

The Treasures of the Torah

*“Again, the kingdom of heaven is like a merchant in search of fine pearls,
46 and upon finding a single pearl of great value, he went and sold all that he had and bought it.
Matthew 13:45*

‘Ok Pharaoh, you’ve got three plagues now, to make your mind up!’



Exodus - ‘Bo, Come, Enter’

28th January 2023 - 6 Shevat 5783

Exodus 10:1 - 13:16

Additional readings . Heb 46:13-28 , John 19:31-37

Shalom Talmidim.

The Hebrews having experienced the first three plagues and witnessed the proceeding four, are now about to see even more devastation brought upon the land. Locusts will invade and destroy the crops and a period of thick darkness will cover the Egypt.

YHVH commands Moses to ‘Bo’.

Ex10:1 Then the Lord said to Moses, “Go to Pharaoh, for I have hardened his heart and the heart of his servants [making them determined and unresponsive], so that I may exhibit My signs [of divine power] among them, 2 and that you may recount and explain in the hearing of your son, and your grandson, what I have done [repeatedly] to make a mockery of the Egyptians—My signs [of divine power] which I have done among them — so that you may know [without any doubt] and recognize [clearly] that I am the Lord.”

3 So Moses and Aaron went to Pharaoh and said to him, “Thus says the Lord, the God of the Hebrews: ‘How long will you refuse to humble yourself before Me? Let My people go,

so that they may serve Me. 4 For if you refuse to let My people go, then hear this: tomorrow I will bring [migratory] locusts into your country. 5 They shall cover the [visible] surface of the land, so that no one will be able to see the ground, and they will eat the rest of what has remained—that is, the vegetation left after the hail—and they will eat every one of your trees that grows in the field; 6 your houses and those of all your servants and of all the Egyptians shall be filled with locusts, as neither your fathers nor your grandfathers have seen, from their birth until this day.”

The Smithsonian magazine reported in March 2013 a swarm of locusts flew into Israel just in time for Passover? A little uncanny wouldn't you say? Locusts are of course a natural phenomenon in the Middle East, so what's so unusual about the Biblical plague of them?

When we see natural occurrences become supernatural or unprecedented, we really need to open our eyes a little bit more.

This Biblical plague was foretold, and just as YHVH had commanded, it came to pass. Utter devastation of all crops and the infestation of homes ensued. How much more would Pharaoh allow his nation to go through? How would things be salvaged and how long would it take for any normality to resume? What will transpire in the coming days?

Despite the onslaught of the plague Pharaoh's heart remained hardened. Pharaoh's courtiers pleaded with him to relent and concede to the demands of Moses.

Pharaoh, once again, would seem to relent but was only prepared to meet Moses' demands half way — only the men could go out to worship.

Then YHVH allows the enormous swarm of locusts to sweep through the land. Pharaoh also summons Moses and Aaron and asks that they petition YHVH to lift His hand.

So the game continues. The heart of Pharaoh is hardened by the Lord and the next plague of thick darkness covers the land. For three days the land was pitch black. It was as if every eye had been made blind. Not a single sole could be seen. The darkness was tangible.

This time Pharaoh says the children may depart too, but all the livestock must be left behind.

Before we continue, we were introduced to an ancient name given to Egypt by the Greeks. The word 'Kemet' was used, meaning the 'Black land' in reference to the rich fertile soil. In this week's Parsha the Hebrew word for Egypt is 'Mizraim'. The Mizraim were descendants of Ham.

Psalm 105 gives reference to the time when Jacob entered Egypt and when Moses and Aaron were called to release the plagues upon Egypt and deliver the people.

V16 He called down famine on the land
and destroyed all their supplies of food;

17 and he sent a man before them—
Joseph, sold as a slave.

18 They bruised his feet with shackles,
his neck was put in irons,
19 till what he foretold came to pass,
till the word of the Lord proved him true.
20 The king sent and released him,
the ruler of peoples set him free.
21 He made him master of his household,
ruler over all he possessed,
22 to instruct his princes as he pleased
and teach his elders wisdom.
23 Then Israel entered Egypt;
Jacob resided as a foreigner in the land of Ham.
24 The Lord made his people very fruitful;
he made them too numerous for their foes,
25 whose hearts he turned to hate his people,
to conspire against his servants.
26 He sent Moses his servant,
and Aaron, whom he had chosen.

Can you imagine what Moses and Aaron were thinking. What's going to happen next? This guy just won't admit defeat.

YHVH tells them that one more judgement is to come, but this time the Hebrews have to do something to prepare for it. YHVH's judgement upon the firstborn is to come.

The firstborn will also include those among the cattle and those born to the slave girl.

At the moment of judgement YHVH says that there will be a loud outcry that will cover the land. It was to be a terrible moment when the cries of all the people echoed throughout the Egypt. Can you imagine hearing all of their cries as they awaken to find the death of their children and livestock?

In preparation for this event, the Hebrews were to slaughter a lamb and cover the doorposts of their homes with the blood. This will be the moment that the angel of death will pass over their homes seeking the first born of the people.

Just let us stop and pause for a moment. Let us look at the events thus far. The final judgement is to come. Nine have already devastated the nation, and now YHVH says that the people must now kill a lamb, which is a sacred animal to the Egyptians and cover their doorframes with its blood, furthermore they have to cook and eat the lamb as well. I can only assume that the people had resilient constitutions. Death and disaster surrounded them, but the people in Goshen were untouched. The interlude between the announcement of the death of the first born and the actual event is filled with the instruction - 'Clean your houses of leaven, prepare yourselves and the meal and let this be a reminder — the first month is to be a memorial of the Passover. Whilst Egypt suffered, Israel was to rejoice.

Though the circumstances were indeed severely tragic, YHVH will have the victory. After 400 yrs the people were to be delivered from bondage just as the prophecy had said. This indeed was a momentous occasion.

The feast of Passover is called the Pesach in Hebrew and means to literally 'pass over', or to leap or to limp.

The feasts or the 'moed', (appointed times of the Lord) begin with Pesach and end with the feast of Sukkot or Tabernacles. This first feast is a foreshadow telling us that the final redemption, the release of YHVH's people from the clutches of world domination and their ultimate restoration will come. The last feast tells us that in the end of days, YHVH will create a new heaven and earth and that He and the restoration of His whole house will be fulfilled.

It is important to understand, that as YHVH has revealed His name to us, He reveals His plans also. We just need to have eyes to see and to seek wisdom and understanding.

We must be forever watchful and the nights are drawing in. It is in these times that our lamps must be filled and alight.

Pesach, as all the feasts, are to be a perpetual regulation (Exodus 12:14)

It is important to note that only the circumcised could partake in the Pesach meal, thus observing the ritual of the covenant. All foreigners who would become part of Israel had to be circumcised in the flesh.(Ex. 13:34-49)

Being grafted into Israel through Christ makes one a citizen of Israel's commonwealth or league of nations. Thus all believers in Messiah Yeshua are grafted in Israelites; that means that the perpetual observance of the feasts are current. Remember, the feasts are not Jewish feasts; they are the Lord's feasts.

The story of Passover changed over time and as a Christian observance it became replaced by Easter which is truly a pagan festival. In fact, the early church through replacement theology, believing that it had become Israel, and that the laws pertaining to Israel of old, no longer applied, replaced all of the feasts of the Lord. In doing so they also abolished their view of the Lord's calendar.

Why is this important? It is important because the feasts of the Lord are built into His calendar as signs and are just as important as the Sabbaths, which count the end of the weeks and years, and as important as the rising and setting of the sun and the new moon cycles. All these were set in place and are immovable. They were set in place on creation day four.

What has happened then is the enemy does not wish YHVH's people to know when the signs of His return will be and thus they remain off guard. We must in all earnest remember these days because they are a day of counting. We may have lost the count but YHVH has not.

It is a sobering reminder that non observance of these days, just as not to remember the Sabbath and its sacred holiness, is in defiance of YHVH's wishes and commands.

Does non-compliance then put us in a difficult position? I'll let you discuss this.

My concern is that YHVH tells us that if we disobey His commands, then the land, the people and the nation come under judgement. Can we see this today?

Those who seek the Lord and desire to do His will and please Him, seek to honour His name. Teaching others the way is part of their call. We must continue in this beautiful work and resist the temptation of giving it up believing that grace covers all. On this matter we really must understand that grace does not get rid of sin; it withholds YHVH's hand of judgement. One day, His hand will lift off the heap of sin which has risen today.

Finally in the 13th chapter we approach the judgement upon the firstborn. This event caused Pharaoh to concede defeat at last.

13 The Lord said to Moses, 2 "Consecrate to me every firstborn male. The first offspring of every womb among the Israelites belongs to me, whether human or animal."

3 Then Moses said to the people, "Commemorate this day, the day you came out of Egypt, out of the land of slavery, because the Lord brought you out of it with a mighty hand."

We read once again, that the Hebrews had to prepare before they could be released from their bondage. The preparation period was crucial. Let us look at this again. They first had to sacrifice a lamb and mark their home with its blood. They had to attend to any circumcisions, clean their homes and finally consecrate the firstborn of their children and animals. Remember, these were to be as markers upon the people. YHVH, in essence is laying down some protocols because He is going to walk with them in the wilderness. He will only dwell among them once the tent of meeting and the tabernacle are built. Until then He will remain visible in their midst within the cloud of smoke and pillar of fire.

The judgement upon the firstborn is the redemption of those innocents upon whom Pharaoh's edict fell when Moses' was a babe. We also see the sacrifice of the lamb is symbolic of Christ, the firstborn of God and who was the sacrificed lamb that was slain at the foundation of the world. Yeshua was the firstborn of many.

Romans 8:29 For those whom He foreknew [and loved and chose beforehand], He also predestined to be conformed to the image of His Son [and ultimately share in His complete sanctification], so that He would be the firstborn [the most beloved and honored] among many believers.

The closing of the chapter tell us that Israel left Egypt as an army. Had the Israelites been training for war or is this a metaphorical term?

17 When Pharaoh let the people go, God did not lead them on the road through the Philistine country, though that was shorter. For God said, "If they face war, they might change their minds and return to Egypt." 18 So God led the people around by the desert road toward the Red Sea. **The Israelites went up out of Egypt ready for battle.**

The AMP renders this passage: 17 So it happened, when Pharaoh let the people go, God did not lead them by way of the land of the Philistines, even though it was nearer; for God said, "The people might change their minds when they see war [that is, that there will be war], and return to Egypt." **18 But God led the people around by the way of the wilderness toward the Red Sea; the sons of Israel went up in battle array (orderly ranks, marching formation) out of the land of Egypt.**

Targum Jonathan recounts the number of people that left Egypt along with the separate number of the multitude.

Exodus 12: And the sons of Israel moved forth from Pilusin towards Succoth, a hundred and thirty thousand, protected there by seven clouds of glory on their four sides: one above them, that neither hail nor rain might fall upon them, nor that they should be burned by the heat of the sun; one beneath them, that they might not be hurt by thorns, serpents, or scorpions; and one went before them, to make the valleys even, and the mountains low, and to prepare them a place of habitation. And they were about **six hundred thousand** men, journeying on foot, none riding on horses except the children five to every man; and a multitude of strangers, two hundred and forty myriads, went up with them, and sheep, and oxen, and cattle, very many.

We also read that the count of years in which the Israelites dwelt in Egypt are from the time it was revealed to Abraham.

And the days of the dwelling of the sons of Israel in Mizraim were thirty weeks of years, (thirty times seven years,) which is the sum of two hundred and ten years. But the number of four hundred and thirty years (had passed away since) the Lord spake to Abraham, in the hour that He spake with him on the fifteenth of Nisan, between the divided parts, until the day that they went out of Mizraim.

As we move away now from that moment of bonded exile in Egypt, the Israelites will over the next forty years be transformed into a Israel, the nation. YHVH will protect and screen them in their journey. However, many trials will come upon them as a group and as individuals.

Despite the benefaction and discipline of the Lord along the way, they as we do today, have choice. Many Israelites never left Egypt and as in the Babylonian exile, many stayed within the empire instead of journeying back home.

The signs given to Israel during the Egyptian period will prevail as the preparation as the next greater exodus looms. Are we doing all that we can to prepare?

YHVH has warned us of the tempestuous times ahead, and still we are to see the days of Jacob's trouble. In this 21st century, the rise of antisemitism and Christian persecution is at a global all time high. These surely must stand as a warning to us.

The exiles of the Jews serve us as a pattern. What will happen to Israel will happen to the Church. We must stay awake and be ready to sound the alarm. We must keep our lamps burning for the day of the Lord is very near.

Shalom and stay strong.

From Shabbat to Shabbat, may the name of the Lord be praised.



24 'Yvarekh'kha Adonai v'yishmerekha.
[May Adonai bless you and keep you.]

25 Ya'er Adonai panav eleikha vichunekka.
[May Adonai make his face shine on you and show you his favour.]

26 Yissa Adonai panav eleikha v'yasem l'kha shalom
May Adonai lift up his face toward you and give you peace.]

Until next time.

Shabbat Shalom

Grant Marshall: Co-founder Arrows of Ephrayim Ministries.

Glossary

Midrash: In Judaism, the Midrash is the genre of rabbinic literature which contains early interpretations and commentaries on the Written Torah and Oral Torah (spoken law and sermons), as well as non-legalistic rabbinic literature (Aggadah) and occasionally the Jewish religious laws (halakha), which usually form a running commentary on specific passages in the Hebrew Scripture (Tanakh)

Targum: Targum Onkelos (or Onqelos), is the official eastern (Babylonian) Targum (Aramaic translation) to the Torah. However, its early origins may have been western, in Israel. Its authorship is attributed to Onkelos, a famous convert to Judaism in Tannaic times (c. 35–120 CE)

Targum Jonathan: Targum Jonathan), otherwise referred to as Targum Yonasan/Yonatan, is the official eastern (Babylonian) Targum to the Nevi'im/Prophets. Its early origins, however, are western (i.e. from the Land of Israel), and the Talmudic tradition attributes its authorship to Jonathan ben Uzziel of Jerusalem in the time of King Herod

Tannaim: Tannaim were the Rabbinic sages whose views are recorded in the Mishnah, from approximately 10- 220 CE. The period of the Tannaim, also referred to as the Mishnaic period, lasted about 210 years.

Talmud: The Talmud means "instruction, learning", "teach, study") is a central text of Rabbinic Judaism. The term "Talmud" normally refers to the collection of writings named specifically the Babylonian Talmud

(Talmud Bavli), although there is also an earlier collection known as the Jerusalem Talmud (Talmud Yerushalmi) or Palestinian

The Talmud has two components:

1. The Mishnah (c. 200 CE), the first written compendium of Judaism's Oral Law;
2. The Gemara (c. 500 CE), an elucidation of the Mishnah and related Tannaitic writings that often ventures onto other subjects and expounds broadly on the Hebrew Bible

Jubilees: The Book of Jubilees claims to present "the history of the division of the days of the Law, of the events of the years, the year-weeks, and the jubilees of the world" as revealed to Moses (in addition to the Torah or "Instruction") by angels while he was on Mount Sinai for forty days and forty nights. The chronology given in Jubilees is based on multiples of seven; the jubilees are periods of 49 years, seven "year-weeks", into which all of time has been divided.

Vulgate: This is the Latin Bible. Translated from the Hebrew and Aramaic by Jerome between 382 and 405 CE, this text became known as the 'versio vulgata', which means 'common translation'.