



Title: Parashah "Bo" (Come) Plague of Plagues.

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Text: Torah: Sh'mot 10:1-13:6; Haftarah: Yirmeyahu 46: 13-28; B'rit Chadashah: Acts 13:16-17.

Theme: Tenth Plague Announced: Death of the First Born and beyond.

I. Introduction:

Sh'mot 10:1, 2 And YHVH Said to Moshe, "Go in to Pharaoh, for I have hardened his heart and the hearts of his servants, so that I show these Signs of Mine before him, 2 and that you relate in the hearing of your son and your son's son what I have done in Mitzrayim, and My Signs which I have done among them. And you shall know that I Am YHVH."

YHVH continues to reveal His Signs in Mitzrayim. The main purpose of the Signs was to show Him as YHVH Elohim, that Is, and Was and Will be, the M'lakh of all the earth, the Mighty on the earth and in the heavens.

The focus of this parashah is going to be our Redemption and how it is achieved. As we look at the final plague and the release that followed we will see a pattern for our Redemption. In it we explore the difficult area of the cooperation of **emunah (faith)** and **mitzvot (works)**

in our personal Redemption. For this is an area that has been misunderstood for centuries and as we live out our lives as Torah-honoring individuals we will be asked why we do it, why it is important, why **mitzvot (works)** have anything to do with our Redemption and Salvation.

II. Purpose of the Hardening.

Sh'mot 11:10 "YHVH Hardened Pharaoh's heart"

Pharaoh persisted in stubbornness and evil. He had grown hardened and morally

incorrigible. Being a man accustomed to the abuse of power, he steeled himself against all sense of justice and **racham (mercy)**. As in (**Romans 1:24, 26**), YHVH is said to have given up immoral men to the path they were determined to follow. In the same way YHVH allowed Pharaoh to follow the course he adamantly purposed to follow. R. Griffiths writes: YHVH did not force him to act in an evil way, nor did He, by Divine Decree make it impossible for Pharaoh to **do t'shuvah (repent)** if he so chose.

III. The Plagues, then and to come.

The plagues came from YHVH upon Mitzrayim for specific purposes.

(1) The plagues were an indictment and **Sh'fati (Judgment)** of the gods of Mitzrayim. Dr. Kitchen adds: Not only did Mitzrayim need to renounce their pagan gods as no-gods, but so did the Yisra'elim, who also worshipped them. (**Y'hoshua 24:14**). (**Sh'mot 12:12; 18:11; B'midbar 33:4; Yesha'yahu 19:1**)

(2) The plagues were a demonstration of YHVH's existence and power. Pharaoh rejected Moshe's request that he allow the Yisra'elim to travel three days and they served as a rebuttal to Pharaoh's response. They proved that Yisra'el's El alone was YHVH." (**Sh'mot 7:5; 7:17; 8:10, 22; 9:14, 16; 10:2**)

(3) The plagues were a **Sh'fati (Judgment)** on Pharaoh and Mitzrayim for their cruelty and harshness. (**B'reshet 15:14**)

(4) The plagues were YHVH's means of forcing Pharaoh to release Yisra'el from Mitzrayim. (**Sh'mot 3:19-20; 6:1; 7:4-5; 12:31, 33, 39; 13**)

(5) The plagues were a prototype, a sample of YHVH's future **Sh'fati (Judgment)**. The plagues which came upon Mitzrayim for their sin were like those which Yisra'el would experience, if this Nation disobeyed the Torah which YHVH was soon to give us: **D'varim 28:27** "YHVH will afflict you with the boils of Mitzrayim and with tumors, festering sores and the itch, from which you cannot be cured." The **Sefer of Revelation** speaks a great deal about this future **Sh'fati (Judgment)**, and the descriptions we find of it make the plagues of the **Sefer of Sh'mot**

almost pale. It is interesting to note that many of the plagues in **Revelation** are almost the same as those in **Sh'mot**, there is much similarity between the plagues of Mitzrayim and the plagues described in the **Sefer of Revelation**, which are poured out upon the earth in the last days, just preceding the return of our YHVH Yahshua. There is coming upon the earth a time of **Sh'fati (Judgment)**

that will be unlike that of any age. It surely is a time which should be avoided. Yisra'el is Delivered both times. Thus, in the **Sefer of Revelation** we find the victorious tribulation Believers singing the **Revelation 15:3 "song of Moshe."**

R. Silver writes: The final and most devastating plague of all was about to come upon the people of Mitzrayim. The devastation of this plague can be compared with the Death of Yahshua on the Tree. Think about what was happening for just one moment. The firstborn of all the families of Mitzrayim and the firstborn of their animals were about to die. The level of that calamity should not be lost on us if we think about it in these terms: What happened to Mitzrayim will be reproduced on a worldwide scale as told to us in the **Book of Revelation**. Mitzrayim was like a scale model of what YHVH is planning to do in the Last Days during His pouring out of His Wrath upon the earth.

Believers sometimes minimize the sin in our lives, and when we do so we fail to take our text seriously. Sin is serious business. This is why YHVH warns the Yisra'elim of the **Sh'fati (Judgment)** which awaits us for our disobedience (**D'varim 28**).

The solution is that of obedience to His Torah and **emunah (faith)** in the provision which YHVH has given, His Own Son, Yahshua HaMashiach, Who died in our place, Who suffered our **Sh'fati (Judgment)**, so that we might be forgiven.

IV. YHVH Established the Pesach Service as a Decree for Yisra'el.

Looking ahead to the **Sh'mot**, the Parashah turns to the communal celebration of the **Mo'ed of Pesach**, the festival of freedom for all.

Sh'mot 11:4-7 4 Moshe said, "So Said YHVH, 'At about midnight I shall go out in the midst of Mitzrayim. 5 Every firstborn in Eretz Mitzrayim shall die, from the firstborn of Pharaoh who sits on his throne to the firstborn of the maidservant who is behind the millstone and all the firstborn of beast. 6 There shall be a great outcry in the entire land of Mitzrayim, such as there has never been and such as there shall never be again. 7 But against all the Children of Yisra'el, no dog shall whet its tongue, against neither man nor beast, so that you shall know that YHVH will have differentiated between Mitzrayim and Yisra'el.'

YHVH tells us that He has separated between Mitzrayim and Yisra'el and He is doing that in our days. He is separating us into Yisra'el and Mitzrayim. Mitzrayim is the Olam and those who join themselves to it and Yisra'el are those who have

accepted Yahshua as Mashiach and have been grafted into the Tree of Yisra'el and Tree of Life Yahshua in the Hand of YHVH as one people, Y'hudah and Efrayim, together as Yisra'el.

Sh'mot 12:48-49 48 “And when a stranger (Ger) sojourns with you and shall perform the Pesach to YHVH, let all his males be circumcised, and then let him come near and perform it, and he shall be as a native of the Land. But let no uncircumcised eat of it. 49 “There is one Torah for the native-born and for the stranger (Ger) who sojourns among you.”

In this passage of Scripture the Hebrew word **Ger** is translated as **stranger**. R. Silver writes: **Ger** translates as **sojourner, foreigner or stranger who resides in Eretz Yisra'el** and therefore lives within the Gates of Yisra'el meaning that they have taken upon themselves to do what the Yisra'elim do and that is to worship the One true Elohim YHVH and follow His Torah, His truth. In its truest sense this word **Ger** can be translated as **El-fearer**. One of the companions of Y'hudah or Efrayim. Even though this passage of Scripture is speaking about the requirements for observing the **Pesach, verse 49** shows us YHVH's intent here for all of His children not just the native born Yisra'eli. He says in **verse 49: “There is one Torah for the native-born and for the stranger who sojourns among you.”** There shall be no difference in the native born Yisra'eli or the grafted in branch. The Torah, is the same for each and everyone one of us showing us that there are no differences between us when we all hold **emunah (faith)** in Yahshua and trust in His Torah given by YHVH. Equal is as equal does, and that is in doing **emunah (faith)** and **mitzvot (following Torah)**.

Sh'mot 12:26-27 26 “And it shall be, when your children say to you, ‘What does this service mean to you?’ 27 then you shall say, ‘It is the Pesach Korban (Sacrifice) of YHVH, Who passed over the houses of the Children of Yisra'el in Mitzrayim when He struck the Mitzrayim and delivered our households.’ ” And the People bowed their heads and did homage.

The Blood of the Lamb slain by B'nei Yisra'el according to YHVH's Word was a sign on our doorposts. It was the Sign of the Deliverance created by YHVH for Yisra'el. YHVH,

when He came out to strike Mitzrayim, saw the Blood of the Lamb that was slain on the doorposts of the houses where the **Korban (Sacrifice)** was eaten, and He did not allow the Destroyer to enter these houses (**12:23**).

V. Salvation for the Captive and Dispersed: Haftarah: Yirmeyahu 46:27-28.

Yirmeyahu 46:27-28

27 "But you, be not afraid, My servant Ya'akov, and be not frightened, O Yisra'el, for I shall Save you from afar, and your offspring from the land of their captivity, and Ya'akov shall return and be tranquil and complacent, and none shall make him tremble.

28 You, be not afraid, My servant Ya'akov, the Words of YHVH, for I Am with you; though I shall make an end of all the nations where I have scattered you, of you I shall not make an end; I shall punish you with Justice, but I shall not destroy you utterly."

As servants of YHVH we must stand ready to be Judged by our Elohim for our transgression of His Torah. But He Promises that Yisra'el is a People that belong solely to Him and because of that when He destroys the rest of the nations of the Olam He will forgive Yisra'el and give us Justice in our punishment and will not destroy us totally. Who then will be destroyed from among Yisra'el? Those who have rejected HaTorah Yahshua and Father YHVH, who have turned away and towards the Olam and ha-satan. There is no middle ground here. We must make a choice. We will follow YHVH and His Torah or we will follow after Mitzrayim that represents ha-satan's domain? The choice is ours and YHVH does not spare words in telling us over and over again what He is going to do to those who reject Him. He will make an end to the nations where He scattered Y'hudah and Efrayim. This is the final fate for each and every one of us. If we believe in Yahshua we have the Promise from the Mouth of YHVH that we will have Eternal Life as long as we abide in Him and His Word, the Torah. Then, Saved Yisra'el is ours! **Acts 13:13-17**

13 And having put out from Paphos, Sha'ul and those with him came to Perge in Pamphulia. And Yochanan, having left them, returned to Y'rushalayim. 14 But passing through from Perge, they came to Antioch in Pisidia, and went into the synagogue on the Shabbat day and sat down. 15 And after the reading of the Torah and the Navi'im (Prophets), the rulers of the synagogue sent to them, saying, "Men, brothers, if you have any word of encouragement for the people, speak." 16 And Sha'ul, standing up and motioning with his hand said, "Men, Yisra'elim, and those fearing Elohim, listen: 17 "The Elohim of this People Yisra'el did choose our fathers, and exalted the People in their sojourning in Eretz Mitzrayim, and with a High Arm He brought them out of it. (Sh'mot 6:6, 12:51). Do you notice how Sha'ul addresses the people in the congregation

(synagogue)

here? Men, Yisra'elim and those fearing Elohim, listen! Sha'ul was in a foreign land that had Y'hudim in it because he was speaking in the local synagogue but instead of addressing them as Y'hudim he addresses them as Yisra'elim and he addresses the Gerim separately. Sha'ul is aware of who his audience is here. They are Yisra'elim who come from all of the Twelve Tribes of Yisra'el not just Y'hudah. That is an important point that we must be aware of and take close notice of. Each and everyone one of us who believes in YHVH and His Torah, Yahshua become one Nation, one People, united together regardless of our nationalities, united in **emunah (faith)** with **mitzvoth (works)** in the Hand of YHVH as one people, Yisra'el! Ultimately even the Gerim become associated with Yisra'el through their acceptance of living within the Gates of Yisra'el under the Elohim of Yisra'el. This is a Promise rooted in the very heart of Elohim's Covenant with Avraham, Yitz'chak and Ya'akov. It is a Promise rooted in the Land. The Eretz Yisra'el is not just the Y'hudi or Jewish Homeland; it is the homeland of each and every one of us who are part of Yisra'el, that Scriptural Nation and People. It is the Promise of YHVH watching over us and holding us close to Him and covering us over with Yahshua our Mashiach. It is the Promise that the day is coming when we will all live as one People with no differences, no arguments over **emunah (faith)**, religion, belief, practices, etc., etc. It is the Promise that we are Yisra'el, His People, with His Name written upon our very **nefeshim (souls)** in the deepest reaches of our hearts and **ruachim (spirits)**. His Name is YHVH, Master of Legions, Creator of all things the Source of Living Water and the Bread of Life!

VI. Conclusion and Application.

The plagues of our passage were the **Sh'fati (Judgment)** of YHVH upon Mitzrayim, but notice that YHVH clearly identified them as such. Mitzrayim may not have chosen to believe it, but YHVH was clearly judging the gods of Mitzrayim and those who would worship them.

Sh'fati (Judgment), which was the death of the firstborn, was clearly and totally supernatural. Who else, except YHVH, the Creator of all, could have determined the firstborn in every home and killed them, and yet spared those firstborns of His Chosen People? Nu, it was only the Hand of the Almighty and Omniscient YHVH, the same YHVH that Pharaoh hardened his heart against, rejected to know Him and said, **Sh'mot 5:2 "Who is YHVH, that I should obey his voice to let Yisra'el go? I know not YHVH, neither will I let Yisra'el go."**

Pharaoh, compelled by the mighty Work of YHVH's Hand, finally acknowledged the authority of the Most High YHVH and let His People go. And a great multitude of people, from all nations and peoples and tribes, went out with B'nei Yisra'el. We all came to fear YHVH and desire His Salvation.

Amidst all the Judgments that came on Mitzrayim, YHVH was able to preserve His People safe from all evil. YHVH made a difference between His People and Mitzrayim. Those Mitzrayim that saw this difference and did not harden their hearts against YHVH had a chance to cling to the Chosen People of YHVH and be preserved with them.

This result of YHVH's **Sh'fati (Judgment)** was intended, I believe, to bring some of Mitzrayim to a saving **emunah (faith)**. The fact that some Mitzrayim left Mitzrayim with the Yisra'elim (**Sh'mot 12:38**), the mixed multitude, through His Saving **Chesed (Grace)** for all peoples, gives substance to this possibility. YHVH's **Sh'fati (Judgment)** could be avoided by **emunah (faith)** and obedience.

It is this great Salvation that YHVH Commanded B'nei Yisra'el to proclaim in the generations to come and to tell the sons and the son's sons saying, **Sh'mot 13:14 "With a powerful Hand YHVH brought us out from Mitzrayim, out of the house of bondage."**

When YHVH's **Sh'fati (Judgment)** comes upon men, He will let them know what is happening and why. When YHVH is disciplining one of His followers, He will be sure to let that Believer know what is going on. We need not agonize, searching for hidden sin, at the onslaught of every adversity and affliction. When YHVH chastens us for sin, we'll know about it.

When YHVH is punishing men for sin, He is not silent about it. When He is silent at the time of the suffering of a Believer, this is a test of our **emunah (faith)**, not an evidence of YHVH's **Sh'fati (Judgment)**.

The seriousness with which YHVH deals with sin is also the measure of His **Kadoshim (Set-apartness)**. Often times we find ourselves horrified at the severity with which YHVH deals with the sinner. When we think of YHVH as harsh in such instances we only reveal our failure to grasp the **Kadoshim (Set-apartness)** of YHVH and the gravity of sin.

The Blood of the Lamb chosen by YHVH before the foundation of the Olam was shed on the Tree to Redeem us. The Blood of the Lamb of YHVH is the only foundation for our Salvation. If we received the **Korban (Sacrifice)** of YHVH's Son, then the doorposts of our

heart have been sprinkled with His Blood. The Judge and the Avenger of all sin and transgression sees the Blood of the Lamb sprinkled on our hearts and He will not let the Destroyer touch us.

Our Redemption, like so many other areas of our spiritual life, is accomplished in cooperation with YHVH. He has His part, we have ours. R. Mikha'el writes: Let's go back to the **Sh'mot**. YHVH had made a Promise to Avraham and to Moshe that He would bring B'nei Yisra'el up out of Mitzrayim. This is a Promise made by YHVH and Moshe knew that YHVH had both the will and the ability to do what He Said. We come to a point in the parashah where YHVH had embarrassed and dethroned all of Mitzrayim's gods and broken the might of this once great country. Now it was time to bring Yisra'el and the mixed multitude out and the plague of the firstborn was the final blow to accomplish this. YHVH did it of His own volition and with His Power in accordance with His Promise. The Yisra'elim and the mixed multitude believed He was going to do what He Said, that is **emunah (faith)**. But Yisra'el and the mixed multitude had a part to play. We had to keep a lamb for four days, kill it, roast it and put its blood on the door. When the Destroying Angel saw the blood, he would pass over that house. If there was no blood, the Angel would kill the firstborn of the household. Yisra'el and the mixed multitude needed to obey the Word of YHVH, motivated by our **emunah (faith)** in His Promised action and His Word, or we would suffer the fate of Mitzrayim. Pharaoh would not **hear** and **obey**, no **emunah (faith)**, no **mitzvot (works of Torah) lived** in his or his minions hearts.

Ya'akov says "**Emunah (faith) without mitzvot (works) is dead**". In the case of the **Sh'mot, emunah (faith) without mitzvot (works)** would have resulted in the death of the firstborn. A individual Yisra'eli family could have been sitting in their house that night, having a Scripture study, singing and believing in their Deliverance with all their hearts, but if there was no blood on the door, death visited their household. Our belief in YHVH's **Racham (Mercy)** as it is applied to our lives demands a response from us. Yisra'el was not Redeemed from bondage to YHVH to do what we want. Those of old, and we, are Redeemed for a purpose, to be servants of the Most High. There is nothing we do to earn our Redemption, slaves have nothing to offer. So we, like the slaves, offer our very lives to the One who bought us with such a great price. **Emunah (faith)** is an action word, YHVH's **Chesed (Grace)** demands a response and that response validates and confirms our Redemption. We are to work out our Salvation with fear and trembling, we must endure to the end, we do not just say YHVH,

YHVH, but we must do what He Says. We become bondservants to a new master. And the Master did not leave us in the dark as to our service or the proper display of gratitude on behalf of our Salvation. Our **mitzvot (works)**, our adherence to Torah, is the YHVH Ordained response of those of us that have **emunah (faith)** and participate in the Renewed Covenant.

And more, we must stay in His Fellowship. Do not exit the doors sprinkled with the Blood of the Lamb. B'nei Yisra'el were not to exit our houses, beyond the doorposts sprinkled with the Blood of the Lamb. We were not to be destroyed because we were separated, made **kadosh (set-apart)**, consecrated, Chosen by YHVH, Himself, unto His service, purpose and pleasure.

If we dwell in Fellowship with Him and other Believers, if we walk in uprightness and sincerity, the Blood of the Lamb cleanses us from every sin. We are covered and defended by His Blood.

Hear and obey

today and let us hide under the protection of the Blood of the Lamb that was shed for us. This is YHVH's Way, the only sure refuge for all of us. There we will be preserved and will **hallel (praise)** YHVH our Deliverer!