

- 90 • **CJB:** 12:23 For ADONAI will pass through to kill the Egyptians; but when he sees the blood on the top and on the two sides, ADONAI will pass over the door and will not allow the Slaughterer to enter your houses and kill you.

95 The English translations translate *הַמְשִׁחִית* as “destroyer” (NIV, KJV, OJB) and as “Slaughterer” in the CJB version of the Tanach. These English translations do not provide for us any additional insights into the translation for this word. Looking to the Aramaic translations on *Shemot 12:23* we find the following. The Targum Onkelos translates *הַמְשִׁחִית* as *מְחַבְּלָא* “לחבלא” meaning “destroyer” or “messenger of injury” according to Marcus Jastrow (*A dictionary of the Targumim, the Talmud Babli, and Yerushalmi, and the Midrashic literature*).

100 Targum Pseudo Jonathan states *מְחַבְּלָא מלאכא* meaning “angel messenger of injury, or destroyer.” The Targum Neofiti translates like the Targum Onkelos using the word “למחבלא” but the marginal notes in the Targum Neofiti (*Neofiti Marginalia*) give the translation *מְחַבְּלָא מלאכא* “destroying angel” like

105 the Targum Pseudo Jonathan. Therefore, according to the Aramaic translation, the word *הַמְשִׁחִית* is understood to be the “angel destroyer” or as we more commonly know him as the “angel of death.”

תרגום אונקלוס ספר שמות פרק יב פסוק בג

Onkelos

110 בג וַיִּתְגַּלֵּי יוֹי לְמַחְזִי ית מצראי וַיַּחְזִי ית דְּמָא עַל שְׂקֻפָּא “שיקפא” וְעַל תְּרִין “תרתין” סְפִיָּא וַיִּיחֹס יוֹי עַל תַּרְעָא וְלֹא יִשְׁבֹּק מְחַבְּלָא “לחבלא” לְמִיעַל לְבַתִּיכּוֹן לְמַחְזִי:

פסבדו יונתן ספר שמות פרק יב פסוק בג

Pseudo Jonathan

115 בג יתגלי יקרא דיי למיחזי ית מצראי ויחמי ית אדמא דעל אסקופא ועל תרתין סיפייא ויגין מימרא דיי על תרעא ולא ישבוק מלאכא מחבלא למיעול לבתיכון למיחזי

תרגום ניופתי ספר שמות פרק יב פסוק בג

Neofiti

120 ית אדמה על שקופא ותעבר איקר שכינתיה דיי למשיציא “לחבלה” ית מצריי “מצראי” ויחמ ועל תרתין מזוזייתא ויפסח “ויחוס” ויגן מימריה דיי על תרע אבהתה דבני ישראל ולא יתן רשו למחבלא “למחבלנא” למיעול לגו בתיכון למחבלה “יתכון”:

תרגום ניופתי הערות שוליים ספר שמות פרק יב פסוק בג
יתן רשו למחבלא ירשי מלאכא מחבלא

Neofiti Marginalia

125 Brown Driver and Briggs (BDB) Lexicon states that *הַמְשִׁחִית* means “ruin, destruction” as it is used in *Shemot 12:13* *וְהָיָה הַדָּם לְכֶם לְאֵי תַעַל הַבְּתִים אֲשֶׁר אַתֶּם 12:13* *נֶשֶׁם וְרֵאִיתִי אֶת-הַדָּם וּפְסַחְתִּי עֲלֵכֶם וְלֹא-יְהִיָּה בְכֶם נֹגֵף לְמִשְׁחִית בְּהֶכֱ תִי בְּאֶרֶץ מִצְרָיִם: 'The blood shall be a sign for you on the houses where you live; and when I see the blood I will pass over you, and no plague will befall you to destroy you when I strike the land of Egypt. (NASB)* The Septuagint (LXX) does not provide any additional insights to the translation for this text where the key word here in the Septuagint (LXX) is *ὀλεθρεύοντα* meaning “annihilating” having the same meaning as “ruin, destruction” according to the BDB Lexicon.

170 left, I fell on my face and cried out saying, 'Alas, Lord God! Are You destroying
 the whole remnant of Israel by pouring out Your wrath on Jerusalem?' (NASB) 1
 Chronicles 21:15, וַיִּשְׁלַח הָאֱלֹהִים הַיּוֹם מַלְאָךְ לִירוּשָׁלַם לְהַשְׁחִיתָהּ וּכְהַשְׁחִיתָהּ רָאָה יְהוָה וַיִּנְחַם
 עַל-הַרְעָה וַיֹּאמֶר לְמַלְאָךְ הַמְשִׁחִיתָ רַב עַמָּה הֲרַף יָדְךָ וּמַלְאָךְ יְהוָה עָמַד עִם-גִּ' כֶּן אֶרְוֶן
 175 : 21:15 And God sent an angel to Jerusalem to destroy it; but as he was
 about to destroy it, the Lord saw and was sorry over the calamity, and said to the
 destroying angel, 'It is enough; now relax your hand.' And the angel of the Lord
 was standing by the threshing floor of Ornan the Jebusite. (NASB)

In 1 Samuel 13:17, הַמְשִׁחִיתָ is translated as "raiders." A "raider" is
 defined as "invader, attacker, assaulter" which is the very definition of the one
 who brings ruin or destruction. 2 Samuel 24:16 tells us that Adonai (YHVH) said
 180 to the angel to destroy Jerusalem. The Targum Pseudo Jonathan on this verse
 says וְאוֹשִׁיט יָדָהּ מִלְּאֲכָא דִּי לִירוּשָׁלַם לְחַבְלוּתָהּ וְתָב יֵי מִן בְּשָׂתָא וְאָמַר לְמַלְאָכָא דְמַחְבִּיל
 בְּעֵמָא מִסַּת כְּעֵן אֲנָח יָדְךָ וּמַלְאָכָא דִּי הָהּ שָׂרִי בְּבֵיתְאֲדָרִי "באדר" דָּאֲרֹן "דָּאֲרֹנוֹן" יְבוֹסָאָה:
 stating the angel of destruction. The verse in 2 Kings 23:13 use
 185 הַמְשִׁחִיתָ as הַהַר-הַמְשִׁחִיתָ meaning the mountain of destruction/ruin where the
 mountain of destruction is associated with the place King Solomon built for
 Ashtoreth the fertility god of the Sidonians, Chemosh that god of Moab, and
 Molach, the god of Ammon. In Jeremiah 51:25, the word הַמְשִׁחִיתָ occurs twice
 first as the destroying mountain and then the one who destroys all the earth.
 190 Ezekiel 9:8 is asking if God is going to destroy the remnant of Yisrael by pouring
 out His wrath on Jerusalem. Here הַמְשִׁחִיתָ is associated with the wrath of God and
 the destruction of the people. 1 Chronicles 21:15 states that God sent His angel to
 destroy the city (וַיִּשְׁלַח הָאֱלֹהִים הַיּוֹם מַלְאָךְ לִירוּשָׁלַם לְהַשְׁחִיתָהּ) and seeing the
 destruction, the Lord said to the angel of destruction (לְמַלְאָךְ הַמְשִׁחִיתָ) to stop. In
 each of these cases, the destruction of the first born in this week's Parashah, the
 195 word הַמְשִׁחִיתָ is associated with the destruction of the people and the city
 Jerusalem and in each of these instances it is by the destructive power of God that
 ruin comes upon the people consistent with this week's Parashah. According to 2
 Samuel 24:16 and 1 Chronicles 21:15 the words לְהַשְׁחִיתָהּ and לְהַשְׁחִיתָהּ are used to
 mean destroy along with the word הַמְשִׁחִיתָ referring to either the "mountain of
 200 destruction" or the "angel of destruction" Respectively. Based on the use of the
 word through the Tanach, the etymology of the word הַמְשִׁחִיתָ appears to be from
 the root ש.ח.ת meaning "go to ruin" (שחת) rather than from the root מ.ש.ח
 meaning "anointed one." Studying the text this week from Parashat Bo and the
 various scripture references from the Tanach, the final plague that the Lord God
 205 Almighty brought against Mitzrayim (Egypt) the death of the first born was
 purposed to show that without God in our lives, our lives will be שחת (ruin,
 destroy).

The very last plague detailed the destroyer (הַמְשִׁחִיתָ) coming having a very
 significant implication. The death (killing) of the firstborn is significant because
 210 this puts to death Primogeniture of the ancient family and specifically the
 Primogeniture of the Egyptian royal family. Egyptian mythology was a complex
 system of beliefs and rituals that was integral to the Egyptian society. It
 consisted of the people interacting with various Egyptian deities who were

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Primogeniture

Preference in inheritance that is given by law or custom to the eldest son and his issue. The motivation for such a practice has usually been to keep the estate of the deceased, or some part of it, whole and intact, and to acknowledge the importance of age-seniority within the social hierarchy.

215 believed to be present and in control of nature. Parashat Va'era and Bo show us
that the God of Yisrael is actually the one who is in control; the Lord God
Almighty actually is the One who has the true and ultimate power over all things.
Within the Egyptian religious system, it was believed that Pharaoh was a god
descended from the gods. In fact, it was believed that the Pharaohs retained their
220 divine status even after death and thus the reason for the elaborate pyramids that
were built during the various Egyptian empires. The death of the firstborn of
Pharaoh would mean the end of the royal line of the supposed god/man Pharaoh.
In this plague God provided a deathblow to the institution of the status of the
firstborn son. In addition to this, God was declaring what He thinks of the
firstborn sons. Throughout the stories in the Torah, we learn through the
225 narratives on Cain and Abel, Ishmael and Yitzchak, Esav and Yaakov, Reuben
and Yehuda, Manasseh and Ephraim, and even David in the prophets that God
passed over the first born preferring those who were devoted to Him. The Torah
makes it explicitly clear that faith exhibited in what one does (godliness) is more
important than ones birthright or genealogy. Contained within the last plague,
230 God declared that birth order or genealogy was not as important before the Lord
who is ruler over all and no respecter of persons. It is at this point we learn that
the will of God is for all people whether one is Jewish or not to believe that He
exists, is all powerful, and it is only in Him we can have life.

Another interesting point found within Parashat Bo is that this is the
235 location the word תורה (Torah) first occurs in the Hebrew Scriptures in *Shemot*
12:49 מט תורה אחת יהיה לאזרח ולגר הגר בתוכם: *12:49 'The same law*
shall apply to the native as to the stranger who sojourns among you.' (NASB)
Here the English translation is a little different than the Hebrew which reads
"There will be **one** law/instruction for the citizen and for the stranger who
240 sojourns in your midst." The word Torah here is written as a general instruction
regarding the will of God. The context of the citizen (לאזרח) and the Ger
(לגר) indicates that there is indeed one instruction (one law) for all
peoples. (Note that the word Torah (תורה) occurs 23 times in the Tanach, בתורה
occurs 6 times in the Tanach, and ותורה occurs 5 times in the Tanach.) The
245 Word Torah in our English translations is often translated as "law." It is
interesting to note that the word "Torah" תורה is derived from the root word
"yarah" ירה a verb meaning "to shoot, fire (arms) ; cast, throw (ancient)." As a
result, the word Torah (תורה) does not so much symbolize a set of rules that
legalistically prescribe one's behavior as much as it reveals the aim or direction
250 that we are to take as we live our lives for God because we love Him.

As we have learned from Parashat Va'era and in this week's Parashah, the
wrath of God is ominous (foreboding) as Yeshua said in *John 3:36* ὁ πιστεύων
εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον: ὁ δὲ ἀπειθῶν τῷ υἱῷ οὐκ ὄψεται ζωὴν,
ἀλλ' ἡ ὀργὴ τοῦ θεοῦ μένει ἐπ' αὐτόν (כל המאמין בן ייש לו חיי עולמים ואשר לא
255 :3:36 'He who believes in the Son
has eternal life; but he who does not obey the Son will not see life, but the wrath
of God abides on him.' (NASB) However, as we continue studying the Torah
following the Exodus of the people from Mitzrayim (Egypt) we learn that mercy
triumphs over judgment like Yeshua said in *Matthew 9:13* πορευθέντες δὲ

260 μάθετε τί ἐστίν, Ἐλεος θέλω καὶ οὐ θυσίαν: οὐ γὰρ ἦλθον καλέσαι
δικαίους ἀλλὰ ἁμαρτωλούς (**ואתם צאו ולמדו מה הוא חסד חפצתי ולא זבח כי לא**)
9:13 'But go and learn what this means: 'I desire compassion, and not sacrifice,' for I did not come to call the
righteous, but sinners.' (NASB) According to the Scriptures, the “Torat Adonai”
265 (תּוֹרַת יְהוָה) is God’s will for mankind to live correctly before Him like it says in
Tehilim / Psalms 19:7/8 הַ תּוֹרַת יְהוָה תְּמִימָה מְשִׁיבַת נַפְשׁ עֲדוּת יְהוָה נְאֻמָּה מְחַכֵּמַת
19:7 The law of the Lord is perfect, restoring the soul; The testimony of the
Lord is sure, making wise the simple. (NASB) The Torah (תּוֹרָה) restores the soul
(מְשִׁיבַת נַפְשׁ) is the testimony of the Lord (עֲדוּת יְהוָה) and is purposed to make one
270 wise (מְחַכֵּמַת פְּתִי). Tehilim / Psalms also say in **Tehilim / Psalms 119:1 אַ אֲשֶׁרִי**
119:1 How blessed are those whose way is
blameless, Who walk in the law of the Lord. (NASB) The Psalmist says blessed is
the perfect path (אֲשֶׁרִי תְּמִימֵי-דֶרֶךְ) walking in the Torah of God (**הָהָ לְכִים בְּתוֹרַת**)
(יְהוָה). According to these verses, the way of righteousness is to walk in God’s
275 ways. This is consistent with what Yeshua taught us in **Matthew 5:48** saying
Ἔσεσθε οὖν ὑμεῖς τέλειοι ὡς ὁ πατήρ ὑμῶν ὁ οὐράνιος τέλειός ἐστίν
(**לָכֵן הִיוּ שְׁלֵמִים כְּאֲשֶׁר אֲבִיכֶם שֶׁבְשָׁמַיִם שֶׁלֵּם הוּא**)
5:48 'Therefore you are to be perfect,
as your heavenly Father is perfect. (NASB) The placement of the word Torah
(תּוֹרָה) in this week’s Parashah and its first occurrence here in the Hebrew
280 Scriptures, God is revealing to us about Mitzrayim’s (Egypt’s) moral condition.
Mitzrayim has no justice or mercy. The Torah (תּוֹרָה) of God reveals the
condition of man. This truth does not change and as a result it has application for
all men throughout time. The Torah produces alienation within our hearts as a
result of our own moral condition that is being revealed to us. This is why the
285 Apostle Paul wrote on our “*Trespasses (sins) increase as a result of the Torah*”
(**רֹמָנִים 5:20-21**) because of our becoming aware of sin and then “*The*
commandment brought death” (**רֹמָנִים 7:10**). Our transgressions (sins) bring
with it the requirement for God to show us the error of our ways. It is in this way
God revealed to Pharaoh and his servants that they have sinned and God declares
290 in **Shemot 12:49** : **מִטְ תוֹרָה אֶת יְהוָה לְאֻזְרָח וְלִגֵּר הִגֵּר בְּתוֹכְכֶם** :
“There will be one
law/instruction for the citizen and for the stranger who sojourns in your midst.”
The word Torah (תּוֹרָה) itself means “instruction,” “direction,” or “aim,” or that is
related to how we are to live rightly before God and man. These scriptures and all
of scripture is written and established for the purpose of instruction about how to
295 correctly relate to God on His terms and not by our terms. As we continue
studying the Torah, we learn of the mediator role Moshe plays between Yisrael
(God’s people) and God, the forgiveness of sins, the sprinkling of blood, the
eating of the covenant meal such as what we do during Chag Pesach (Passover
festival) or in ancient times when the temple was present in the Shalamim (peace)
300 offering. Throughout history, God is making covenant promises, confirming His
covenant, preserving His people, and making a way for us to live and draw near to
Him. The New Covenant as described by **Jeremiah in 31:31** - **לְ הַנְּהַ יָמִים בָּאִים נְאֻם-**
יְהוָה וְכָרַתִּי אֶת-בֵּית יִשְׂרָאֵל וְאֶת-בֵּית יְהוּדָה בְּרִית חֲדָשָׁה: לֹא לֹא כְּבְרִית אֲשֶׁר כָּרַתִּי אֶת-
אֲבוֹתֶם בְּיוֹם הַחֻזְקוֹי בְּדָם לְהוֹצִיאָם מֵאֶרֶץ מִצְרָיִם אֲשֶׁר-הִמָּה הִפְרוּ אֶת-בְּרִיתִי וְאָנֹכִי כִי בְעַלְתִּי בָם

ΠΡΟΣ ΡΩΜΑΙΟΥΣ 5:20–21

νόμος δὲ παρεισηλθεν ἵνα πλεονάσῃ τὸ παράπτωμα: οὐ δὲ ἐπλεόνασεν ἡ ἁμαρτία, ὑπερεπερίσσευσεν ἡ χάρις, ἵνα ὥσπερ ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτως καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.

5:20 The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more, 5:21 so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord. (NASB)

ΠΡΟΣ ΡΩΜΑΙΟΥΣ 7:10

ἐγὼ δὲ ἀπέθανον, καὶ εὐρέθη μοι ἡ ἐντολὴ ἡ εἰς ζωὴν αὕτη εἰς θάνατον:

7:10 and this commandment, which was to result in life, proved to result in death for me; (NASB)

305 נָאִם-יְהוָה: לֵב פִּי זֶה אֶת הַבְּרִית אֲשֶׁר אֶכְרַת אֶת-בֵּית יִשְׂרָאֵל אַחֲרֵי הַיָּמִים הָהֵם נָאִם-יְהוָה נִתְחַנֵּי
 310 אֶת-תּוֹרַתִּי בְּקִרְבָּם וְעַל-לִבָּם אֶכְתֹּבֶנָּה וְהָיִיתִי לָהֶם לְאֵל הַיָּמִים וְהָמָּה יִהְיוּ-לִי לְעָם:
 315 *31:31 'Behold, days are coming,' declares the Lord, 'when I will make a new covenant with the house of Israel and with the house of Judah, 31:32 not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them,' declares the Lord. 31:33 'But this is the covenant which I will make with the house of Israel after those days,' declares the Lord, 'I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people. (NASB)* This covenant does not set aside the moral implications of the
 320 Torah (תּוֹרָה) of God but reveals to us again how God in his Grace (חַסֵּד) and Mercy is consistently working to deliver His people. We who are His people must admit (confess) our inability to keep the Torah (תּוֹרָה) and all of its moral requirements and appeal to the God of Yisrael for the everlasting atonement (כַּפְּרָיִם) through the sacrificial death of His Son Yeshua the Messiah. The Lamb of God that causes God's wrath (*John 3:36*) to pass over us, the Lamb of God whose blood takes away our sins (*John 1:29*); it is the blood of the Lamb that God provided that truly satisfies the requirements of Torah (תּוֹרָה) and Yeshua Himself stands before God and makes intercession on our behalf before the Lord. All who trust in Yeshua as the sacrificial Lamb of God, our Cohen Hagadol (High Priest),
 325 our Savior, and our King, will be given everlasting life and true salvation. Therefore, the Word Torah (תּוֹרָה) should not be linked only to the covenant that was made with the nation of Yisrael on the mountain of Sinai contained within these pages of scripture. There is a deeper covenantal purpose that God has shown and revealed to us His ways and the way we should live our lives. Not
 330 only that, God has revealed to us the only way to be saved and have the curse of humanity removed from our lives is through the Lamb of God Yeshua the Messiah. The Apostle Peter said in his letter (*1 Peter 1:20*) προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου, φανερωθέντος δὲ ἐπ' ἐσχάτου τῶν χρόνων δι' ὑμᾶς (הַגּוֹדֵעַ מֵרֵאשִׁית לְפָנֵי מוֹסְדוֹת תְּבִל וְנִגְלָה בְּאַחֲרֵית הַיָּמִים לְמַעַנְכֶם) *1:20 For He was foreknown before the foundation of the world, but has appeared in these last times for the sake of you. (NASB)* He (Yeshua) was foreknown before the foundation of the world (לְפָנֵי מוֹסְדוֹת תְּבִל) meaning that this was planned before God created the heavens and the earth (*Bereshit 1:1, בְּרֵאשִׁית א*
 340 *: בְּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:*) the plan for salvation, and that God revealed Yeshua the Living Word to us in these last days for our sake so that we can be saved. Like God delivered Yisrael from the bondage of sin and slavery and from the land of sin and slavery, He led the children of Yisrael in to His truth, into His ways, and showing them how much He truly loves them. In the same way, God is showing us His truth, leading us in His ways, and He has delivered us in His Son
 345 Yeshua the Messiah from ruin/destruction (שִׁחָת) and the way to be delivered is to believe on the One God has sent, Yeshua the Messiah. Let's Pray.

Heavenly Father,

355 Thank You for Your wonderful works. Your Word is life having revealed
to me Your ways, Your life, and Your salvation in Yeshua Your Son. Thank You
for helping me to know without a doubt that You have established all things
according to Your Word in Yeshua the true Deliverer, Savior, King, and Lord. I
360 believe all of Scripture reveals the purpose of the Messiah to come and make
atonement for my soul, to heal and make me pure before God, and to deliver me
from sin. Today I place my faith in Yeshua the Messiah, I place my faith in Your
Holy Word, I believe You truly are the all sufficient God, please forgive me of
my sins and have mercy on me Lord. Today I turn my life in a new direction,
away from sin and selfishness and towards You Lord, to a life of holiness,
righteousness, and justice. Create in me a new heart, and renew my soul, my
365 body, and my spirit. Thank You for forgiving me and redeeming me from my
sins. Help me to serve You Lord by faith and help me to regard your truth in my
heart and life. Please come and work in me each day and help me to hear Your
voice. Thank You Lord for all You have done; I give You all of the glory, the
honor, and the praise forever and ever.

370 In Yeshua's (Jesus') Name I pray! Amen!

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What to pray:

- *Ask the Lord to help you know Yeshua according to the scriptures as the One who has the authority and the ability to save your life.*
- *Ask the Lord to help you to draw near to Him in the quietness of your heart "to hear His voice" and "to hold fast to His truth."*
- *Thank the Lord for lifting the burden of sin and revealing His truth in your heart and life.*

Be Blessed in Yeshua, Christ our Messiah!

הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:
Hallelujah for our Lord, our Teacher, our Rabbi,
"Yeshua" King Messiah forever and ever