



Parasha: **Bo/COME**
 Torah Portion: **EXODUS 10:1-13:16**
 Tanak: **JEREMIAH 46:13-28, ISAIAH 19:1-17, 21:11-22:4, 2 KINGS 23:1-23**
 Brit Hadasha: **JOHN 1:29-34, COLOSSIANS 1:13-23, EPHESIANS 2, 1 THESS. 4:13-18**

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IN ALL ASPECTS OF LIVING and in every facet of life, YHVH prepares us for what is yet to come. We have not been forsaken, nor have we been left alone to make up life as we go along. The discovery of hope comforts us in knowing that YHVH will never leave us nor forsake us and according to Psalm 121, YHVH is the One who keeps [us] Israel and will never slumber nor sleep.

In contrast, the unbelieving world surrounding us has no significant hope of true providence, intervention or establishment of the Kingdom of YHVH in their lives and, sadly, they really do not know how or why they lost their inalienable rights as vanquished citizens of His Kingdom. Furthermore, several sects of Judaism do not even esteem Torah as applicable to their lives and, therefore, they live life without hope for a life after death. Scores of Christians have disregarded Torah as their moral code for living which delineates YHVH's protocol for life and death. Many are simply agnostic in their own peculiar religions. What kind of hope do these representations encourage? Our Elohim is King of the whole universe and rules and reigns from His throne. Furthermore, our Messiah and YHVH are One, and as He reigns upon His throne, He has declared "The Lord said to my Lord, "Sit at my right hand, until I make your enemies a footstool for your feet." Our YHVH is the Sovereign One. Our hope in this world and of the world to come is far exceeded by the majesty and glory of YHVH and His Kingdom.

The presence of Israel in the midst of the nations is the very heart of why YHVH reaches down and sends adversity upon the nations. It is His fulfillment of the promise that He made to Abraham. Through Abraham's seed, all the nations of the earth would be blessed. As we are in the nations, we are being used to rub all the inhabitants around us as sandpaper is used to smooth wood. We are as iron that is used to sharpen other iron so that they will be ready for YHVH's use and ready to worship Him. YHVH has punishment in store for the nations, whether we are used in that nation or not. However, we are in the

nations and the nations have to choose whether to bless Israel or to curse them. In cursing Israel, YHVH defends and they seal their fate as transgressors. People who have besmirched the people of Israel, will have an opportunity to witness the miracles and signs of YHVH in their midst. This scenario is similar to the sons of Israel as they were brought out of Egypt. The signs and miracles of YHVH were shown forth for all to see and to experience. Even though it was reckoned as judgment, conversely it, also, was an appeal for repentance.

Furthermore, the mighty demonstrations of YHVH's power are not for the aforementioned reasons only, but are to equip us for what is to come. Simultaneously, as the judgments of YHVH are being poured out upon the nations, He is calling forth a people out of darkness into His marvelous light at this hour to be a people for His own possession that will cling to the tzi-tzit of the righteous ones who are demonstrating a righteous lifestyle of the Kingdom on earth.¹ We, as His people, are likened to gold which is placed in the refiner's fire and when the dross is revealed it is removed from our lives. Judgment begins in the household of YHVH.² The judgments of YHVH are being used to stir us up and position us to meet with YHVH in the wilderness. He is using His judgments to get our attention and prepare us for departure. Even in the lowest ebbs of life, man is prone to living in a rut and becomes comfortable in knowing what to expect. It takes the unexpected from YHVH to jolt him out of sleep and slumber and go forward into action.

The retribution of mankind which surrounds us is the punishment unto the rebellious nations and serves to remind us that we must not venture within their ways lest we get trampled underfoot. We must be above reproach and look to the Creator for His next move. When YHVH makes a declaration to us, we must be ready to go forth from this land and dwell in the next place He has prepared for us. We will do this because He is preparing us now for what is awaiting us in the future.

¹Zechariah 8:23

²Ps. 66: 10-12, Malachi 3:2-3 &

1 Pet. 4:17

Shavu Halacha/Weekly Walking:

Even when we are tested and have to endure adversity, we must be thankful in knowing that YHVH will bring us through. Each step taken toward YHVH is an act of fulfillment in His promises to us. Each step of obedience renders obedience and faithfulness to YHVH, along with the attribute of righteousness. We must set our face as flint and journey onward, as long as we see and hear YHVH calling to us. When we do not have evidence of YHVH's presence or voice, we still have proof that He has called us and given us His promise in Torah. It is our atlas to know the answers to life's challenges, together with the Ruach, Who speaks to us and guides us to the understanding of Torah and the revelation of who the pre-incarnate Yeshua is, we are well equipped for each challenge.

With each successful step forward, we are afforded other opportunities as well. Not only is spiritual growth the by product of our faith and steps, but we have both material evidences of blessings, as well as, mental and emotional growth. In as much, we must render back to YHVH what He has given us. Whether it is inspiration or physical bounty, we must give back to YHVH the first of all that comes our way. In this cycle, YHVH sees our hearts and our willingness to go further with Him. Without this obedience, He sees our stubbornness and pride. Render back to YHVH what belongs to Him, in doing this, we will reap one hundred fold if we persevere.

Day 1

- PARASHA:
EXODUS 10:1-20
- TORAH STUDY
- PRAYER LEAVES

1. Interestingly, YHVH says that He has hardened Pharaoh's heart so that He may perform these signs that are His among them. When Moshe and Aaron go to Pharaoh, Moshe says that he will bring locusts upon the territory. Where did Moshe get the permission and power to make this decree? Why does YHVH honor what Moshe decrees by bring locust on the land?

2. As much as there is a statement of why YHVH is hardening Pharaoh's heart in verse 2, there is, also, a promise to Moshe, and possibly to Aaron. What is the promise?

3. Moshe not only states what will happen if Pharaoh refuses to let the people go, but he gives a description of what it will be like with the locusts in the land of Egypt. Moshe says that the locusts will cover everything so the no one will be able to see the land; they will be in all the house of Pharaoh's servants and all of the Egyptians. It would be the worst outbreak of locusts that has ever been seen in Egypt. What Pharaoh is hearing from Moshe is just a description to him, and does not hold weight in contrast to the actual event. We are not much different when somebody tells us what will happen to us if we do a particular action. What is it about human nature that mandates many to have to experience hardship or learn by going through the hard times in order to learn the lessons the YHVH wants them to learn?

4. Contrast Moshe's words of warning about what will happen to Pharaoh and his servants if they do not let the people go to the justification of punishment as given in Vayikra 26:14-46 and Devarim 28:15-68.

5. If we contrast the locust to the nations, we see that Peter will later receive instructions to teach Yeshua and Torah to the gentiles. In Egypt, locusts are everywhere, just like outside of the people of Israel, the rest of the people on earth are the nations, gentile. Discuss this comparison and the fact that everywhere we sojourn, we will and do encounter the ramifications of the nations.

6. When the locusts arrive in Egypt by the eastern wind, all of Egypt is covered, even the sons of Israel have to endure the presence of the locusts while they are in Egypt. However, the land does not belong to them, it is an Egyptian possession. The fact that the locusts are devouring every green thing and all fruit is of no consequence to the sons of Israel. The first aspect of this curse upon the Egyptians that is changed into a blessing to Israel is all vegetation would be completely devoured. How is this a blessing to the sons of Israel as Egypt's slave labor?

The second way this curse is turned into a blessing is the use of locust for the sons of Israel as their provision. How do the locusts represent a blessing to Israel based on Vayikra 11:21-22?

7. As the locusts withdraw from Egypt through Moshe's prayer, YHVH brings a west wind that He uses to drive the locusts from Egypt into the Red Sea. Torah states that not one is left in Egypt. One point to be made here is that all of the vegetation of Egypt has now been devoured and has been cast into the sea. Egypt is truly plundered of its natural resources that grow on the land. Discuss ways in which this is a punishment and what this symbolizes.

8. What do the locusts being driven into the sea and the wind that drives them there represent in comparison to Pharaoh and his servants?

9. While the locust have devoured all vegetation and are no longer available to the sons of Israel in respect to Vayikra 11, they now have a new kind of dependence on YHVH that must be embraced. What is this new dependence and what is it preparing them to do?

10. In what ways does the plague of locust show forth the miracles and signs of YHVH?

***Sandals
Worshipping in Spirit***

The force of wind that YHVH sent to usher out the locusts from the land of Egypt was a powerful current of air that directed them into the Red Sea as appointed by YHVH. It could be said that His breath, the Ruach of YHVH, gusted across Egypt. It is a precursor to the sons of Israel leaving the land of Egypt and it denotes how they shall leave, as well.

While the sons of Israel did not actually take wings, they are prepared to depart by the Spirit of YHVH according to the call of His presence upon their lives. He guides them to where He desires and takes them by way of the Red Sea not to perish, but to victoriously cross over to the other side.

Regrettably, the sons of Israel started to make their own decisions through the abomination of the molten calf and their reluctance to take the land and, ultimately, they found themselves in complete isolation from YHVH, and as a consequence they faced death and punishment. We must pay heed to what the Ruach tells and teaches us through His Word and to be diligent to carry out His plans as He sets them before us. Hence, we truly begin to worship YHVH in Spirit and in Truth.

Day 2

- PARASHA:
EXODUS 10:21-11:3
- TORAH STUDY
- PRAYER LEAVES

Midrash Point:

In Psalm 18:11, we are told that YHVH made darkness/*choshkek*, the same word used for darkness in the plague of today's reading, to be His secret place and pavilion around Him where thick clouds and dark waters are found there, also. Later, in Psalm 91, YHVH tells us that if we dwell in the secret place/*cether*, we will abide in the shadow of the Almighty.

The revelation of darkness upon the land of Egypt could be the beginning of YHVH bringing His very presence into the midst of the land for the sake of the sons of Israel. It is in preparation for His people to receive Him and the first step in what will be required by any people to serve the Holy YHVH, the cost of the first born or redemption thereof. All of the other plagues, while being punishment and judgment, were also the preparation for His arrival into the lives of the Hebrews as their Elohim.

Discuss this aspect of YHVH's presence in what is around Him and what proceeds before His arrival.

1. The next plague which afflicted Egypt was darkness. This plague, like the last one, takes place, however, by slightly different terms. The locusts appeared according to Moshe's word which was performed by YHVH. However, the plague of darkness took place without any warning to Pharaoh or his servants. Actually, it is probable that there was no warning to the sons of Israel either. (See related question below.) Why would YHVH execute a plague without warning or different to the other signs that He has worked previously?

2. As soon as YHVH told Moshe to stretch out his hand towards the sky, He caused darkness to strike the land of Egypt; He obviously used Moshe to bring this miracle into existence. Nevertheless, we know that YHVH could have miraculously carried out this wonder without the help of Moshe or any man. Why does YHVH tell Moshe to do this opposed to simply telling Moshe what is going to happen then imposing the darkness to fall upon Egypt?

3. When Yeshua was with us, He healed many with blindness. Those whom He healed, also, became seers of light and truth, when they confessed their belief in Yeshua as they proclaimed His healing virtues coming from the Son of the Living YHVH. In contrast, Yeshua blinded Shaul/Paul on the road to Damascus, yet He hid himself from the Pharisees' eyes that were trying to entrap him while in Jerusalem. Compare the darkness in Egypt and the bringing back of the light to that of Yeshua blinding some while allowing others to see Him.

4. Compare the three days of darkness in Egypt to the three days and nights that Yeshua's body was in the grave in which His disciples were without their master.

5. When YHVH caused darkness to fall upon Egypt for three days, He also extended mercy to the entire nation by making it daylight once again. Explain how this is seen as emblematic to the nations of the earth living in spiritual darkness to YHVH revealing Himself as the Light of the World.

6. The land of Egypt enduring three days of darkness is also representational of an end time event that will come upon the whole earth. What is this event and how are the two events related to each other?

7. Moshe states that they must take all they possess, not a hoof would be left in Egypt. He tells Pharaoh that they do not know with what they will worship with until they arrive there. All that we have is YHVH's and is, at some point or another, required to be handed back to Him. Discuss this parallel and what this says about those belongings that we possess and how we need to be ready to use our possessions as worship items.

8. As far as we can tell, Pharaoh summons for Moshe through the unchanging darkness. During the plague, Pharaoh is repentant and afterward, he is hardened. Not only is there a foreshadow to Pharaoh's declaration to Moshe about never seeing his face again, but there is a bit of irony as well, since it is dark when he makes the statement and probably cannot see Moshe's face anyway. Discuss this irony, in tandem with the inclination of the nations to dwell in perpetual blindness preventing them to discover the reality of who YHVH is.

9. One could argue that the sons of Israel had prior warnings to the darkness coming upon Egypt and were able to plan accordingly. However, as discussed in question one, this may not be the case at all. This leads us to ask what source of light was in the dwellings of the sons of Israel.

10. Considering more about the plague of darkness, we see how YHVH conciliates Israel in Goshen and how He encounters the Egyptians in their spiritually deprived state. Even though the sons of Israel are not entirely ready to encounter YHVH, as His firstborn, they are met by YHVH with mercy. Discuss how this plague shows different facets of YHVH's character as He encounters the diverse people groups and how He moves people to or away from Himself.

11. In what ways does the plague of darkness show forth the miracles of signs and wonders of YHVH?

Sandals Worshipping in Truth

When the people ask the Egyptians for the articles of gold and silver, they are revered and are given what they asked for. Likewise, Moshe is said to have been greatly venerated in the land of Egypt.

This holds to the truth of the Brit Hadashah that states, "Humble yourselves in the sight of YHVH and He will lift you up."¹ and "Therefore humble yourselves under the might hand of Elohim, that He may exalt you at the proper time."² We must allow the place for vengeance and the place for exaltation to be given by YHVH. For us to do this ourselves is to say we know better than YHVH and we do not leave room for Him to do what He has prepared for others or ourselves.

¹James 4:10
²1 Peter 5:6

Day 3

- PARASHA:
EXODUS 11:4-12:13
- TORAH STUDY
- PRAYER LEAVES

Midrash Point:

YHVH's plan to go through the heart of Egypt fatally affected the firstborn of the land, except for those that are marked by the blood of the lamb. Correspondingly, YHVH walked through the midst of the Garden of Eden in the cool of the day. As a result of the sin of Adam, YHVH appropriated a contingent mediation as a way to commune with man once again. This set in motion the need for a Messiah to take the place of the blood of lambs that would only satiate temporarily.

Our Messiah is the Passover Lamb Who has placed His blood onto the doorposts and lintels of our hearts because He called us, chose us and we said yes to Him. All of this is done for the opportunity of YHVH to walk in the midst of the garden with us once again. He cannot tolerate sin and it must be atoned for once and for all.

In retrospect, Adam was the first created man of YHVH, but Yeshua who came into humanity as a newborn is considered YHVH's firstborn son and is reckoned as the second Adam. Through Him we are reconciled back to YHVH. The first man failed to be what YHVH created him to be, so the firstborn of all flesh was required by YHVH to restore to Himself a holy remnant for all of eternity.

1. YHVH said that at midnight/*layl* or *layelah* that He would go through the midst of Egypt. Compare this aspect of YHVH to what we usually refer to as the angel of death, which is not seen in this portion of Torah. Also, compare this revelation of YHVH to the angel of YHVH that visits Abraham and Ya'akov.

Noting the word for midnight/*layl*, does that mean absolute midnight? What time was it when YHVH passed through Egypt?

2. YHVH tells Moshe what He is about to do (go through the midst of Egypt) and some details that will happen because of His action (all the firstborn of Pharaoh, of the slave girl and the cattle will die). Was this a specific cause and effect scenario that took place?

3. Verse 11:7 tells us that YHVH will make a distinction between Egypt and Israel. There are several distinctions here. First, we will immediately see that a distinction will be made between Pharaoh's servants and YHVH's servants. Next, a distinction is made that Pharaoh, an *elohim/god* to the Egyptians, is no longer the only *elohim/god* around as Pharaoh's servants will bow down to Moshe as shown in verse 8. Finally, a distinction is made between the sons of Israel and Israel. Discuss these distinctions and role reversals, as well as, how YHVH makes them *called out* and how the people are seen as separate after this point.

4. In chapter 12, YHVH expresses the first of many statutes that are about to be disclosed to Israel. He tells them that a particular month will be the beginning of months for Israel, the first month of the year. We know that it is within that particular month as YHVH says "this" month. We could make an assumption that this revelation came to Moshe and Aaron from YHVH on the new moon of the first month, as He tells them what to do during the course of the month, in ten days or on the tenth of the month, then again, making reference to the fourteenth of the same month. Do some research in Torah to discover when this month is, how it is to be recognized and how to observe it as a commandment to Israel.

5. Upon instructing the congregation of Israel to select a lamb for each household on the tenth day of the month and to keep it until the fourteenth day of the month, at which time they were to kill it at twilight, we discover various actions that have been kept for

centuries. Discuss the following actions as to whether they are kept as tradition or by Torah mandates or both, and why they are kept: (*Study forward into Torah to find various laws about observing Pesach.*)

Selecting a lamb and bringing it into the house to live for the four days: _____

The flesh of the lamb eaten the same night with none left over: _____

Eating the lamb with bitter herbs and unleavened bread: _____

Eat the meal with loins girded, sandals on, a staff in hand and hurriedly: _____

Drinking wine with the Pesach meal or seder: _____

6. Discuss the alternate idea of separating the lamb from the other flocks. What would this be representative of and what other method would be used to make this separation?

7. There is one specified time to slay the Pesach lambs for the entire congregation of Israel. It is to be at twilight on the fourteenth of the first month. Why did YHVH choose this time of day, month and why all at once?

What is the Hebrew word for twilight? What is the meaning of this word and to what time of day does it infer?

8. YHVH says that He will execute judgment against all the gods of Egypt. The word for gods in Hebrew is *elohim* and could be read simply as rulers. To which gods do you understand this to refer, and why?

9. Discuss how the blood was used as a sign representing Yeshua's blood. Furthermore, discuss what this sign represents at the end of time when those of Israel are sealed by the angels of YHVH.¹

¹Revelation 7:1

Day 4

- PARASHA:
EXODUS 12:14-32
- TORAH STUDY
- PRAYER LEAVES

1. The word for day is *yom* in Hebrew. As found in verse 14, it seems to refer to a single day as memorializing the Passover of YHVH. Yet, in verse 15 and 17, YHVH immediately refers to the seven days of the Feast of Unleavened Bread as what should be observed throughout the generations of Israel as a permanent ordinance. Discuss how the word *yom* is used in this passage and how it relates to both Pesach and the Feast of Unleavened Bread.

2. As part of the permanent ordinance, no one of the congregation of Israel or the stranger walking with Israel is to eat anything leavened. To partake of any leaven was/is to be cut off from Israel or to be cut off from the congregation of Israel. The Hebrew word for cut off is *karath* meaning to cut off, down or to cut a body part, eliminate or kill. *Karath* also means to cut or make a covenant as was made between YHVH and all flesh, with Noah and with Abram. It also is used when describing the cutting of the foreskin by Zipporah and the covenant made by YHVH to Israel in Torah. Discuss the meaning of *karath* in conjunction to being cut off from the congregation of Israel as found in verse 15 and 19.

3. How are the first and seventh days of the Feast of Unleavened to be observed? Also, why are these two particular days singled out for this observance?

4. Verses 19 & 20 gives further insight as to who is to observe this feast and where. First, it is for the alien and the native of the land. The alien is understood as a stranger or sojourner, which in Hebrew the word is *ger*, meaning those that have joined themselves to Israel, but are not part of Israel completely for some reason. The native born is one raising from the soil of man or native Israelites, also, this means a native of a tree to Israel. We know that we are grafted in to the Tree of life by Yeshua. There is now no distinction between us and the other branches, just as there was no difference between Ephraim and Manasseh and the other sons of Ya'akov after he adopted them from Yosef. We also know that these ordinances about Pesach and Unleavened Bread were given while outside of the land of Israel. It stands to reason that these do not pertain only to those born inside a piece of property, but to those that are the property of YHVH. Discuss these thoughts in conjunction with by whom and where Pesach and the Feast of Unleavened Bread should be observed.

5. By directive of Moshe, the people were to take hyssop and dip it into the blood of the lamb which was to be in a basin of some sort, then apply that blood on the hyssop to the doorposts and lintels of their homes. This is not just indiscriminate placement of the blood, but on three distinct places, the two doorposts and the lintel. What does this represent by use of the hyssop and the placement of the blood on the entrance to the homes?

6. YHVH said that He would pass through to smite the Egyptians and that when He would see the blood, that He would passover so that the destroyer would not come in to those houses. The word used for destroyer in Hebrew is *shachath*, meaning to destroy, corrupt or go to ruin or decay. Discuss this attribute of YHVH as the One who corrupts or destroys.

7. As our children ask us why we do this or what this rite or service means, we are to say, “It is a Passover sacrifice to YHVH who passed over the houses of the sons of Israel in Egypt when He smote the Egyptians, but spared our homes”. The traditional Pesach Seder (story) is to have a long script with all the accoutrements (wine, roasted egg, horseradish, parsley, salt water, apples with honey and nuts, shank bone, etc.). Yet, so far we have only seen the roasted lamb, the bitter herbs and unleavened bread (since it would begin the Feast of Unleavened Bread and anything leavened is forbidden). Moreover, the entire story in context to verse 27 is much shorter than any traditional seder script (*haggadah*). What conclusions should we draw or questions should we ask about how we observe Pesach and Unleavened Bread?

8. As YHVH passed through Egypt, He struck all of the firstborn of the land. Only those with the sign of blood on their doors did He passover. Notice it was not just males, but seems to include all of the firstborn regardless of gender. This provokes Pharaoh to tell Moshe and the people to get out with all their families and belongings. He also says to bless him in lieu of his loss. Discuss what miracles are shown by YHVH here and how the sides have changed from being servants to being masters in Egypt.

***Sandals
Worshipping in Spirit:***

Our heart is compared to the doorposts of our souls as related to the Ruach HaKodesh/Holy Spirit who we sanction to enter into our hearts and write His Torah on its walls. One could go further and describe our minds as the lintels of the door; overall making a gate for YHVH to enter in and passover in judgment.

We have opportunity to believe what YHVH says for us to do and observe. In that obedience, we continue to apply the blood of Messiah upon the doorposts of our hearts. Sequentially, the blood of Yeshua is the sign YHVH places upon the doorpost of His household and who becomes accountable to YHVH, the Father of His household. By this sign, He passes over us in the heat of His anger and the judgment of the nations does not come near our dwellings. The dwelling places of YHVH belong to Him. We are His dwelling place and we are taken care of by Him in all respects of preservation.

Day 5

- PARASHA:
EXODUS 12:33-51
- TORAH STUDY
- PRAYER LEAVES

1. In the first part of this portion, we see that the Egyptians sent the sons of Israel out in haste, being afraid for their lives. As a result the people took their dough prior to it rising and eventually made cakes of unleavened bread. This all takes place after YHVH tells Moshe and the people what and how to observe Pesach and the Feast of Unleavened Bread as a perpetual ordinance. This is a picture of Yeshua coming to earth to fulfill Torah. He did not abolish Torah, but fulfilled it. YHVH did not say Pesach and Unleavened bread would happen at that point in time and then be forgotten; He established it forever and fulfilled it in what was going to transpire as the sons of Israel left Egypt. Discuss this process of fulfillment and how this shows YHVH's providence.

2. When YHVH tells the people to ask their neighbors for silver, gold and clothing, they obeyed and plundered the Egyptians. It very well may have seemed both ridiculous and an out right dastardly deed, but, with compliance, they received all they asked of the Egyptians. Our obedience in simple, silly or ridiculous (Ruach breathed and reconciled with Torah) requests will bring us to a place of blessing in YHVH, as well. How is this related to Proverbs 13:22 that states, "A good man leaves an inheritance to his children's children, and the wealth of the sinner is stored up for the righteous."?

3. Torah gives the account of 600,000 men leaving Egypt, not including the children. The word used for men in the Hebrew is *geber* meaning strong man or man for battle. We are left to wonder about the women and children and their numbering within those that left. On one hand, it could be said that the 600,000 included everyone able to pick up a sword or able to fight back. On the other hand, would this number of men/geber include the women or the elderly (male or female) that were not able to go to war? Discuss what the 600,000 would have included and not included for the sum of who came out of Egypt.

4. At the time that the sons of Israel left Egypt, verse 38 states that a mixed multitude went up with them. Who were the mixed multitude and what does this mean? Moreover, where did the mixed multitude go and who did they become?

5. The account given for the sum of time that the sons of Israel lived in Egypt was 430 years. As you are able, give an account for this number and tell at what point it began.

6. According to verse 42, “It is a night to be observed”. The discussion here has been going back and forth between Pesach and the Feast of Unleavened Bread. Is Pesach part of the week long Feast? Does Pesach begin the Feast of Unleavened Bread?

7. Torah states that no stranger is to eat of the Pesach lamb (presumably the unleavened bread or the bitter herbs served with the lamb either). The word used for stranger in Hebrew is *nekar*, meaning foreigner or stranger, and preceded by the word *ben* meaning son. As YHVH makes these declarations of whom may eat the Pesach meal, it is important to understand to whom He is referring and how important these statutes are. Who are the strangers that may not partake of the Pesach meal? To whom do the statutes listed in verses 42-49 apply? Also, for whom is it mandatory to observe?

8. The sons of Israel are instructed as to where the Pesach meal is to be eaten and what is not to be done with its flesh. Specifically, the meal is to be eaten in a single house/dwelling. Later, in Devarim 16:7, the lamb for Pesach is to be slain at the place where YHVH places His name and this becomes a pilgrimage feast. Study the word used for house (*bayith*) and reconcile these two statutes.

9. At the end of chapter 12, it is important to note which males may celebrate Pesach. How important is the act of circumcision in respect to this passage and to whom does it apply? Is it a heart aspect only in this day; or, why are we, as Israel, when we celebrate Pesach to be mindful of the aspect of circumcision?

Midrash Point:

In verse 12:41, Torah states that “all the hosts of YHVH went out from the land of Egypt.” The Hebrew word for hosts used is *tsaba*’ meaning army, host of angels, host of whole creation... It is the same word as its root which means to go forth, wage war, and serve at the sacred tent.

Given this information, we must wonder if all of YHVH’s presence, angels and created hosts left Egypt at that time or if Torah only refers to His people leaving. Both ways, discuss the meaning of who left Egypt and why, even with a mixed multitude, Torah would say all the hosts left Egypt.

Day 6

- PARASHA:
EXODUS 13:1-16
- TORAH STUDY
- PRAYER LEAVES

Midrash Point

Our redemption from sin, death and judgment is crucial to the grand finale of our lives. In Torah we are taught and instructed by the directives of YHVH on how to be redeemed by the blood of the Lamb who purges us of sin (leaven) along with the resonant insights of His first fruits. We are delivered out of this world's system by the arm of YHVH. However, before we are delivered we must be purged and cleansed by tribulation and irrevocably by the blood of the Lamb. The firstborn of Israel is multifaceted as we probe deeper into Torah for understanding. The firstborn of the union of man and woman is the first child to open the womb of a woman. The firstborn of the nation of Israel are those who are birthed by the hand of YHVH as His own possession. The firstborn of YHVH is Yeshua who is His only begotten Son, being from the bosom of YHVH.

Before we depart from the ungodliness of this world's system, we, as His called out ones, are to plunder the enemy's camp and divide the spoil amongst us.² "The people who know their Elohim shall prove themselves strong and shall stand firm and do exploits for Him."³ The influence of YHVH through our lives
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1. While still in Egypt, the people are given the responsibility to sacrifice the lamb on behalf of their households. As the people of Pharaoh do not do this, YHVH destroys all of their firstborn, from man to beast. This act does not take the place of the redemption of the firstborn of the sons of Israel, as later we will see in Bamidbar 3:44:51 that the Levites, their cattle and 1,365 shekels were taken for all the firstborn of Israel. As we look back to Shemot 4:22 we see that Israel is considered YHVH's firstborn. With this in mind, why did YHVH have the sons of Israel use lambs as a form of redemption while still in Egypt if this was not used to redeem the actual firstborn sons of the children of Israel?

2. Remembering this day of YHVH's deliverance is commemorated by the removal of leaven and the abstinence of leavened bread. We know that YHVH is holy and pure. He is not equated with sin, but the opposite of sin, He is Righteousness. That being the case, He gives us ordinances and instructions that are holy and are meant for us to observe and do in order to make us pure, holy and set apart (sanctified) from the nations. The nations, like Egypt, are leaven to us as they influence us and become our masters instead of YHVH. Further discuss how the removal and commanded abstinence from leaven for seven days is representational of YHVH bring us out of the house of slavery by His powerful hand.

Moreover, how does the powerful hand of YHVH which delivers us out of our proverbial Egypt equate to a sign on the hand and a reminder of the forehead of sons of Israel? Is this a literal action to be taken or a symbolic gesture in accordance to this passage of Torah and Devarim 6:8-9 and explain the Torah reasons for your answer.

3. Verse 4 says that, "On this day in the month of Aviv, you are about to go forth." Aviv means the month of ear-forming, greening of crop of barley. This is fresh barley ears that are in the field. It is an important aspect in respect to the wave offering for the Feast of First fruits.¹ The crop of barley may not be consumed until the wave offering of the first fruit is lifted up to YHVH. Accordingly, it would be important to know when the Aviv would take place. Note: the month in which the Aviv takes place is called the first month, not Aviv for the name of the month. Aviv is the substance of what is to take place in the first month. Why is the actualization of the first month so important to Israel for the feast of Pesach and the others?

¹Vayikra 23:9-14
²Psalms 68:12
³Daniel 11:32

4. According to Shemot 12:24, YHVH told the people that they and their children were to observe the rite of Pesach forever. Here, in verse 5, YHVH reminds them that when they enter the Promised Land, they will continue to observe this rite in the specific month. This thought is in contrast to verse 5 giving permission not to observe Pesach until they enter the land. Discuss the difference in these points-of-view and your Torah specific conclusions as to when Pesach and the Feast of Unleavened Bread should be observed.

5. The first of every womb, both of man and beast, are to be devoted to YHVH, when He brings them into the land. The word for devote or set apart is *'abar* meaning to pass over, by or through, to alienate, bring, carry, do away, take, or transgress. All males that open the womb are to be devoted or pass into the hands of YHVH. Discuss how Yeshua (the only begotten of YHVH, yet the second Adam) is our redemptive payment for this price to be paid and if we are still to consider, when we re-enter the land, this law to be applicable to us or not. (Read the next question prior to answering number 5.)

6. In the midst of the passage about the firstborn being devoted to YHVH, we are given instructions of what happens to a donkey, since it is unclean and cannot be offered as a sacrifice to YHVH. Either its neck is broken or a lamb is given in its place for a redemption price. The donkey is used here as an allusion to all that is unclean, yet is accepted, as the firstborn, to be devoted to YHVH. Remember, Ishmael was to be a donkey of a man, and in Hosea, Ephraim and Israel are likened to a wild donkey. What is the meaning of this passage in respect to man? Moreover, does this relate with David severing off Goliath's head? Is there a correlation with the end time debauchery of beheading those who keep the testimony of Yeshua and their faithfulness to His word?⁵

7. In the context of the redemption or devotion of the firstborn of Israel which encompasses both man and beast, what can be discussed concerning YHVH's way of sanctification (separation) of the sons of Israel and the firstborn? Why use this process with the prospect of the Messiah's return?

Midrash Point Continued...

should affect those around us to come out from the world and be adjoined to our YHVH. The mixed multitudes which came out from Egypt with the children of Israel were adjoined to YHVH and were no longer considered strangers and foreigners through their obedience to YHVH. Now as we edge in upon the conclusion of time, we as His people who are called out from this world are characterized by Yeshua as salt and light to affect and preserve those around us.

The grand finale is being staged in this world before our very eyes. Even as the children of Israel are soon to be betrothed to YHVH at Mt. Sinai, we are now being prepared as the Bride of Messiah. Conceivably, the marriage supper of the Lamb will be reminiscent of the Pesach feast. We are exhorted to "rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come and His bride has made herself ready. And he said to me [John], "Write, Blessed are those who are invited to the marriage supper of the Lamb." The elements of this pinnacle occasion will be the Lamb who was slain, the assembly of the firstborn who are enrolled in heaven."⁴ "Blessed are those who are invited to the marriage supper of the Lamb." Blessed are the redeemed of YHVH!

⁴Hebrews 12:23
⁵Revelation 20:4

Shabbat

- PARASHA:
EXODUS 10:1-13.16
- RESTORATORY—
MIDRASH
- PRAYER LEAVES

YHVH is constantly affecting all things for all people. While we may not understand this, albeit, it is a veritable phenomenon. However, when YHVH intervenes on behalf of some individuals it is because those people love Him and He has chosen them for His own possession. Other situations are orchestrated for the nations to see the glory of the Father and to recognize His Son and the need for Him as their Redeemer. Yet, all of these things take place simultaneously. Even more, YHVH is proficient and directs many simultaneous scenarios for people groups all over the world all at once. The finality of these outcomes will, inevitably, come together in the end to reveal the Father, His Word, the Ruach and the Messiah as One. The other part of this outcome will be the proof and substance of who He has called and who is chosen for all of eternity. One day, we will see this outcome as we all draw near to the Throne and bow before the Maker of all.

In the mean time, we must work hard to begin to fathom the enormity and sovereignty of YHVH. It will take us the rest of our lives to take on this challenge, and we may take our last breath without many of the answers we seek. However, the journey of finding the answers and the journey of answering the call of YHVH is our assignment. It is the commission for us as disciples of YHVH and the directive to relate to others our findings thus far in order to make them disciples and continue to disciple them in our Redeemer.

As the sons of Israel were held captive to the Egyptian Pharaoh and his servants, it is a constant reminder of where we came from and where we are yet to go. The institution of Pesach and the Feast of Unleavened Bread were as much for that generation as they are for us today. It serves to remind us as to how YHVH brought His children out of bondage and bears knowledge of separation from sin through ongoing cycles of removing leaven from our lives. Respectively, our lives have been ransomed from the world of sin and death. The enmity between the prince of the power of the air and those that are called to serve YHVH in the wilderness is raging around us at this very hour. We can so easily get bogged down in the fight against the evil one as we begin to look for serpents to trample upon each step we take. We end up taking our eyes off of the One Who has already made that serpent a footstool for His feet. In this we miss the mark and have to be reminded, again, why we have been brought out of Egypt and why we have to be separate from the lost and dying world surrounding each one of us.

The revelation of YHVH regarding the land of Egypt was for both areas of the inhabitants. The sons

of Israel were to be witnesses, and at the beginning endured partial judgment with the plagues that were sent. At the onset, the sons of Israel were willing to go along with Moshe and Aaron and what YHVH had spoken to them. As hard times came, however, they lost that initial inspiration and grumbled about their worsened conditions for their sakes. YHVH needed to regain their focus and attention. He did this by allowing them to undergo the severity of the first few plagues including the water which turned into blood and the frogs. YHVH used the plagues of Egypt, His judgments, to reveal the beginning of Torah which is a legacy of His people. They would see and experience, first hand, the power of the Word of YHVH so that they would not doubt His Word when specified as the teachings and instructions which would govern their lives. We should not assume that the sons of Israel were a great entity void of sin. They were flesh and bone, just as we are, just as the Egyptians were. The difference was and shall continue to be the covenant made to Abraham that they would be delivered and be His people. They were chosen to be delivered and they needed to see YHVH's display of power so that they would believe and develop faith.

On the other hand, the servants of Pharaoh, Pharaoh himself and their gods were to bear the brunt of all the miracles of YHVH as made manifest within the plagues that slammed against Egypt. This was the judgment of YHVH being poured out on a people that had made themselves enemies to YHVH through His people. YHVH had told Abraham that He would bless those that blessed Abraham and curse those that cursed him. As heirs to the promise, this reached down to the sons of Israel as well. The oppressors were dealt with accordingly, as their land, possessions and firstborn were taken from them, like sand that flows through the fingers of man. No grip was strong enough to hold on to what they loved so dear. Even their gods were made out to be foolish in all the eyes of the inhabitants of Egypt.

As such, that nation had the opportunity to walk through judgment so that they, too, could see YHVH in their midst. Some did just that. By the end of the plagues, not only were Pharaoh's servants asking him how long he would have Moshe be a snare to them, but they were begging for the release of the sons of Israel and willingly gave them their gold, silver and clothing. They even recognized, prior to the locusts, that Egypt had already been destroyed.¹ Those that tried to reason with Pharaoh must have realized the call on their people to repent and draw near to YHVH.

The differences between the sons of Israel and the servants of Pharaoh were more than just which

¹Shemot 10:7

Elohim they served. The dividing line was the enmity between righteousness and evil, which one group accepted as lifestyle and boldly proclaimed those devices that haSatan used to broaden the enmity as false gods. The contrasting group, the sons of Israel, recognized the true source of righteousness and were cognizant that the enmity was placed there by Him. Yet, after the judgments commenced and the revelation of their faith was instilled then YHVH made the division between the two peoples identifiable by all. As this recognition occurred, some of the people within Egypt questioned the validity of their false gods and began to see YHVH as the true power in the universe. When that happened, they were brought out of Egypt by a powerful hand, just as all of the sons of Israel were delivered.

These people were called the mixed multitude that went out to the wilderness with the sons of Israel. At that point, YHVH made one standard for all of them. That standard may seem to be inequitable, but it became the prerequisite for those desiring to belong and be recognized as Israel and to join the celebration and observance of Pesach. YHVH made another distinction or division to see plainly who was and is welcome to partake of the sacrificed lamb portions. The lessons here are multi-fold and yet clear in many respects.

The means by which the people were to be passed over would foreshadow the means by which all of YHVH's chosen people would be redeemed as firstborn children of Israel. He told Pharaoh that Israel was His firstborn. Even today, we must adhere to the Lamb that takes our place redeeming us for the sake of what YHVH requires as He passes through in judgment. It is our stubbornness and our stiff necked lifestyles that inhibit us from knowing Messiah. He longs to reveal Himself to us, but the foreskin of our hearts get in the way of being able to be reconciled to our Creator in proper standing within Yeshua.

The vicious cycle of our human inclinations is our downfall. However, when our inclinations are redeemed along with our whole being, that cycle seems to be based on our steps of obedience so that He may be glorified to show Himself to us. In this case, the act of circumcision is used to make the distinction as to whom may draw near to YHVH. However, we know that He calls us first. The first contact is initiated by the Creator, Himself. To think otherwise is to place the mantle of pride around our shoulders and deem His place in our lives as unnecessary. This is far from truth. His call, in any shape or form that He has reckoned to call us, is the first step in our spiritual birth. He then places before us the options from which we must choose. It is the

only spiritual banquet we are served: right or wrong. More succinctly, we are told that man does not live by bread alone, but by every word that proceeds out of the mouth of YHVH.² It is man's decision to choose the victuals to eat at that point. His grace is what brings us to that place of decision. His mercy is what illuminates the righteous choices for us to make. Moreover, our choice to partake of His words and stand on those words as truth is the faith that is built up within our hearts. Thus, the journey begins.

The sons of Israel were far away, but they were given the opportunity to come near as they bore witness to the Voice of YHVH at Mt. Sinai. They were purchased by the firstborn of Egypt to be brought out of slavery and into His kingdom of light. The price paid for their redemption as a firstborn nation was the ongoing sacrifice of one year old lambs for Pesach. We are no different then they. Our price has been paid as firstborn citizens that have either been grafted in or are original heirs, so that there is no difference. Our redeemed price was the blood of Messiah that has been shed for all of our behalf. While the sons of Israel were strangers to the covenant until He made Himself known through signs and miracles, through the crossing over of the Red Sea and the giving of Torah, we were strangers and far off from Him,³ not having the One true Elohim and clinging to the enmity of good and evil as our god. He made the separation in our lives and in our hearts so that we would see Him, Who was slain for all of creation, so that we would say yes to Him and partake of His Body. That Body is the Word which became flesh so that we may have Life forever. Our eternal life begins at the point of crossing over. Yet we cannot be stagnant or place our faith of our initial experience of crossing over on an automatic cruise control mode. It is an ongoing crossing over from revelation to revelation, from glory to glory of the Father in one Spirit through Yeshua. Our part is to continue to cross over by choosing life over death and to wear the garments of the incorruptible Word. If we do not choose to walk in that Life, we do not truly have a circumcision of the heart and we are not accurately reconciled to Him. We risk the tragedy of rejecting the purchase price of Yehsua and forsaking the work of redemption that He accomplished for Israel as if we stayed in Egypt when the clarion call was made to come out and be set free. We negate the covenant made with Eve that her seed would crush the enemies head. Our reconciliation has been preached, even before Yeshua. It is time that we come together as the one new man that is built upon the Corner Stone, a choice stone, a precious Corner Stone laid in Zion by the Chief Builder, YHVH. And He who believes in Him shall not be disappointed.⁴

²Devarim 8:3

³Ephesians 2:11-13

⁴1Peter 2:6-8

