh called Moses and Aaron

Exodus 10:8-11 And Moses and Aaron were brought again to Pharaoh: and he said to them, Go, serve **יהוה** your Elohim: *but who are they that shall go?* 9 And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we *must hold* a **festival** to **יהוה**. 10 And he said to them, Let **יהוה** be so with you, as I will let you go, and your little ones: look *to it*; for evil *is* before you. 11 Not so: go now you *that are* men, and serve **יהוה**; for that you did desire. And they were driven out from Pharaoh's presence.

Festival = festival or the victim, feast, sacrifice (s# 2282 **חג**) (khag)

Comment: The servants of Pharaoh told him that Egypt was lost or destroyed, Pharaoh sent for Moses and Aaron and gave them permission to go and serve **יהוה**. But then asked "Who will go?" Moses said we will go with our youngsters and elders, sons and daughters our flocks and cattle **It is a Festival of יהוה**. The Festival of leaving Egypt would be **Passover** and the Festival in three days could only be **First Fruits**. **Pharaoh gave a sarcastic remark** and said only the men can go. Then he drove them out of his presence. **יהוה** requires everyone to be part of His people not just the men. The expression "**יהוה** has no grandchildren" is true.

Locust cover the land

Exodus 10:12-15 And **יהוה** said to Moses, **Stretch out your hand** over the land of Egypt for the locusts, that they may come on the land of Egypt, and eat every herb of the land, *even* all that the hail has left. 13 And **Moses stretched out his rod** over the land of Egypt, and **יהוה** brought an east wind on the land all that day, and all *that* night; *and* when it was morning, the east wind brought the locusts. 14 And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous *were they*; before them there were no such locusts as they, neither after them shall be any. 15 For they covered the face of the whole earth, so that the land was darkened; and they ate every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

Stretch out = stretch out (s# 7971 **וישלה**) (shalach)

Your Hand = hand (s# 3027 **ידו**) (yad)

Pharaoh asks Moses to take away the Locust

Exodus 10:16-17 Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against **יהוה** your Elohim, and against you. 17 Now therefore forgive, I ask you, my sin only this once, and entreat **יהוה** your Elohim, that He may take away from me this death only.

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Comment: יהוה told Moses to stretch out your **hand**, but verse thirteen says that he stretched out his **rod**. We see that the locusts went by way of the Red Sea (Sea of Reeds). This area was referred to as the Red Sea because that is an area that Esau's descendants inhabited. The Locust had to fly over this stretch of water that is only a few miles wide in most places. We also see that the Locusts were destroyed by יהוה in the Red Sea. This may have been done by a turbulent wind that caused them to be thrown into the water where they drown. Since the locusts covered the whole land of Egypt except for the land of Goshen, they may have covered most of the Red Sea.

"**The Swarm**" The letters that form the word that is translated as the swarm, can be translated as several other words

Words that are translated from the same Hebrew letters for Swarm

Intermix = to braid, intermix, to traffic, engage, mingle, mortgage, occupy, surety, undertake (s# 6148 ערב) (aw-rab')

Agreeable = close association, agreeable, pleasant (s# 6149 ערב) (aw-rabe')

Covering = covering with texture, to grow dusky, evening (s# 6150 ערב) (aw-rab')

Arab = commingle, mingle, mix (s# 6151 ערב) (ar-ab')

Arab = from (s# 6150) in the sense of sterility (s# 6152 ערב) (aw-ab')

Dusk = evening, night (s# 6153 ערב) (eh'-reb)

Woof = mixture, mongrel race, Arabia, mingled people, Woof, Transverse threads of cloth (s# 6154 ערב) (ay'-reb)

Willow = willow (from the use of osiers as wattles (s# 6155 ערב) (aw-rawb')

Intermix = pleasant, sweet (s# 6156 ערב) (aw-rabe')

Mosquito = mosquito (from its swarming), flies, swarm (s# 6157 ערב) (aw-robe')

Raven = raven (from its dusky hue) (s# 6158 ערב) (o-rabe')

Oreb = name of a Midianite, a cliff near the Jordan (s# 6159 ערבה) (o-rabe')

Swarm - Mortgage = modern day application of plagues

We see from Strongs # 6148 that this word swarm can also be translated as **mortgage**. This may be showing us that our **swarm** was the **home mortgage crisis** that took place in the fall of 2007. This may also be pointing to the **commercial mortgage crisis** that may happen in sequence with the swarm of locust that is in Torah portion Bo.

The Locust are sent to the Red Sea

Exodus 10:18-20 And he went out from Pharaoh, and entreated יהוה. 19 And יהוה turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea; there remained not one locust in all the coasts of Egypt. 20 But יהוה hardened Pharaoh's heart, so that he would not let the children of Israel go.

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Three days of darkness

Exodus 10:21-23 And יהוה said to Moses, Stretch out your hand toward heaven, that there may be darkness over the land of Egypt, even **darkness** which may be **felt**. 22 And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days: 23 They did not see one another, neither did they rise any from his place for three days: but all the children of Israel had light in their dwellings.

Darkness = dark, fig. misery, destruction (s# 2822 חשך) (kho-shek)

Felt (Tangible) = feminine form of duskiness, misfortune, concealment (s# 653 אפלה)
(af-ay-law)

Comment: Darkness lasted three (3) days. It was over the whole land of Egypt including Goshen, However only the **children of Israel had light in their houses**. This means that the Egyptians did not have light in their houses. This darkness was not just the absence of light. This was also a **three day rest** to prepare Israel for the journey they would soon take. The tribulation will have darkness and Locusts (demons) that come from the midst of the earth. This plague will last for five months.

Related Scripture: Darkness

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Stone Edition Chumash (page 345) **Ramban** said it was an opaque fog-like condition that extinguished all flames so the Egyptians could not even use lamps. Even sunlight could not penetrate this at noon. This was the last of a set of three plagues so it was unannounced.

Related Scripture: Judgments in Joel and those of Exodus & Revelations

Joel 2:1-32 Blow the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for the **day of יהוה** comes, for [it is] near at hand; 2 A **day of darkness and of gloominess**, a day of clouds and of **thick darkness**, as the morning spread on

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the mountains: a great people and strong; there has not been ever the like, neither shall be any more after it, [even] to the years of many generations. 3 A fire devourers before them; and behind them a flame burns: the land [is] as the garden of Eden before them, and behind them a desolate wilderness; yes, and nothing shall escape them. 4 The appearance of them [is] as the appearance of horses; and as horsemen, so shall they run. 5 Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devours the stubble, as a strong people set in battle array. 6 Before their face the people shall be much pained: all faces shall gather blackness. 7 They shall run like mighty men; they shall climb the wall like men of war; and they shall march everyone on his ways, and they shall not break their ranks: 8 Neither shall one thrust another; they shall walk everyone in his path: and [when] they fall on the sword, they shall not be wounded. 9 **They shall run to and fro in the city; they shall run on the wall**, they shall climb up on the houses; they shall enter in at the windows like a thief. 10 The earth shall quake before them; the heavens shall tremble: the **sun and the moon shall be dark**, and the stars shall withdraw their shining: 11 And **יהוה shall utter His voice before His army**: for His camp [is] very great: for [He is] strong that executes His word: for the **day of יהוה [is] great and very terrible**; and who can abide it? 12 Therefore also now, says יהוה, **turn you [even] to Me with all your heart, and with fasting, and with weeping, and with mourning**: 13 **And tear your heart, and not your garments, and turn to יהוה your Elohim: for He [is] gracious and merciful, slow to anger, and of great kindness, and withholds judgment**. 14 Who knows [if] He will return and repent, and leave a blessing behind Him; [even] a meat offering and a drink offering to יהוה your Elohim? 15 **Blow the trumpet in Zion**, sanctify a fast, call a solemn assembly: 16 Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: **let the bridegroom go forth of his chamber, and the bride out of her closet**. 17 Let the priests, the ministers of יהוה, weep **between the porch and the altar**, and let them say, Spare Your people, O יהוה, and give not Your heritage to reproach, that the heathen should rule over them: why should they say among the people, Where [is] their Elohim? 18 **Then יהוה will be jealous for His land**, and pity His people. 19 Yes, יהוה will answer and say to His people, Behold, I will send you **grain, and wine, and oil**, and you shall be satisfied with it: and I will no more make you a reproach among the heathen: 20 But I will remove far off from you the northern [army], and will drive him into a land barren and desolate, with his face toward the east sea, and his back toward the utmost sea, and his stink shall come up, and his ill savor shall come up, because he has done great things. 21 **Fear not, O land; be glad and rejoice: for יהוה will do great things**. 22 Be not afraid, you beasts of the field: for the pastures of the wilderness do spring, for the tree bears her fruit, the **fig tree** and the vine yield their strength. 23 Be glad then, you children of Zion, and rejoice in יהוה your Elohim: for He has given you the **former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain in the first [month]**. 24 And the floors shall be full of wheat, and the vats shall overflow with wine and oil. 25 And **I will restore to you the years that the locust has eaten, the cankerworm, and the caterpillar, and the palmerworm**, My great army which I sent among you. 26 And you shall eat in plenty, and be satisfied, and praise the name of יהוה your Elohim, that has dealt wondrously with you: and My people shall never be ashamed. 27 And you shall know that I [am] in the midst of Israel, and [that] I [am] יהוה your Elohim, and none else: and My people shall never be ashamed. 28 And **it shall come to pass afterward, [that] I will pour out My spirit on all flesh; and your sons and your**

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daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: 29 And also on the servants and on the handmaids in those days will I pour out My spirit. 30 And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. 31 The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of יהוה come. 32 And it shall come to pass, [that] whoever shall call on the name of יהוה shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as יהוה has said, and in the remnant whom יהוה shall call.

Comment: The book of Joel is about the coming judgment called The Day of יהוה. Chapter two is speaking of the same things and the time that Revelations chapter nine is describing. This future judgment of the **plague of the Locust and Darkness** is also foreshadowed in our Torah portion Bo. Joel even says that it will happen in the 1st month. This is the month of Nissan as is our Torah portion. We can see from this that part of the future judgment of Revelations chapter nine will take place at Passover. Revelations chapter nine says that men would seek death but they would not find it. This is different from our Torah portion because the **death of the first born** is the last judgments of the Exodus from Egypt. The fact that men seek death but can not obtain it, is the grace of יהוה. He desires that they turn from evil and allow Him to save them from the destruction that is all around them.

Related Scripture: Judgments of Isaiah, Exodus & Revelations

Isaiah 60:1-22 Arise, shine; for your light is come, and the glory of יהוה is risen on you. 2: For, behold, the darkness shall cover the earth, and gross darkness the people: but יהוה shall arise on you, and His glory shall be seen on you. 3: And the Gentiles shall come to your light, and kings to the brightness of your rising. 4: Lift up your eyes round about, and see: all they gather themselves together, they come to you: your sons shall come from far, and your daughters shall be nursed at your side. 5: Then you shall see, and flow together, and your heart shall fear, and be enlarged; because the abundance of the sea shall be converted to you, the forces of the Gentiles shall come to you. 6: The multitude of camels shall cover you, the dromedaries of Midian and Ephah; all those from Sheba shall come: they shall bring gold and incense; and they shall show forth the praises of יהוה. 7: All the flocks of Kedar shall be gathered together to You, the rams of Nebaioth shall minister to you: they shall come up with acceptance on My Altar, and I will glorify the house of My glory. 8: Who are these that fly as a cloud, and as the doves to their windows? 9: Surely the isles shall wait for Me, and the ships of Tarshish first, to bring your sons from far, their silver and their gold with them, to the name of יהוה your Elohim, and to the Holy One of Israel, because He has glorified you. 10: And the sons of strangers shall build up your walls, and their kings shall minister to you: for in My wrath I struck you, but in My favor have I had mercy on you. 11: Therefore your gates shall be open continually; they shall not be shut day nor night; that men may bring to you the forces of the gentiles, and that their kings may be brought. 12: For the nation and kingdom that will not serve you shall perish; yes, those nations shall be utterly wasted. 13: The glory of Lebanon shall come to you, the fir tree, the pine tree, and the box together, to beautify the place of My Sanctuary; and I will make the place of My feet glorious. 14: The sons also of them that afflicted you shall come bending to you; and all those that despised you shall bow themselves down at the soles of your feet; and they shall call you, The city of יהוה, The Zion of the Holy One of Israel. 15:

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Where as you had been forsaken and hated, so that no man went through you, I will make you an eternal excellency, a joy of many generations. 16: You shall also receive the riches of the Gentiles, and shall receive the abundance of kings: and you shall know that I **יהוה** am your Savior and your Redeemer, the mighty One of Jacob. 17: For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make your officers peace, and your exactors righteousness. 18: **Violence shall no more be heard in your land**, wasting nor destruction within your borders; but you shall call your **walls Salvation**, and your **gates Praise**. 19: The sun shall be no more your light by day; neither for brightness shall the moon give light to you: but **יהוה shall be to you an everlasting light**, and your Elohim your glory. 20: Your sun shall no more go down; neither shall Your moon withdraw itself: for **יהוה** shall be your everlasting light, and the days of your mourning shall be ended. 21: **Your people also shall be all righteous**: they shall inherit the land forever, the branch of My planting, the work of My hands, that I may be glorified. 22: A little one shall become a thousand, and a small one a strong nation: I **יהוה** will hasten it in his time.

Comment: When the world will be covered with thick darkness as described in Revelation chapter 9 and as Egypt was in the Exodus, those who are following **יהוה**'s commands shall have light. This light is also referring to the glory of Elohim that He will place on those who truly follow His ways. This is foreshadowed in that Israel had light in their dwellings when all of Egypt was in darkness for three days. The light that we will have on us will not be any type of normal light. It will be the light of the presence of Yeshua. This is the time that **יהוה** will begin to draw all those who love Him back to the Torah and to Himself. This may take place through those who are already following Torah as the Scripture says above, the Glory of **יהוה** has risen on us and the gentiles will see. This I believe is when **יהוה** will allow the gentiles, Ephraim or the ten lost tribes, to see the error of their ways and their desire will be turned to following and worshipping **יהוה** by His Word and not according to their own imagination. Yeshua will glorify the rebuilt Temple in Jerusalem. Verse eight is a reference to the righteous people flying as a bird. This will be the mode of travel when the whole earth is required to be in Jerusalem each Sabbath and every New Moon. The first will be last and the last will be first, the righteous will rule with Him. Violence will no longer be in Israel, and Yeshua will be the light of the world. This means that the day of **יהוה** will be one 1,000 year day.

Moses says we must take Offerings with us

Exodus 10:24-26 And Pharaoh called to Moses, and said, Go, serve **יהוה**; only let your flocks and your herds stay here: let your little ones also go with you. 25 And Moses said, You must give us also sacrifices and Burnt Offerings, that we may sacrifice to **יהוה** our Elohim. 26 Our cattle also shall go with us; there shall not a hoof be left behind; for from there must we take to serve **יהוה** our Elohim; and we know not with what we must serve **יהוה**, until we go there.

Comment: Pharaoh summoned Moses and said they could go and serve Elohim but they had to leave their animals behind. Moses said "**not a hoof will be left behind**" This is a veiled reference to the number four (4) since all animals with hoofs have four legs. The number four is

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associated with the return of Messiah. We are told that He was the **fourth** man in the fire in the book of Daniel and that He waited a day to heal Lazarus so that He would arrive on the **fourth** day and that we will not see Him again until we say blessed is He that comes in the name of יהוה, which is **four** words in Hebrew. Elohim strengthened Pharaoh's heart so that he would not let them go out.

Pharaoh would not let them go

Exodus 10:27-29 But יהוה hardened Pharaoh's heart, and he would not let them go. 28 And Pharaoh said to him, Get away from me, take heed to yourself, see my face no more; for in *that day you see my face you shall die*. 29 And Moses said, you have spoken well, I will not see your face again.

Comment: Pharaoh said "do not see my face anymore, for on the day you see my face you shall die!" Moses said "you have spoken correctly. I shall never see your face again." Later Moses said to the Children of Israel at the Red Sea "**These Egyptians you shall see no more forever.**") In view of all the plagues and suffering that Pharaoh and Egypt had seen it seems hard to believe that he would again go back on his word knowing that something worse would be next. Evil turned back on those who would do evil. Pharaoh had just called death on the first born of Egypt. He threaten Moses with death and that was turned on Egypt. later when the Egyptian army attempted to kill the Hebrews, יהוה turned the death back on them. This reminds us of what will happen to those who would harm the two witnesses in Revelations.

Related Scripture: Evil turned back on those who bring it

Revelations 11:4-5 These are the two olive trees, and the two lamps standing before the elohim of the Earth (Anti-messiah). 5 And if any man will hurt them, fire proceeds out of their mouth, and devourers their enemies: and **if any man will hurt them, he must in this same manner be killed.**

Comment: We see that as Moses burned with anger at the words of Pharaoh so will the two witnesses have fire proceed from them to destroy those who would harm them. We also see that the way that they would attempt to harm the witnesses would be the way they would be killed. Pharaoh threatened to kill Moses and Aaron if they saw his face again. This threat was turned on Pharaoh and brought about the death of the first born. It also may have happened that Pharaoh saw Moses standing on the rock at the Red Sea when his army pursued Israel and he and his army died in the Sea on that day. The threat that he had said to Moses had been turned on him.

יהוה Says one last plague

Exodus 11:1 And יהוה said to Moses, Yet will I bring one plague *more* on Pharaoh, and on Egypt; afterwards he will let you go: when he shall let *you* go, he shall surely push you out altogether.

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Comment: One more plague will I bring on Pharaoh. It was said that Pharaoh only asked Moses to entreat **יהוה** to stop a plague when he felt his life threatened, all other times he waited for it to end. The plagues had continued to be more and more devastating. This last plague not only threatened life but it took the life of all the first born of Egypt. Pharaoh and others of Egypt may have believed that the second born would die the following night. This may have been why all of Egypt including Pharaoh forced Israel to leave Egypt early the next morning.

“Borrow” from your neighbors

Exodus 11:2-3 Speak now in the ears of the people, and let every man borrow of his neighbor, and every woman of her neighbor, jewels of silver, and jewels of gold. 3 And **יהוה** gave the people favor in the sight of the Egyptians. Moreover the man Moses *was* very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

Related Scripture: יהוה told Abraham wealth would be taken:

Genesis 15:14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

Firstborn of Egypt will die

Exodus 11:4-7 And Moses said, This says **יהוה**, About midnight will **I** go out in the midst of Egypt: 5 And all the **firstborn** in the land of Egypt shall die, from the firstborn of Pharaoh that sits on his throne, even to the firstborn of the maidservant that *is* behind the mill; and all the firstborn of beasts. 6 And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it anymore. 7 But against any of the children of Israel a dog shall not move his tongue, against man or beast: that you may know how that **יהוה** puts a difference between the Egyptians and Israel.

Firstborn = firstborn, chief, eldest (s# 1060 **בכור**) (bek-ore)

notice **יהוה** said He would go out Himself, not the death angel.

I = personal pronoun (**אני**) (I-nee)

Comment: Moses told Pharaoh **יהוה** would make a difference between Egypt and Israel (Holy and profane) The first plagues had affected Egypt and Israel probably because Israel was not following the ways they had been taught by their forefathers. They had conformed to the pagan ways of Egypt. But as they saw the plagues that were brought about by **יהוה** at Moses' command they returned to what they knew was righteous. The future of our nation and other nations may experience this same process. When times really become difficult to the extreme people will return to what they know to be the will of our Creator and the plagues will not affect them, but will affect those still in rebellion.

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Pharaoh's servants will bow to Moses

Exodus 11:8-10 And all these your servants shall come down to me, and bow down themselves to me, saying, Go out, and all the people that follow you: and after that I will go out. And he went out from Pharaoh in a great anger. 9 And יהוה said to Moses, Pharaoh shall not hearken to you; that My wonders may be multiplied in the land of Egypt. 10 And Moses and Aaron did all these wonders before Pharaoh: and יהוה hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

Comment: יהוה told Moses that Pharaoh would not let the people go until the death of the first born. It is believed that **King TUT** was the firstborn son of Pharaoh that died. Since Pharaoh was killed in the Red Sea and his body was not recovered and his son's body was being prepared for burial it would seem logical that his son would be buried in his fathers grave. The discovery of King Tut's tomb was unusual in that it was the only undisturbed Pharaoh's tomb that has been found. (Reference: Michael Rood's DVD on the Exodus) This may be an act of יהוה to show us the truth of His word. Moses and Aaron performed all these wonders - This could mean that this part of their jobs were finished, and next they would be leading the people.

Passover in the beginning of months

Exodus 12:1-7 And יהוה spoke to Moses and Aaron in the land of Egypt, saying, 2 This month *shall be* to you the beginning of months: it *shall be* the first month of the year to you. 3 Speak to all the **assembly** of Israel, saying, In the tenth *day* of this month they shall take to them every man a **lamb**, according to the house of *their* fathers, a lamb for a house: 4 And if the household is too little for the lamb, let him and his neighbor next to his house take *it* according to the number of the souls; every man according to his eating shall make your count for the lamb. 5 Your lamb shall be **unblemished**, a male of the first year: you shall take *it* out from the sheep, or from the goats: 6 And you shall keep it up until the fourteenth day of the same month: and the whole **multitude** of the congregation of Israel shall kill it in the evening. 7 And they shall take of the blood, and strike *it* on the two side posts and on the upper door post of the houses, where they shall eat it.

Assembly = united by belief, assembly, testimony (s# 5712 עדת) (ay-daw') First used here

Lamb & Kid = one word means a lamb or goat in Hebrew (s# 7716 שׂה) (say)

Unblemished = complete, whole, ritually pure (s# 8549 תמים) (taw-meem)

Multitude = assembly, company, multitude (s# 6951 קהל) (kaw-hawl)

Comment: Beginning of months: יהוה said to Moses and Aaron this shall be the **beginning of months**. This is the beginning of the religious calendar. The month of Nissan is the first month instead of Tishrei. This is a shift of seven months from the existing civil calendar. Tishrei will now be the seventh month of the religious calendar. Both calendars are still in effect. The years of kings are counted from the first month of the civil calendar, Tishrei and the year of Jubilee also starts on the tenth day of this month. This seems unusual but we have **multiple calendars** like the physical year and the normal year that starts in January. The month always begins on a

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new moon when the moon is not visible. The New Moon is a commanded festival that we are to observe. It is called **Rosh Chodesh**. This is one of four observances that were prohibited by Syrian-Greek kings during the time of the Maccabees's. **Sabbath, Torah Study** and **Circumcision** were the other three.

Rosh Chodesh symbolizes renewal. Just as the moon goes from darkness to fullness then declines but then returns again and again, so Israel has done the same and will continue until the coming of Messiah then it will never dim again.

Related Scripture: Messiah on Passover

1 Corinthians 11:23-24 For I received from Adonai that which also I delivered to you, that Adonai Yeshua on the night in which He was betrayed took bread. 24 When He had given thanks, He broke it, and said, "Take, eat. This is My body, which is broken for you. **Do this in memory of Me.**"

Comment: Each Family take a Lamb Each family was to take a lamb into its house and keep it as a pet for four days. It was to be inspected for four days to see that it did not have a blemish. The lamb was to be tied to the bed of the father of the house. Later in the 1st and 2nd Temple period a lamb was tied to the Altar the day of Passover until 3 PM when it was to be offered as the evening sacrifice. This is the only animal that was ever tied to the Altar.

The 10th of Nissan in the year of the Exodus was believed to be **on Sabbath** (Shabbos HaGadol) See the time chart of Manna week made from the information given in Danielstimeline.com. The children of Israel murmured on the 15th day of the second month. Manna was given the next day the 16th of the second month of Iyar. After the six days was a Shabbat. This tells us that the 15th and 22nd were Shabbats. From this we can count backward knowing the days of the months and the days of the week and see that the 10th of Nissan was on a Shabbat and that the Passover, 14th of Nissan was on a Wednesday. **Messiah also came on the 4th day of the week 4,000 years after creation** and He died on a Wednesday evening.

All Israel must eat the Passover Lamb

Exodus 12:8-12 And they shall eat the flesh in that night, roasted with fire, and **Matzot**; and with bitter *herbs* they shall eat it. 9 Do not eat it raw, nor sodden at all with water, but roasted *with* fire; his head with his legs, and with the **purtenance** thereof. 10 And you shall let nothing of it remain until the morning; and that which remains of it until the morning you shall burn with fire. 11 And thus shall you eat it; *with* your loins girded, your shoes on your feet, and your staff in your hand; and you shall eat it in haste: it *is* יהוה's Passover. 12 For I will pass through the land of Egypt this night, and will strike all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I *am* יהוה.

Matzot = no leaven, unfermented (s# 4682 **מצה**) (mats-tsaw)

Purtenance = center, bowels, midst, within self (s# 7130 **קרב**) (keh'-reb)

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Comment: Timing of the Future Exodus יהוה told Moses that this shall be the beginning of months to you. This means that the New Moon had not taken place yet. So we know that the **Death of the Firstborn** did not take place that night. It would seem logical to assume that it would not take place for at least two weeks. We also know that the Children of Israel had to take a lamb on the tenth day of Nissan and keep it until the fourteenth until they were to kill it and place the blood on the door post and lintel. This tells us that there would be as much as two weeks notice before Passover would take place. We know from *Ecclesiastes 1:9* that the thing that has been is the thing that will be and the thing that has been done is the thing that will be done, there is no new thing under the sun. This tells us that the Greater Exodus will be like the first Exodus. **So we will be told before the New Moon that the Exodus will be in two weeks.**

Messiah will be crowned King on a New Moon: The new Moon on Tishrei 1 at Yom Teruah is when Messiah Will return with a shout and the Shofar of יהוה and He shall descend to the Mount of Olives. See Psalms 81 which refers to Joseph ascending to power on Yom Teruah. Joseph is a foreshadowing of Messiah who will also ascend to power on that day of the year.

The Jewish calendar that is being used by Jewish people and most Messianics today was created in the fourth century after the time of Messiah. It has fixed number of days for months and a day is added at times to cause Rosh Hashanah to never be on a Sunday, Wednesday or a Friday. An extra month is added seven times in a nineteen year period so that Passover can never be in winter. The month of Adar is followed by **Adar II** when this happens. Since the months (moon cycles) are less than 30 days but more than 29 days the months alternate between 29 and 30 days. This calendar has fixed number of days that are not according to the New Moons. The months on this calendar often do not begin on a New Moon as commanded by Scripture. A Hebrew year is either 354 days or with an extra month of Adar added it is 384 days. In 358-359 CE the court of **Hillel II gave the calculations** that have been used for the past centuries in place of the two witnesses. This was done because Jewish people were no longer allowed to live in Jerusalem. This allowed Jewish people around the world to honor the Festivals with a written calendar instead of the two witnesses. In years when Rosh Shannah would be on Sunday, Wednesday or Friday an extra day was added so that Rosh Shannah (Yom Teruah) would be on the following week day. This caused the whole year's calendar to change.

Hebrew Calendar: The Hebrew calendar that was used at the time of Messiah was based on the moon for the length of the months, but on the sun for the seasons. Passover is required to always be **near but after the spring equinox** so an extra month must be added to the calendar on some years so that **Passover is never in winter.** The months begin when the **moon is in conjunction and is not visible.** **New Moons** are twenty nine days, twelve hours, forty four minutes and three and one third seconds apart. Since months must be whole days, the days of the months often alternate between 29 and 30 days. Twelve months make up 354 days, eleven days short of a 365 day solar year. To keep these calendars in sink a thirteenth month is added when Passover would be in winter. This month is called the second month of Adar. (Adar II)

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Related Scripture: The beginning of Tribulation

Matthew 24:15-20 When you therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (who ever reads, let him understand:) 16 Then let them which are in Judaea flee to the mountains: 17 Let him which is on the housetop not come down to take anything out of his house: 18 Neither let him which is in the field return back to take his clothes. 19 And woe to them that are with child, and to them that nurse babies in those days! 20 But **pray that your flight is not in the winter**, neither on the Sabbath day: 21 For then there shall be **great tribulation**, such as was not since the beginning of the world to this time, no, nor ever shall be. 22 And except those days would be shortened, there would no flesh be saved: but for the elect's sake those days shall be shortened.

Comment: since we know that the Greater Exodus begins on Passover as the exodus from Egypt began on that day, we know that Passover should not be in winter but it might be scheduled to be in winter because Messiah told us that it would be, by this Scripture. Since this is true somehow it will be scheduled to be in winter either by design or by a mistake for the year that the Tribulation begins. The young Jewish boy Natan who had an out of body experience and was shown what would happen in the near future in Jerusalem, said that the Messiah would appear along with the Two Witnesses. He said the mount of Olives would split and Messiah would allow those of Judah who were righteous to walk through that new valley and be protected. He also said that the effects of World War III would soon be realized by the world.

Youtube search: 15 year old Natan Rabbi. Select the video that is 38 minutes and has English subtitles.

Related Scripture: Future Greater Exodus

Jeremiah 23:7-8 Therefore, behold, the days come, says **יהוה**, that they shall no more say, **יהוה** lives, which brought up the **children of Israel** out of the land of Egypt; 8 But, **יהוה** lives, which brought up and which led the seed of the **house of Israel** out of the north country, and from all countries where I had driven them; and they shall dwell in their own land.

Comment: The term “Israel” and the term “house of Israel” have two different meanings. The term **Israel** means the whole nation of Israel, meaning the twelve tribes. However the term **House of Israel** means the ten tribes who broke away from Judah and Benjamin to form the nation of Israel at the time of Jeroboam. They are today referred to as the lost ten tribes since they were scattered throughout the whole world in every country. They are now beginning to realize that they are also God’s people and they are returning to the commandments of the Torah. If you find yourself wanting to know more about the Hebraic roots of Christianity, you may well be a descendant of the lost ten tribes of Israel. Your desire may be a God given desire to return to Him and His commandments.

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When I see the blood I will Pass over you

Exodus 12:13-15 And the blood shall be to you for a token on the houses where you *are*: and when I see the blood, I will pass over you, and the plague shall not be on you to destroy you, when I strike the land of Egypt. 14 And this day shall be to you for a **memorial**; and you shall **keep** it, a **feast** to **יהוה** throughout your **generations**; you shall keep it a feast by an ordinance **forever**. 15 Seven days shall you eat **Matzos**; even the first day you shall put away **leaven** out of your houses: for whoever eats leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

Memorial = Remembrance, record (s# 2146 זכרון) (zik-rone)

Keep = march in circle, celebrate, dance, to be giddy (s# 2287 חגג) (khaw-gag)

Feast = festival or the victim, feast, sacrifice (s# 2282 חג) (khag)

Generations = revolution of time, age, generation, dwelling (s# 1755 דור) (dowr)

Forever = perpetual, continuance, past or future (s# 5769 עלם) (O-lawm)

Matzos = no leaven, unfermented (s# 4682 מצה) (mats-tsaw)

Leaven = fermentation, leaven (s# 7603 שאר) (seh-ore)

Comment: Passover is commanded to be kept forever. Unfortunately most churches believe that Messiah began a new service which they call **communion** where bread and grape juice are taken to represent the body and blood of Messiah. This service is performed several times during the year whenever they think it should be performed. This is not what He commanded, we are commanded to keep the Passover when the firstborn of Egypt died and fifteen hundred years later on the same day of the year at Passover the firstborn son of Elohim died to bring us into the New or Renewed Covenant. This and other Festival of **יהוה** are listed in Leviticus 23 and are commanded to be kept forever at the appointed times. We are told to remember the death of Yeshua at the Festival of Passover.

Timing of the week of Unleavened Bread

Exodus 12:16-20 And in the first day *there shall be* an holy **convocation**, and in the seventh day there shall be an **holy** convocation to you; no manner of work shall be done in them, except *that* which every man must eat, that only may be done of you. 17 And you shall observe *the feast of* unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore you shall observe this day in your generations by an **decree** forever. 18 In the first *month*, on the fourteenth day of the month at evening, you shall eat unleavened bread, until the twentieth first day of the month at evening. 19 Seven days shall there be no leaven found in your houses: for whoever eats that which is leavened, even that soul shall be **cut off** from the congregation of Israel, whether he is a stranger, or born in the land. 20 You shall eat nothing leavened; in all your habitations you shall eat unleavened bread.

Convocation = rehearsal, assembly calling (s# 4744 מקרא) (mik-raw)

Holy = holy, set apart, sacred (s# 6944 קדש) (Kodash)

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Decree = feminine appointed, custom, ordinance, site (s# 2708 **חקה**) (khook-kaw)

Shall be cut off = cut off a body part, cut covenant, kill (s# 5769 **כרת**) (kaw-rath) cut off from the life to come and from the resuscitation of the dead, can also mean early death. The word soul implies that the sinner is aware of what he is doing.

All must not eat leavened bread - converts or natives of the land.

Search for leaven (night of Nissan 13) **יהוה** told Israel to remove all leaven from their dwellings on the day before Passover. (Exodus 12:15) The night before Passover the father of the house would take his children with a oil lamp, a feather, a wooden spoon and a white cloth and go to each room of their house. He would use the light of the lamp to search each room for leaven. The children would get involved looking for the small piles of leaven that their mother left for them to find. When they would find one the father would set down the lamp and use the feather to sweep the leaven onto the wooden spoon. When they had found all the leaven he would wrap the leaven and the wooden spoon in the white cloth and throw it out the door. The next day the leaven and wooden spoon would be burned. **יהוה** has given this visual aid to us to teach our children how the Holy Spirit (**feather**) helps us gather the sin (**leaven**) out of our lives as the Word of **יהוה** (**light** unto my feet) exposes it to our eyes. All our sins are placed on Yeshua and paid for on the cross (**wooden spoon**). He was wrapped in a white burial cloth (**white cloth**) after He died.

Related Scripture: Unleavened Bread

Matthew 26:17-29 Now the first day of the feast of unleavened bread the disciples came to Yeshua, saying to Him, Where will You that we prepare for You to eat the Passover? 18: And He said, Go into the city to such a man, and say to him, The Master says, My time is at hand; I will keep the **Passover** at your house with My disciples. 19: And the disciples did as Yeshua had appointed them; and they prepared the Passover. 20: Now when the evening came, He sat down with the twelve. 21: And as they ate, He said, truly I say to you, that one of you shall betray Me. 22: And they were exceedingly sorrowful, and began everyone of them to say to Him, Adonai, is it I? 23: And He answered and said, He that dips his hand with Me in the dish, the same shall betray Me. 24: The Son of man goes as it is written of Him: but woe to that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. 25: Then Judas, which betrayed Him, answered and said, Master, is it I? He said to him, You have said. 26: And as they were eating, **Yeshua took matzos, and blessed it, and broke it,** and gave it to the disciples, and said, Take, eat; **this is My body.** 27: And **He took the cup,** and gave thanks, and gave it to them, saying, Drink all of it; 28: For **this is My blood of the New Covenant,** which is shed for many for the remission of sins. 29: But I say to you, I will not drink again of this fruit of the vine (4th cup), until that day when I drink it new with you in My Father's kingdom.

Comment: Yeshua is the Passover Lamb: Yeshua took the matzos and broke it and said this is My body that is broken for you. He took the third cup, the **cup of redemption**, and said this is My blood of the renewed Covenant. He then said He would not drink of the fourth cup, the **cup**

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of praise, until He drank it anew in the Kingdom. He said as often as you eat this bread and drink of this cup you remember My death until I return. This is to be done as He said each year at Passover not as the church has perverted it into partaking of a little cup of juice and eating leavened bread several times per year. Eating leavened bread during the Passover or during the week of unleavened bread will cause you to be separated from **יהוה** and His people forever unless you repent because the leavening in the bread is saying that Messiah has sin in His life.

Blood on the door posts and lentil

Exodus 12:21-23 Then Moses called for all the elders of Israel, and said to them, Draw out and take you a lamb according to your families, and kill the Passover. 22 And you shall take a bunch of **hyssop**, and dip *it* in the blood that *is* in the basin, and strike the lintel and the two side posts with the blood that *is* in the basin; and none of you shall go out the door of his house until the morning. 23 For **יהוה** will pass through to strike the Egyptians; and when He sees the blood on the lintel, and on the two side posts, **יהוה** will pass over the door, and will not allow the destroyer to come into your houses to strike *you*.

Hyssop = plant for medicinal and religious purposes, oregano (s# 231 **אזוב**) (ay-zobe)

The word picture of the word Hyssop is the strong one (**א**) has been pierced by the weapon (**ז**) and the nail (**ב**) to establish His house (**ב**).

Comment: You shall take a bundle of **Hyssop** and dip it in the blood. The blood of the lamb would flow into a basin and the hyssop would be dipped **three (3)** separate times to put it on the **lintel and two door posts**. **This is opposite order that was given in Exodus 12:7**

Related Scripture: Hyssop at His death

John 19:29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it on **Hyssop**, and put it to His mouth. When Yeshua therefore had received the vinegar, He said, It is finished: and He bowed His head, and gave up the Spirit.

Passover is to be kept forever

Exodus 12:24-27 And you shall observe this thing for an ordinance to you and to your sons forever. 25 And it shall come to pass, when you come to the land which **יהוה** will give you, according as he has promised, that you shall **observe** this service. 26 And it shall come to pass, when your children shall say to you, What does this service mean? 27 That you shall say, It *is* the sacrifice of **יהוה**'s Passover, who passed over the houses of the children of Israel in Egypt, when he struck the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

Safeguarding (observe) = something preserved, hedge about, guard, to protect, attend to, beware, be circumspect, take heed, keep, mark, observe, save, the settlings of wine, dregs (s# 8104 **שמרים**) (sha-mor-im)

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Comment: Passover is to be kept forever. The Feasts of **יהוה** in Leviticus 23 are to be kept forever. Messiah told His disciples that He would drink of the 4th cup of Passover when He returned when the kingdom was established on earth. The fourth cup is the cup of praise. He was saying that He drank the third cup which is redemption, because He was about to bring redemption to the world through His death, but He would not drink the fourth cup of praise until He returned to set up the kingdom. In other words Passover will be kept in His thousand year reign just as it was kept when He was with His disciples. Why would we believe that we should not keep it now, but that we will keep it when He returns?

At Midnight the firstborn of Egypt died

Exodus 12:28-33 And the children of Israel went away, and did as **יהוה** had commanded Moses and Aaron, so did they. 29 And it came to pass, that at midnight **יהוה** struck all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne to the **firstborn** of the captive that *was* in the dungeon; and all the firstborn of cattle. 30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for *there was* not a house where *there was* not one dead. 31 And he called for Moses and Aaron by night, and said, Rise up, *and* go forth from among my people, both you and the children of Israel; and go, serve **יהוה**, as you have said. 32 Also take your flocks and your herds, as you have said, and be gone; and bless me also. 33 And the Egyptians were urging the people to leave, that they might send them out of the land quickly; for they said, *We are all dead men.*

Comment: This shows what Ramban said was true. Pharaoh quickly reacted when he felt his life was threatened. The plagues that were uncomfortable but not life threatening he did not ask Moses to end, but those that threatened his life he quickly asked Moses to stop.

This is a picture of salvation

Death of the **firstborn** is a foreshadowing of the death of the Descendants of Ishmael & Esau who were both firstborn sons but not accepted by **יהוה** because they had perpetual hatred and they were the enemies of those who keep the Commandments. Salvation is when **יהוה**'s people are saved and their enemies are destroyed. Amalek will be destroyed by Messiah in the last battle, when He returns.

Brenda Gardner

Related Scripture: War with Amalek includes the last battle

Exodus 17:16 For he said, Because **יהוה** has sworn *that יהוה will have* **war with Amalek from generation to generation.**

Related Scripture: Perpetual Hatred

Ezekiel 35:2-7 Son of man, set your face against mount Seir, and prophesy against it, 3 And say to it, This says Adonai **יהוה**; Behold, O mount Seir, I *am* against you, and I will stretch out My hand against you, and I will make you most desolate. 4 I will lay your cities waste, and you

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shall be desolate, and you shall know that I *am יהוה*. 5 **Because you have had a perpetual hatred**, and have shed *the blood of* the children of Israel by the force of the sword in the time of their calamity, in the time *that their iniquity had* an end: 6 Therefore, *as* I live, says Adonai *יהוה*, **I will prepare you to blood, and blood shall pursue you:** since you have not hated blood, even blood shall pursue you. 7 This way I will make mount Seir most desolate, and cut off from it him that leaves and him that returns.

Related Scripture: Messiah Judges Esau's Descendants

Isaiah 63:1-6 Who *is* this that comes from Edom, with dyed garments from Bozrah? this *that is* glorious in His apparel, traveling in the greatness of His strength? I that speak in righteousness, mighty to save. 2 **Why are You red in Your apparel**, and Your garments like him that treads in the **winevat**? 3 I have trodden the winepress alone; and of the people *there was* none with Me: for I will tread them in My anger, and trample them in My fury; and their blood shall be sprinkled on My garments, and I will stain all My raiment. 4 For the day of vengeance *is* in My heart, and the **year of My redeemed has come**. 5 And I looked, and *there was* none to help; and I wondered that *there was* none to uphold: therefore My own arm brought salvation to Me; and My fury, it upheld Me. 6 And I will tread down the people in My anger, and make them drunk in My fury, and I will bring down their strength to the earth.

The Egyptian people urged them to leave Egypt quickly, and gave them silver vessels and gold vessels and garments (silver is mentioned first then gold then garments - redemption (silver), Godly (gold), new robes (we will be given robes of white)?)

The People of Israel went from being the most hated to being exalted in the Egyptian's eyes. The second exodus will be the same.

The Followers of Yeshua: Those who follow Yeshua and keep His commandments will be shunned and looked down on but will be exalted by the world when Yeshua returns.

Related Scripture: Those hated will be exalted

Matthew 19:30 But many *that are* first shall be last; and the last *shall be* first.

Related Scripture: Robes will be made white through Yeshua

Revelations 7:2-14 And I saw another angel ascending from the east, having the seal of the living Elohim: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, 3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our Elohim in their foreheads. 4 And I heard the number of them which were sealed: *and there were* sealed an hundred *and forty and* four thousand of all the tribes of the children of Israel. 5 Of the tribe of Judah *were* sealed twelve thousand. Of the tribe of Reuben *were* sealed twelve thousand. Of the tribe of Gad *were* sealed twelve thousand. 6 Of the tribe of Asher *were* sealed twelve thousand. Of the tribe of Nephthalim *were* sealed twelve thousand. Of the tribe of Manasseh *were* sealed twelve thousand. 7 Of the tribe of Simeon *were* sealed twelve thousand. Of the tribe of Levi *were* sealed twelve thousand. Of the tribe of Issachar *were* sealed twelve thousand. 8 Of the tribe of Zebulun *were* sealed twelve thousand. Of the tribe of Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand. 9 After this

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I beheld, and, lo, a **great multitude, which no man could number, of all nations, and kindreds, and people, and tongues**, stood before the throne, and before the Lamb, clothed with **white robes**, and palms in their hands; 10 And cried with a loud voice, saying, Salvation to our Elohim which sits upon the throne, and to the Lamb. 11 And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshiped Elohim, 12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, *be* to our Elohim forever and ever. Amen. 13 And one of the elders answered, saying to me, **What are these which are arrayed in white robes?** and where came they? 14 And I said to him, Sir, you know. And he said to me, These are they which **came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.**

Comment: Notice that Ephraim is not mentioned in this list of the tribes. Could it be that men of Ephraim tried to go back to the land to soon and were killed, just as they did before the first exodus?

Israel leaves Egypt with its wealth

Exodus 12:34-39 And the people took their dough before it was leavened, their kneading troughs being bound up in their clothes on their shoulders. 35 And the children of Israel did according to the word of Moses; and they **borrowed** from the Egyptians jewels of silver, and jewels of gold, and clothing: 36 And **יהוה** gave the people **favor** in the sight of the Egyptians, so that they lent to them *such things as they required*. And they spoiled the Egyptians. 37 And the children of Israel journeyed from Rameses to **Succhoth**, about six hundred thousand on foot *that were* men, beside children. 38 And a **mixed multitude** went up also with them; and flocks, and herds, *even* very much cattle. 39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were forced out of Egypt, and could not wait, neither had they prepared for themselves any bread.

Borrowed = to inquire, by implication to request, ask, beg, borrow (s# 7592 **שאל**) (shaw-al')

Favor = grace, favor, pleasant, precious (s# 2580 **חן**) (Khane)

Succhoth = booths, Succoth, Tabernacles (s# 5523 **סכות**) (sook-kohth')

Mixed = mixture, mongrel race, Arabia, mingled people (s# 6154 **ערב**) (ay'-reb)

Multitude = abundant (size, number, rank, quality), multitude, populous (s# 7227 **רב**) (rab)

Comment: The mixed multitude has in the past been thought of as those who have joined themselves with Israel, however those who have in fact joined themselves to Israel are considered to be Israel. Numbers 15:15 says this. The mixed multitude is seen by the sages as those who came with them out of Egypt in order to destroy Israel. Today in the modern land of Israel, the mixed multitude is seen as the political figures that give the land away to the terrorist. This is the same as Paul wrote about, saying not all Israel are of Israel. King Herod was an Edomite Jew. His father had been forced to convert to Judaism but they both remained as murders like Esau.

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Timing of the Exodus

Exodus 12:40-42 Now the sojourning of the children of Israel, who dwelt in Egypt, *was* four hundred and thirty years. 41 And it came to pass at the end of the four hundred and thirty years, even the self same day it came to pass, that all the hosts of יהוה went out from the land of Egypt. 42 It *is* a night to be much anticipation to יהוה for bringing them out from the land of Egypt: this *is* that night of יהוה to be observed of all the children of Israel in their generations.

Year = a year, (s# 8141 שנה) (shaw-naw) like Rosh HaShanah)

Anticipation = night watch, vigil, observance (s# 8107 שמר) (shim-moor)

Comment: This four hundred and thirty years is the time from when יהוה spoke to Abram in Gen 15:7-21. יהוה told him that his descendants would sojourn four hundred years. Abraham did not have a descendant (Isaac) for another fifteen years. Isaac's descendant Jacob did not go to Egypt until Joseph had come to power and the seven years of plenty had passed and two years had passed when the storehouses were built to save the grain for the famine and two years of famine had passed. Joseph gave his family land when they moved to Egypt, therefore they were no longer sojourners. After fifteen (15) years the land was taken away. This means that Abraham's descendants were in the land of Egypt two hundred and ten (210) years. See the time chart on Abram's Covenant with יהוה. They came out on the very day - This means that יהוה spoke to Abram on the day of the year that would become Passover, and Isaac was also born on this day of the year. Rambam said that Israel did not know when the four hundred (400) years started. A large group (30,000) of the tribe of Ephraim believed it started when יהוה cut Covenant with Abraham. When that time had passed a large group from the tribe of Ephraim attempted a mass escape thirty (30) years before the real Exodus, and were slaughtered. Ezekiel was referring to these men's dry bones in chapter thirty seven.

Those who can partake of Passover

Exodus 12:43-47 And יהוה said to Moses and Aaron, This *is* the ordinance of the Passover: There shall no stranger eat of it: 44 But every man's servant that is bought for money, when you have circumcised him, then he shall eat of it. 45 A foreigner and an hired servant shall not eat of it. 46 In one house shall it be eaten; you shall not carry forth any of the flesh abroad out of the house; neither shall you break a bone of it. 47 All the congregation of Israel shall keep it.

Comment: It seems unusual that we are told that Israel left Egypt and then the narrative goes back to tell about who can and who can not eat the Passover meal. We would expect that the story would go in chronological order. This additional information on who can partake of the Passover meal may be to inform us, who are in their future, the requirement to keep Passover every year forever. No stranger shall keep Passover. This means that those who are not in Covenant with יהוה and are not keeping His Sabbath, the sign of the Covenant or are not circumcised are not allowed to eat the Passover meal. This prevents them from being put under a

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curse. We know that the Passover is the making of a Covenant with יהוה as Yeshua showed His disciples. If a stranger was allowed to eat the Passover and then he went to a "Easter" service the following week, breaking the Covenant with יהוה by observing a pagan festival, he would bring the curses of Deuteronomy upon himself.

Related Scripture: Curse for breaking the Covenant

Deuteronomy 29:12-20 That you should enter into Covenant with יהוה your Elohim, and into His oath, which יהוה your Elohim makes with you this day: 13 That He may establish you today for a people to Himself, and *that* He may be to you a Elohim, as He has said to you, and as He has sworn to your fathers, to Abraham, to Isaac, and to Jacob. 14 **Neither with you only do I make this Covenant and this oath; 15 But with *him* that stands here with us this day before יהוה our Elohim, and also with *him* that is not here with us this day:** 16 (For you know how we have dwelled in the land of Egypt; and how we came through the nations which you passed by; 17 And you have seen their abominations, and their idols, wood and stone, silver and gold, which *were* among them:) 18 Lest there should be among you man, or woman, or family, or tribe, whose heart turns away this day from יהוה our Elohim, to go *and* serve the gods of these nations; lest there should be among you a root that bears gall and wormwood; 19 And it come to pass, when he hears the words of this curse, that he bless himself in his heart, saying, **I shall have peace, though I walk in the imagination of my heart,** to add drunkenness to thirst: 20 **יהוה will not spare him,** but then the anger of יהוה and His jealousy shall smoke against that man, and **all the curses that are written in this book shall lie on him,** and יהוה shall blot out his name from under heaven.

Uncircumcised men can not partake of Passover

Exodus 12:48-51 And when a stranger shall sojourn with you, and will keep the Passover to יהוה, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat of it. 49 One law shall be to him that is home born, and to the stranger that sojourns among you. 50 This did all the children of Israel; as יהוה commanded Moses and Aaron, so did they. 51 And it came to pass the selfsame day, *that* יהוה brought the children of Israel out of the land of Egypt by their armies.

Comment: The male babies of Israel were circumcised eight days after they were born. They had maintained this commandment for all the years that they had been in Egypt. When Moses came back to Egypt without circumcising his son, he may have been trying to be rejected as a leader because Israel would never believe that a man sent by Elohim would not keep this commandment. However during their travels in the wilderness they did not circumcise their sons and they were all circumcised right before they entered the land of Israel.

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All Firstborns belong to יהוה

Exodus 13:1-2 And יהוה spoke to Moses, saying, 2 Sanctify to Me all the firstborn, whoever opens the womb among the children of Israel, *both* of man and of beast: it *is* Mine.

Comment: All firstborn males were to be the Priest of their family. They would be the spiritual leader of their family. We see this when Israel first came to Mount Sinai when the “young men” offered sacrifices. This was to be the way until Israel worshipped the golden calf. After that incident יהוה chose the men of the Tribe of Levi to be the Priesthood.

Related Scripture: First born males were to be the Priests of the family

Exodus 24:4-5 And Moses wrote all the words of יהוה, and rose up early in the morning, and built an Altar under the hill, and twelve pillars, according to the twelve tribes of Israel. 5 And he sent **young men** of the children of Israel, which offered Burnt Offerings, and sacrificed Peace Offerings of oxen to יהוה.

Passover is to be kept in the Land

Exodus 13:3-7 And Moses said to the people, Remember this day, in which you came out from Egypt, out of the house of bondage; for by strength of hand יהוה brought you out from this *place*: there shall no leavened bread be eaten. 4 This day you came out in the month Abib. 5 And it shall be when יהוה shall bring you into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which He swore to your fathers to give you, a land flowing with milk and honey, that you shall keep this service in this month. 6 Seven days you shall eat unleavened bread, and in the seventh day *shall be* a feast to יהוה. 7 Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with you, neither shall there be leaven seen with you in all your quarters.

Comment: We see from verse five that Israel was to keep the Passover when they came into the land. This sounds like they were not to keep it the forty years that they were in the wilderness. However we see in Numbers chapter nine that they did keep it at least some of those years. This may be that they were told by Moses to also keep it in the land, since Moses would not be with them in the land. I don't believe it was kept the whole time in the wilderness, because they did not circumcise the children who were born in the wilderness and only circumcised males were allowed to attend of Passover.

Related Scripture: Israel kept the Passover in the wilderness

Numbers 9:1-5 And יהוה spoke to Moses in the wilderness of Sinai, in the first month of the second year after they came out of the land of Egypt, saying, 2 Let the children of Israel also keep the Passover at its appointed season. 3 In the fourteenth day of this month, at evening, you shall keep it in its appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall you keep it. 4 And Moses spoke to the children of Israel, that they should keep the Passover. 5 And they kept the Passover on the fourteenth day of the first month at evening in the wilderness of Sinai: according to all that יהוה commanded Moses, so did the children of Israel.

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Related Scripture: Israel was circumcised the 2nd time

Joshua 5:2-8 At that time יהוה said to Joshua, Make sharp knives, and circumcise again the children of Israel the second time. 3 And Joshua made sharp knives, and circumcised the children of Israel at the hill of the foreskins. 4 And this *is* the cause why Joshua circumcised: All the people that came out of Egypt, *that were* males, *even* all the men of war, died in the wilderness by the way, after they came out of Egypt. 5 Now all the people that came out were circumcised: but all the people *that were* born in the wilderness by the way as they came forth out of Egypt, *those* they had not circumcised. 6 For the children of Israel walked forty years in the wilderness, till all the people *that were* men of war, which came out of Egypt, were consumed, because they obeyed not the voice of יהוה: to whom יהוה swore that He would not show them the land, which יהוה swore to their fathers that He would give us, a land that flowed with milk and honey. 7 And their children, *whom* He raised up in their stead, those Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way. 8 And it came to pass, when they had finished circumcising all the people, that they stayed in their places in the camp, till they were whole.

Comment: There would not be a problem to circumcise male babies as they were born in their travels in the wilderness. The babies would be carried by their mothers and would heal naturally. This brings up the question of why didn't they circumcise the new born sons? I believe that it was a matter of the rejection of the generation that came out of Egypt. We know that all who rejected the Covenant and rebelled against יהוה would not be allowed to enter the land of Israel. They broke the Covenant when they worshipped the golden calf and יהוה made the renewed Covenant with the second generation as shown in the book of Deuteronomy. That new generation were circumcised just before they entered the land and started with a clean slate being holy and able to destroy the people of the pagan gods.

The Torah requires you and your descendants to keep Passover

Exodus 13:8-10 And you shall show your son in that day, saying, *This is done* because of that *which* יהוה did to me when I came forth out of Egypt. 9 And it shall be for a sign to you on your hand, and for a memorial between your eyes, that יהוה's Torah may be in your mouth: for with a strong hand has יהוה brought you out of Egypt. 10 You shall therefore keep this ordinance in its season from year to year.

Related Scripture: Passover is a commanded Feast

Leviticus 23:4-8 These *are* the Feasts of יהוה, *even* holy convocations, which you shall proclaim in their seasons. 5 In the fourteenth *day* of the first month at evening *is* יהוה's Passover. 6 And on the fifteenth day of the same month *is* the Feast of Unleavened Bread to יהוה: seven days you must eat unleavened bread. 7 In the first day you shall have a holy convocation: you shall do no servile work then. 8 But you shall offer an offering made by fire to יהוה seven days: in the seventh day *is* an holy convocation: you shall do no servile work *then*.

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All Firstborn of men and animals belongs to יהוה

Exodus 13:11-16 And it shall be when יהוה shall bring you to the land of the Canaanites, as He swore to you and to your fathers, and shall give it to you, 12 That you shall set apart to יהוה all that opens the matrix, and every firstling that comes of a beast which you have; the males *shall be* יהוה's. 13 And every firstling of a donkey you shall redeem with a lamb; and if you will not redeem it, then you shall break his neck: and all the firstborn of man among your children shall you redeem. 14 And it shall be when your son asked you in time to come, saying, What *is* this? that you shall say to him, By strength of hand יהוה brought us out from Egypt, from the house of bondage: 15 And it came to pass, when Pharaoh would hardly let us go, that יהוה killed all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to יהוה all that opens the matrix, being males; but all the firstborn of my children I redeem. 16 And it shall be for a token on your hand, and for frontlets between your eyes: for by strength of hand יהוה brought us forth out of Egypt.

Comment: We see that Egypt would no longer be a world power. It is still not a world power even today. It seems that the death of all the firstborn sons of Egypt ended the dominance that had been Egypt's. There must be something different about the characteristics of a firstborn son that is not understood even today. Since יהוה saved all the firstborn of Israel both man and animals, all firstborn of future generations belong to Him. The firstborn of animals that can be offered as a sacrifice must be offered, but animals that are not allowed to be sacrificed must be redeemed and all firstborn sons must be redeemed. It is believed that to kill a man would result in the destruction of a whole nation, since his descendants would be a great number of people. Therefore the firstborn sons of all future generations must be redeemed.

Book of Jasher CHAPTER 75

1 At that time, in the hundred and eightieth year of the Israelites going down into Egypt, there went forth from Egypt valiant men, thirty thousand on foot, from the children of Israel, who were all of the tribe of Joseph, of the children of Ephraim the son of Joseph. 2 For they said the period was completed which the Lord had appointed to the children of Israel in the times of old, which he had spoken to Abraham. 3 And these men girded themselves, and they put each man his sword at his side, and every man his armor upon him, and they trusted to their strength, and they went out together from Egypt with a mighty hand. 4 But they brought no provision for the road, only silver and gold, not even bread for that day did they bring in their hands, for they thought of getting their provision for pay from the Philistines, and if not they would take it by force. 5 And these men were very mighty and valiant men, one man could pursue a thousand and two could rout ten thousand, so they trusted to their strength and went together as they were. 6 And they directed their course toward the land of Gath, and they went down and found the shepherds of Gath feeding the cattle of the children of Gath. 7 And they said to the shepherds, Give us some of the sheep for pay, that we may eat, for we are hungry, for we have eaten no bread this day. 8 And the shepherds said, Are they our sheep or cattle that we should give them to you even for pay? so the children of

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Ephraim approached to take them by force. 9 And the shepherds of Gath shouted over them that their cry was heard at a distance, so all the children of Gath went out to them. 10 And when the children of Gath saw the evil doings of the children of Ephraim, they returned and assembled the men of Gath, and they put on each man his armor, and came forth to the children of Ephraim for battle. 11 And they engaged with them in the **valley of Gath**, and the battle was severe, and they smote from each other a great many on that day. 12 And on the second day the children of Gath sent to all the cities of the Philistines that they should come to their help, saying, 13 Come up unto us and help us, that we may smite the children of Ephraim who have come forth from Egypt to take our cattle, and to fight against us without cause. 14 Now the souls of the children of Ephraim were exhausted with hunger and thirst, for they had eaten no bread for three days. And forty thousand men went forth from the cities of the Philistines to the assistance of the men of Gath. 15 And these men were engaged in battle with the children of Ephraim, and the Lord delivered the children of Ephraim into the hands of the Philistines. 16 And they smote all the children of Ephraim, all who had gone forth from Egypt, none were remaining but ten men who had run away from the engagement.

17 For this evil was from the Lord against the children of Ephraim, for they transgressed the word of the Lord in going forth from Egypt, before the period had arrived which the Lord in the days of old had appointed to Israel. 18 And of the Philistines also there fell a great many, about twenty thousand men, and their brethren carried them and buried them in their cities. 19 And the slain of the children of Ephraim remained forsaken in the valley of Gath for many days and years, and were not brought to burial, and the **valley was filled with men's bones**. 20 And the men who had escaped from the battle came to Egypt, and told all the children of Israel all that had befallen them. 21 And their father Ephraim mourned over them for many days, and his brethren came to console him. 22 And he came unto his wife and she bare a son, and he called his name Beriah, for she was unfortunate in his house.

Comment: The mistake the children of Ephraim had made was in counting the years from the Covenant, was not remembering that Abraham did not have a **descendant** when the Covenant was given and also they did not account for the fifteen years that Israel was given land in Egypt, when they were **not sojourning** or living in a land that was not their own. These two periods of fifteen years required the total time of 430 years before they would leave Egypt. We must also not leave for the land of Israel before it is time. The way we will know when to leave is that it will be after a period of time when we will not be allowed to leave just as it was for the Children of Israel. Right now we are free to leave but there will be a time soon when we will not be allowed to leave because our government will prevent us from doing so. Then there will come the two witnesses (Revelations 11) who will oppose all governments that hold back the present day children of Israel. Judah will be taken from Jerusalem to the wilderness (Revelations 12:5-16) and Ephraim will remain in the lands where they live until the end of the judgments (Revelations 12:17). Many who follow the Lamb of Elohim and keep His commandments will be killed but will be given white robes (Revelations 6:11). Those who are killed because they would not take the mark of the beast will be brought back to life and they will rule with Messiah for the thousand years (Revelations 7). We know that the two witnesses come and unlike Aaron and Moses, they are killed and lay in the street for three and a half days. When they are resurrected and taken up to Heaven the wrath of Elohim will be on the evil on the earth.