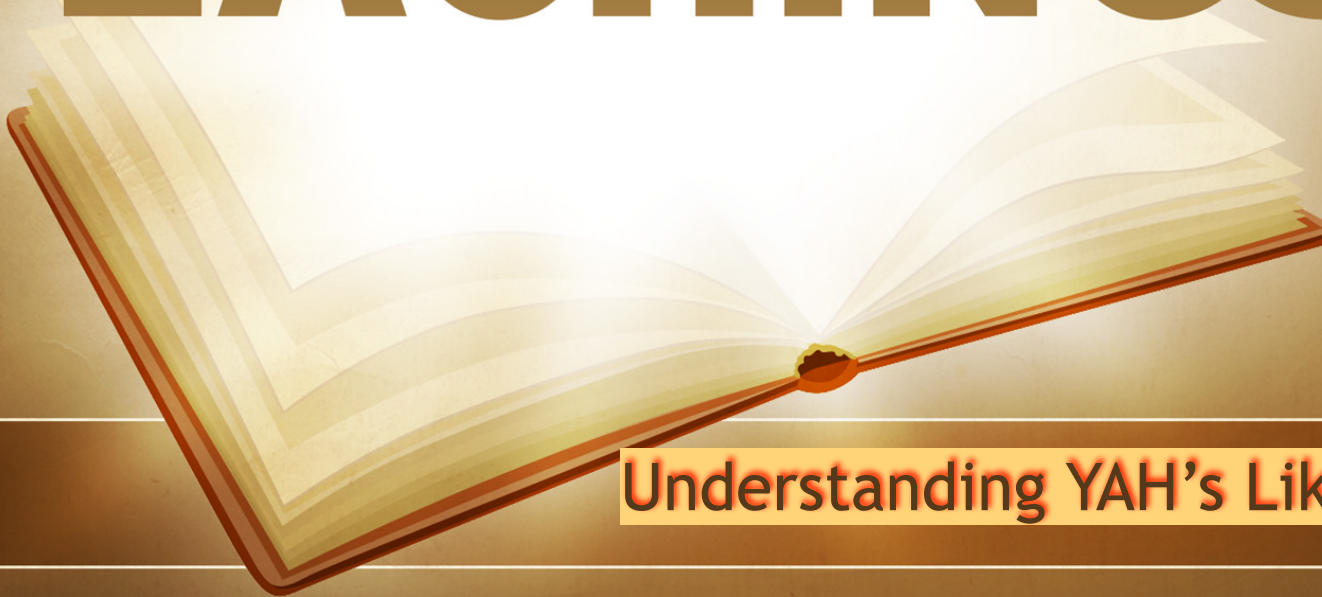


TORAH TEACHINGS



Understanding YAH's Likes and dislikes

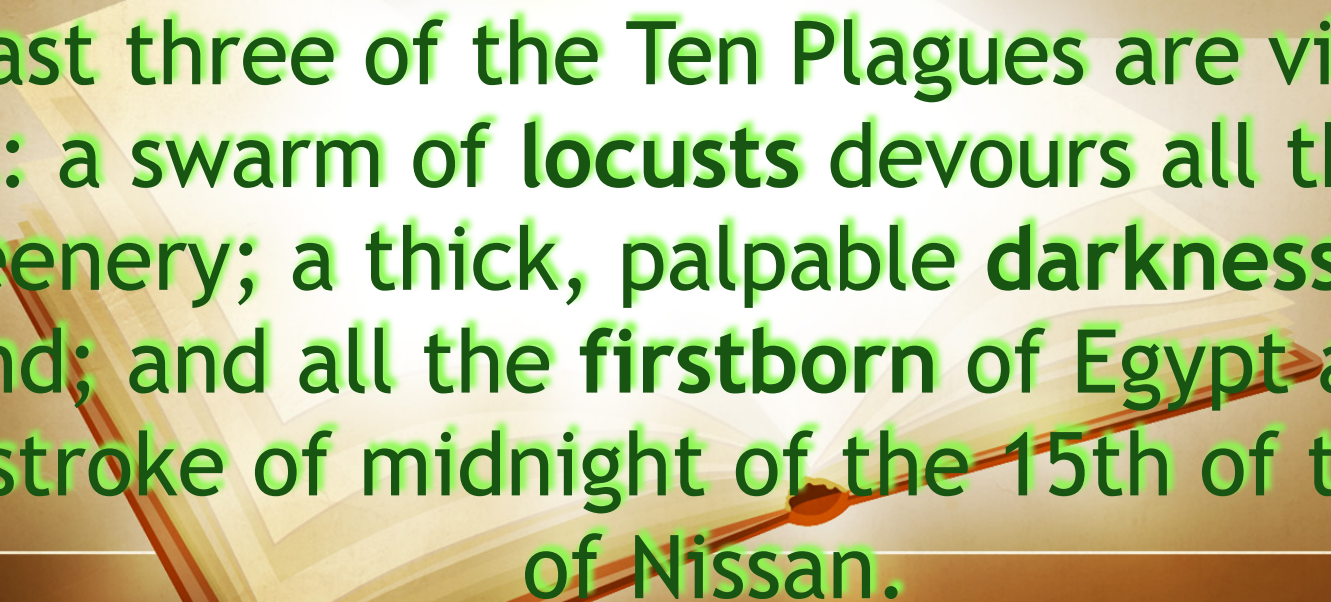
**#15 Bo (בֹּא)– in Hebrew,
the command form “come
in,” or “Go in”**

Torah: Exodus 10:1 - 13:16
Haftarah: Jeremiah 46:13-28

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

The last three of the Ten Plagues are visited on Egypt: a swarm of locusts devours all the crops and greenery; a thick, palpable darkness envelops the land; and all the firstborn of Egypt are killed at the stroke of midnight of the 15th of the month of Nissan.



TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Elohim commands the first mitzvah to be given to the people of Israel: to establish a calendar based on the monthly rebirth of the moon. The Israelites are also instructed to bring a “Passover offering” to Elohim: a lamb or kid goat is to be slaughtered, and its blood sprinkled on the doorposts and lintel of every Israelite home, so that Elohim should pass over these homes when He comes to kill the Egyptian firstborn. The roasted meat of the offering is to be eaten that night together with matzah (unleavened bread) and bitter herbs.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

The death of the firstborn finally breaks Pharaoh's resistance, and he literally drives the children of Israel from his land. So hastily do they depart that there is no time for their dough to rise, and the only provisions they take along are unleavened. Before they go, they ask their Egyptian neighbors for gold, silver and garments—fulfilling the promise made to Abraham that his descendants would leave Egypt with great wealth.

TOPICS IN THE PARSHA

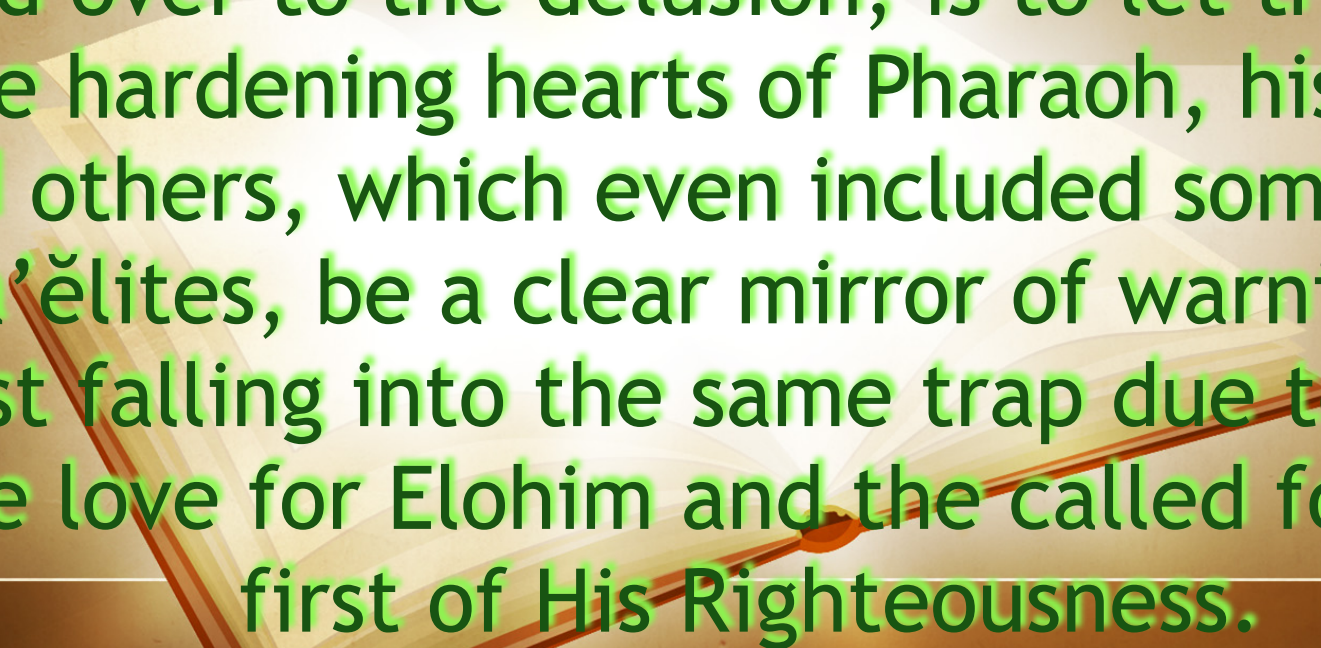
THIS WEEKS TORAH PARASHAT

The children of Israel are commanded to consecrate all firstborn, and to observe the anniversary of the Exodus each year by removing all leaven from their possession for seven days, eating matzah, and telling the story of their redemption to their children. They are also commanded to wear tefillin on the arm and head as a reminder of the Exodus and their resultant commitment to God.

By loving the Truth and guarding the commands of
Elohim!

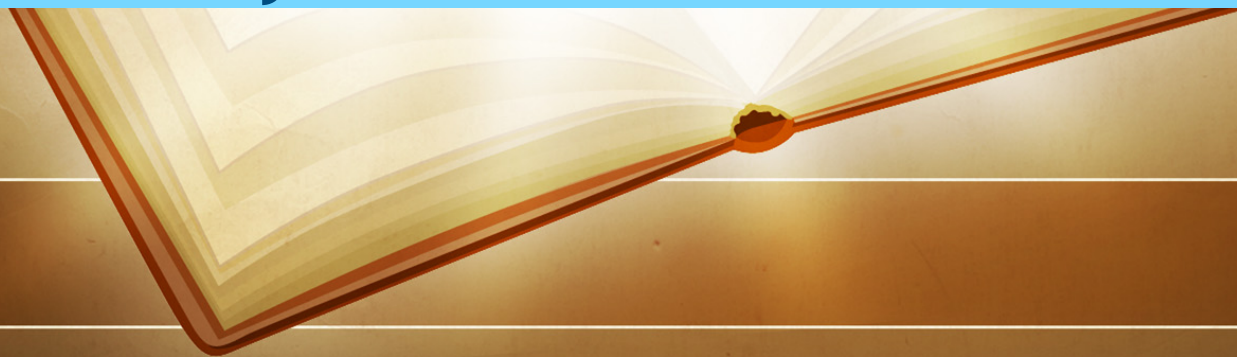
Dawid loved the Torah and ran in the way of the
commands of Elohim, and so should we, as His
Beloved Bride!

Tehillah/Psalm 119:97 “O how I
love Your Torah! It is my study all
day long.”

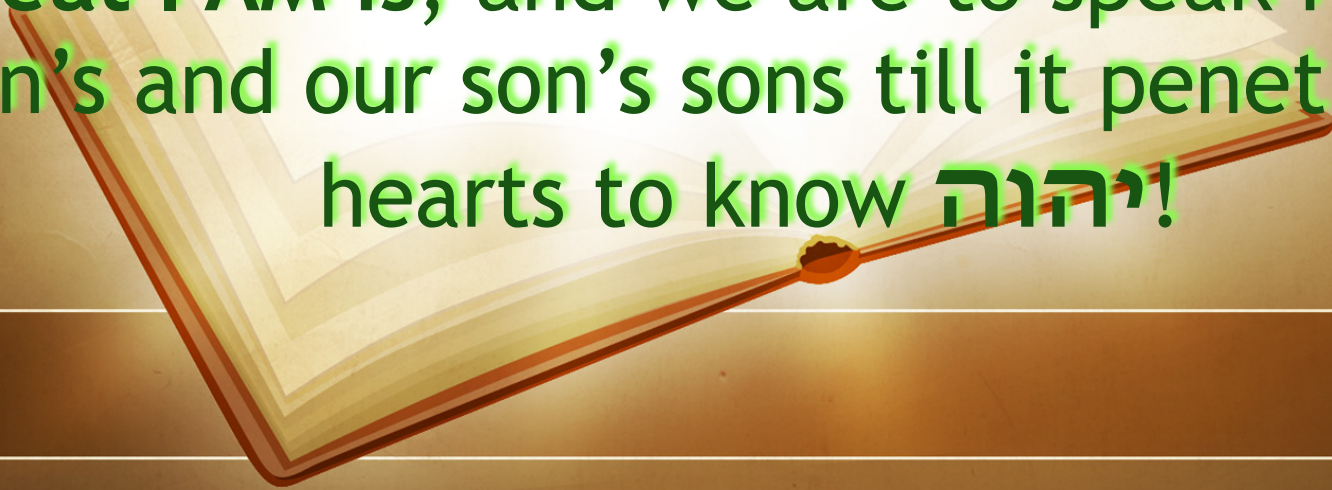


The reason for me expanding on the clear and present dangers that many people face, regarding the deceit of lawlessness and the threat of being handed over to the delusion, is to let the example of the hardening hearts of Pharaoh, his servants and others, which even included some of the Yisra'ēlites, be a clear mirror of warning to us, against falling into the same trap due to a lack of a true love for Elohim and the called for seeking first of His Righteousness.

Exo 10:2 and that you relate in the hearing of your son and your son's son what I have done in Mitsrayim, and My signs which I have done among them. And you shall know that I am יהוה.”





Verse 2 - we are to recount the story of the exodus and the plagues, that יהוה sent, from generation to generation, so that they know who the Great I AM is, and we are to speak His Word to our son's and our son's sons till it penetrates their hearts to know יהוה!



We do well to learn from both those who oppose
יהוה, as well as those who obey Him - may we
learn and too find ourselves being obedient!
We are to relate/tell of these events in the
hearing of our children!



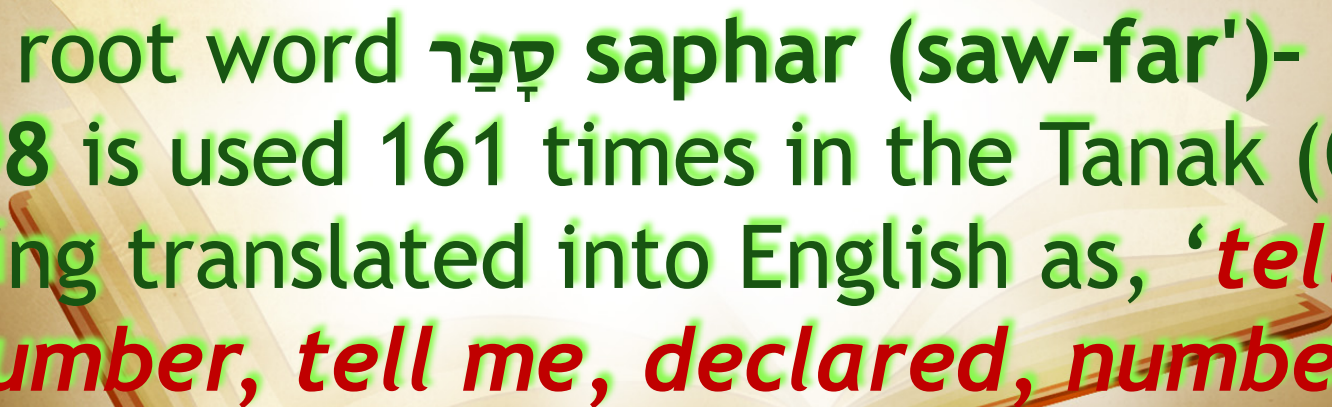
The Hebrew word that is translated here as 'hearing' comes from the root word  ozen (o'-zen)- Strong's H241 which means, '*an ear, hear, attentive, closely, recite, reveal*' and this comes from the primitive root verb  azan (aw-zan')- Strong's H238 which means, '*to give, ear, listen, pay attention, perceived by ear*', and while this also carries the meaning to listen and listen attentively, it literally means to '*cup the ear*' - in other words give your complete attention and be obedient to take it all in.

We are to relate these events in the hearing of our children and this emphasizes how important it is to train up our children to have ears that hear attentively!!!

The Hebrew word that is translated here as 'relate' is תִּסְפֹּר **tesapper** - which comes the root word סָפַר **saphar** (saw-far')- Strong's H5608 - meaning, 'to score, mark as a tally, record, inscribe, recount, celebrate, commune'.

This root word is also translated as 'count' in our instruction to count 50 days to Shabuoth!


The root word סָפַר saphar (saw-far')- Strong's H5608 is used 161 times in the Tanak (O.T), also being translated into English as, '*tell, told, number, tell me, declared, numbering*'.



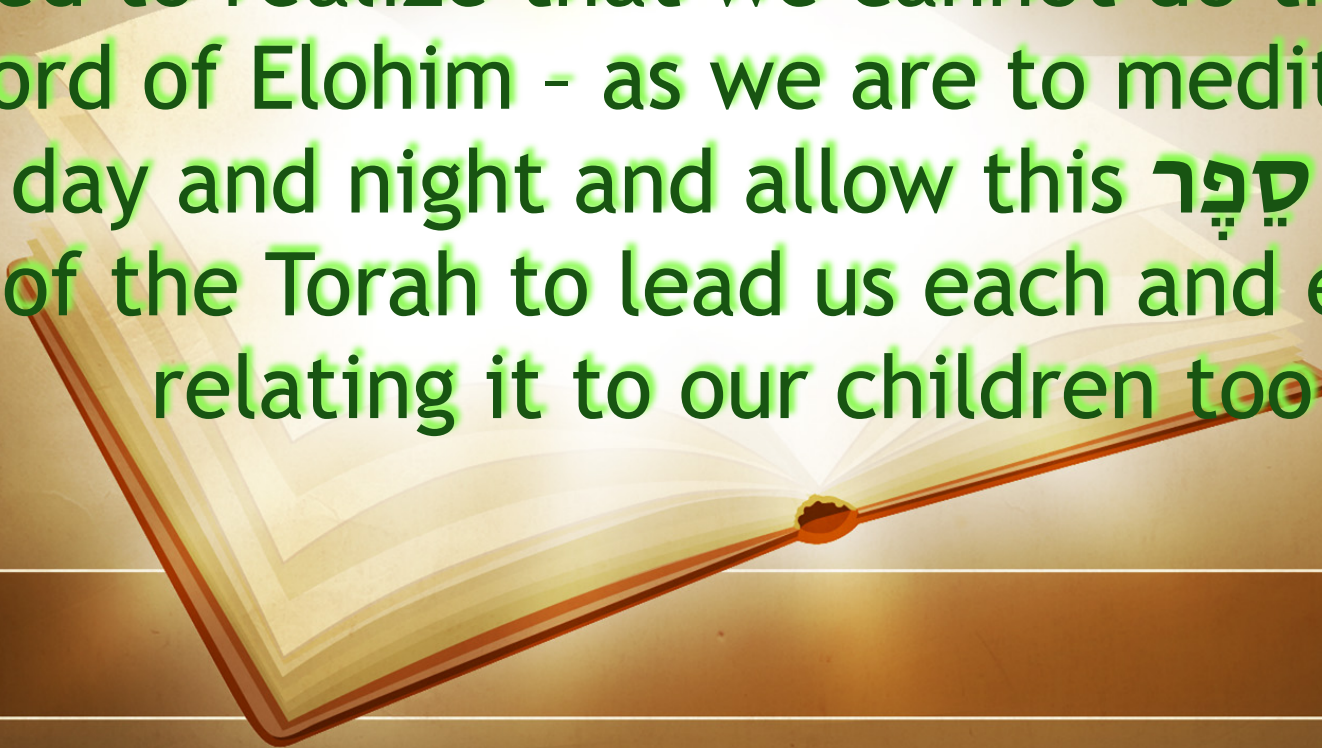
This word סָפַר saphar (saw-far')- Strong's H5608 is the denominative root verb of the word סֵפֶר sepher (say'-fer)- Strong's H5612 which means, 'a missive, document, writing, book, scroll, letters', and is used to describe the Book of the Torah!



As we consider the clear importance of the commanded 'counting period to 50' from Matzot to Shabuoth we recognize how this is a great season that teaches us to continually be a 'counting people' who daily 'count the cost' of following our Master and Redeemer, **יהושע** Messiah.



And to be faithful in being a 'counting people', we need to realize that we cannot do this without the Word of Elohim - as we are to meditate on His Torah day and night and allow this סֵפֶר sepher or Book of the Torah to lead us each and every day, relating it to our children too:



Yehoshua/Joshua 1:8 “Do not let this Book of the Torah depart from your mouth, but you shall meditate on it day and night, so that you guard to do according to all that is written in it. For then you shall make your way prosperous, and act wisely.”



If we do not count, we cannot be cleansed!
To count means to reflect on where we are and
repent of our sin.

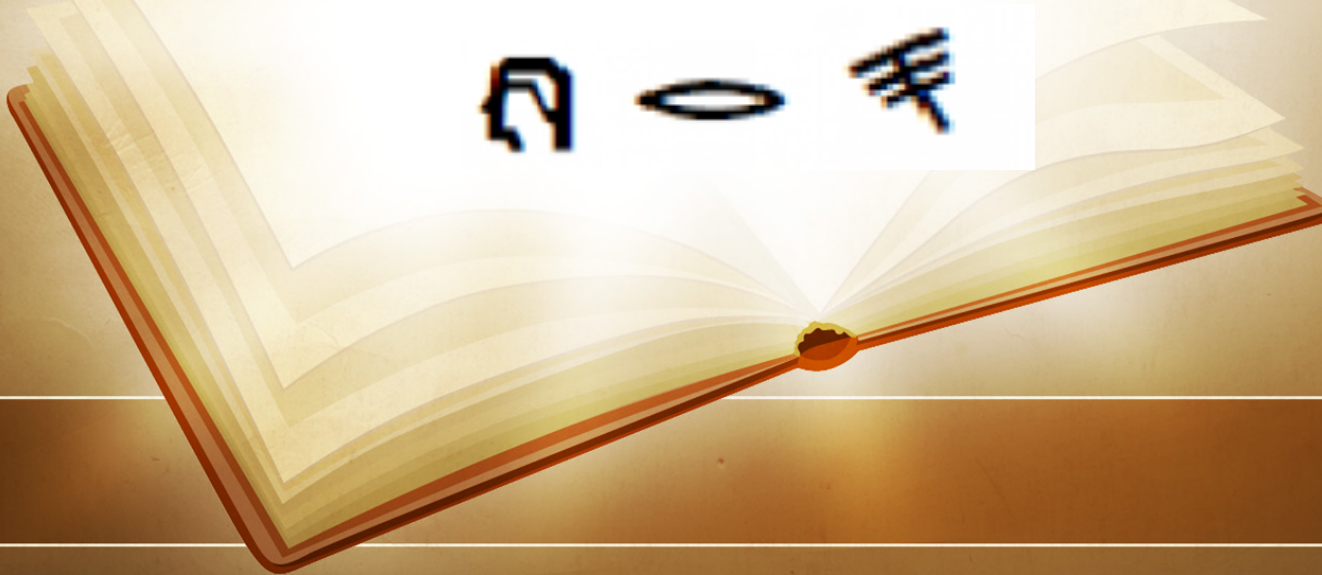
This Hebrew word סָפַר saphar (saw-far')- Strong's
H5608 (spelt from right to left) is with a ס -
samek, פ - pey, ר - resh).

Now, when we see these symbols as written in the
ancient pictographic script, we get a wonderful
picture of what it means to truly count the cost of
being built up in righteousness:

THE ANCIENT FORM OF WRITING THE WORD “COUNT/RELATE/TELL” - SAPHAR!

Three ancient cuneiform symbols are displayed on a white rectangular background. From left to right, they are: a stylized 'A' shape with a vertical line on the right, a simple circle, and a symbol consisting of three horizontal lines with a vertical line on the right. These symbols represent the word 'SAPHAR' in ancient script.

𐤑 𐤓 𐤔



Samek - ്:

The ancient script has this letter pictured as



, which is a thorn and has the meanings of ‘**pierce and sharp**’ and can also carry the meaning of ‘**a shield**’, as thorn bushes were used by shepherds to build a wall to enclose their flock in the night against the attack of predators.

Another meaning would be ‘**to grab hold of**’ as a thorn is a seed that clings to hair and clothing.


The Word of Elohim is sharper than a doubled edged sword and when we find that we do not grab hold of His Word and allow His Word to be our shield of faith, we may find ourselves being pierced through with sin and compromise!

Our praise we have for our Master is that in Him we are upheld forever, for He is the shield of our Help, as He Himself took the crown of thorns upon His head, bearing our sin and shame that we may be found to be shielded in Him!

It can also give a meaning of '**turning**', for it is the thorn that turns us away from danger to that which is secure.


Pey - پ:



This is the letter 'pey', which is pictured as , which is an '**open mouth**' and carries the meaning of '**speak and blow**', from the functions of the mouth, and can have the meaning of '**scatter**' by blowing. It can also mean sword or beard as in things with edges, as well as a region in depicting a place with edges or boundaries. It also can represent that which has been spoken forth from the words of one's mouth, as being established!

Resh - ר:



The ancient script has this letter pictured as , which is ‘**the head of a man**’ and carries the meaning of ‘**top, beginning, first, chief**’, as in being the top of the body or the head of a tribe and the one who rules; and also speaks of possession or inheritance that is decided by the chief. Our true life of praise unto יהוה, our Head, begins when we fear Him, for

He is the beginning of our strength, and true separated praise entails a true fear of the One who is Chief over us!

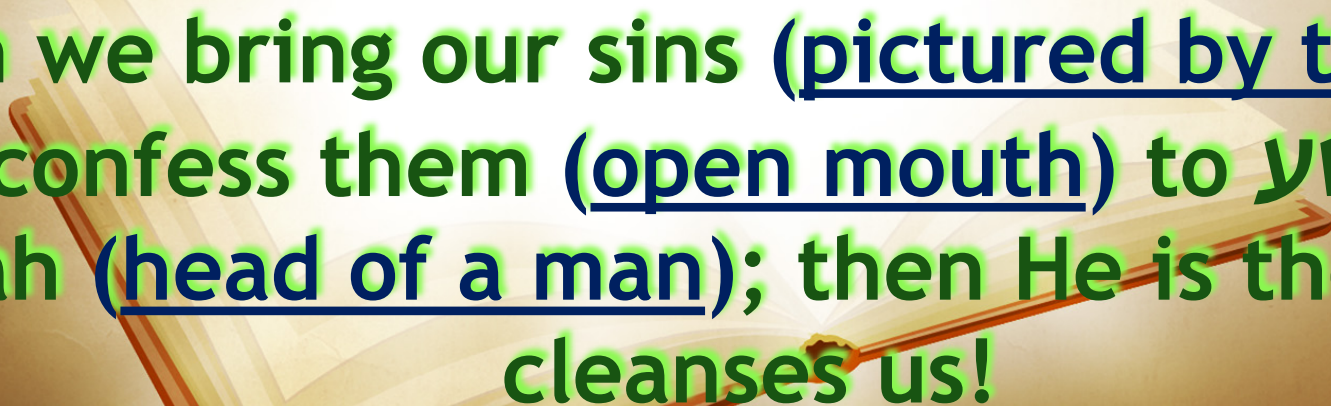
When seeing the construct of this word for count in its ancient form we have a clear picture of how cleansing entails true repentance through being able to correctly count and relate the Truth to others!

This ancient grouping of letters can carry various meanings for us, and in terms of being a people who count and who relate the Truth of the Word to our children, we realize that this can only be done when we:

GRAB HOLD OF THE WORD OF THE HEAD!

This picture, in terms of counting, teaches us that our shield and refuge is in our Head and Master, who teaches us through His Word to number our days and we recognize the following:

When we bring our sins (pictured by the thorn) and confess them (open mouth) to יהושע our Messiah (head of a man); then He is the one who cleanses us!


An open book with a thorn resting on its pages. The book is open, showing its pages, and a single thorn is placed across the center of the open pages. The background is a textured, light brown surface.

In our proper telling of the Word to our children and others, we shall enable them to be caused to know that **יהוה** is Elohim and Saviour!

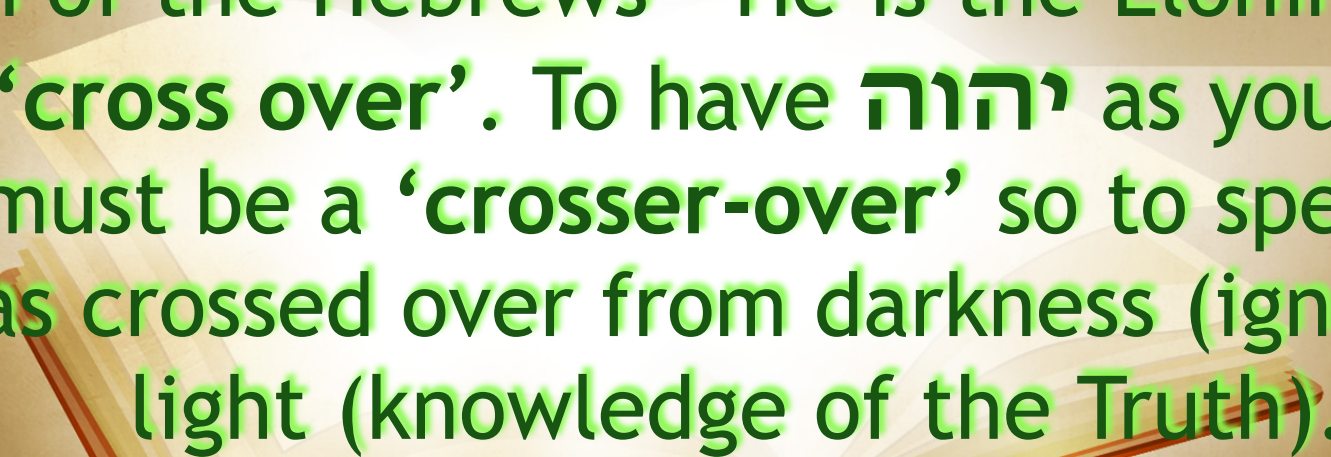
This 8th plague saw **יהוה** sending locusts, which is a clean insect, representing how **יהוה** will cleanse the land from all wickedness!

The locusts represent, in one sense, the army of **יהוה** bringing judgement upon this wicked and adulterous land.

Exo 10:3 And Mosheh and Aharon came in to Pharaoh and said to him, “Thus said יהוה Elohim of the Hebrews, ‘Till when shall you refuse to humble yourself before Me? Let My people go, so that they serve Me.



In verse 3 יהוה is presented once again as the Elohim of the Hebrews - He is the Elohim of those who 'cross over'. To have יהוה as your Elohim you must be a 'crosser-over' so to speak - one who has crossed over from darkness (ignorance) to light (knowledge of the Truth).




The Hebrew word that is translated as 'The Hebrews' is the word - הָעִבְרִים ha'ibriym, which is the plural of the root word עִבְרִי Ibrī (ib-ree')- Strong's H5680 which in English is 'Hebrew' and means, 'the one from beyond, the one who crossed over' and comes from the root verb עָבַר abar (aw-bar')- Strong's H5674 which means, 'to pass over, pass through, cross over'.

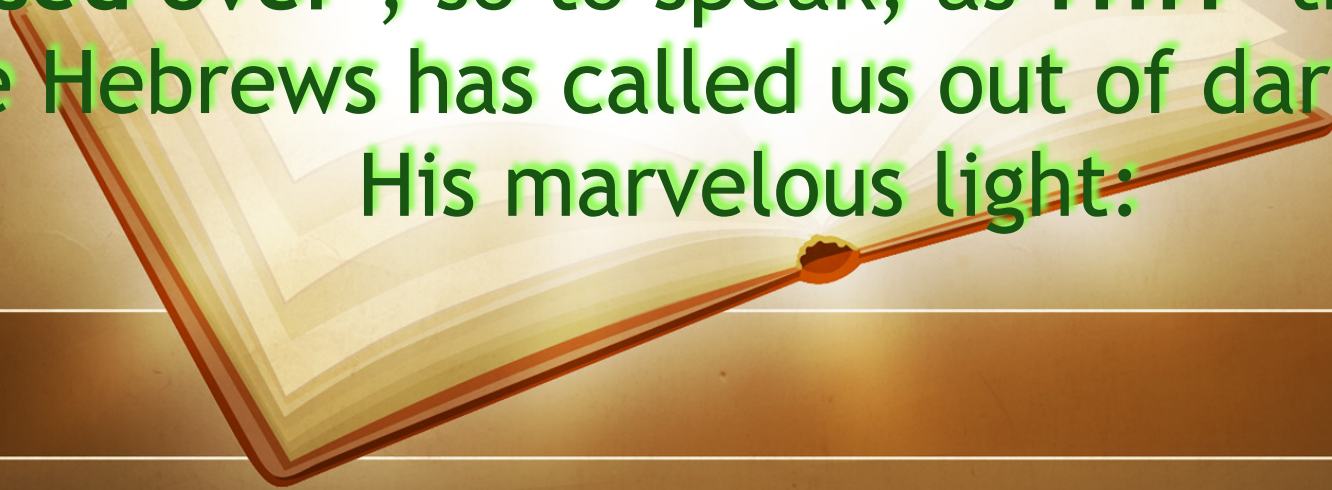
Abram was the first person to be called a Hebrew (Berěshith/Genesis 14:13) and we recognize this by his ‘**crossing over**’ of the Euphrates River, when leaving his father’s house and going into the Promised Land at the call and instruction of Elohim!



Gen 14:13 And one who had escaped came and informed Abram the Hebrew, for he dwelt by the terebinth trees of Mamrē the Amorite, brother of Eshkol and brother of Anēr, and they had a covenant with Abram.



So, what we declare to the world through our walking in the righteousness of Messiah, by walking according to His Torah, is that we are 'Hebrews' - that is - we are ones who have 'crossed over', so to speak, as יהוה the Elohim of the Hebrews has called us out of darkness into His marvelous light:

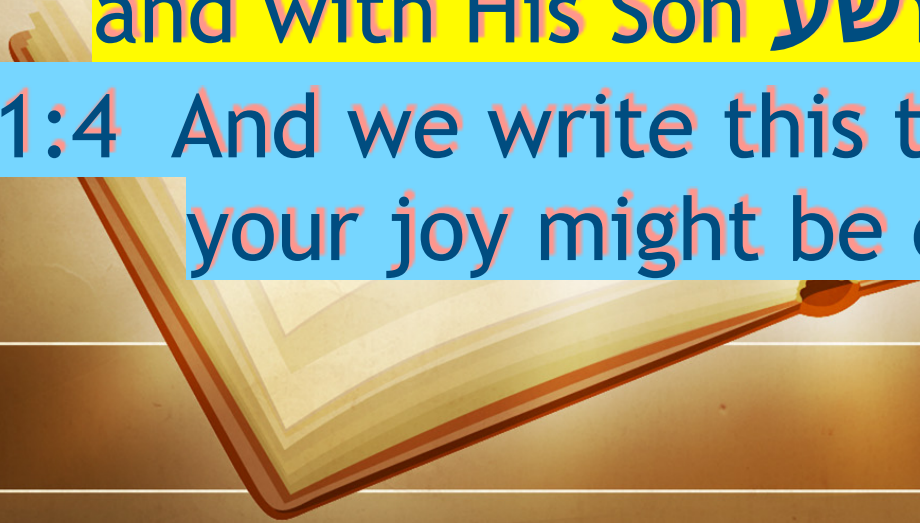


Kěpha Aleph/ 1 Peter 2:9 “But you are a chosen race, a royal priesthood, a set-apart nation, a people for a possession, that you should proclaim the praises of Him who called you out of darkness into His marvelous light”

Our ‘passing over’ or becoming a ‘Hebrew’ entails our ability to clearly listen to the commands of Elohim and guard **TO DO THEM!!**

1Jn 1:1 What was from the beginning, what we have heard, what we have seen with our eyes, what we have looked upon, and our hands have handled, concerning the Word of life:

1Jn 1:2 And the life was manifested, and we have seen, and bear witness, and announce to you that everlasting life which was with the Father and was manifested to us.



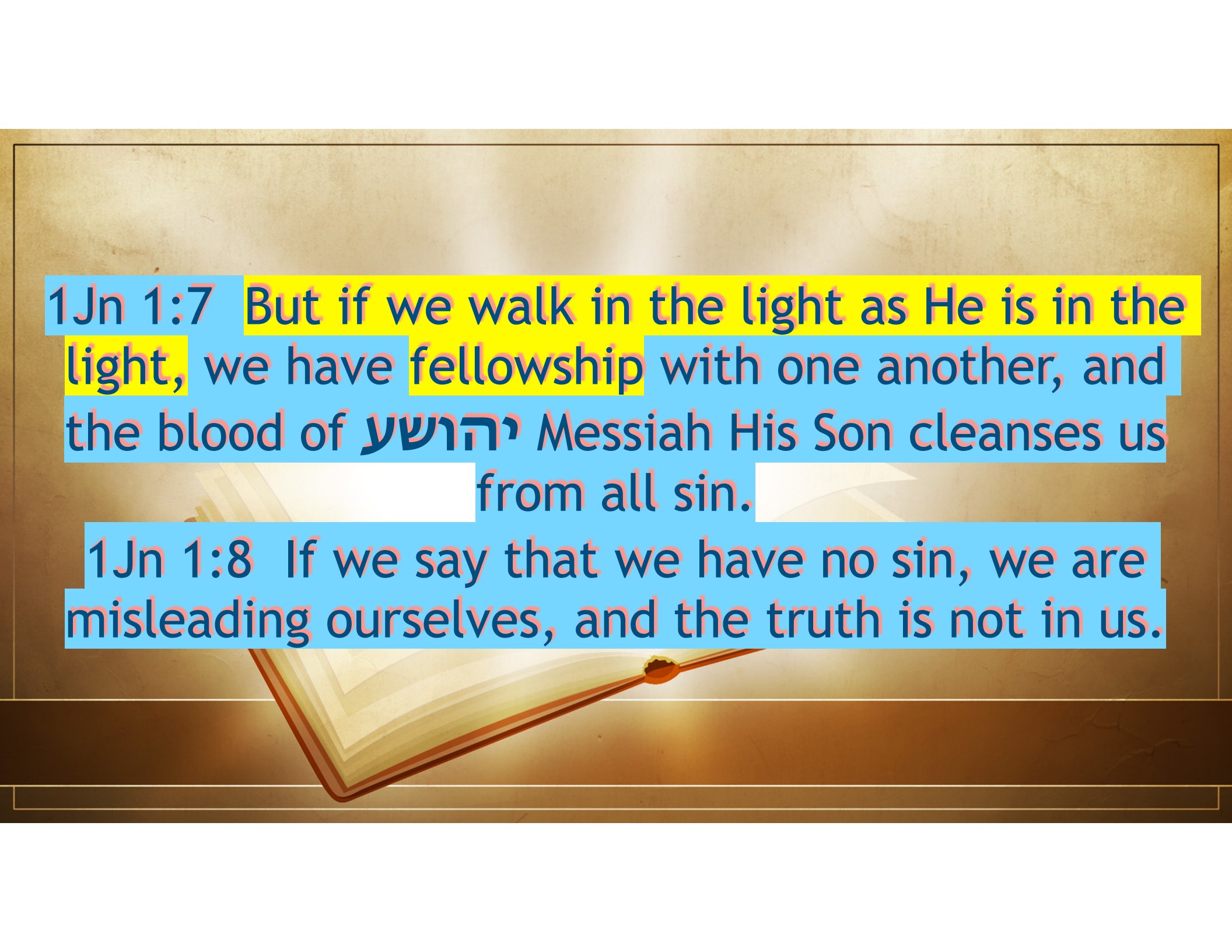
1Jn 1:3 We announce to you what we have seen and heard, so that you too might have fellowship with us. And truly our fellowship is with the Father and with His Son **יהושע** Messiah.

1Jn 1:4 And we write this to you in order that your joy might be complete.



1Jn 1:5 And this is the message which we have heard from Him and announce to you, that Elohim is light and in Him is no darkness at all.

1Jn 1:6 If we say that we have fellowship with Him, and walk in darkness, we lie and are not doing the truth.

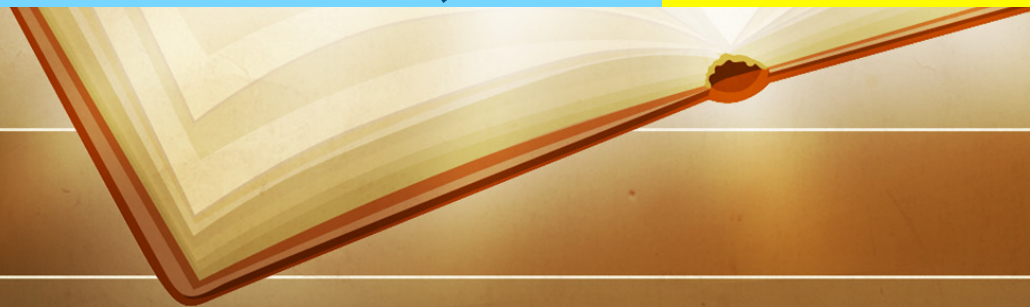


1Jn 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of יהושע Messiah His Son cleanses us from all sin.

1Jn 1:8 If we say that we have no sin, we are misleading ourselves, and the truth is not in us.

1Jn 1:9 If we confess our sins, He is trustworthy and righteous to forgive us the sins and cleanse us from all unrighteousness.

1Jn 1:10 If we say that we have not sinned, we make Him a liar, and His Word is not in us.



1Jn 2:1 My little children, I write this to you, so that you do not sin. And if anyone sins, we have an Intercessor with the Father, **יהושע** Messiah, a righteous One.

1Jn 2:2 And He Himself is an atoning offering for our sins, and not for ours only but also for all the world.

1Jn 2:3 And by this we know that we know Him, if we guard His commands.

1Jn 2:4 The one who says, "I know Him," and does not guard His commands, is a liar, and the truth is not in him.

1Jn 2:5 But whoever guards His Word, truly the love of Elohim has been perfected in him. By this we know that we are in Him.

1Jn 2:6 The one who says he stays in Him ought himself also to walk, even as He walked.

Anyone can become a 'Hebrew', or one who
'crosses-over' - if they will but repent and
forsake their worldly ways and walk in His Torah,
being immersed in יהושע Messiah, having
'crossed over' from death to life in Him!

