



## Bo

Exodus 10:1-13:16: The coming out of Egypt  
Haftarah: Jeremy 46:13-28, the judgment of Egypt

**A**donai said to *Moshe*, Go *bo בּוֹ* to Pharaoh, for I have made him and his servants hardhearted, so that I can demonstrate these signs of mine among them, so that you can tell your son and grandson about what I did to Egypt and about my signs that I demonstrated among them, and so that you will all know that I am Adonai. Exodus 10:1-2

Deliverance is at the door this week. Our Parasha is directly linked to the Passover Seder'. *Bo el paro* "Go to Pharaoh" and say to him that this time G-d will send the plague of the locusts that will totally destroy all that is left from the last of Egypt's supplies (or resources).

Apart from the plagues that physically affected the Egyptians, other plagues were sent to utterly bankrupt Egypt's economy; the cattle are dead, hail has damaged the flax and barley; and the locusts (consisting of four different species according to the Midrash), will now destroy the wheat, the buckwheat and all the grass; the sky will be darkened and houses will be invaded by the destroying insects.

Once more we can note the similarities between the plagues of Egypt and those prophesied by *Yochanan* in his end time vision:

Then out of the smoke onto the earth came locusts, and they were given power like the power scorpions have on earth. Revelation 9:3

Contrary to the locusts mentioned in the Book of Revelation (which haven't been given the right to touch any vegetation), those that G-d sends to Pharaoh will have this right, and the last of all agricultural resources, material and economy of Egypt will be wiped out, bringing starvation and the destruction of man's accomplishments.

As we saw it in our last Parasha Vaera, this fight against Pharaoh is a spiritual one and is the end time warfare.

G-d will allow, for a season, all the economical and material resources of our planet to be in the hands of the “Adversary”, the enemy of our souls, and his power will extremely affect and control all financial and economic exchanges on the planet:

Also it forces everyone—great and small, rich and poor, free and slave—to receive a mark on his right hand or on his forehead preventing anyone from buying or selling unless he has the mark, that is, the name of the beast or the number of its name. Revelation 13:16-17

Many will stumble before this compromise. Money and welfare will be the challenge that will confront and affect all of mankind.

And as Pharaoh, man esteems himself as the Almighty by his riches and his achievements. What if everything is suddenly removed? Will he bow before the beast or live in faith before the Creator?

The Parasha gives us a key to resist with, by this very significant verse:

Every firstborn from a donkey, you are to redeem with a lamb; but if you choose not to redeem it, you must break its neck. But from people, you are to redeem every firstborn son. Exodus 13:13

The donkey is a synonym for work and labor; it is a work-tool at best, the way of carrying freight, a symbol of business. Its name in Hebrew is made up of the same letters as those for the words matter, material, and product:

Donkey, *chamor*, חָמֹר

Material, *chomer*, חֹמֶר

In our verse, the children of Israel are asked to redeem this donkey with a lamb, and if not, to break its neck. This means that if we don't redeem this “source of income” that is the donkey we have to break its neck, deeming it of no use. By this, G-d is telling us that He wants us to understand He is the Author of everything, that He is the One Who blesses our businesses and that money and material resources belong to

Him. He will have the children of Israel confess it before their entry into the Holy Land:

You will think to yourself, 'My own power and the strength of my own hand have gotten me this wealth.' No, you are to remember Adonai your God, because it is he who is giving you the power to get wealth, in order to confirm his covenant, which he swore to your ancestors, as is happening even today. Deuteronomy 8:17-18

The Word illustrates for us many times, the usage of a donkey as an image of materialism. The one on which *Avraham* rode and then put aside in order to head towards what G-d was calling him to do: the sacrifice of his son *Yitzchak*:

*Avraham* got up early in the morning, saddled his donkey, and took two of his young men with him, together with *Yitzchak* his son. He cut the wood for the burnt offering, departed and went toward the place God had told him about. *Avraham* said to his young men, "Stay here with the donkey. I and the boy will go there, worship and return to you." Genesis 22:3; 5

The one upon which *Moshe* will put his wife and children; also to go after G-d's calling:

So *Moshe* took his wife and sons, put them on a donkey, and started out for Egypt. *Moshe* took God's staff in his hand. Exodus 4:20

These two men, the first Jew and the first Jewish leader, had proved by their consecration that they were above material possession, and that this material was only a means to achieve G-d's calling, not an end in itself. *Avraham* gave his only son and *Moshe* gave his entire life for the divine purpose.

Another donkey is mentioned in Scriptures, but this time with different intentions. When *Balaam* leaves on his donkey to answer *Balak's* offering, it won't be because of G-d's calling, but because of his greediness and being drawn by the promised gifts of *Balak*; and G-d will be angered and will smite him.

The angel of Adonai said to him, "Why did you hit your donkey three times like that? I have come out here to bar your way, because you are rushing to oppose me. Numbers 22:32

The donkey, material possessions, or money are ways to help us fulfill G-d's calling, and He will test our motivations the same way He tested Pharaoh's.

*Avraham* and *Moshe* succeeded in being free from all material ties and this is why their prophetic level was high. Balaam was only concerned with his own needs, hungry for power and ready to accept any kind of compromise even if contrary to G-d's will, leading him to curse His servant Israel.

He was stubborn in his covetousness, as was Pharaoh in his obsessive desire to be the only master and the only god. There is an interesting parallel in the words "and you shall break its neck" and the word "Pharaoh": neck in Hebrew is: *oreph*, עֲרֵף and those letters are the same as for the word *paro*, Pharaoh, פֶּרֶעִה.

Pharaoh had a "stiff neck" and will learn at his own expense and at his nation's expense that all welfare is meant to be corrupted, and worth a broken neck if not sanctified and used for G-d.

But this lesson will not be learnt and up until the end. Men will rebel, generating by their wrongful attitude, other plagues:

People were burned by the intense heat; yet they cursed the name of God, who had the authority over these plagues, instead of turning from their sins to give him glory. Revelation 16:9

G-d will reveal to His children the secret to sanctify the material and we find it in the verse following the redeeming of the donkey:

Every firstborn from a donkey, you are to redeem with a lamb; but if you choose not to redeem it, you must break its neck. But from people, you are to redeem every firstborn son. When, at some future time, your son asks you, 'What is this?' then say to him, 'With a strong hand Adonai brought us out of Egypt, out of the abode of slavery. When Pharaoh was unwilling to let us go, Adonai killed all the firstborn males in the land of Egypt, both the firstborn of humans and the firstborn of animals. This is why I sacrifice to Adonai any male that is first from the womb of an animal, but all the firstborn of my sons I redeem.' This will serve as a

sign on your hand and at the front of a headband around your forehead  
that with a strong hand Adonai brought us out of Egypt.

Exodus 13:13-16

The Word of G-d reveals to us here, that this coming out of Egypt is deliverance from the yolk of a Pharaoh who enslaved G-d's people wanting to take the Provider's place, and from the yolk of a beast that will also want to take the place of the Provider, and will force us to accept its mark. We will have to be set free from all material ties.

And this donkey, also synonymous with richness, will be redeemed by a lamb! This Lamb will be offered and His blood put on the doorposts of our hearts and will allow us to bind His commandments on our hands (instruments of our deeds), and between our eyes, (the place of our thoughts) in order to acknowledge Him as the Source of the blessing in our enterprises, our welfare and our belongings.

When *Yeshua* came, riding on donkey, everybody cried: Hoshi Ana! Please deliver us! He has the power to ride the donkey and asks us to untie it and to bring it to Him because the Master needs it:

As he approached Beit-Pagei and Beit-Anyah, by the Mount of Olives, he sent two talmidim instructing them, "Go into the village ahead; on entering it, you will find a colt tied up that has never been ridden. Untie it and bring it here. If anyone asks why you are untying it, tell him, 'The Lord needs it.' Luke 19:29-31

The end time battle is also a fight against our motivations because no one can serve two masters:

No servant can be slave to two masters, for he will either hate the first and love the second, or scorn the second and be loyal to the first. You can't be a slave to both God and money." Luke 16:13

**"Therefore, I tell you,** don't worry about your life - what you will eat or drink; or about your body - what you will wear. Isn't life more than food and the body more than clothing? Matthew 6:25

Because of *Yeshua's* sacrifice it is possible for us to have victory over our impure motivations, Mammon, and to redeem the donkey in order to serve G-d in holiness with the richness He will grant us; and not

to fall into compromise because of the fear of lack when the enemy, for a season, has control of all the resources.

The tenth and most terrible plague is directly inflicted by G-d himself without the help of *Moshe*; and the long awaited time of freedom, after all the suffering, has suddenly come. A whole people, close to three million Jewish souls, followed by an impressive number of non-Jewish people, finally understanding that G-d is the All Mighty G-d of Israel and the Source of everything, leave for their calling, for their appointment, for the awaited celebration in the desert:

The Feast of Shavuot, the gift of the Torah.

G-d will equip His people for the calling: the children of Israel will come out of Egypt with many possessions and richness so abundant that they will be carried on many...donkeys. According to the Talmud<sup>1</sup> each Jew took 90 donkeys carrying gold, silver and pearls.

But this wealth will be used first for the offerings made by a people (who will give with a willing heart) for the building of the Tabernacle in the desert, for the Shechina, His Presence to be manifested among them. Thus every man and woman of the people of Israel whose heart impelled him to contribute to any of the work Adonai had ordered through Moshe brought it to Adonai as a voluntary offering.

Exodus 35:29

"The people are bringing far more than is needed to do the work Adonai has ordered done. Exodus 36:5

The promise made to the Patriarchs is fulfilled: Adonai said to *Avram*, "Know this for certain: your descendants will be foreigners in a land that is not theirs. They will be slaves and held in oppression there four hundred years. But I will also judge that nation, the one that makes them slaves. Afterwards, they will leave **with many possessions**. Genesis 15:13-14

The coming out of Egypt is merely a link in the chain that connects to the patriarchs and ultimately, to the Messiah. While waiting for the

---

<sup>1</sup> Bekhorot5

final Redemption to happen, Moshe will lead this people with his staff, his shepherd rod, as the faithful servant of G-d. In freedom, on their way to serve the L-rd on His Mountain, they receive the Torah and learn to depend on Him for everything.

And it is our prayer that the Great Shepherd, the One Who said we would recognize His voice, leads us in those difficult times where our faith will be tested in order that we might be found worthy and able to reign with Him!

Then I saw thrones, and those seated on them received authority to judge. And I saw the souls of those who had been beheaded for testifying about *Yeshua* and proclaiming the Word of God, also those who had not worshipped the beast or its image and had not received the mark on their foreheads and on their hands. They came to life and ruled with the Messiah for a thousand years. Revelation 20:4



**All rights reserved**

No part of this publication may be translated, reproduced, without prior permission in writing from the publisher and copyright holder.