Parashat Bo

Shabbat Shevat 4, 5772, January 28, 2012 MATSATI.COM / Rightly Dividing The Word of God http://www.matsati.com | matsati@matsati.com

God's Deliverance and Truth gives Us the Power to Overcome Anything!

דאים / This Week's Reading

תורה: Exodus 10:1-13:16 הפטרה: Jeremiah 46:13-28

הברית: Mark 4-5

החדשה

5

10

Triennial cycle: Bereshit / Genesis 11:4-12:28

This week's reading is Parashat Bo (Shemot / Exodus 10:1-13:16) details the last plagues that God brought upon Mitzrayim (Egypt) and Pharaoh drives the Children of Yisrael out. The Lord tells Moshe יַ 'שָה ב א אַל-מ שָה ב א אַל-מ שָה ב א אַל-מ בּקרבּוֹ: אַת הַ כִּי-אָנִי הָכָבַדָּתִי אָת-לְבּוֹ וְאֵת-לָבַ עַבַדַיו לְמַעַן שָׁתִי א ֹת ֹתַי אֵלָה בָּקרבּוֹ 10:1 Then the 15 brings the plague of locust upon Egypt (10:3-19). Again Pharaoh refused to let the people go, then the Lord told Moshe to stretch his hand out to heaven (27) מ' שָׁה אָת-יַדוֹ על-השׁמים and darkness would come upon the land (10:22-23). Following this plague Pharaoh called to Moshe and tells him that he and his פור מות או פור אין אין אין די אמֶר לְכוּ עִבְדוּ אֶת-יְה ֹנָה רַק צ' אוּנְכֶם וּבְקַרְכֶם) people may go כד נַיִּלְרָא פַּרְע' ה אֶל-מ' שֶׁה נַיִּ אמֶר לְכוּ עִבְדוּ אֶת-יְה' וָה רַק צ' אוּנְכֶם וּבְקַרְכֶם :יצֵג גָם-טַפָּכָם יִלָּדְ עִמַכָם). Then the Lord told Moshe one more plague will be brought upon Egypt, that the first born of every family, of man and beast will die (10:24-11:10). At this point (Shemot 12) God tells Moshe this shall be the beginning of months, the first month of the year. On the tenth of this month they are to take a lamb and keep him, then kill him and taking the blood spreading its 30 \equiv blood upon the door posts of their house, and roast the lamb by fire and eat it until morning having their cloths on and sandals on your feet and staff in hand because this is the Lord's Pesach (Passover) (12:1-11). The unique thing about this Pesach is that the lamb is to be kept for 4 days before it is slaughtered. The blood will be a sign so that the Lord will pass over the house and the first born will not die (ג' מָבֶ מָנֶת אָשֶׁר אַשֶּׁם אָשֶׁר אַשֶּם שָׁם וְרָאִיתִי אֶת-הַדָּם וּפָסַחְתִּי עֲלֵכֶם וְלֹ א-יִהְיֶה בָּכֶם נָגֶּף אַ יְהָיָה הָדָּם לָכֶם לָא ת עַל הַבָּתִּים אֲשֶׁר אַשֶּׁם וְרָאִיתִי אֶת-הַדָּם וּפְּסַחְתִּי עֲלֵכֶם וְלֹ א-יִהְיֶה בָּכֶם נָגֶּף יִ (מַצְרָיִם:) לְמֵשְׁחִית בְּהַכּ תִי בְּאֶרֶץ מִצְרִיִם:) The Lord declares that this shall be an everlasting statute that must be observed (12:17) (הַזֶּה לָד רֹ תַּיכֶם הַקַּת עוֹלָם). Beginning on the fourteenth day the feast of unleavened bread begins which is also known as Pesach (Passover) (12:18-12:25). The Lord then strikes dead the First born of Egypt and as a result the Egyptians sent the people out in haste out of fear that they would all die if they remained any longer (12:33). The Lord then

Note that even though the Lord hardened Pharaoh's heart, Pharaoh had a dominant role in the process and thus was guilty of his iniquity before God.

declares that this will be remembered as a feast to the Lord, that the Torah of the Lord will be in your mouth and remember that the Lord brought you out of Mitzrayim by a mighty hand (13:1-16, עֵינֵיךָ לְמַעַן בֵּין עֵינֵיךָ לְמַעַן . הוֹרָת יְהוֹה בְּפִיך כִּי בִּיֵּד חֲזַקָה הוֹצָאֵך יְהוֹה מָמַצְרִיִם: (תְּהִיֶה תּוֹרָת יְהוֹה בָּפִיך כִּי mighty hand from sin, enabling us to live our lives for Him, and saving our souls giving us life everlasting.

פרשת בא ספר שמות פרק יב פסוק כ-כח

כ כַּל-מַחְמֵצֵת ל א ת אכלו כַּכ ל מוֹשָב תֵיכֶם ת אכלו מַצוֹת: פ [חמישי] כא וַיִּקְרָא מ שֵׁה לכַל-זָקנַי יש רָאַל נַי אמָר אַלָהָם מִשְׁכוּ וּקְחוּ לַכָם צ או לְמִשְׁפָּח תַיכָם וִשַׁחֲטוּ הַפַּסַח: כב וּלִקַחָתָם אֲגַדַּת אֱזוֹב וּטִבַלְתָּם בַּדָּם אֲשֶׁר-בַּסַף וָהָנַעָתָם אֱל-הַמַּשָׁקוֹף וָאֱל-שָׁתִּי הַמְּזוּזֹ ת מָן-הַדָּם אָשֵׁר בַּסַף וֹאָהָם לֹ א תַצָּאוּ אִישׁ מִפַּתַח-בֵּיתוֹ עַד-בּ קֶר: כג וְעָבַר יְהֹוָה לִנְג ף אֶת-מִצְרִים וְרָאָה אָל-הַפַּעַח וִל א יָהַן **הַפַּשִׁחִית** לָב א אֵל- אַתָּר הַפָּעַח וְל א יָהַן **הַפַּשִׁחִית** לָב א אֵל-- בַּחֵיכֶם לִנְג ף: כד וּשִׁמַרְתָּם אֵת-הַדָּבַר הַזָּה לְחַק-לְךָ וּלְבַנֵּיךַ עַד-עוֹלָם: כה וְהַיָּה כִּי-חַב אוּ אֵל קָאָרֵץ אַשֵׁר יָתָן יִהוָה לָכֶם כַּאֲשֵׁר דָבֵּר וּשִׁמַרְתָם אֵת-הָעַב דָה הַזֹּ את: כו וְהָיָה כִּי-יֹ אמְרוּ אַלֵיכֶם -בַּיֵי בָהַ הַאַ עַל -בַּחַי עַל -בַּחַי בַּוֹי בַּיִי בַּיִי בַּיִי בַּיִי בַּיַי בַּיַי בַּיַי בַּיַי בַּיַי יש רָאֵל בִּמִצְרַיִם בִּנָגפּוֹ אֵת-מִצְרַיִם וְאֵת-בַּתִּינוּ הָצִיל וַיָּק ד הָעָם וַיִּשְׁתַּחַווּ: כח וַיַּלְכוּ וַיַּעֲשׁ וּ בִּנֵי יש ראל באשר צוה יהוה את-מ' שה ואהר'ן כן עש'ו:

12:20 'You shall not eat anything leavened; in all your dwellings you shall eat unleavened bread." 12:21 Then Moses called for all the elders of Israel and said to them, 'Go and take for yourselves lambs according to your families, and slay the Passover lamb. 12:22 'You shall take a bunch of hyssop and dip it in the blood which is in the basin, and apply some of the blood that is in the basin to the lintel and the two doorposts; and none of you shall go outside the door of his house until morning. 12:23 'For the Lord will pass through to smite the Egyptians; and when He sees the blood on the lintel and on the two doorposts, the Lord will pass over the door and will not allow the destroyer to come in to your houses to smite you. 12:24 'And you shall observe this event as an ordinance for you and your children forever. 12:25 'When you enter the land which the Lord will give you, as He has promised, you shall observe this rite. 12:26 'And when your children say to you, 'What does this rite mean to you?' 12:27 you shall say, 'It is a Passover sacrifice to the Lord who passed over the houses of the sons of Israel in Egypt when He smote the Egyptians, but spared our homes." And the people bowed low and worshiped. 12:28 Then the sons of Israel went and did so; just as the Lord had commanded Moses and Aaron, so they did. (NASB)

Shemot / Exodus 12:20-28

45

50

55

95

100

105

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.

The English translations translate המשחית 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 "לחבלא" מחבלא "eaning "destroyer" or Onkelos translates המשחית as "messenger of injury" according to Marcus Jastrow (A dictionary of the Targumim, the Talmud Babli, and Yerushalmi, and the Midrashic literature). Targum Pseudo Jonathan states מלאכא מְחַבְלֵא meaning "angel messenger of injury, or destroyer." The Targum Neofiti translates like the Targum Onkelos using the word "למחבלנא" למחבלא but the marginal notes in the Targum Neofiti (Neofiti Marginalia) give the translation מלאכא מחבלא "destroying angel" like the Targum Pseudo Jonathan. Therefore, according to the Aramaic translation, the word הַמַּשִׁקִית 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

destruction" as it is used in Shemot 12:13 יג וָהַיָה הַדָּם לַכֶם לָא ת עַל הַבַּתִּים אֲשֶׁר אָתָם ישָׁם וְרָאִיתִי אֶת-הַדָּם וּפָּסַחָתִּי עַלְכֵם וְלֹ א-יִהְיֵה בַכֵם נְגַף **לְמִשׁחִית** בָּהַכּ ֹתִי בָּאֶרֵץ מִצְרַיִם: '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 130 5 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 ὀλεθοεύοντα meaning "annihilating" having the same meaning as "ruin, destruction" according to the BDB Lexicon.

Onkelos

Pseudo Jonathan

Neofiti

Neofiti Marginalia

LXX ΕΞΟΔΟΣ 12:23 135

καὶ παρελεύσεται κύριος πατάξαι τοὺς Αἰγυπτίους καὶ ὄψεται τὸ αἷμα ἐπὶ τῆς φλιᾶς καὶ ἐπ' ἀμφοτέρων τῶν σταθμῶν καὶ παρελεύσεται κύριος την θύραν καὶ οὐκ ἀφήσει τὸν ὀλεθρεύοντα εἰσελθεῖν εἰς τὰς οἰκίας ὑμῶν πατάξαι

The word המשחית occurs eight times as spelled in the Tanach found in Shemot 12, 1 Samuel 13, 2 Samuel 24, 2 Kings 23, twice in Jeremiah 51, Ezekiel 9, and in 1 Chronicles 21. Let's look at these verses

עַל־הַפֶּׁתַח וְלֹאַ יְתֵּן הַמַּשְׁחִית לָבֹא אֵל־בַּתַיכִם לנגף: כדו במכמש: יו וַיצא הַמַשחית ממַחנה פלשתים שלשה רַא שמואל א יג שמואל ב כד וַ יֹאמֶר לַמַּלְאָרְ הַמַּשׁחִית בַּעָם בַב עַתַּה הַרַף יַדֶּךְ וּמַלְ אַשֵּׁר מִימִין לְהַר־הַמַּשִּׁחִית אַשֵּׁר בָּנָה שָׁלֹמֹה מֵלֵדְ־יִשׁוֹ כה הָגַנִּי אֵלֵיךְ הַר הַמַּשְׁחִיתֹ נָאָם־יִהֹנָה הַמַּשְׁחֵית אֵת־כָּג ָהַמַּשָּׁחִיתֹ נָאָם־יִהֹּוָה הַמַּשָּׁחַית אֶת־כָּל־הָאָרֶץ וְנָטִּיתִי אֶת־ אָהַהֹּ אַדנִי יָהַוֹּה הַמַשׁחִית אַתַּה אָת כַּל־שאַרִית ישׁרָאַל דברי הימים א כא ניאמר לַמַּלָאָך הַמַּשִּׁחִית בַב עַתָּה הֶרֶף יָדֶךְ וּמַלְּאַ

יז וַיַּצֵא **הַמִּשִׁחִית** מִמַחֲנֵה פָּלְשָׁתִּים שָׁלשַׁה רָאשִׁים הַרֹ אשׁ אֲחָד יִפְנֵה אֱל - 1 Samuel 13:17,

:ליטועל שועל אַרץ שׁפרה אַל-אָרץ שׁוּעַל 13:17 And the raiders came from the camp of the Philistines in three companies: one company turned toward Ophrah, to the land 150

145

140

of Shual, (NASB). 2 Samuel 24:16, טז וַיִּשְׁלַח יָדוֹ הַמַּלְאָדֶ | יִרוּשָׁלַ הַ לִשַּׁחֲתָה וַיִּנָּחֵם יָה נָה אֵל-הַרָעָה נַי ֹאמֵר לַמַּלְאָדָ **הַמַּשִׁחִית** בָּעָם רַב עַתָּה הֵרֵף יָדֶדָ וּמַלְאַדָ יִה נָה הַיָּה עִם-גֹּ רֵן בּיְבָסִי: 🗟 הָאַרוְנָה [הָאַרוְנָה] הַיְבָסִי: מַיּבָסִי: מַיּבָסִי: מַיּבָסִי: מַיּבָסִי: מַיּבָסִי: מַיּ Jerusalem to destroy it, the Lord relented from the calamity and said to the angel who destroyed the people, 'It is enough! Now relax your hand!' And the angel of 155 g the Lord was by the threshing floor of Araunah the Jebusite. (NASB) 2 Kings ַבַּ יג וְאֶת-הַבָּמוֹת אֲשֶׁר | עַל-פְּנֵי יְרוּשָׁלַם אֲשֶׁר מִימִין לְהַר**-הַמֵּשְׁחִית** אֲשֶׁר בָּנָה שָׁלֹ מֹ ה מַלֶדָ-יִשֹׂ רָאֵל לִעַשָׁתּ רֶת | שִׁקּץ צִיד נִים וַלְכָמוֹשׁ שִׁקּץ מוֹאַב וּלְמָלְכֹּ ם תּוֹעַבַת בְּנֵי-עַמוֹן טִמֵּא :מלך: 23:13 The high places which were before Jerusalem, which were on the **\(\subset** right of the mount of destruction which Solomon the king of Israel had built for 160 Ashtoreth the abomination of the Sidonians, and for Chemosh the abomination of Moab, and for Milcom the abomination of the sons of Ammon, the king defiled. Hoab, and for Milcom the abomination of the sons of Ammon, the king defiled. אָ (NASB) Jeremiah 51:25, בה הְנְנִי אֵלֶיךָ הַר הָמֵּשְׁחִית נְאָם-יְה וָה הַמַּשְׁחִית אֶת-כָּל-הָאָרֶץ ַבְּהָר שׁ רְבָּה: '' יָבֶיּה: אָת-יָדִי עָלֶידָ וְגִלְּגַּלְחִידָ מִן-הַסְּלָעִים וּנְחַתִּידָ לְהַר שׁ רְבָּה: '' 51:25 'Behold, I am against E you, O destroying mountain, Who destroys the whole earth,' declares the Lord, 165 \subseteq 'And I will stretch out My hand against you, And roll you down from the crags,

🏹 And I will make you a burnt out mountain. (NASB) Ezekiel 9:8, מַהַלְּנַתָם

יְנֵאשְׁאַר אָנִי וָאֶפְּלָה עַל-פָּנֵי וָאֶזְעַק וָא ֹמֵר אֲהָה אָד נִי יְהֶוֹה **הְמַשְׁחִית** אַתָּה אֵת כָּל-שְׁאֵרִית יִשׁ ְרָאֵל בַּבּעָבְּלָה עַל-בְּנִי וָאֶזְעַק וָא ֹמֵר אֲהָה אָד נִי יְהֶוֹה **הְמַשְׁחִית** אַתָּה אֵת כָּל-שְׁחָרִי יִשׁ ְרָאֵל בַּבְּנָ בְּעָבְירָ אֶת-חֲמָחְדָ עַל-יְרוּשְׁלָם: \$2.8 As they were striking the people and I alone was \$2.6 A

Shemot / Exodus 12:23

12:23 And the Lord will go by to strike the Egyptians. And He shall see the blood upon the lintel and upon both of the doorposts. And the Lord will go by the door, and He will not leave off annihilating so as to enter into your house to strike. (LXX)

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 טו נַיִּשְׁלַח הָאֵל הִים | מַלְאַךָ | לִירוּשַׁלַ ם לְהַשְׁחִיתָה וּכְהַשְׁחִית רָאָה יִה נָה עַלְאַדָ | לִירוּשַׁלַ וַיַּנָחָם עַל-הָרָעָה וַיֹּ אמֶר לַמַּלֹאָדָ **הַמַּשִׁחִית** רַב עַתָּה הֵרֶף יָדֶךָ וּמַלֹאַדְ יִה וָה עֹ מֵד עִם-גּ רֵן אָרְנַן :סיבוּסי: 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 *I Samuel 13:17*, הַמַשִּׁלְּדְרָת 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 to the angel to destroy Jerusalem. The Targum Pseudo Jonathan on this verse says אָמַה לְמַלאָכָא דייי לִירָושלַם לְחַבָּלָותַה ותָב יָיָ מָן בִשתָא וַאָמַר לְמַלאָכָא דִמחַבֵיל בָּטַמָא מָסַת כְעַן אָנַח יְדָך וָמַלאָכָא דַיִיָ הְנָה שָׁרֵי בְּבִיתאִדְרֵי ״באדרי״ דְאַרנוֹן״ יְבֵּוֹסָאָה: stating לְמֵלֹאָכָא דְמֹחֲבֵיל the angel of destruction. The verse in 2 Kings 23:13 use as להר-המשחית 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 המשחית occurs twice first as the destroying mountain and then the one who destroys all the earth. Ezekiel 9:8 is asking if God is going to destroy the remnant of Yisrael by pouring out His wrath on Jerusalem. Here הַמַּשְׁדְיָת 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 (מַיִּשֶׁלַה הָאֵלֹ הִים | מַלְאַדָּן לִירוּשַׁלַ בּ לְהַשְׁתִיהַה) and seeing the destruction, the Lord said to the angel of destruction (למלאך המשחית) to stop. In each of these cases, the destruction of the first born in this week's Parashah, the word המשחית 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 200 gedestruction" or the "angel of destruction" Respectively. Based on the use of the word through the Tanach, the etymology of the word הַמַּשְׁתְּת appears to be from the root $\mathcal{D}.\mathcal{D}.\mathcal{D}$ meaning "go to ruin" ($\mathcal{D}\mathcal{D}\mathcal{D}$) rather than from the root $\mathcal{D}.\mathcal{D}.\mathcal{D}$ 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 Almighty brought against Mitzrayim (Egypt) the death of the first born was

purposed to show that without God in can destroy).

The very last plague detailed the destroyer (הַמֵּשְׁהַיה) coming having a very significant implication. The death (killing) of the firstborn is significant because to death Primogeniture of the ancient family and specifically the 210 2 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. consisted of the people interacting with various Egyptian deities who were

Britannica **Concise** Encyclopedia

Primogeniture

Preference in inheritance that is given by law or custom to the eldest son and his issue. 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 of importance ageseniority within the social hierarchy.

170

175

180

185

190

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 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 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, 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 location the word מורה (Torah) first occurs in the Hebrew Scriptures in Shemot 12:49 מט הּמוֹרָה אַ**חַת** יִהְיֶה לְאֶזְרָח וְלַגֵּר הַגָּר בְּתוֹכְכֶם: meaning 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 sojourns in your midst." The word Torah here is written as a general instruction regarding the will of God. The context of the citizen (לְּאָוְרָהַ) and the Ger (stranger, יְלַבֶּּר) indicates that there is indeed one instruction (one law) for all שָׁ 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 Word Torah in our English translations is often translated as "law." It is interesting to note that the word "Torah" אֹרָה is derived from the root word י interesting to note that the word "Torah" אֹלְהָה is derived from the root word wyarah" איז a verb meaning "to shoot, fire (arms); cast, throw (ancient)." As a result, the word Torah (קְּקָה) does not so much symbolize a set of rules that result, the word Torah (אַלרקה) does not so much symbolize a set of rules that egalistically prescribe one's behavior as much as it reveals the aim or direction

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 ζωήν, $\dot{\alpha}\lambda\lambda$ ' ה ל ספץ דו דיי עול היי עול היי עול היי של המאמין בבן יש לו היי עול היי עול היי עול המאמין כל המאמין כל המאמין כל המאמין לא 255 \geq יאמין בבן לא יראה חיים כי אם חרון אלהים ישכן עליו: 3:36 'He who believes in the Son has eternal life; but he who does not obey the son win not see 175, 522 of God abides on him.' (NASB) However, as we continue studying the Torah from Mitzravim (Egypt) we learn that mercy 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

215

220

225

230

235

240

μάθετε τί ἐστιν, Ἐλεος θέλω καὶ οὐ θυσίαν: οὐ γὰο ἦλθον καλέσαι 260 δικαίους άλλὰ άμαρτωλούς (או בח כי לא דבח די חפצתי ולא זבח מה הוא חסד הפצתי ולא זבח כי לא באנים לתשובה: (באתי לקרא את הצדיקים כי אם את החטאים לתשובה: 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 is God's will for mankind to live correctly before Him like it says in ת הוֹרַת יָה וָה הָמִימָה מִשִּׁיבַת נַפָּשׁ עֲדוֹת יָה וָה נַאֲמַנָה מַחָּכִּימַת 19:7/8 Tehilim / Psalms 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 (תּוֹרה) restores the soul is the testimony of the Lord (עדות יה' וה) and is purposed to make one 270 wise (מהכימת פתי). Tehilim / Psalms also say in *Tehilim / Psalms 119:1* אשׁרי :תְּמִימֵי-דָרֶךְ הַה לְכִים בָּתוֹרַת יִה וָה: 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 (אַשִׁרֵי הָמִימֵי-דָרֵדָ) walking in the Torah of God (הַהֹלִכים בּתוֹרַת) ה'ה'). 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 Έσεσθε οὖν ὑμεῖς τέλειοι ὡς ὁ πατὴο ὑμῶν ὁ οὐοάνιος τέλειός ἐστιν לכן היו שלמים כאשר אביכם שבשמים שלם הוא) 5:48 'Therefore you are to be perfect, as your heavenly Father is perfect. (NASB) The placement of the word Torah in this week's Parashah and its first occurrence here in the Hebrew Scriptures, God is revealing to us about Mitzrayim's (Egypt's) moral condition. Mitzrayim has no justice or mercy. The Torah (77だり) 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 with it the requirement for God to show us the error of our wavs. It is in the God revealed to Pharaoh and his source. 290 🛱 in Shemot 12:49: מט תּוֹרָה אַ**חַת** יִהְיֶה לָאֶזְרָח וְלַגֵּר הַגָּר בָּחוֹכְבֵם: There will be **one** 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 correctly relate to God on His terms and not by our terms. As we continue $\stackrel{\smile}{\circ}$ 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 יָה וָה וָכַרַתִּי אֶת-בֵּית יִשׁ רָאֵל וָאֶת-בֵּית יָהוּדָה בָּרִית חֲדָשַׁה: לֹא כֹבְּרִית אֲשֵׁר כַּרַתִּי אֶת-אָבוֹתָם בִּיוֹם הֶחֲזִיקוּ בְיָדָם לְהוֹצִיאָם מֵאֶרֶץ מִצְרָיִם אֲשֶׁר-הַמָּה הַפֵּרוּ אֶת-בִּרִיתִי וְאָנֹ כִי בְּעַלְתִּי בָם

ΠΡΟΣ ΡΩΜΑΙΟΥΣ 5:20–21

νόμος δὲ παρεισῆλθεν πλεονάση παράπτωμα: δὲ ἐπλεόνασεν ἡ ἁμαρτία, ύπερεπερίσσευσεν χάοις, ἵνα ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτω, οὕτως καὶ ή χάρις βασιλεύση διὰ δικαιοσύνης εἰς αἰώνιον ζωὴν διὰ Ἰησοῦ Χοιστοῦ $\tau o \tilde{\upsilon}$ κυρίου ήμῶν.

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

έγω δὲ ἀπέθανον, καὶ εύρέθη μοι ή ἐντολὴ ή εἰς ζωὴν αὔτη εἰς θάνατον:

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

305 נָאָם-יָהֹ וָה: לֹב ֹ כִּי זֹ את הַבָּרִית אֲשֶׁר אֵכָר ֹת אֵת-בֵּית יִשׂ ַרָאֵל אַחֲרֵי הַיָּמִים הָהֵם נִאָם-יִהֹ וָה נַתַתִּי בּבָּם אֶכְתַּבַנָּה וְהַיִּיתִי לַהֵם לֵאל הִים וְהֵמָּה יְהִיוּ-לִי לְעַם: מוֹרָתִי בָּקְרָבָּם וְעַל-לְבָּם אֶכְתַּבַנָּה וְהַיִּיתִי לַהֵם לֵאל הִים וְהֵמָּה יְהִיּוּ-לִי לְעַם: 31:31 אֵת-תּוֹרָתִי בָּקְרָבָּם וְעַל-לְבָּם אֵכְתַּבַנָּה וְהַיִּיתִי 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 310 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 Torah (אֹרָדה) of God but reveals to us again how God in his Grace (אַרָדה) and 315 Mercy is consistently working to deliver His people. We who are His people must admit (confess) our inability to keep the Torah (מֹלרקה) and all of its moral requirements and appeal to the God of Yisrael for the everlasting atonement (בּפרים) through the sacrificial death of His Son Yeshua the Messiah. The Lamb 320 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 (מֹלְרָה) 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 (קּנֹרֶה) 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 only that, God has revealed to us the only way to be saved and have the curse of 330 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' $\dot{\upsilon}$ μᾶς (הנודע מראש לפני מוסדות חבל ונגלה באחרית הימים למענכם) 1:20~ForHe was foreknown before the foundation of the world, but has appeared in these ast times for the sake of you. (NASB) He (Yeshua) was foreknown before the בא המודע מראש לפני מוסדות תבל) meaning that this was ב planned before God created the heavens and the earth (*Bereshit 1:1*, א בְּרֵאשִׁית אַ Ξ (בַּרַא אֵל' הִים אָת הַשַּׁמֵים וְאָת הַאָרֵץ: Ξ) 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 lad the skiller of the land of sin and slavery. 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 Yeshua the Messiah from ruin/destruction (\(\textit{TMW}\)) and the way to be delivered is to believe on the One God has sent, Yeshua the Messiah. Let's Pray. Heavenly Father,

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 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 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

355

360

365

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

375

380

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

Copyright © 2012 MATSATI.COM | All Rights Reserved: http://www.matsati.com/