

Message 2-4-17

Bo-Enter

Exodus 10:1-13:16

Jeremiah 46:13-28

Hebrews 12:5-9

Introduction

The final plague is the death of the firstborn. The Israelites are brought forth from Egypt. The night of their journey into freedom has been commemorated throughout the ages.

Exodus 12:29-36

29 At midnight the LORD struck down all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of the livestock. ³⁰ And Pharaoh rose up in the night, he and all his servants and all the Egyptians. And there was a great cry in Egypt, for there was not a house where someone was not dead. ³¹ Then he summoned Moses and Aaron by night and said, "Up, go out from among my people, both you and the people of Israel; and go, serve the LORD, as you have said. ³² Take your flocks and your herds, as you have said, and be gone, and bless me also!" ³³ The Egyptians were urgent with the people to send them out of the land in haste. For they said, "We shall all be dead." ³⁴ So the people took their dough before it was leavened, their kneading bowls being bound up in their cloaks on their shoulders. ³⁵ The people of Israel had also done as Moses told them, for they had asked the Egyptians for silver and gold jewelry and for clothing. ³⁶ And the LORD had given the people favor in the sight of the Egyptians, so that they let them have what they asked. Thus, they plundered the Egyptians. (ESV)

Sometimes, the discussion comes up about why didn't Pharaoh die, since he would have been a firstborn? This passage from our Torah Portion for this week tells us why because it says *from the firstborn of Pharaoh*. It began with Pharaoh, most likely, because he was the one who conflicted with Moses, the Lord's representative, so therefore, Pharaoh was against the Almighty. Whenever we come against someone who represents God, we are coming against Him if they are serving Him in the way He called them to do so. If they are not speaking for God, then the problem will be between the so-called spoke-person and the Holy One Himself. In this case, we have come to the final plague or judgment that the Lord will bring against Egypt because they, through Pharaoh, would not allow the Hebrews to leave Egypt. It would take this final event to bring Pharaoh to the point of surrender to God by letting the Hebrews go free. This would not be the end of the story because we know that once again Pharaoh would turn against the Hebrews. This final plague would take the lives of all the firstborn, except for the Hebrews, if they had applied

the blood of the sacrificed lamb to the door frame of their homes. The blood of the lamb kept the firstborn of Israel alive, while the firstborn of Egypt died. How symbolic this was in showing them, and then us, that the blood of the sacrificed lamb would keep us from death. In this we see Yeshua and what He has done for us. He made the ultimate sacrifice, and as important as this one act was, we must never forget that the resurrection is what completed the work in the first coming of the Messiah.

We can sometimes see this work on the part of Messiah in our own lives because we struggle between what the call of redemption has on our lives and our desire to run away from what the Lord wants us to do. On the one hand, we are called to follow God, and on the other hand, we are called to follow the way of the world. The way of the world is the way of Satan. This is not just a story about God calling out a people He would call His own. This is about mankind and the fact He calls out those who would choose to follow Him according to the covenant He made with man from the very beginning. This covenant has always been about Torah, or the teachings and instructions a Holy God gave to mankind to see what they would do with it and found one person here and one there who would enter this covenant between God and man. As we were in the beginning of the book of *Shemot* or Exodus, we now see God choosing to deal with man in a different way. Now He offers His covenant of Torah to a nation that He chose from out of all the nations that would ever exist. It would be into this nation that He would bring those who would embrace Torah and Messiah because you cannot have one without the other. Was it God the Father who spoke to Moses at the burning bush, or was it His Son the Messiah Yeshua? Since Moses would go in the power of God as a Redeemer of the Hebrew people, couldn't we say that it was Yeshua who commissioned Moses to go about His task because He is the right hand of the Father, obedient in all things to His Father?

Jeremiah 46:27-28

27 "But fear not, O Jacob my servant, nor be dismayed, O Israel, for behold, I will save you from far away, and your offspring from the land of their captivity. Jacob shall return and have quiet and ease, and none shall make him afraid. ²⁸ Fear not, O Jacob my servant, declares the LORD, for I am with you. I will make a full end of all the nations to which I have driven you, but of you I will not make a full end. I will discipline you in just measure, and I will by no means leave you unpunished." (ESV)

As He brought the Hebrews out of Egypt and made them into a nation, He has never forgot that promise. No matter where Israel has gone into captivity, it was for their own good, and He promised He would bring them back. He promised them He would end those nations where He sent them, but Israel would be brought home. Even though He sent Israel into different captivities, it was for their own good because they had broken faith with God by breaking His covenant of Torah. Torah is the eternal covenant that can never be broken, nor has God tossed it out of the window. He makes it very clear the Torah is good. It is the sin it reveals that is bad. So, if the Torah is done away with, then man would not know what was bad in the eyes of the Lord. He could do whatever He wanted to, but when he was punished, he would not know why unless there is a bit of God in each one of us that is there at the moment of conception that makes us different from all other living creatures that dwell upon the earth.

Isaiah 11:11 In that day the Lord will extend his hand yet a second time to recover the **remnant** that remains of his people, from Assyria, from Egypt, from Pathros, from Cush, from Elam, from Shinar, from Hamath, and from the coastlands of the sea. (ESV)

<07605> שְׂאֵר *shear* (984b)

Meaning: *rest, residue, remnant*

Origin: from 7604

Usage: remainder(1), remnant(11), rest(13), survivors(1).

He promises to gather the remnant of His people. In the beginning, it began with Adam and Chavah, and they disobeyed God and were punished. Their punishment was not limited only to them. The consequences of what they did was passed down from one generation to the next. The Lord knew before He created us what we would do, that our disobedience of His covenant would pass to all of mankind, and He would have to deal with it in His own way to make an impression on us to try to show us the right way. He sent others from the line of Seth, son of Adam and Chavah, to show us the way. As we travel through man's lineage, we arrive at Abraham, Isaac and Jacob, a family that was chosen by God to show us that even in our struggles with life, the covenant was still there waiting for us to choose. Remember that He gave us choice. He laid out the options for Adam in the garden and in turn Adam told them to Chavah. When the serpent was twisting the truth with Chavah, Adam was there but kept silent. He was her covering, and he did nothing to help her stay the course. When she ate of the fruit of the Tree of Knowledge of Good and Evil, Adam was there watching.

Was it possible that he was watching what was happening to see what the results would be when she ate of the fruit from the tree? Perhaps when he saw that she did not suffer a physical death, it made him think, or maybe he was already thinking from the moment the conversation between Chavah and the serpent took place. Did he abandon his place as the firstborn, after a fashion? He was created first, but when Chavah was created, they were equals – co-dependent upon one another because each one had attributes the other now did not have. To function as a team, they had to learn how to live together and understand the place of the covenant in their lives. Their covenant of Torah was not to eat of the Tree of Knowledge of Good and Evil. They broke this covenant passing the curse down to us, never to end until Messiah took the penalty upon Himself. Yet, when He did this, the curse did not stop because man could not stop sinning. It is so ingrained into us by our first parents that we will suffer forever unless we break the cycle. The only way to do this is through Messiah and to walk out our lives according to the covenant of Torah as the Almighty designed it.

Amos 9:8 Behold, the eyes of the Lord GOD are upon the sinful kingdom, and I will destroy it from the surface of the ground, except that I will not utterly destroy the house of Jacob," declares the LORD. ⁹ "For behold, I will command, and shake the house of Israel among all the nations as one shakes with a sieve, but no pebble shall fall to the earth. (ESV)

The purpose of Jacob and the House of Israel are to be spread out among all the nations so they can plant a seed of truth wherever He sends them. So, even in their places of exile, He has a purpose for them. He wants them to show the nations they need to place their faith in the Holy One of Israel and follow His covenant of Torah. There are few different paths that bring you to God. There is only one path that was there in the beginning and is still there now calling us to follow. No matter what country we live in, our true home is to be part of the nation of Israel; an Israel that commits itself to Torah which points the way to redemption through Messiah Yeshua. It is not about what religion you follow or what label you place on yourself, it is about keeping the faith given to us by the Holy One, putting that faith together through Torah bringing us to Yeshua, and then living out what He taught in our lives. This brings us into the nation of Israel, making each one of us a better person who then brings something to make Israel better, and in turn the world.

Hebrews 12:5-9

5 And have you forgotten the exhortation that addresses you as sons? "My son, do not regard lightly the discipline of the Lord, nor be weary when reproved by him. ⁶ For the Lord disciplines the one he loves, and chastises every son whom he receives." ⁷ It is for discipline that you have to endure. God is treating you as sons. For what son is there whom his father does not discipline? ⁸ If you are left without discipline, in which all have participated, then you are illegitimate children and not sons. ⁹ Besides this, we have had earthly fathers who disciplined us and we respected them. Shall we not much more be subject to the Father of spirits and live? (ESV)

God had no choice but to discipline Adam and Chavah when they disobeyed Him. He has no choice but to discipline us when we break His covenant. His desire is that we listen to Him, but He knows what is in our hearts, minds, and our souls. He has placed His *Ruach HaKodesh*, His Holy Spirit, within each one of us to help us. We can either allow the Spirit of God to lead us or the spirit of Satan. Yes, Satan is a spirit and can place deception in our way. It is up to us to choose the way we want to go, and maybe one time we choose to follow God and another time we choose to follow Satan. Will that hurt us in our relationship with our heavenly Father? What do you think?

Job 5:17 "Behold, **blessed** is the one whom God reproves; therefore despise not the discipline of the Almighty. (ESV)

If you receive discipline because you have transgressed Torah, count it as a blessing, people. God cares about us enough to correct us. You don't have to agree or like it, but accept it and think about why you chose to do what you did that brought the discipline upon you. Remember, you do not transgress against God's Torah without Him knowing it. You cannot hide from God no matter how hard you try. It's impossible, and don't let Satan tell you otherwise.

<0835> עֵשֶׁר *esher* (80d)

Meaning: *happiness, blessedness*

Origin: from 833

Usage: blessed(41), happy(4).

Desire the blessing that comes from His correction. He does not do it because He enjoys it. He does it because He must and because He loves us. We are His children, the essence of His creation. Children don't like to be disciplined, who would? But, it is a fact, and take it for what it is, an example of His love for us as He desires us to walk like His Son Yeshua. He is our older brother, the firstborn of God, and His only begotten Son. Unlike Him, we need to be grafted in to the tree that is Israel and to receive adoption as sons and daughters of the Father.

Proverbs 3:11 My son, do not despise the LORD's discipline or be weary of his reproof, ¹² for the LORD reproves him whom he loves, as a father the son in whom he delights. (ESV)

Our parents disciplined us and we, who are parents, disciplined our children. The discipline of God, our Father, will never end if we disobey Him. Count that as a blessing, plain and simple because God loves us.

Torah Man says: "Every way of a man is right in his own eyes, but the LORD weighs the heart. (Pro 21:2 ESV)"

Blessings in Messiah Yeshua,

Mordecai Silver

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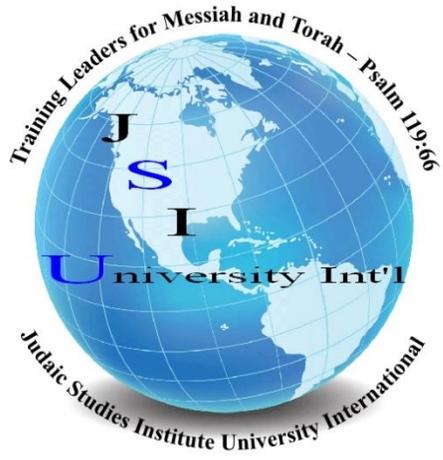


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